

## Implementation of The Tahfiz Ulul Albab Model Curriculum in Secondary School: The Problems and Strategies of Tahfiz Educators in The Face of The Industrial Revolution 5.0

Mohamad Khairi Haji Othman <sup>1\*</sup> , Saiful Rafizan Jamil <sup>2</sup> , Mohd. Nasrun Mohd Nawi<sup>3</sup> , Erwin Padli <sup>4</sup> , Muhammad Nasir <sup>5</sup> 

<sup>1</sup> School of Education, Universiti Utara Malaysia, Sintok, MALAYSIA

<sup>2</sup> School of Education, Universiti Utara Malaysia, Sintok, MALAYSIA; Email: [safiful\\_rafizan\\_j@ahsgs.uum.edu.my](mailto:safiful_rafizan_j@ahsgs.uum.edu.my)

<sup>3</sup> School of Technology Management & Logistic, Universiti Utara Malaysia, Sintok, MALAYSIA; Email: [nasrun@uum.edu.my](mailto:nasrun@uum.edu.my)

<sup>4</sup> Faculty of Education and Teacher Training, UIN Mataram, Lombok, INDONESIA; Email: [erwinpadli@uinmataram.ac.id](mailto:erwinpadli@uinmataram.ac.id)

<sup>5</sup> Faculty of Education and Teacher Training, LAIN Palangka Raya, Palangka Raya, INDONESIA; Email: [nasir@iain-palangkaraya.ac.id](mailto:nasir@iain-palangkaraya.ac.id)

\*Corresponding Author: [m\\_khairi@uum.edu.my](mailto:m_khairi@uum.edu.my)

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### ABSTRACT

The Tahfiz Integrated Curriculum (KBT) is one of the approaches to tahfiz education implemented in Malaysia, emphasizing the integration of tahfiz and academic lessons within a single curriculum. The combination of Quranic, Ijtihadik, and Encyclopedic elements serves as the cornerstone of the Tahfiz Ulul Albab Model (TMUA) introduced in 2014. However, questions arise regarding the effectiveness and success of this curriculum in producing a generation of huffaz aligned with modern educational objectives. This study aims to identify the issues encountered in the implementation of KBT and to explore the challenges and strategies faced by tahfiz educators in delivering the TMUA curriculum, particularly within the context of the Industrial Revolution 5.0. Innovative technology-based approaches, such as artificial intelligence (AI), the Internet of Things (IoT), and big data analytics, were explored as potential solutions to enhance Quran memorization and murajaah practices among students. This study employed a descriptive qualitative method through semi-structured interviews and document analysis, with data analyzed using Atlas.ti software. Three TMUA teachers were selected as participants via purposive sampling. The findings revealed that curriculum, teachers, and students are the main themes of discussion, while strategies such as innovative teaching, technological training for teachers, and the use of mobile applications for murajaah were highlighted. The recommendations include integrating smart technologies and educational engineering approaches to strengthen the quality of TMUA implementation. This study aspires to contribute to developing a generation of huffaz excelling not only in Quranic memorization but also in mastering modern technologies to address future challenges.

**Keywords:** Tahfiz Ulul Albab Curriculum, Educational Technology, Industrial Revolution 5.0, Artificial Intelligence, Internet of Things

### INTRODUCTION

Tahfiz education is rapidly growing in Malaysia with the establishment of tahfiz institutions under the management of state governments, private organizations, and independent entities. Additionally, the Ministry of Education (MOE) has made significant efforts to expand the curriculum framework by implementing the Tahfiz

Integrated Curriculum (KBT) as part of the National Curriculum. One of the most recent initiatives is the introduction of the Tahfiz Ulul Albab Model (TMUA) in secondary schools, which currently includes 31 schools nationwide [1].

However, despite the rapid growth of tahfiz education, numerous challenges and issues still persist, particularly for tahfiz educators tasked with implementing these programs in schools [2]. In the context of Industrial Revolution 5.0, the demand to integrate smart technologies and innovative approaches into teaching further impacts the implementation of TMUA. Therefore, this article examines the challenges and strategies faced by tahfiz educators in implementing the Tahfiz Ulul Albab Model in secondary schools, considering the requirements and opportunities presented by modern technologies.

Tahfiz education in Malaysia is developing rapidly but the curriculum used has yet to undergo significant changes. According to Mazlan (2019), at the Ulul Albab 2.0 convention held on 8 May 2019, despite various successes and impact, assessments showed that the goal of tahfiz education is almost achieved; but in terms of its effectiveness, assessment showed that the objectives of tahfiz education and the quality of achievement are still at a moderate level [3].

In 2019, the Islamic Education Sector, Sarawak State Education Department proposed that monitoring the implementation of TMUA should be documented so that follow-up actions can be easily taken by the parties involved. Wan Ali Akbar (2020) in Awang Nurizal Awang Kenit & Kitikedizah Hambali stated that there is no specific guide similar to the Tahfiz Integrated Curriculum (KBT) [4]. In fact, it is found that the Curriculum Standard Document (DSK) for the subjects of Maharat al-Quran is more general in nature and should be explored by TMUA teachers themselves.

The results of the survey by the Jemaah Nazir and Quality Assurance of the State of Perlis in 2017 found that the teachers were more dominant in the field of Quran [5]. Teachers also lacked knowledge in terms of the relevance of daily life to the Quran. The teaching and facilitation session (PdPc) which was also carried out was not very satisfactory especially in the tahdhir activities that is tahriri writing [6] and in the subjects of Maharat al-Quran [4]. The pedagogical methods of the teacher were less innovating [7], only guided by past experience [8] and were not enough to achieve the goal while showing less effectiveness [9] in teaching and in fact inclined towards traditional methods.

Among the issues that are often discussed in tahfiz education is the dropout in the hafazan (memorization) aspect. This is a major implication for the achievement and performance of Tahfiz Ulul Albab Model (TMUA) students of the Ministry of Education Malaysia. This issue is clearly evident when the findings from the Islamic Education Division (BPI) of MOE in 2022 showed that many Form One students have not passed the hafazan assessment especially after the Covid 19 pandemic era. This finding is further strengthened when majority of Form Three students have not yet mastered the prescribed memorization of the 19 juzuk (chapters) before entering Form Four. They have to continue with a new set of memorization chapters according to the Form Four syllabus to avoid dropping out. The remaining accumulated Juzuk that has yet to be memorized will be the students' burden to achieve memorization of 30 juzuk when they are in Form Five, while these students are the asset of the country and the generation that will be the heirs of the national and religious leadership [10].

This study aimed to identify the issues and problems as well as the strategic planning to improve the quality of implementation of the tahfiz Ulul Albab Model curriculum in the MOE Central Zone Secondary School. The specific research objectives are to identify the problem of implementing the tahfiz Ulul Albab Model curriculum in the MOE Central Zone Secondary School and to identify the strategies adopted to improve the quality of implementation of the tahfiz Ulul Albab Model curriculum in the MOE Central Zone Secondary School.

## LITERATURE REVIEW

In 2015 the Tahfiz Integrated Curriculum (KBT) was created within the framework of the Malaysian Education Development Plan (PPPM) 2013-2025 to fulfill the goals of the Islamic Education Philosophy and National Education Philosophy. It started with the 86th nationwide Conference of Heads of Departments or Religious Councils in 2011 to the Religious Curriculum Committee Meeting of the Advisory Board for the Coordination of Islamic Religious Education and Education (LEPAI) with the Ministry of Education Malaysia in 2012 which was also an extension of the 231st Council of Rulers Meeting in 2013 until it received statewide approval for the implementation of Tahfiz Ulul Albab Model in 2014 to date [11].

KBT was formulated based on the tahfiz al-Quran curriculum from various religious educational institutions coordinated by the Ministry of Education Malaysia, the Religious Curriculum Committee of the Advisory Board for the Coordination of Islamic Religious Education and Education (LEPAI) and the Department of Islamic Development Malaysia (JAKIM). The KBT curriculum includes SABK primary and Upper Secondary levels, Tahfiz Ulul Albab Model in Religious National Secondary Schools (SMKA) and National Boarding Schools (SBP).

Meanwhile the Syahadah Ulya UlulAlbab curriculum is only practiced at Sekolah Yayasan Terengganu Imtiaz Besut in Terengganu. For Pre-University level there is Sijil Tinggi Pelajaran Malaysia (Tahfiz) in selected schools only.

The objective of KBT curriculum is (i) to produce human capital that recites 30 juzuk of the Quran; (ii) to produce human capital who can establish relationships with Allah, among human and with natural events based on the Quran and al-Sunnah; (iii) to produce human capital who is skilled in religious and professional fields based on the Quran and al-Sunnah; (iv) to produce human capital who is able to provide insights in problem solving, maximizing the ability to think and think creatively and innovatively.

Changes in the country's education system especially in the aspect of the formulation of curricula, the provision of educators, educational institutions and other parties should be aligned with the philosophy of education and government policies. In line with the current era of educational change, a professional meeting of the National Curriculum (KK) in 2013 led to the formation of the TMUA Curriculum [12].

The offering of Hifz al-Quran and Maharat al-Quran subjects as tahfiz subjects in the TMUA curriculum is in line with the current needs of education and socialization in our country. The TMUA approach features three specific approach characteristics which are based on the Quranic, Encyclopedic and Ijtihadik approach [12]. These three approaches serve as a basic guide to the construction of the TMUA curriculum in Malaysia. Although each of these approaches gives a different context, it is related to each other [13]. Quranic refers to the ability to recite 30 constituents of the Quranic verse as well as to make the Quran a culture of daily life while encyclopedias look at the ability to become a reference expert in various fields of knowledge and language and ijtihadik is the ability to contribute ideas, solve problems, maximize the use of common sense given by Allah s.w.t in wisdom, innovation and as best as possible. These three concepts are in line with the aspirations set out through the Malaysian Education Development Plan, (PPPM) (2015-2025) which is High Order Thinking Skills (KBAT).

KBT consists of two secondary subjects, namely Hifz Al-Quran and Maharat Al-Quran. Hifz al-Quran is a subject that requires students to recite 30 juzuk of the Quran within five years under the guidance of tahfiz teachers. Tahfiz teachers conduct several teaching methods for these subjects such as Tahriri Hafazan, New Hafazan, Tahdhir, Tasmik, Murajaah and Fiqh al-Ayat.

Maharat al-Quran consists of several fields namely Tilawah, Adab al-Quran, Tajwid, Manhaj Qiraat, Amali Qiraat and Rasm Uthmani. In the field of Tilawah, Form One students have to complete the recitation of 6 juzuk of the Quran which are 30, 1,2,3,4 and 5. Form Two students will read 9 juzuk from juz 6 to juz 14. Form Three students will have to undergo and complete 9 juzuk starting from juz 15 hingga juz 23. Form Four students will have to complete 6 juzuk which is juz 24 to juz 29.

### **The Impact of Industry 4.0 and 5.0 on Tahfiz Education**

The Fourth Industrial Revolution (Industry 4.0) and the Fifth Industrial Revolution (Industry 5.0) have brought about significant changes in the education sector, including tahfiz education. These eras have introduced smart technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), big data analytics, and automation, which have opened up opportunities for a comprehensive transformation of education [14] [15].

In the context of tahfiz education, these technologies can be utilized to address issues such as declining memorization quality, lack of effective memorization monitoring, and a shortage of relevant digital learning resources [16]. For instance, AI technology can be used to automatically identify tajweed errors, while IoT can assist in monitoring students' memorization performance through smart devices like wristbands [17]. Additionally, big data analytics can enable schools to identify student learning patterns, helping teachers to develop personalized learning approaches [18].

Applied science and engineering elements, such as modular system design, can also be employed to address challenges in tahfiz education[19]. Modular design allows students to master tajweed and memorization in a structured manner through micro-modules accessible via mobile applications. Educational engineering can also be applied in developing real-time murajaa'ah (revision) monitoring tools, which can ensure that students achieve the desired level of memorization [20].

The implementation of smart technology approaches can strengthen the effectiveness of the tahfiz curriculum, while also making it more relevant to the needs of the modern era [21]. By integrating technology into tahfiz education, challenges such as the shortage of highly skilled teachers and limited access to quality teaching materials can be overcome, opening up opportunities for the development of a generation of huffaz (Quran memorizers) who can compete globally[22] [23].

## **RESEARCH METHODOLOGY**

The study used a descriptive qualitative approach in which the researchers conducted semi-structured interviews and document analysis. This method was selected to enable the researchers to investigate the identified issue in depth and detail, and maintain its authenticity holistically as proposed by Patton [24].The use of interview

methods allowed the researchers to obtain more detailed information related to actual situations such as the activities taking place and the environment at the study site.

Through this context, the researchers interviewed school representatives comprising several teachers of the central zone KPM tahfiz involving the Federal Territory of Putrajaya, Federal Territory of Kuala Lumpur and Selangor. In addition to making field records during the interview, the researchers also chose the method of document analysis to research the Tahfiz Ulul Albab Model curriculum (TMUA). The purpose of document analysis was to support the existing findings and provide the necessary inputs. The analysed documents included Teacher's Hand Book (MOE), teacher's notes, textbooks, letter of empowerment (TMUA circular) and so on.

This study chose to use purposeful sampling technique. This is because according to Gall et al., purposeful sampling usually does not involve a large population and that the use of small sample is sufficient to help the researchers understand deeply the description of the phenomenon studied [25]. The participants of this study consisted of teachers who met the characteristics and criteria set as follows:

i. Senior Teacher of Subject Area (GKMP) or Coordinator of Tahfiz Ulul Albab Model or Form Six Teacher or also Malaysian Certificate of Education (SPM) Paper Marker appointed under the Islamic Education Division of the Ministry of Education Malaysia (MOE).

ii. Tahfiz teachers in secondary schools who teach Tahfiz KPM Integrated Curriculum.

Each study conducted should be evaluated in terms of validity and reliability. Validity and reliability were built on study protocols, data collection processes, accurate and clear document analysis and the extent to which this study was supported by the data obtained. In this study, the validity and reliability discussed involved qualitative data using study instruments such as interviews and document analysis. The researchers used a voice recorder which was used after the researchers have obtained permission from the study participants to avoid ethical violations in the study. In addition, the researchers also carried out the method of document analysis as an effort to conduct triangulation. Document analysis was carried out on several TMUA curriculum documents and school activities to support the findings of data obtained from interviews.

The researchers started the process of analyzation by analyzing the interview data and documents collected. Researchers read carefully to identify patterns, themes and categories related to what needs to be studied using the Atlas.ti application software. These data were reviewed and given appropriate codes based on the goals and questions of the study. The open coding process was a process of breaking, checking, comparing and categorizing data that will result in concepts that were then grouped into categories. The researchers then compared the data obtained to form the themes and categories that determined the data was sufficient to support the interpretation.

## RESEARCH FINDINGS

For Research Question 1, several themes and sub-themes were identified. The findings of this study were obtained from study participants who were interviewed. To facilitate the process of clarifying the data, the researchers encoded each study participant with a specific code. The results of the interview found that there were three main themes to answer Research Question 1 which was the problem of implementing the tahfiz Ulul Albab Model curriculum which included curriculum, teachers and students.

### Curriculum

The Tahfiz Integrated Curriculum offers Hifz al-Quran and Maharat al-Quran subjects. For the subjects of Hifz al-Quran, there were many teachers who were unable to perform tahdhir activities before tasmik. The tahdhir activity was considered not relevant because the pupil has already memorized the verses to be read in front of the teacher.

The teacher was also of the opinion that murajaah activities especially murajaah Qadim could not be carried out optimally during the PdPc session. Similarly for night-time classes dedicated to students writing tahriri and memorizing the Quran, they are equivalent to the prep time of the hostel allocated for the students.

As for the subjects of Maharat al-Quran, the interview findings showed that the textbooks for the Quran from Form One to Form Five were in Arabic but for Form Six the textbooks were in the Malay language. The participants said that the medium of instruction at the secondary level of Form One to Five used the Malay language but for the Sixth Form, the Arabic language was used.

In addition, the management of new student intake especially in the Form One level was too flexible. This was due to the fact that there were students whose Quran recitation was not perfect but could still get a place in the school. In addition, there was a recruitment problem according to the quota of local students for example, 70 % from the surrounding area and state and the rest were from other rural or state areas. Furthermore, in terms of interview scoring, it was not entirely taken from the results of the interview but a combination of scores from various aspects. This made it difficult for students who were eligible during interviews to get a place in TMUA schools.

## Teachers

Schools with more than enough teachers have a positive effect but on the other hand the dumping of novice teachers or contract of service (COS) teachers at one time led to a weakening of the PdPc process. The interview showed that there were weaknesses and lack of effectiveness in terms of class control, teaching activities, direction and teacher-student engagement. This was because the new teachers did not have ample experience in handling the KBT teaching and learning process. Furthermore, professional courses and teacher competencies programs involved the absence of teachers in the classroom.

As for PdPc, TMUA teachers emphasized tasmik more than murajaah and also prioritised the tasmik of students from other basic professional tasks. The findings also found that there were teachers who did not care about the student's tahriri writing. Sometimes there were tasmik students coming to class in the state of incomplete and perfect tahriri books. The participants stressed that the writing of the tahriri book should be researched and reviewed every time after tasmik and in fact the book of tahriri is one of the important strategies in facing the Sijil Pelajaran Malaysia (SPM) examination in Form Five.

In addition, there were teachers who were not confident to teach the qiraat elements found in the subjects of the Quran Maharat. This was because the teacher was not from the field of qiraat or has no knowledge in the field of qiraat ilmi. Similarly, the medium of instruction for the subject of Maharat al-Quran should be in Arabic. However, PdPc sessions that were supposed to be conducted in Arabic did not happen.

## Students

The study found that the ability to read, memorization and murajaah of students was still at a poor level. All study participants confirmed that there were still students who have not yet achieved memorization according to the syllabus set by MOE, especially the achievement of the memorization of Form One students who were still new to the field of Quran memorization.

The description of fiqh verse or understanding of sentences after tasmik was also quite weak. This was because there were some teachers who emphasized on the explanation of fiqh verse and some did not during the PdPc session. In addition, the time factor allocated was not enough for the students to perform tahdhir, tasmik and murajaah activities let alone explain the understanding of the verse.

Students who did not understand Arabic were passive during the PdPc session. In fact the textbooks, the oral and written exam questions were also using the Arabic language as the main introduction. In addition, the students were also busy involving themselves in a competition or co-curriculum which contributed to the cause of problems in KBT. Usually it would be the same students who would represent the school in competitions and this caused the students to undergo several days of central training. As a result, students were left behind in terms of memorization and other subjects.

## Strategies and Recommendations to Empower TMUA

The problems and issues presented require TMUA staff to formulate some strategies and even suggest improvements in the implementation of the Tahfiz Integrated Curriculum. To answer the second objective of the study, below are several interview results with the study participants, namely;

First, the school management should implement various initiatives to achieve the objectives of TMUA. This includes programmes held during each school holiday, intensive camps, Red Zone camps and activities that can improve students' memorization achievement. In addition, there should also be a program dedicated only to Fiqhul verse only. The program will be organized by the Hifz al-Quran committee with modules built by TMUA teachers according to the juz in the syllabus.

At the same time, the school should build murajaah modules and implement them in PdPc and outside teaching sessions. Not only that, the students will also be validated (isbat) every time the tasmik of one perfect juz is completed. Those who fail in the isbat session will not be allowed to continue to the next tasmik juz. However, there is still some leeway in terms of its implementation. Isbat is a process of validation in the form of Q&A such as oral or syafawi tests for Hifz al-Quran subjects. The teacher will recite the Quranic verse and the students will continue the recitation without looking at the Quran (until half a page or 10 verses) according to the teacher's discretion. Usually the questions are built according to high, average and low levels. There are schools that implement Isbat memorization to students every month or 3 months and some every time before the exam.

There is also a suggestion from teachers to implement the Syahadah programme for students who have memorized 30 juz. The syahadah program aims to strengthen students' memorization. Usually students will recite the Quran in front of the teacher without looking at the Quran until they completed the 30 juzuk of recitation just like a fixed tasmik in a short period of time such as 1 day, 2 days or according to what is prescribed. Students who have completed the 30 juzuk also known as khatam are not only encouraged to participate in memorization competitions organised at the state and national level but they must also be active in the local community whether as imams, committees in programmes organised by the mosques.

Secondly, it involves the competence of the TMUA tahfiz teachers. The school management should encourage TMUA teachers to attend various conventions and seminars organized by the authorities. Teachers are also encouraged to give seminars, workshops, build innovations in the memorization and Quranic Maharat. The interview results also showed that some schools organize Professional Learning Community (PLC) courses according to the level and admission of teachers. This adds positive value in improving performance in teaching and self-pedagogy.

In addition, TMUA teachers are advised to participate in the Isbat test organised by their respective states. This will not only help to improve the quality of teachers' memorization but also provide returns in the form of monthly financial incentives as well. Teachers who succeed in the state isbat usually get a monthly consolation allowance from the state government.

Furthermore, several suggestions are being highlighted by teachers to further refine the Integrated Tahfiz (KBT) curriculum, especially TMUA. Among their ideas were that the existing night-time classes are changed to student prep time and the night classes are converted to daytime school hours. The function of the evening class is for students to write tahriri and practice their memorization.

In addition, there is an opinion to re-evaluate and make improvements in terms of tajwid for the Secondary School Standard Curriculum (KSSM) syllabus of the form one Quran Maharat subject. This is because many teachers said that the tajwid reading of Form One students was still very unsatisfactory. The Form One students need to master tajwid and recitation of the Quran before starting to memorize verses so that they can perform well during tasmik and murajaah.

Meanwhile in the Hifz al-Quran syllabus, there are schools that accelerate the students' memorization syllabus. According to the research of documents from the Islamic Education Division (BPI) KPM memorization of students is 6 juzuk in Form One, 7 juzuk in Form Two, 6 juzuk in Form Three, 7 juzuk in Form Four and 4 juzuk in Form Five. However, the interview found that this innovation of the memorization syllabus has made the TMUA students to complete the 30 juzuk (khatam) in Form Four instead of in Form Five. The preferable memorization requires students to memorize 7 juzuk in Form One, 8 juzuk in Form Two, 8 juzuk in Form Three and 7 juzuk in Form Four. Therefore, students will be able to pay attention and focus on the Sijil Pelajaran Malaysia (SPM) examination while in Form Five.

The document analysis such as textbooks for Hifz al-Quran from MOE and some students' books including tahriri books and Quran maharat training, it was that using the Arabic language is a priority for teaching and learning. The medium of instruction in KBT should also be in Arabic. The document also showed the ratio of teachers and students in the halaqah Hifz al-Quran especially during the tahdhir, tasmik and murajaah sessions that is 1:10. This also includes the Maharat al-Quran subject. Meanwhile the ratio of teachers and students is 1:30 for new tahriri and memorization sessions held at night.

## DISCUSSION

Based on the findings and support of past studies, there are still flaws in the performance of reading, memorization and murajaah of TMUA students. In line with the findings of Muhd Zulhilmi et al., there is still a possibility of dropouts in memorization among TMUA students although various approaches have been taken to ensure that the performance of the students is at a satisfactory level [6]. The study found that the programmes that were held were still ineffective. Therefore, the researchers are of the opinion that TMUA students who have dropped out of memorization should be gathered and supervised in one centre. This opinion is also supported by the study of Sumaiyah Bahri et al. that they will be more motivated and competitive with each other [26]. As for TMUA students who are very far from their own schools are allowed to tasmik with TMUA teachers from other schools close to home during school holidays. A new and calm atmosphere and a friend who is positive about Quran memorization are able to influence the emotions and actions of the students to quickly memorize the Quran [27]. This proposal is to help schools overcome the issue of students missing a lot of memorization which can be validated with the signature or official stamp of the TMUA teacher on the students' memorization tahriri book as a tasmik proof.

The interview findings showed that participants agreed to change the language use in the textbooks for Maharat al-Quran subject from Form One to Five from Arabic to Malay. This is due to the fact that the Form Six textbook is already in Malay. Meanwhile the Form Six textbooks are changed into Arabic. The rationale is that the subject of Maharat al-Quran is a Quran skill that needs to be inculcated at the beginning of the lower secondary level compared to the upper secondary. Furthermore, it is not a language learning course.

On the other hand, the researchers are of the opinion that textbooks for the Quran for Form One to Form Six should be in Arabic. In this regard, the medium of instruction is also necessary in the Arabic language. This is because the knowledge of the Maharat al-Quran is knowledge very close to the Quran itself. Learning it in Arabic can help students better understand what has been memorized and contained in the Quran as this verse [28];

﴿إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

Means: Verily, we have sent it down as an Arabic Quran in order that you may understand.

[Surah Yusuf: Line 2].

Also in Surah An-Nahl line 103;

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعْلَمُهُ بَئْسَ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمَيَّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

Means: And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW.)" The tongue of the man they refer to is foreign, while this (the Quran) is a clear Arabic tongue.

[Surah An Nahl: Ayat 103].

It is clear that the language of the Quran is revealed in Arabic and is an absolute obligation to learn and appreciate. From the Quran, we will be able to understand the Arabic language itself and many scholars admit that instead of learning Arabic to understand the Quran by knowing the Quran we will acquire various knowledge including the Arabic language itself. Arabic is no longer only understood in the classroom and memorized solely because of the exam but indirectly helps students understand and appreciate and can train them to be bolder to communicate in Arabic. In addition, the researchers found that the Average Subject Grade (GPMP) of the Maharat al-Quran in the Malaysian Certificate of Education (SPM) for middle zone schools is among the highest. Therefore, the Arabic language is not a barrier to achieving excellence in exams especially in SPM.

The implementation of Hifz al-Quran subjects involves 3 main activities which are tahdhir, tasmik and murajaah. According to the TMUA teacher's handbook, the proposed learning schedule, which begins with tahdhir which is talaqqi musyafahah related to the new memorization verse is followed by a tasmik which is to listen to memorization, while the activity of murajaah which is to repeat the new or old memorization, during the night class. However, the results of the interview found that there were teachers who did not agree with the arrangement of the activities. According to them, tahdhir which is talaqqi musyafahah or memorization of new verses at the beginning of the PdPc session is less functional because the verse read has been memorized by the students during the tasmik.



**Figure 1.** Proposed Quran Hifz learning schedule by MOE

Figure 1 shows the suggestions submitted for TMUA teachers but the interview findings showed that the tahdhir session implemented after the tasmik session is more practical. This is because the verses that will be read in front of the teacher during the tahdhir activity after tasmik are new and unmemoized sentences. The verse will also be read during the tasmik activity the next day. The researchers are of the opinion that the position of tahdhir activities at the beginning of the PdPc session is very suitable for Forms One and Two students. Based on the Forms One and Two syllabuses, students will begin to know the techniques and ways to memorize according to their own suitability. The beginning of the phase of memorizing the Quran is a phase of mastery of tajwid knowledge from the point of view of theory and practice. The study of Muhammad Hafiz Saleh et al. also agreed that the weakness of tajwid should be taken seriously as the ruling of reciting the Quran with tajwid is mandatory [29].

Furthermore, the study of Muhammad Zulazizi et al. also supports that the ingenuity of reciting the Quran will not be obtained unless by teaching which is either talaqqi (reading face-to-face in front of the teacher), musyafahah (teachers read first, students listen) or sama' (only listen to the recitation from the teacher) especially in this phase [30]. Teacher guidance is urgently needed to help students continue memorizing the Quran passionately [31].

However, for Forms Three, Four and Five students, the researchers are of the opinion that the suitability of tahdhir activities is in the post-tasmik. It is more functional not only to smooth the recitation and correct the tajwid, but also during recitation in front of the teacher, including to determine the place of waqaf and ibtida' verse when memorized, the breakdown of verses to be memorized according to the appropriate meaning, the selection of Fiqh al-Ayat which is to explain the translation of the verse in general as well as the correction of lines, the makhraj of letters and the properties of the letters. So during the tasmik session on the next PdPc, the error in reading will be minimised. The teacher can focus only on the smoothness and continuity of verse reading.

The researchers agreed that some TMUA programmes and enhancements can be shared and coordinated by the authorities as previously presented by the Islamic Education Sector, Sarawak State Education Department in 2019. For example, a general Isbat programme is held for TMUA students according to the class levels for example for Form Five students only. This is to provide readiness for Form 5 students to face SPM examinations as well as to face real life as al-Hafiz and Hafizah after finishing school. Similarly, with the distribution plan of juzuk memorization in schools, students who have a good Quran recitation and have the potential to complete the initial memorization need to be rushed in their memorization. Memorization of 7 juzuk in Form One, 8 juzuk in Form Two, 8 juzuk in Form Three and 7 juzuk in Form Four can be implemented for selected students. Students who are able to complete the Quran memorization early can focus more on strengthening the memorization and on SPM examination and can even help the school to pass the set target. In line with the findings of Nur Sakinah Nabilah Zaini & Mohd Faizulamri Mohd Saad that 55.3 % of students who had completed all the 30 juzuk (khatam) strongly agreed with the responsibility of recalling and 47.4 % were interested in strengthening their memorization after they khatam the Quran [32].

## SUMMARY

Overall, this study contributes to the community and the field of tahfiz education in order to commit especially TMUA teachers, administrators and top leadership to be sensitive and actively help solve the problems and issues faced. It is also proposed to re-evaluate the Tahfiz Integrated Curriculum to be in line with the marketability of the students as well as to meet the characteristics of the mutadaiyin students who memorize the Quran embroidered in the Quranic, Ijtihadik and Encyclopedic. Strategies and proposals put forward in empowering the Tahfiz Integrated Curriculum should be leveraged and expanded. Therefore, Tahfiz Ulul Albab Model should be given due attention so that students adhering to the philosophy of tahfiz education will become a Quran-based generation that contributes to the development of the country and the well-being of the ummah.

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