EXPLORING THE FACTORS CONTRIBUTING TO THE SUCCESS OF TAHFIZ STUDENTS

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Abstract*: There has been substantial progress in the field of tahfiz education in Malaysia, driven by increasing public awareness and interest. However, several challenges have emerged, particularly regarding time management issues that adversely impact the daily lives of tahfiz students. To optimise students' Quran memorisation abilities, tahfiz education relies on active two-way interactions between instructors and students. Therefore, this study aims to explore the factors that motivate tahfiz students to engage seriously in their studies and identify effective strategies for enhancing their study routines. This qualitative research employed a case study approach, utilising data collected through semi-structured interviews, direct observation, and document analysis. The data were analysed using NVivo Pro 14 software. Purposive sampling was used to select two instructors and five tahfiz students as research participants. The findings revealed two main themes: internal and external factors that influence the development of high-achieving tahfiz students. It is anticipated that this study will contribute to a deeper understanding of tahfiz education and help inform strategies for improving the quality of religious education and services for future generations.*

Keywords*: Education; Output; Students; Tahfiz; Factor.*

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Introduction

In the contemporary era, *tahfiz* education has demonstrated its ability to thrive and compete within Malaysia's educational landscape. The Ministry of Education Malaysia (MOE) is committed to incorporating the Dini and *Tahfiz* curricula into the national education system, as outlined in the Malaysia Education Blueprint 2013–2025 (MOE, 2013). This integration ensures that Islamic religious instruction becomes a core part of the curriculum, fostering students' spiritual and moral development.

The establishment of *Maahad Tahfiz* wal Qiraat in 1966 marked a significant milestone in the history of *tahfiz* education in Malaysia. Since then, numerous public and private *tahfiz* institutions have emerged and flourished (Norazman, 2020), reflecting the growing importance of religious education in Malaysian society. This growth also reflects the government's and society's commitment to enhancing the quality of Islamic education nationwide. As highlighted by Abd Rahman (2016), the *tahfiz* education system has now reached a level comparable to the mainstream education system.
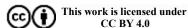
To ensure quality, the current *tahfiz* curriculum is developed with input from subject matter experts and is accredited by agencies such as the Malaysian Qualifications Agency (MQA), which is responsible for the evaluation and continuous improvement of higher education programmes. Historically, although the study of the Quran has long been a tradition in the Malay world, *tahfiz* education was initially isolated and lacked career prospects (Nordin, 2015). Today, however, *tahfiz* graduates are able to compete with professionals across various fields and are increasingly valued in the job market (Abd Rahman, 2016).

A well-rounded *tahfiz s*tudent should demonstrate not only excellence in Quranic memorisation but also academic achievement, positive character development, and active involvement in extracurricular activities. Teachers, parents, and schools play vital roles in supporting *tahfiz* students as they undertake the rigorous process of memorising the Quran (Fakhruddin et al., 2019). Such support is essential in helping students overcome educational challenges and in fostering their motivation and determination to succeed.

Research has shown that it typically takes two to three months to develop a genuine interest in Quranic memorisation, provided that students receive emotional support, are placed in a conducive environment, and are guided by experienced teachers (Noorhidayah et al., 2020). Memorising the Quran has also been found to enhance cognitive functions, including intelligence, health, quality of life, and brain activity (Santiana, 2022). The process of engaging with Quranic verses activates various cognitive mechanisms and produces serotonin, which contributes to students' emotional stability and mental well-being.

In recent years, the integration of *tahfiz* and academic education has resulted in the establishment of numerous public and private *tahfiz* institutions. The Malaysian government sees this integration as a means to strengthen the field of Quranic studies and Islamic scholarship. However, several issues persist. For instance, Khairul (2016) identified heavy academic and memorisation workloads as key stressors for *tahfiz* students. In a typical day, these students must juggle multiple academic subjects while also memorising substantial portions of the Quran, requiring them to manage their time effectively.

The integrated curriculum, which combines academic and religious studies, is highly demanding and poses significant challenges for students to adapt (Mohd Hisham & Nasrun,

2017). According to Khairul (2016), students often express concern about insufficient time allocated for Quranic study, as academic subjects dominate their schedules. Moreover, essential memorisation practices such as 'murajaah' (repetition) are frequently omitted due to time constraints and the assumption that they may overburden students (Hayati et al., 2021). Daily revision is crucial for these students, who must balance demanding schedules (Yusof et al., 2022).

Mimi and Hafizhah (2023) also noted that many students fail to complete their memorisation tasks. Similarly, a study by Siti Nurjanah et al. (2020) found that some students were unable to complete memorisation targets within a five-year programme, although the overall memorisation performance remained at a satisfactory level (mean score = 3.67). This suggests that memorisation efforts are not always tailored to individual learning needs.

At MRSM Ulul Albab, for example, only 50% of students completed the memorisation of all 30 juzuk within five years (Mardhiah, 2017). This finding aligns with a study by Rasyidi and Hamzah (2022), which reported that only 61% of students passed the MRSM memorisation test, falling short of the benchmarks set by the MARA Secondary Education Division (BPM). These trends point to the need for further research to identify the root causes and propose effective strategies to improve memorisation outcomes among *tahfiz* students.

A comprehensive approach to *tahfiz* student development must include the cultivation of positive attitudes, values, and moral character, in addition to academic excellence. It is essential that *tahfiz* students are not only skilled in memorisation but also become individuals of strong character who contribute positively to society and the nation. Therefore, it is necessary to investigate how both internal and external factors shape their development, in order to support their holistic growth.

Despite the increasing attention given to tahfiz education, previous studies have shown that many students struggle to complete the Quran within the designated timeframe due to limited time, heavy academic workloads, and insufficient individualised support (Mimi & Hafizhah, 2023; Siti Nurjanah et al., 2020; Rasyidi & Hamzah, 2022). These challenges indicate that existing approaches may not adequately address both the internal and external factors influencing tahfiz students' success. Hence, there is a need for an in depth qualitative exploration to fill this gap by examining how motivational, familial, and institutional elements shape the holistic development of tahfiz students.

Objectives
The objectives of this study are:
    i.   To examine the external factors that influence the development of *tahfiz* students.
    ii. To examine the internal factors that influence the development of *tahfiz* students.

Literature Review
The success of tahfiz students comes from a mix of factors related to institutions, curriculum and co-curriculum. Research consistently shows that having the right facilities and a supportive learning environment is key to student achievement. For example, Zulhilmi et al. (2020) found that the quality of infrastructure and facilities directly impacts the academic performance of students in the Tahfiz Model Ulul Albab (TMUA) program in Malaysia. Additionally, how the curriculum is designed and the role of co-curricular activities are essential for building strong moral values and effective memorization skills, both of which are vital to tahfiz education

(Hamzah et al., 2024; Hayati et al., 2021). These elements not only relate to better student performance but also help reduce stress, develop talent, and spark innovative learning interests. Together, they contribute to the overall success of tahfiz students.

Also important are parental involvement and good management within institutions, which are critical for student success. Parents' interest in tahfiz education often hinges on factors like the school's reputation, safety, and financial status, which then affect students' motivation and commitment (Ridza et al., 2017; Mohd Yusoff et al., 2018). Strong administrative leadership, along with clear operational guidelines, has been shown to improve how well institutions work and create a good environment for producing excellent huffaz (Fakhruddin et al., 2019). Evidence from other Islamic education settings suggests that incorporating community values into school management can boost student discipline, leadership, and long-term commitment (Syed Aziz et al., 2022).

Recent research has tried to organize the evaluation of tahfiz institutions by developing the Tahfiz Empowerment Index (TEI), based on Maqasid Shariah principles. The TEI covers key areas like preserving religion, life, intellect, lineage, and economic sustainability. It provides a thorough standard for developing students (Tarmuji et al., 2022; Abdullah et al., 2025). As both a quality assurance tool and a policy resource, the TEI aims to ensure fair resource distribution while encouraging social responsibility and community involvement. While these frameworks are significant advancements, many existing studies focus mainly on institutional structures, governance, and curriculum issues. There has been less focus on how internal factors like spiritual motivation, discipline, and identity connect with external influences like parental support, teacher guidance, and institutional culture. This gap shows a need for a more integrated perspective, which this study aims to explore by looking at both aspects within the context of tahfiz education.

Method

This study adopts a qualitative research approach due to its suitability for social science disciplines such as education, nursing, community development, regional planning, and management (Catherine & Gretchen, 2006). Creswell (2003) emphasizes that qualitative research allows for an in-depth understanding of the phenomenon being studied by exploring the processes and practices involved, thereby enabling researchers to gain deeper insight into real-world experiences. Furthermore, the use of a case study design enables the researcher to engage directly with the actual events and environments in which the study takes place (Yin, 1994).

Accordingly, the following criteria were established for selecting participants in this study:

i. Participants must be Form Four students from a *Maahad Tahfiz*, selected by instructors based on their personal character, academic performance, and active involvement in co-curricular activities as representatives of the *Maahad*.
ii. Participants must obtain formal consent from both themselves and the school administration to participate in the study.
iii. Participation must be entirely voluntary, with informed consent given freely and without coercion.

This study focused only on Form four students and teachers at a single Maahad Tahfiz in State Pahang. Because of this, the findings should be viewed carefully. They cannot be applied to all

tahfiz institutions in Malaysia. However, the study offers valuable insights that may be helpful for similar institution.

Result

Various topics and sub-themes have been established to address both the primary and secondary objectives of the study. Data were collected from five *tahfiz* students and two *tahfiz* teachers. Each participant was assigned a unique code by the researcher; for example, *tahfiz* student 1 is referred to as MT1, and so on, following a numerical sequence. The identified themes are associated with both internal and external factors that contribute to the development of *tahfiz* students, specifically:

External Factors of Becoming a Tahfiz Student

Family members

Teachers and parents play a major role in the self-development of students by providing early care, guidance, and support for their positive aspirations. Therefore, in order to support the academic success of *tahfiz* students, parents must be concerned about the educational growth of their children and cultivate a positive connection with the school. Mohd Yusoff et al. (2018) assert that raising students' academic achievement requires a tight parent-student relationship. In a similar vein, Malaysian educators recommend that parents be made aware of the importance of their engagement in their children's education (Ramalingam et al., 2019). According to MT1, the desire to succeed as a *tahfiz* student stems from the aspiration to make his parents proud, *" To achieve that goal, it becomes a motivation for myself and for my family... making my parents proud is a motivation for myself"* (FLKM/AKM/MT1:98).

MT2 also said the same thing, *"the main motivation is my own parents, because I am hafiz, this is the hope of people... so I don't want them to be disappointed... my family's hope is to have at least one hafiz in the family"* (FLKM/AKM/MT2:74). MT5 also acknowledged, *"I will think of my parents, they are my motivation, they worked hard to send me, with a rather expensive fee, so I think, is it necessary for me to disappoint them and waste the money they invested? After all this school is the best school among the the best... if I can't benefit from this school, I will lose"* (FLKM/AKM/MT5:60).

Parents are a great source of guidance and inspiration to keep going after success, as MT5 notes, *"Even my parents themselves, every time I call and see them, they will give me advice and support... even if I'm late, people will push me and give me words of encouragement"* (FLKM/AKM/MT5:213).

Other family members can also be a source of inspiration and support in addition to parents; MT1 acknowledges this by saying, *"4 of my siblings are hafiz quran... they are my encouragement"* (FLKM/AKM/MT1:53).

Good relationship with teachers

Teachers have a crucial role in helping *tahfiz* students succeed. Good teachers are able to cultivate their student's personal attributes and always plant seeds of knowledge in their souls (Razila Kasmin et al., 2019). Despite the fatigue they experience, the sincere efforts of teachers in guiding *tahfiz* students often result in meaningful outcomes. Teachers at *Maahad Tahfiz* act as stand-in moms and dads for the students, providing them with care, instruction, and guidance during their time there. MT1 acknowledges, *"dealing a lot with the teachers... organizing*

programs or anything, getting involved with the teachers a lot... I usually go to extracurricular competitions, I always miss class, when I miss it I will meet a private tutor to study"(FLKM/HBG/MT1:67).

The approachable demeanour of teachers allows students to comfortably voice their concerns, as GT acknowledges, *"then some also complain about problems, I try to build relationships so that students feel comfortable and don't feel afraid to complain about whatever problems they have... all teachers play a role in guiding our students to become students"* (FLKM/HBG/GT:130).

According to MT4, teachers also give *tahfiz* students the guidance and inspiration they need, *"the teachers at the assembly always remind me about the goal of learning in terms of personal achievement, academics and memorization need to go hand in hand"* (FLKM/HBG/MT4:236).

Additionally, MT2 captures the disposition and nature of the teachers at MTNP, *"the teachers and staff here are really friendly people... so in class or anywhere they will be polite and friendly"* (FLKM/BHG/MT2:57). The same thing is also admitted by MT3 who stated that, *" The staff here are all kind. When I meet them, they talk to me... when I mentioned a problem during the holidays, the teacher responded and offered help... always cares and informs us, the staff always ask me about the development of the equestrian"*(FLKM/BHG/MT3:44).
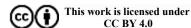
Stated differently, MT4 acknowledges that the teacher's care for the *tahfiz* students extends beyond the instructional environment and occurs in the hostel, *"the warden and I are very close, we are in form 5, we can just come and sit in the warden's house, to say hello or to be friendly... sometimes the warden invites us to sleep at his house for form 5 students"*(FLKM/BHG/MT4:146).

Environment

The school administration should place emphasis on the importance of the learning environment. Student progress is influenced by a holistic, safe, and conducive learning environment. In addition to the teachers, they developed positive relationships with the *Maahad* staff members through the narratives of the *tahfiz* students who were interviewed. Students' emotional behaviour is influenced even by favourable surroundings, such as serene surroundings and harmonious peer relationships (Syed Aziz et al., 2022). MT1 acknowledges this by saying, *"I always receive visits as a facilitator... so I heard stories from schools that I visited, for example from Negeri Sembil there are also... schools from Chenor... I'm grateful... from what people say... I think Maahad is very good, enough facilities, complete infrastructure"* (FLKM/PMH/MT1: 221). This was also acknowledged by a *tahfiz* teacher, who explained, *"first we provide a good and perfect infrastructure"* (FLKM/PMH/GT:120).

In addition to the peaceful and cosy environment in *Maahad*, a good environment in line with the spirit of Islam known as "biah solehah" is acknowledged by MT4 with the following statement, *"I feel very happy and grateful... because I was chosen to come here and experience that bi'ah solehah... even though religious school may have bi'ah solehah but it's not the same as the place to memorize the Quran... a place where the spirit of the Quran exists"* (FLKM/PMH/MT4:126).

Grateful for the opportunity given to him as a student of knowledge at MTNP MT4 explained, *"when you become a student of tahfiz, your free time is to study and you can feel the advantage,*

very grateful to be a student of tahfiz compared to friends out there" (FLKM/PMH/MT4: 38). GT also explained that, *" Our good and well-equipped infrastructure has provided students with an optimal learning environment... our facilities are the best, every class has air-conditioning, tasmic and academic classes are all air-conditioned"*(FLKM /PMH/GT:11). MT1 then added that, *"even though studying is stressful... memorizing the Quran is stressful but the stress is only there... so if the infrastructure is bad or there are problems in terms of facilities... which would otherwise increase their stress levels... but here it is only stress when you want to memorize the Quran with academics... the rest feels comfortable"* (FLKM/PMH/MT1:63)

Even though MTNP's intense learning environment is perceived as burdensome by some, MT4 acknowledges that students are able to adjust successfully because of specific reasons, *"the schedule arranged by Maahad is good enough for me to implement... study time is really focused on learning, memorization time I don't think about learning but focus on memorization"* (FLKM/PMH/MT4:117). The same sentiment was shared by MT5, who stated that, *"maahad tahfiz has complete facilities, even in the classroom there is air conditioning, the dormitory is complete, everything is ready, there is an expensive threadmill for exercise in the evening, the playground... in other madrasahs you can see the lack but here no, even the mosque has air conditioning...it's very comfortable"* (FLKM/PMH/MT5:33)

Internal Factors of Tahfiz Students

The Characteristics of Excellent *Tahfiz* Students

In general, the *tahfiz* learning support system is built upon positive interactions with peers, family members, teachers, and other school staff. More importantly, internal factors are also recognised as key motivators that drive *tahfiz* students toward personal achievement. To cultivate good character, *tahfiz* students are exposed to various spiritual programmes and religious teachings (Syed Aziz et al., 2022). From his perspective, MT1 acknowledges that the al-Quran is inside him and serves as his inspiration to do good, *"when we become tahfiz students, aaa...in terms of..aaa we have that moral character in shaa Allah will be protected..because whatever we want to do we know we memorize the Quran, then when we go back home, aaaa.. there are, people will look at us as quran memorizers...so automatically we will take care of morals, the behaviour...not because people look at it only...but because we have the quran, we ourselves become the reason...when we want to do anything we feel guilty for doing bad...we are driven to do good"* (FDMT/CMT/MT1:29).

According to MT3, being a *tahfiz* student has helped him constantly reflect and get to know himself, *"Maahad is a place to recover... at home there are distractions, but here there are none...It allows me to focus on self-awareness and reflection... I often think about the direction of my memorisation... the Ustaz did remind me, if you memorize a lot but you don't remember it, it's useless... so I repeat my memorization... I accept the advice of the teacher, self-awareness and also reflection that's how I build my motivation... when I get back to "on track" memorization I feel relieved... if before this I think I spent a lot of time playing, so whether I want it or not I have to spend more time memorizing"* (FDMT/CMT/MT3:20).

According to MT5, one of the mindsets he adopted as a *tahfiz* learner was appreciation. He explains, "*I am grateful to be here... Allah has chosen me to be the bearer of His* kalam... *I appreciate that honour... It keeps me away from negativity... Even if I want to do something*

wrong, I stop myself out of fear... I embed the values of amar ma'ruf *and* nahi munkar *in myself..."* (FDMT/CMT/MT5:182).

According to MT1, academic achievement must be matched with his ability to memorise the Quran, *"when the determination of memorizing the quran is there because aaa... because there is a problem of memorizing the quran so automatically our academics also become difficult... because of the spirit of memorizing the quran so the spirit is also for academic studies... because they move together... so when there is a problem for one the other will also be a problem"* (FDMT/CMT/MT1:336). This is also acknowledged by MT4 who explains, *"when I am passionate about the Quran I automatically become passionate about other things"* (FDMT/CMT/MT4:57)

According to MT5, a positive student must embrace the challenge of succeeding, he acknowledges that, *"to be honest, there is a burden... because every class time, for form 5, so there's always night classes, but because it's already a habit, and everyone is aware that this year is a big and challenging year for everyone, whether you want it or not we must face this challenge"* (FDMT/CMT/MT5:110).

For MT3, completing the memorization of the Quran gives him happiness which he admits, *"for example, my situation last year was far from the memorization track, then I realized, when it's Ramadhan, me and my friends targetting to speed up our pace, memorizing in the afternoon, memorizing at night, I just memorize during my free time, I focus on memorizing until I don't even play... but when I completed the responsibility of memorizing then I am relieved and the feeling of being burdened disappears"* (FDMT/CMT/MT3:54). MT3 also added other virtues found in him after memorizing the Quran, *"the advantage is that it makes me take care of my morals, to socialise...when I enter this maahad, I am taught to be ashamed of the opposite sex and to guard my ikhtilat"* (FDMT/CMT/MT3:19). MT3 Narrates his experience when participating in international tournaments, his confession, *"in the relationship between men and women... the Quran really had a great "effect" in shaping me... the sports culture itself is indeed a mix of men and women and there is also alcohol... when I was in primary school I am blur on how to respond to those circumstances and situations... but when we enter the maahad... we feel strong to reject those things"*(FDMT/CMT/MT3:162).

Understanding The Advantages of Being a *Tahfiz* Student

Memorising the Quran requires consistent effort and discipline, yet it offers numerous benefits for *tahfiz* students. According to Tasirun (2011), believing in, studying, and understanding the Quran brings about goodness, prosperity, and contentment in life. The benefits of being a *huffaz* are mentioned in prophetic hadiths. MT1 acknowledges the benefits of being a student of *tahfiz* by saying, *"religious lectures are spontaneous...so if you memorize the Quran, if there is a religious lecture, you can come up with dalil within 5 minutes... to give three dalil... so memorizing the Quran really helps, it helps from a co-curricular point of view...from an academic point of view, it's like I answered earlier that PSI (Pendidikan Syariah Islamiyah) with question from KBAT asking for dalil"* (FDMT/KMT/MT1:300). MT1 also admitted that being a *tahfiz* student formed a strong identity, he said, *"in memorizing the Quran we need the sense of dependence on Allah... it means that when other people do bad things they do not affect their lives... but when we the huffaz doing these bad things we could immediately affected, so the character is protected, an identity is automatically formed in this person"* (FDMT/KMT/MT1:331).

MT2 explains, *"the goodness cannot be denied because in addition to memorizing the Quran we learn other sciences... so we can master the knowledge of the world and the knowledge of the hereafter at the same time"* (FDMT/KMT/MT2:80). This is supported by MT4, *"the advantage of memorizing the Quran...being able to feel the spirit of the Quran, being able to practice the Quran in life"* (FDMT/KMT/MT4:197).

MT1 then added by telling, *"I think the advantage of becoming tahfiz students is that when they return home, they become imams...when they meet their old school friends...like recently the establishment of al Irsyad Islamic elementary school alumni...so it is an advantage that the school invited me to give motivation talk to the juniors in year 5 and 6"* (FDMT/KMT/MT1:309).

MT4 described how he first encountered challenges when learning the Quran by heart, but eventually overcame them to experience the benefits of being a tahfiz learner. He said, *"in the beginning it may be burdensome but over time we ourselves can feel the advantages of being memorizers of the Quran"* (FDMT/KMT/MT4:139). MT1 adds insight by telling that Quran and academia need to move hand in hand, he explained*"when the determination of memorizing the quran is there because aaa... because there is a problem of memorizing the quran so automatically our academics also become difficult... because of the spirit of memorizing the quran so the spirit is also for academic studies... because they move together... so when there is a problem for one the other will also be a problem"* (FDMT/KMT/MT1:336).

Discussion

The findings of this study align with the aspirations outlined in Malaysia's National Education Philosophy (FPK), which emphasizes the holistic development of individuals intellectually, spiritually, emotionally, and physically in accordance with divine principles (Ministry of Education [KPM], 1996). The transformation of students into balanced and harmonious individuals is a central goal of the Malaysian education system, and this is echoed in the Malaysian Education Quality Standard (SKPMg2), which integrates the three key dimensions of development: academic curriculum, character (*sahsiah*), and co-curricular engagement (Zuhaida, 2010).

In line with these principles, the development of *tahfiz s*tudents should not be measured solely by their ability to memorise the Quran, but also by their academic achievements, moral character, and co-curricular participation. The SKPMg2 framework, particularly under Standard 5, provides a comprehensive benchmark for assessing student development, including (i) academic performance such as SPM results, (ii) behavioural conduct and discipline, and (iii) co-curricular involvement at various levels from school to international arenas (JNJK, 2016).

This study found that external factors such as family support, positive teacher-student relationships, and a conducive learning environment, play a significant role in motivating tahfiz students and fostering their success. This supports Zaaim et al. (2019), who argued that student progress serves as a critical indicator of school effectiveness. Teachers, acting as both educators and mentors, were shown to significantly influence students' motivation, as did the structured and supportive environment of the *Maahad*.

The findings also underscore the internal factors that contribute to the excellence of *tahfiz* students, such as spiritual motivation, self-awareness, and a strong sense of identity rooted in their role as memorizers of the Quran. These attributes are in line with the objectives of the

School Transformation Programme (TS25), an initiative under the Malaysia Education Blueprint 2013–2025, which seeks to improve student outcomes through professional capacity building and institutional development (Julian@Juliana & Mohd Izham, 2020).

Moreover, this study corroborates Rathidevi's (2010) findings that parents harbour high hopes for their children to be balanced individuals who excel not only in academics but also in religious and moral development. Therefore, it is essential for *tahfiz* institutions to adopt a holistic approach in their educational practices, in accordance with both national aspirations and parental expectations.

The findings of this study highlight the importance of external factors like parental involvement, teacher support, and a nurturing environment. This supports earlier research by Fakhruddin et al. (2019) and Mohd Yusoff et al. (2018), who showed that family and school backing significantly influences students' academic and spiritual growth. Similarly, a positive learning environment connects with the insights of Syed Aziz et al. (2022), who pointed out that emotional and moral development depends on surroundings that provide stability and a sense of belonging.

Additionally, the results emphasize the significance of internal factors such as spiritual motivation, appreciation of Quranic values, and strong self-awareness. These aspects align with the work of Noorhidayah et al. (2020) and Santiana (2022). However, this study adds to the existing literature by showing how these internal motivations become stronger when paired with external support systems. Therefore, the study goes beyond just identifying separate challenges; it presents a more integrated perspective on how internal and external factors work together to support successful tahfiz students.
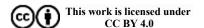
Conclusion
This study is intended to assist those responsible for managing *tahfiz* schools by providing recommendations on how to further improve the quality of teaching. This is crucial for achieving the national education goal, which is to produce competent students capable of contributing to national development. It is hoped that the findings of this study will enable *tahfiz* schools to enhance their teaching and learning approaches and to create a supportive environment that fosters the holistic development of *tahfiz* students intellectually, spiritually, emotionally, and physically.
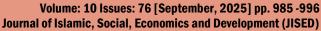
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