

Research Article:

Empowering Tahfiz Education in Malaysia: Insights into the External Factors Driving Parental Preferences

Norhayati Haji Hamzah, Nor Aini Ali, Nor 'Azzah Kamri*, Mohd Yakub@Zulkifli Mohd Yusoff and Noor Naemah Abdul Rahman

Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia

*Corresponding author: azzah@um.edu.my

ABSTRACT

Tahfiz education in Malaysia has undergone significant development since its official establishment in 1966, growing alongside other educational streams with the establishment of 1,245 *tahfiz* centres by September 2021. Despite facing challenges in the past, *tahfiz* institutions have maintained their position within the community, attributed to various contributing factors. This article aims to analyse the external factors influencing parents' inclination towards *tahfiz* education for their children. Employing a quantitative approach, data was collected and analysed from 485 respondents among parents of *tahfiz* students, representing 20 *tahfiz* institutions across Malaysia. The findings reveal six key external factors driving parental interest in *tahfiz* education, including facilities, security, reputation and promotion, curriculum and co-curriculum, location and environment, and financial capabilities. Notably, facilities and curriculum/co-curriculum factors emerge as the most significant contributors to parental preference for *tahfiz* institutions. The former encompasses teaching, learning, and accommodation facilities, crucial for ensuring a conducive learning environment, while the latter emphasises the institutions' ability to foster excellent moral values, clear educational objectives, and a systematic memorisation syllabus. Moreover, co-curricular activities play a vital role in enhancing student talent, alleviating stress, and nurturing innovation interests. Consequently, *tahfiz* institutions and relevant stakeholders must prioritise improvements in facilities and curriculum/co-curricular activities, aligning with the advancements in educational technology under Education 4.0. This endeavour is pivotal in empowering *tahfiz* education nationally and internationally, contributing to the delivery of quality education and nurturing a righteous community (*khayr ummah*).

Keywords: *Tahfiz* education, Malaysia, external factor, parents' inclination, parental preference, Education 4.0

Accepted: 22 June 2024; Published: 31 December 2024

To cite this article: Hamzah, N. H., Ali, N. A., Kamri, N. A., Mohd Yusoff, M. Y., & Noor Naemah Abdul Rahman, N. N. (2024). Empowering *tahfiz* education in Malaysia: Insights into the external factors driving parental preferences. *Asia Pacific Journal of Educators and Education*, 39(2), 5–37. <https://doi.org/10.21315/apjee2024.39.2.2>

INTRODUCTION

Education holds immense significance in human life, with Islamic education often perceived as having a religious underpinning (Raharjo, 2006). Islamic education is not in a vacuum, but is interconnected with various domains, rooted in the Quran and Hadith (Setiawan & Rasyidi, 2020). Islamic education, aimed at instilling Islamic teachings and values, encompasses various terms such as *madrasah*, *pondok*, *pesantren*, *tahfiz* and Tsangaya. Although these terms are used interchangeably, there are slight differences between them. Madrasah is a general term represents Islamic education institution in Muslim countries, meanwhile pondok and *tahfiz* are commonly used in Malaysia and Thailand. *Tahfiz* education aims of nurturing *huffaz* (someone who has completely memorised the Quran) proficient in Quranic knowledge, virtuous, charitable and capable of applying Quranic teachings in society (Samadi et al., 2022). Furthermore, pesantren is widely used in Indonesia referring to the oldest Islamic education system in Indonesia (Jannah et al., 2021). Last but not least, Tsangaya refers to a locally built shed at the outskirts of the town, where the teaching and learning of Quranic education is observed (Sidi et al., 2022).

The basic similarity between these five institutions is the emphasis on Quranic learning and memorisation. Another similarity is that majority of these institutions are financially independent. They are funded by various sources such as *waqf*, *sadaqah*, endowment and charity (Hussin et al., 2024). Moreover, all the institutions are opened to all, starting from children of six years old until senior citizen. On the other hand, the obvious difference between these institutions is the method of learning and memorisation. The methods are Othmani method, Deobandy method, Panipati method and Malwali method (Yaacob et al., 2019).

Looking back at the history of *tahfiz* education, its development has been extensive across many countries, evolving from informal Quranic education to the establishment of formal *tahfiz* institution. For instance, Islamic education in the Philippines can be traced back to the period of the Islamisation of Sulu in the 13th century. According to Sulu oral traditions, the first missionary, named Karim al-Makhdum, who came to the Philippines to preach Islam used to teach his students the basic tenets of Islam by writing on the seashore. Travellers and foreigners during the 16th and 17th centuries have reported that there were schools in Sulu and Mindanao where children were taught how to pray as well as recite the Quran (Abdulkarim, 2018). Through the time, madrasah is established, owned and managed by Muslims. There are three main types of madrasah in the Philippines, namely traditional or weekend madrasah, developmental or formal madrasah and standard private madrasah (Boransing, 2008).

In Indonesia, the tradition of Quran memorisation originally stemmed from scholars who studied in the Middle East. Over time, this practice has gained widespread popularity. Utilising a network of sanad from the Middle East, scholars engage in *tahfiz* learning through *talaqqi* (recitation under a teacher's supervision) and *musyafahah* (peer review).

This activity occurs both individually and institutionally. Prominent figures in this tradition include KH. Munawwir Krapyak, KH. Munawwar Gresik and KH. Sa'id Isma'il Sampang, Madura (Shohib & Surur, 2011). Typically, *tahfiz* institutions take the form of boarding schools with mentors guiding students in mosques or prayer rooms (Saridjo, 1983). Although initially confined to specific regions until the 1970s, the inclusion of Tahfiz Quran in the Musabaqah Tilawah al-Quran (MTQ) competition in 1981 catalysed its spread to various parts of Indonesia. There are three models of *tahfiz* boarding schools in Indonesia: first, special *tahfiz* schools which only deliver Tahfiz Quran programmes. Second, *tahfiz* schools which also implement the learning of yellow book or Islamic sciences. Third, *tahfiz* schools which also follow the compulsory education programme as an addition to the Tahfiz Quran programmes (Sofyan, 2015). As of 2020, there are 1,200 units of Tahfidz Centre House (RTC) registered in Indonesia (Nur & Iswantir, 2023).

Moreover, in Thailand, pondok is a well-known oldest traditional Islamic educational institution for studying Islam teachings. Historically, pondok was built in 1961. In the beginning, pondok functioned without government regulations, however, later it was officially registered and recognised by government of Thailand (Afeefee & Kaba, 2023). Furthermore, Tsangaya System of Education which is one of the main Islamic systems of education in Nigeria witnessed a long history of existence that can be traced to the old Timbuktu scholastic culture. Timbuktu, located in the Western Africa in the Republic of Mali was the centre of Islamic education and Islamic scholarship. Thus, the spirit of old Timbuktu scholastic culture has later influenced the emergence of Tsangaya System of Education in Northern Nigeria (Idriss & Hamzah, 2021).

Meanwhile, *tahfiz* education in Malaysia has a rich history that can be traced back to the arrival of Islam in Malaya. Initially, the study of the Quran, known as the “alif ba ta” study, was conducted informally in the homes of teachers. Apart from learning the Quran, emphasis is also placed on the skills of reading and writing Jawi, as well as basic Islamic knowledge, such as *fardhu ain* (individual obligation), the pillars of Islam, and the pillars of faith. Over time, the number of Islamic study centres began to increase, utilising facilities such as mosques and prayer rooms (surau) for educational purposes. As Islamic studies continued to develop, pondok (huts) institutions were established on land owned by teachers or *waqf* (endowment) land. Pondok institutions provided a more comprehensive education, with an emphasis on subjects like *Tafsir* (Quranic exegesis), *Fiqh* (Islamic jurisprudence) and *Hadith* (Prophetic traditions) that were delivered in the form of lectures to groups of students or individuals, until it becomes the fundamental of the establishment of Sekolah Agama Rakyat (People’s Religious Schools) throughout Malaysia (Ramli & Mat Zin, 2015). The process of memorising the Quran is conducted with at least surah al-Fatihah as it is the basic surah in performing prayer. Nevertheless, memorising the Quran itself is not the core education and it was conducted individually or informally merely based on the experience of Quran teachers (Abdullah et al., 2015).

In 1966, *tahfiz* studies in Malaysia took a significant step towards formalisation with the establishment of Quranic Studies and Qiraat Classes at the National Mosque, accompanied

by eight pioneer students. This was the intention of the first Prime Minister of Malaysia, Tunku Abdul Rahman Putra Al-Haj ibni Almarhum Sultan Abdul Hamid Halim Shah (1957–1970), who expressed his desire to see *tahfiz* studies conducted in a more structured manner. The idea of establishing the *maahad tahfiz* (*tahfiz* institute) initially proposed by Sheikh Mahmud Syaltut, the former Rector of al-Azhar University, who visited the opening ceremony of Musabaqah al-Quran (Quranic competition) held in 1960 at the National Mosque (Ismail et al., 2017; Md Nawi et al., 2014; Abdullah et al., 2015; Mohd Noor, 1993). From 1966 to 1978, the study classes at *maahad tahfiz* were managed by the National Mosque Administration Committee and the Secretariat of the National Council for Malaysian Islamic Religious Affairs. Later, the study class was upgraded to the National Mosque's al-Quran Memorisation Study Unit and was later expanded as one of the departments under the Prime Minister's Department in 1984, known as Maahad Tahfiz al-Quran wal Qiraat (MTAQ). Subsequently, the institution's name was changed to the Institute of Tahfiz al-Quran wal Qiraat Studies (IPQT) and later to Darul Quran, placed in Kuala Kubu Baru, Selangor in the year 1997 (Ahmad, 2015). These developments highlight the progressive formalisation and expansion of *tahfiz* education in Malaysia, with the establishment of dedicated institutions and the recognition of *tahfiz* studies as an integral part of the country's educational landscape.

Following the establishment of this formal *tahfiz* institution, all states in Malaysia also established *tahfiz* institutions in their respective states starting in Terengganu in 1984 under the name of the Institut al-Quran Terengganu (Terengganu Quran Institute), which also adopted the Darul Quran curriculum (Ariffin, 2012). This marked the expansion of *tahfiz* education across different states in Malaysia. In addition to state-run institutions, private *tahfiz* institutions also emerged rapidly in Malaysia. The first private *tahfiz* institution, Raudhatul Tahfiz al-Quran in Jeram, was established in 1981. Majority of the private *tahfiz* institutions in Malaysia adopted syllabuses from countries like India and Pakistan and the learning process is done traditionally, adapted to local needs. The learning system in *tahfiz* institutions often followed traditional method that is *menadah kitab* (talaqqi), where students would gather in a circle called a halaqah without the use of chairs, tables or teaching equipment. The teaching material was typically based on classical religious texts, often referred as the “yellow book” in Malaysia (Ramli & Mat Zin, 2015).

Before completing their studies at *tahfiz* institutions, students typically had to undergo a special examination to qualify them for the Tahfiz Declaration Certificate. However, it is important to note that most of these certificates are not recognised by local or foreign universities. One of the reasons for this lack of recognition is that the curriculum offered in *tahfiz* institutions does not include subjects covered in the Malaysian Certificate of Examination (Sijil Pelajaran Malaysia, SPM) that caused difficulties to students to further their studies or to finding employment opportunities after they graduated. Despite these challenges, *tahfiz* education continues to grow and receives overwhelming response from the community. This is evidenced by the increase in the number of registered private *tahfiz* institutions in Malaysia from 825 in 2018 to 1,177 in 2021. Simultaneously, the number

of *tahfiz* students also increased from 58,707 students in 2019 to 74,659 students in 2021 (Mohammad & Akhir, 2023; Samadi et al., 2022).

Looking at the scenario of such developments, the Federal Government of Malaysia has taken initiatives from various angles. One important aspect is the administrative structuring of *tahfiz* schools, which involves placing them under the jurisdiction of different governing bodies. These bodies include the National Mosque Administration Committee, YADIM Preaching Training Institute (INDAH), the Religious Division branches, the Prime Minister's Department, and ultimately, the Department of Islamic Development Malaysia (JAKIM) (Hameed et al., 2003; Mohd Nawi et al., 2021). This administrative structuring helps to ensure proper governance and oversight of *tahfiz* schools.

In terms of the type of curriculum offered, efforts have been made to create more systematic and modern *tahfiz* institutions at the high school level. This includes the integration of *naqli* (revealed) knowledge and *'aqli* (rational) knowledge, specifically the integration of *fardhu ain* (individual obligations) and *fardhu kifayah* (collective obligations) knowledge. *Fardhu ain* knowledge pertains to religious knowledge such as *Tafsir* (Quranic exegesis), *Takwil* (critical interpretation) and *Hadith*, which is integrated with *fardhu kifayah* knowledge such as science, medicine and mathematics (Nugraha, 2016). The MMTAQ in Kelantan is the earliest *tahfiz* institution that has adopted this integration (Mohd Yusoff, 2023). Moreover, the State Government also began to follow this step, even the Majlis Amanah Rakyat (MARA) or the People's Trust Council also did not miss out on establishing a modern *tahfiz* stream known as the Ulul Albab programme at selected MARA Junior Science College (MRSM) under its management (Md Nawi et al., 2014). These initiatives highlight the efforts made by the Federal Government, State Governments, and other institutions to enhance and modernise *tahfiz* education in Malaysia, ensuring a more integrated and holistic approach to religious and academic knowledge.

Tahfiz institutions in Malaysia continuously developed and survived until present and this is indeed influenced by the community's tendency to choose *tahfiz* studies. This tendency is said to be increasing due to the demands of parents who are very interested and preferred to send their children to study at *tahfiz* institutions despite the negative issues involving this institution. Amongst the issues are fire incidents, sodomy cases, high tuition fees and others (Mohd Yusoff, 2023). However, these issues have not discouraged parents from choosing *tahfiz* education for their children. The question is, what are the factors on the part of the *tahfiz* institution that influence the tendency of parents to send their children to the institution? Accordingly, this article examines those factors which are categorised as external factors based on the highlights of the literature and also the survey conducted. To that end, this article discusses two main points. First, the literature reviews on the external factors of parents' inclination towards *tahfiz* education. The factors are facilities, security, reputation and promotion, curriculum and co-curriculum, location and environment as well as financial capabilities. Second, the findings of the study through questionnaires on the tendency of parents towards *tahfiz* education based on the external factors.

LITERATURE REVIEW

External factors refer to factors contributed by the service provider, that is the *tahfiz* institution. Based on the literature highlights, there are six external factors comprising of tangible and intangible factors.

Location and Environment

The location and environment of *tahfiz* institutions often influence parents' decisions in selecting an institution for their children. Simultaneously, the location of *tahfiz* institution also influences of student performance. For example, in Nigeria, many students from rural areas came to urban areas to better access Quranic education (Jimba, 2021; Zakir et al., 2014). Therefore, the location of *tahfiz* institutions determines the performance of students in which the urban students perform better than rural students. It is supported by Owoeye and Yara (2011) that stated, "student performance can be influenced by school location".

The location of a *tahfiz* institution refers to its physical placement, including the distance from students' homes and the availability of transportation facilities (Nurul Khasanah, 2012). Parents often prefer institutions that are near to their homes (Ting & Lee, 2019), as it enables their involvement in their children's education such as meeting with teachers to discuss their children's progress and attend Parents and Teachers Association meetings. Additionally, a nearby location of *tahfiz* institution reduces transportation expenses.

Furthermore, parents also tend to choose *tahfiz* institutions located in calm and peaceful environments (Bosetti, 2004; Adryana, 2009; Lai et al., 2007), away from the hustle and bustle of cities. Such environments provide a conducive atmosphere for students to focus on their Islamic practices, including performing prayers, memorising the Quran, deepening religious knowledge and maintaining disciplined behaviour and helps students avoid engaging in immoral activities (Ahmed, 2013). In the context of Islamic history, the upbringing of Prophet Muhammad (PBUH) for five years in the Bani Saad Valley, highlights the importance of a peaceful and nurturing environment for learning and development. During the early years of his life, the Prophet Muhammad (PBUH) was cared for by Halimah bint Abi Dzu'aib, a foster mother from the Bani Saad tribe. The Bani Saad Valley provided a safe and peaceful atmosphere for the Prophet Muhammad (PBUH) to grow and develop away from the negative influences of an ignorant society (Haidir, 2005). This environment played a significant role in shaping his character and spiritual growth.

Additionally, the internal environment that is the institutional culture which cultivate good or positive values such as cooperation, discipline, and respect also play a role in parents' inclination toward *tahfiz* institution. Institutions that promote Islamic culture through religious activities like congregational prayers and leisure activities such as archery also become the choice of parents (Azizan et al., 2015). These factors contribute to a holistic

educational experience and align with the parents' desire to provide their children with an environment that nurtures Islamic values and character development.

Facilities

Parents and the community often prioritise *tahfiz* institutions that are well-equipped with various facilities because these facilities contribute to effective learning. Facilities in institutions can be categorised into infrastructure facilities, which are basic services that support community development, and utility facilities, which are hardware or ancillary programmes that aid and facilitate usage. In the context of education, the facilities provided include learning facilities and accommodation facilities (Rashed et al., 2021). Learning facilities are crucial for the educational process. Facilities for the learning process are such as space and large class sizes, furniture and prayer hall for congregational prayer (Andryana, 2009). For institutions that provide dormitories, the availability of related facilities such as beds, cupboards, clean bathrooms and spaces to hang clothes is crucial. The dormitory serves as not only a place of residence but also a platform for instilling important values such as simplicity, independence, sincerity, and self-control in students' control (Awang et al., 2019).

Dimon et al. (2017) and Hussin et al. (2019) in the findings of their studies stated that complete facilities contribute to the smooth running of the teaching and learning process. Besides that, complete facilities provide necessary resources for quality education and conducive environment for students that enhancing their enjoyment and engagement in the learning process. Among the facilities stated in the above studies are internet access services and adequate furniture in the bedroom are very important accommodation facilities for students.

Meanwhile in Nigeria, most Tsangaya schools do not have basic facilities for their students. They face the problem of convenience shelter and accommodation, in which hundreds of students sleep in tight rooms or in open spaces (Shitu et al., 2021; Bukar & Mangari, 2020). In fact, most of the Tsangaya schools do not possess any formal structure of school building, but only depend on temporary huts built in the outskirts of the towns, or teachers' house or garages of the neighbouring people (Idriss & Hamzah, 2021).

While in Malaysia, government-run *tahfiz* institutions, such as the Maahad Integrasi Tahfiz Selangor (MITS) under the management of the Selangor Islamic Religious Department (JAIS), are known for their comprehensive facilities. These institutions often provide laboratory facilities (computer laboratory, science laboratory), dormitory, dormitory food and general facilities (hall, classroom, teacher's room, science laboratory and RBT laboratory) (Rashed et al., 2021).

Security

Security is indeed a crucial factor for parents when selecting *tahfiz* institutions (Syed Ali et al., 2014). Parents prioritise the safety and well-being of their children and typically conduct thorough inspections of the institution's security system before making a decision. *Tahfiz* institutions should emphasise the implementation of robust security systems, which may include secure wiring systems, fire detectors, fire extinguishers, 24-hour security cameras and security guards or at least warden.

However, in the context of *tahfiz* institution in Malaysia, the element of security has not been emphasised seriously especially related to fire safety issue. Study carried out by Ab Rahman et al. (2020) raised this issue by reporting the fire tragedy at Darul Quran Ittifaqiyah Tahfiz Centre which resulted in the death of 21 students and two teachers. From this tragedy, it indicates the needs for fire detectors and fire extinguishers at *tahfiz* institutions in Malaysia. The issue of fire safety is also highlighted by Zulkifly and Salleh (2023) in which they emphasised the management roles in enhancing fire safety compliance and preventing fires in higher educational institutions' dormitories. In conclusion, both studies indicate that ensuring the safety of students is of utmost importance. Consequently, it will instil confidence in parents to entrust their children to the institution. Parents seek assurance that their children are protected from potential harm and hazards within the institution.

Even though the issue of security is of highest importance, but many Malaysian *tahfiz* institutions did not comply with fire safety. According to the Malaysian Fire and Rescue Department (JBPM), 252 *tahfiz* institutions do not comply with fire safety standards, thereby posing a risk of fire incidents that could result in loss of lives (Idris et al., 2017). It is crucial to emphasise the importance of adhering to safety standards, as the preservation of life is one of the *maqasid shariah* (objectives of Islamic law) (Mohd Zin, 2017). Parents should prioritise the safety features implemented in *tahfiz* institutions to mitigate the possibility of unwanted incidents.

Besides the security system, social security among the *tahfiz* students to a certain extent influences the process of memorisation among students. For example, in the case of Tsangaya school in Nigeria, many students at Quranic schools become expose to crime due to their destitution, some are introduced to sale of drugs in the street (Shitu et al., 2021). This condition definitely affects the process of learning and memorisation among students.

Financial Capabilities

Parents have the responsibility of managing their children's schooling expenses, considering the rising cost of goods and its impact on daily life. To ensure their children receive the best education for their future, parents choose schools based on their financial capability (Nek Kamal et al., 2007; Kumar & Choudhury, 2020). Reasonable tuition fees become

a priority for parents as they cover various costs, including registration fees, book fees, dormitory fees, school uniforms, stationery and other related educational expenses (Azizan et al., 2015).

The affordability of tuition fees also influences the selection of *tahfiz* institutions. However, the tuition fees charged by these institutions are vary. They are determined based on the institution's ability to cover management costs such as teacher salaries, utility bills, as well as other expenses like food, infrastructure, insurance as well as the location of the institution. Institutions have the flexibility to choose whether to charge no fees, partial fees or require students to bear all the costs. For instance, pondok institutions in Selangor charge monthly tuition fees ranging from MYR30 to MYR150 depending on the management and facilities provided by the school. These fees are utilised to cover the institution's management expenses and teacher salaries (Ab Rahim & Mohd Nor, 2020).

Additionally, government assistance can alleviate the financial burden on *tahfiz* institutions, which may impact the fees charged. This situation differed to that of Quranic schools in Yobe State, Nigeria where these schools were not grant-aided by the government. Their source of finance solely depends on charity either in the form of *zakat* or *sadaqah*. This situation exposes many students to the street (Idriss, 2021; Bukar & Mangari, 2020). Consequently, an estimated 10 million indigent children are on the streets begging for alms. Due to insufficient funding, the teachers are unable to provide the basic needs of the students (Zubairu et al., 2024).

Reputation and Promotion

According to Azizan et al. (2015), the reputation of a *tahfiz* institution plays a significant role in its selection by parents and the community. Factors such as registration status, image and academic achievements contribute to the reputation of a *tahfiz* institution. A registered institution with a positive image and a history of producing successful alumni will likely have a greater influence on the community's selection process. Parents and the community tend to choose institutions that have a strong and good reputation, as it has significance influence on their satisfaction and reflects their confidence in the institution's quality and ability to provide a valuable education for their children (Nurul Khasanah, 2012).

An example of a high reputation *tahfiz* institution is Darul Quran JAKIM. The institution's clear registration status, along with its track record of producing a significant number of *huffaz* graduates (6,472 since 1996), many of whom have become academic figures, organisational leaders and educators, contributes to its reputation. Furthermore, Darul Quran's achievement of producing the first autistic graduate to be awarded an al-Quran Diploma adds to its credibility and reputation (*Sinar Online*, 2017). Darul Quran's reputation is further enhanced by its successful implementation of MS1900, which focuses on creating an excellent work culture, practicing Islamic values, implementing systematic management, improving the institution's image and enhancing student quality. The certification obtained through MS1900 not only boosts the institution's name but

also instils confidence in the community regarding the management and educational programmes offered at Darul Quran (Zakaria et al., 2021).

On the other hand, the reputation of *tahfiz* institution also plays an important role in Tsangaya school in Nigeria. Tsangaya System of Education is regarded as one of the main Islamic systems of education which has been developed in Nigeria (Idriss & Hamzah, 2021). In addition, reputation becomes one of the factors that attract students to study in *tahfiz* schools. For example, Maiduguri which is the capital city of Borno state in Nigeria succeeded to attract Almajiris from all over northern Nigeria due to its established reputation as a centre of Islamic knowledge and the memorisation of the Quran (Abdulmalik et al., 2009).

At the same time, *tahfiz* education is well known for its spiritual impact on student. here is evidence from *tahfiz* school in Pattani, which have had a positive impact for a long time. This is reflected in the many alumni who have become hafiz at the institute, using a rote method tailored to the character of the students (Hawaesoh, 2022).

Apart from reputation, the promotion methods employed by *tahfiz* institutions also influence parents' decision-making. Promotional activities allow parents to observe and compare the offers and services provided by different *tahfiz* institutions. By evaluating the available options, parents can make an informed decision based on their preferences and priorities, ultimately selecting the *tahfiz* institution that best aligns with their expectations.

Curriculum and Co-curriculum

Curriculum is a crucial element in the education process, and it is designed to meet the needs and goals of society or the country. Globally, the *tahfiz* curriculum for many countries utilised the fundamental method which is memorisation, for example Tsangaya system in Nigeria and also *tahfiz* school in Pattani, Southern Thailand. According to Hawaesoh (2022), factors inhibiting the implementation of memorisation of the Quran in *tahfiz* school in Pattani with *muroja'ah* method. Meanwhile in Tsangaya school in Nigeria such as in Yobe State also used the method of memorisation of Holy Quran (Salisu, 2020).

There are various methods utilised for memorisation of the Holy Quran. For example, Othman method in Turkey, Deobandy method in India, Panipati method in Pakistan and Malwali method in Bangladesh (Yaacob et al., 2019). Another example is the application of the *Adz-dzikru* method in reading the Quran in the Ma'ahad Qur'an Qira'ati Aree Smai, by reading *ta'awudz* and *basmalah* with rhythm as well as *qira'ati* method (Hawaesoh, 2022). All parties play an important role in memorising the Holy Quran. The study by Nik Abdullah et al. (2021) pointed out the important figures that play an important role in motivating and influencing students to memorise Quran, which are the students, teachers and parents.

In the context of *tahfiz* education in Malaysia, the National Tahfiz Education Policy (Dasar Pendidikan Tahfiz Negara, DPTN) has formulated various curriculum models, such as Tahfiz Turath, Tahfiz Dini, Tahfiz Sains, and Tahfiz Kemahiran (Mat Isa, 2017; Samadi et al., 2022). These different models provide parents with choices based on their inclinations, interests and aspirations for their children’s education. Parents can choose a curriculum model that aligns with their desired outcomes, whether it is to produce *huffaz ulama*, professional huffaz, huffaz technocrats or other specific goals.

In addition to the curriculum, extracurricular activities also play a role in parents’ decision-making. Co-curriculum is an activity other than the subjects taught in class. *Tahfiz* institutions that offer a range of extracurricular activities provide opportunities for students to explore their talents and skills beyond the academic subjects. Activities like archery, swimming, taekwondo, motivational programmes and community service can help students develop various competencies and enhance their overall development (Mohd Yusoff et al., 2018). Thus, *tahfiz* institutions that provide both strong curriculum and diverse range of extracurricular activities become attractive options for parents.

In conclusion, there are several external factors that influence parents in choosing *tahfiz* studies for their children, as depicted in Figure 1. These factors include facilities, security, reputation and promotion, curriculum and co-curriculum, location and environment, and financial capabilities. A *tahfiz* institution that excels in these areas has the potential to attract parents’ attention and become their preferred choice for their children’s education.

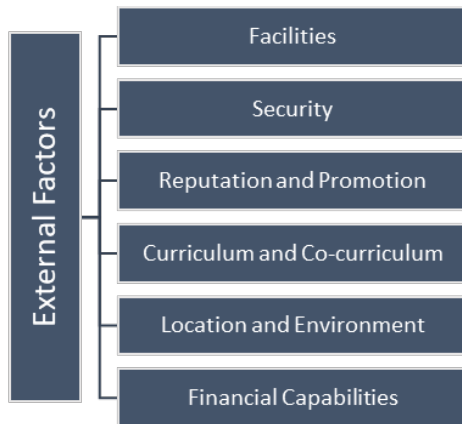


Figure 1. External factors that influence the community on *tahfiz* education

METHODS

This study utilised quantitative approach that involves distributing questionnaires to respondents. The questionnaire was formed with reference to previous related studies as the validity and reliability of this questionnaire is more guaranteed when a backup questionnaire that uses the same variables has been tested and proved its validity and reliability in previous studies. Among the questionnaires that are referred, modified and improved to fit the topic of this study are studies by Mohd Amin (2018), Dimon et al. (2017), Azizan et al. (2015), Sailin et al. (2014), Nurul Khasanah (2012), Dahari and Mohd Sabri (2011), Adryana (2009) and Nek Kamal et al. (2007).

This research questionnaire is divided into two parts, namely Part A and Part B. Part A relates to the demographics of the respondents to identify the characteristics of the respondents such as gender, age, occupation, monthly income, level of education and so on. This section also contains the demographics of the respondents' dependents who are currently studying at selected *tabfiz* institutions, such as the gender and age of the dependents. Part B is about the selection factors for *tabfiz* education institution which consist of 37 questions based on six external factors that have been identified. These factors are measured using a 6-point scale that starts from very uninclined to very inclined.

Before distributing the questionnaire, it went through the validity and reliability process. For the validity purpose, the questionnaire has been validated among the researchers who are experts in the subject matter as well as in the methodology. Meanwhile for the reliability purpose, a pilot test was conducted. A pilot test is carried out on a small scale before the actual research is conducted (Cheong et al., 2018) to test the reliability of the research instrument, its suitability and also the problems that will be faced in the actual research (Chua, 2006). This pilot test involved 30 parent respondents, and the results of a Cronbach alpha value exceeding 0.70, indicated satisfactory levels across all studied factors (Table 1). These findings affirmed the instrument's ability and reliability to effectively measure the study's concept (Piaw, 2012; Darusalam & Hussin, 2018).

Table 1. Reliability test

Factor	Cronbach alpha value
Location and environment	0.770
Reputation and promotion	0.776
Curriculum and co-curriculum	0.859
Financial capabilities	0.899
Security	0.908
Facilities	0.928

In terms of questionnaire distribution, hard copy forms and Google forms are used jointly through the assistance of representatives from selected *tabfiz* institutions. This mechanism is used for several reasons as follows:

1. Distribution through the representative is more reliable and able to attract parents to give the necessary response.
2. The representative has a wider access and network with the parents either through physical communication or also virtually (WhatsApp group).
3. Handouts in the form of hard copies and Google forms are seen to have wider coverage and can contribute to more parents' responses.
4. Virtual distribution can also reduce the risk of losing the questionnaire and save time.

The selection of the sample for this study involves two categories, namely the study institution sample and the study respondent sample. The sample selection of *tabfiz* institutions is based on the stratified quota sampling technique. The justification for using this sampling technique is to consider the reality of the diversity of locations (zones), administration and curriculum stream of *tabfiz* institutions in Malaysia. Table 2 describes the details of the sample selection.

Table 2. Sample selection criteria of *tabfiz* institutions

Zone	North
	Middle
	South
	East
Administration	Government
	Private
Curriculum stream	A single stream with academics
	A hybrid stream with academics
	Single stream without academics
	A hybrid stream without academics

A total of 20 *tabfiz* institutions were selected involving four zones as the sample for this study, namely the northern zone (Kedah), the central zone (Selangor), the southern zone (Johor) and the eastern zone (Terengganu).

The study respondents consisted of parents and guardians of students currently studying at *tabfiz* institutions in Peninsular Malaysia. The selection of the study respondent sample

was done using the convenient sampling technique. This technique was chosen since it is difficult to determine the actual population size, so the researchers targeted the number of respondents for this study to be 500 people. Table 3 shows the number of respondents in four states in Peninsular Malaysia. Krejcie and Morgan (1970) stated that as many as 384 total samples are needed if the population size exceeds 100,000 people.

Table 3. Sampling of respondents

State	Sample of <i>tahfiz</i> institution	Total of respondents
Kedah	5	100
Johor	5	100
Selangor	5	150
Terengganu	5	150

As a result of the distribution, 494 questionnaires were obtained, resulting in a 98.8% return rate. However, after screening process, only 485 questionnaires were deemed acceptable for analysis.

The findings of the research questionnaire were analysed using SPSS software. Descriptive analysis was carried out by involving frequency, percentage, mean and standard deviation to determine the factors of parents' inclination towards tahfiz education. For that purpose, the 6-point scale used in the questionnaire has been combined into a 3-point scale, i.e., very uninclined and uninclined become uninclined, less inclined and somewhat inclined become moderately inclined, while inclined and very inclined become extremely inclined. The results of this descriptive statistical analysis are then presented in the form of appropriate tables and figures.

Demographic Profile of Respondents

The study data was obtained from the responses of 485 respondents among the parents of students at 20 selected *tahfiz* institutions in Malaysia. The selection of this *tahfiz* institution considers four zones in Peninsular Malaysia, namely the northern zone, the central zone, the southern zone and the eastern zone. The selection of this *tahfiz* institution also considers the administrative aspect whether it is administered by the government or the private sector, as well as the curriculum stream whether single or hybrid stream.

Table 4. Demographic of respondents

Item	Frequency	%
Gender		
Male	235	48.5
Female	250	51.5
Age		
25 and below	21	4.3
26–30	5	1.0
31–35	12	2.5
36–40	63	13.0
41–45	163	33.6
46–50	123	25.4
51–55	78	16.1
56 and above	20	4.1
Marital status		
Single	13	2.7
Married	459	94.6
Widow/Widower	13	2.7
Number of dependents		
1–3	160	33
4–6	261	53.8
7–9	57	11.7
10 and above	7	1.4
Occupation		
Government	198	40.8
Private	105	21.6
Self employed	110	22.7
Housewife	72	14.8
Monthly income		
MYR1,000 and below	59	12.2
MYR1,001–MYR2,000	79	16.3
MYR2,001–MYR3,000	63	13.0
MYR3,001–MYR4,000	52	10.7
MYR4,001–MYR5,000	49	10.1
MYR5,001 and above	183	37.7
Highest educational level		
None	2	0.4
Primary school	11	2.3

(Continued on next page)

Table 4 (Continued)

Item	Frequency	%
Highest education level		
SRP/PMR	8	1.6
SPM	117	24.1
STPM/STAM	18	3.7
Certificate	29	6.0
Diploma	72	14.8
Bachelor	165	34.0
Masters	46	9.5
PhD	9	1.9
Highest religious education		
None	113	23.3
Islamic primary school (e.g. KAFA)	114	23.5
Islamic high school (e.g. ABIM, al-Amin)	11	2.3
Middle school (Special Religious Program)	21	4.3
Secondary school (SMKA)	68	14.0
Hut (Pondok)	29	6.0
Islamic studies in university/college	68	14.0
Others	61	12.6
Gender of dependents in <i>tahfiz</i> education		
Men	280	57.7
Female	205	42.3
Age of dependents in <i>tahfiz</i> education		
11–13	106	21.9
14–16	306	63.1
17–19	62	12.8
20 and above	11	2.3
Relationship		
Mother	242	49.9
Father	221	45.6
Guardian	22	4.5
Location of <i>tahfiz</i> education		
Kedah	83	17.1
Johor	99	20.4
Terengganu	148	30.5
Selangor	155	32.0

Based on Table 4, the number of male and female respondents was relatively balanced, with 235 male respondents (48.5%) and 250 female respondents (51.5%). The majority of respondents fell into the age range of 41–50 years old, comprising 59% of the sample. The parents in this age group have reached a level of maturity and experience that enables them to make informed decisions regarding their children's education. In terms of marital status and dependent, the majority of respondents were married (94.6%) and had four to six dependents (53.8%). These findings indicate that parents who are married and have multiple dependents are more inclined to consider *tahfiz* education for their children.

In terms of career, the largest group of respondents worked in the government sector (40.8%). This may suggest that parents employed in the government sector have a higher inclination towards *tahfiz* education. Regarding monthly income, 37.7% of respondents had an income of more than MYR5,000, while the remaining respondents had an income below MYR5,000. While comparing to their education level, majority of the respondents (34.0%) hold a bachelor's degree, indicating a relatively high level of education. This finding indicates that parents with a relatively higher income and higher educational qualifications more likely to choose *tahfiz* education for their children.

For religious education, the findings reveal that 372 respondents (76.7%) have received religious education at some level, ranging from primary school to tertiary education. This implies that religiously educated parents are more likely to consider *tahfiz* institutions for their children. However, it is worth noting that a significant number of respondents without formal religious education also showed a tendency to choose *tahfiz* institutions.

Most dependents who entered *tahfiz* institutions were males (57.7%) compared to females (42.3%). This aligns with the general trend in Malaysia, where *tahfiz* institutions predominantly cater to male students. Additionally, the majority of the respondents' dependents in *tahfiz* institutions were between the ages of 14 and 16 (63.1%), reflecting the focus of the study on secondary level *tahfiz* institutions.

For relationship to *tahfiz* students, almost all respondents (95.5%) were parents of *tahfiz* students, while the remaining respondents were guardians. This finding supports the objective of the study, which aimed to explore parents' inclination towards *tahfiz* education for their children.

FINDINGS

Factors of Parents' Tendency Towards *Tahfiz* Institutions

The analysis of external factors influencing parents' tendency towards *tahfiz* institutions reveals that convenience factor recorded the highest mean value (5.08), indicating that parents attach significant importance to the convenience and accessibility offered by *tahfiz* institutions. This could include factors such as facilities, and comfortable of classroom.

On the other hand, the *tahfiz* institution's financial capability factor recorded the lowest mean value (4.36), suggesting that parents consider the financial stability and resources of the institution when making decisions about their children's education. Therefore, *tahfiz* institutions should consider a comprehensive approach, addressing various factors that influence parents' decisions. By continuously improving facilities, ensuring financial stability and maintaining high standards in teaching and moral values, and other factors, *tahfiz* institutions can enhance parents' trust and inclination towards choosing *tahfiz* education for their children.

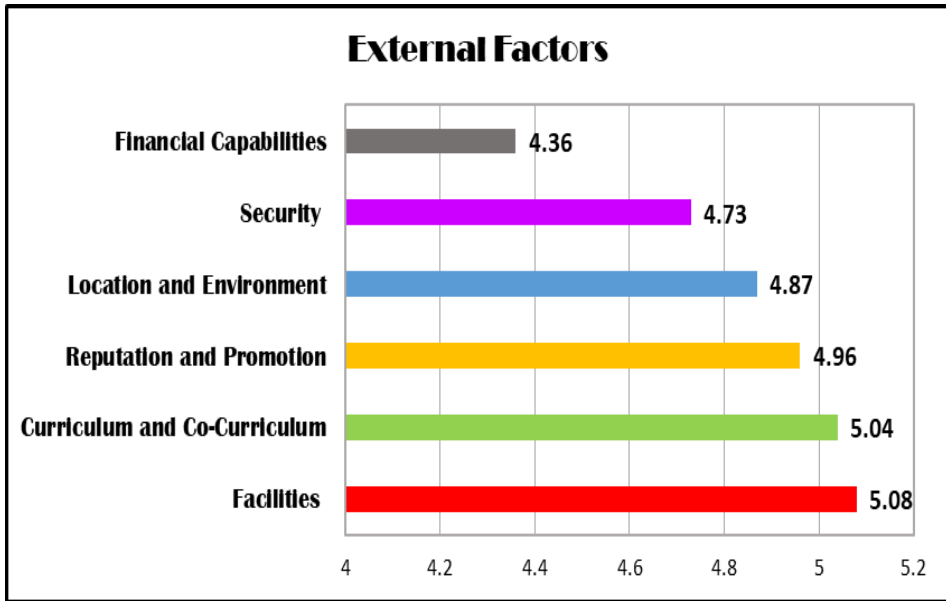


Figure 2. External factors of parents' inclination towards *tahfiz* education

Facilities

The facilities factor at the *tahfiz* institution is the highest tendency factor as detailed in Table 5.

Table 5 shows that respondents highlight the significance of facilities in *tahfiz* institutions and their impact on the students' learning process. Respondents in the study placed great importance on various facilities to ensure a smooth learning experience. These facilities include classrooms, libraries, dormitories, health care facilities, spaces for congregational prayers and other basic amenities. Majority of the respondents (89.9%) are most concerned about a comfortable space for congregational prayer and religious activities indicates

their prioritisation of spiritual aspects. This is because such spaces are often utilised for memorisation activities, which are fundamental in *tahfiz* education. It is important for *tahfiz* institutions to recognise and cater to these needs by providing suitable spaces for students to engage in their religious practices.

Table 5. Facilities factor

Item	Extremely inclined	Moderately inclined	Uninclined
This <i>tahfiz</i> institution provides a comfortable space for congregational prayers and religious activities.	436 (89.9%)	47 (9.7%)	2 (0.4%)
This <i>tahfiz</i> institution has comfortable classroom facilities for teaching and learning activities.	385 (79.5%)	89 (18.4%)	10 (2.1%)
This <i>tahfiz</i> hostel provides sufficient basic facilities.	385 (79.5%)	92 (19.0%)	7 (1.4%)
This <i>tahfiz</i> institution provides facilities to get health treatment when needed.	335 (70.1%)	127 (26.6%)	16 (3.3%)
This <i>tahfiz</i> institution provides a library for student convenience.	307 (63.7%)	141 (29.3%)	34 (7.1%)

According to the study by Adryana (2009), facilities such as spacious classrooms, appropriate furniture and dedicated prayer rooms are crucial for an effective learning process. Therefore, it is essential for *tahfiz* institutions to provide comfortable and adequate facilities and infrastructure to support the teaching and learning activities and ensure a higher quality of education (Dimon et al., 2017). Moreover, the hostel facilities should be equipped with basic amenities such as beds, fans, and cupboards to ensure students' comfort and well-being. Similarly, the dining hall should offer sufficient and nutritious food to support the *tahfiz* students' overall development and maintain their daily practices, as highlighted in the study by Rashed et al. (2021).

Curriculum and co-curriculum

The second factor affecting the respondents' tendency is the curriculum and co-curriculum factors at *tahfiz* institutions.

According to Table 6, there are five items related to curriculum factors and two items related to co-curricular factors that contribute to this tendency. Regarding the curriculum factors, the three highest items chosen by respondents including *tahfiz* institutions capable of producing excellent students from a moral perspective, *tahfiz* institutions with a clear direction of *tahfiz* education and *tahfiz* institutions that set a certain measure of

memorisation for students. Additionally, respondents also consider *tahfiz* institutions that have techniques to maintain memorisation and produce excellent students from an academic perspective. On the other hand, the burdensome curriculum in *tahfiz* institutions is not seen as a contributing factor to parents' tendencies.

Table 6. Curriculum and co-curriculum factor

Item	Extremely inclined	Moderately inclined	Uninclined
The curriculum at this <i>tahfiz</i> institution is capable of producing excellent students from a moral point of view.	439 (90.9%)	43 (8.9%)	1 (0.2%)
This <i>tahfiz</i> institution has a clear direction of <i>tahfiz</i> education.	432 (89.4%)	49 (10.1%)	2 (0.4%)
This <i>tahfiz</i> institution sets a certain measure of memorisation for students.	430 (89.0%)	45 (9.3%)	8 (1.7%)
This <i>tahfiz</i> institution uses memorisation techniques that are able to retain my child's memory.	411 (84.7%)	72 (14.8%)	2 (0.4%)
The curriculum at this <i>tahfiz</i> institution is capable of producing excellent students from an academic point of view.	393 (81.4%)	75 (15.5%)	15 (3.1%)
The curriculum at this <i>tahfiz</i> institution is too much to burden my child.	59 (12.4%)	198 (41.7%)	218 (45.9%)
Extracurricular activities at this <i>tahfiz</i> institution can polish my child's talent.	346 (72.1%)	118 (24.6%)	16 (3.3%)
The extracurricular activities at the <i>tahfiz</i> institution sometimes disturb my child's memorisation.	64 (13.4%)	189 (39.7%)	223 (46.8%)

Regarding co-curricular factors, respondents are more likely to choose *tahfiz* institutions that offer extracurricular activities. They believe that these activities can enhance their children's talents and provide opportunities for them to engage in activities beyond regular learning and memorisation sessions. The majority of respondents (86.5%) do not view extracurricular activities as interfering with the students' memorisation process. Instead, they see these activities as reducing stress, eliminating boredom and fostering students' interest in innovation. Examples of recommended extracurricular activities include sports, competitions, and community service, particularly emphasising sunnah sports like archery, horse riding and swimming. These activities are seen as beneficial for producing disciplined and healthy students.

There is a hadith that states, “A strong believer is better and loved by God than a weak believer.” (Narrated by Muslim). This hadith emphasises the importance of physical strength and health, aligning with the recommendation of Caliph Umar al-Khattab RA, who specifically highlighted archery, horse riding, and swimming as activities that contribute to a student’s overall well-being.

Reputation and promotion

The third factor influencing the respondents’ inclination is the reputation and promotion of *tabfiz* institutions as shown in Table 7.

Table 7. Reputation and promotion factor

Item	Extremely inclined	Moderately inclined	Uninclined
This <i>tabfiz</i> institution has a reputation for producing <i>huffaz</i> with noble character.	424 (88.1%)	55 (11.4%)	2 (0.4%)
This <i>tabfiz</i> institution has a reputation for producing many <i>huffaz</i> .	390 (80.7%)	86 (17.8%)	7 (1.4%)
This <i>tabfiz</i> institution has a reputation for producing <i>huffaz</i> who excel in academics.	368 (76.8%)	97 (20.3%)	14 (2.9%)
Promotion of this <i>tabfiz</i> institution is interesting.	329 (68.5%)	138 (28.7%)	13 (2.7%)
The promotion of this <i>tabfiz</i> institution is extensive.	315 (65.6%)	150 (31.3%)	15 (3.1%)
The promotion of this <i>tabfiz</i> institution can be achieved through various mediums.	304 (63.6%)	157 (32.8%)	17 (3.6%)
The promotion of this <i>tabfiz</i> institution is done periodically.	268 (56.2%)	182 (38.2%)	27 (5.7%)

According to Table 7, the reputation factor of *tabfiz* institutions holds greater significance in the selection process compared to the promotional factor. The table indicates that 81.9% of the respondents consider the reputation of the *tabfiz* institution as a key factor, while 63.5% prioritise the promotional factor. There is no doubt that *tabfiz* institutions with a reputation for producing a large number of *huffaz* who possess noble character and excel academically are highly preferred by the respondents. The findings align with a study conducted by Azizan et al. (2015), which also highlighted the reputation factor as a driving force in the selection of educational institutions.

In terms of the promotional factor, the respondents tend to be inclined towards attractive and extensive promotional methods that utilise various mediums and are carried out

periodically. These promotional activities can be conducted through direct or indirect means, physical or virtual channels. By disseminating information about the *tahfiz* institution's profile and achievements through these promotional efforts, parents are empowered to compare different options and make the best choice for their children. The importance of promotion in the field of education is recognised by studies conducted by Enache (2011) and Kwang (2019).

Location and environment

Table 8 indicates that the location and environment of *tahfiz* institutions is identified as the fourth factor influencing the tendency of respondents.

Table 8. Location and environment factor

Item	Extremely inclined	Moderately inclined	Uninclined
This <i>tahfiz</i> institution has various religious activities such as congregational prayer, qiamullail which supports the memorisation of the Quran.	460 (94.8%)	24 (4.9%)	1 (0.2%)
This <i>tahfiz</i> institution practices Islamic culture that supports the memorisation of the Quran.	445 (91.8%)	37 (7.6%)	3 (0.6%)
This <i>tahfiz</i> institution has a suitable area for teaching and learning activities.	423 (87.4%)	58 (12.0%)	3 (0.6%)
This <i>tahfiz</i> institution has a clean area.	402 (82.9%)	79 (16.3%)	4 (0.8%)
The location of this <i>tahfiz</i> institution is close to public transport facilities.	224 (46.8%)	163 (34.0%)	92 (19.2%)
The location of this <i>tahfiz</i> institution is close to my house	149 (31.4%)	153 (32.2%)	173 (36.4%)

According to Table 8, the environmental factor is found to be more influential than the institutional location factor in the respondents' tendency when choosing *tahfiz* institutions. The environmental factor accounts for an average percentage of 89.2%, indicating its strong impact on the respondents' preferences. Within the environmental factor, respondents prioritise *tahfiz* institutions that offer various religious activities and practice Islamic culture. Additionally, having a clean and suitable physical area is also an important consideration for the respondents. The study conducted by Azizan et al. (2015) supports the significance of the internal environment, which includes institutional culture and the promotion of good values and Islamic practices, as a key factor in parents' choice.

Regarding the location factor, respondents tend to prioritise *tahfiz* institutions that are close to public transport facilities rather than ones located near their residences. The availability of public transportation is seen to reduce transportation expenses for the respondents. Although parents generally prefer institutions that are close to their homes, the respondents in this study do not share the same perspective. They prioritise *tahfiz* institutions located near public transport options. Furthermore, the study highlights that the location away from the hustle and bustle of the city, along with a comfortable and peaceful environment, is desirable for *tahfiz* students. This type of location allows students to focus on memorising the Quran, deepen their religious knowledge, maintain discipline and avoid engaging in immoral practices (Ahmed, 2013). The locality factor also relates to creating a conducive learning climate in *tahfiz* institutions, which contributes to improving the quality of students' memorisation performance (Hashim, 2015).

Security

Table 9 indicates that the security of *tahfiz* institutions is identified as the fifth factor influencing the tendency of respondents.

Table 9. Security factor

Item	Extremely inclined	Moderately inclined	Uninclined
Having a warden who is always on duty.	424 (87.4%)	55 (11.3%)	6 (1.2%)
The presence of a fire extinguisher that is regularly regulated.	365 (75.4%)	108 (22.3%)	11 (2.3%)
Implementing a recorded visitor check-in and check-out system.	329 (68.3%)	117 (24.3%)	36 (7.5%)
The presence of a security guard who is always on duty.	323 (67.2%)	94 (19.5%)	64 (13.3%)
Having a security camera system that is consistently monitored and regulated.	163 (34.8%)	181 (38.6%)	125 (26.7%)

According to Table 9, the safety factor that ranked highest among respondents is the presence of wardens who are always on duty, with a percentage of 87.4. This indicates that respondents place great importance on having dedicated wardens who ensure the safety and well-being of students within the *tahfiz* institution. Following wardens, the next significant safety factors are fire extinguishers with regulated functions and visitor check-in and check-out records. However, it is worth noting that security cameras are not considered a significant factor in respondents' decision-making process, despite their importance in ensuring student safety. This may indicate a lack of awareness or appreciation for the role of security cameras in maintaining a secure environment. It is important to recognise that neglecting this aspect of safety could be a concern not only for parents but also for the management of *tahfiz* institutions.

In Malaysia, there are cases where *tahfiz* institutions have been found to overlook security aspects, such as not obtaining necessary approvals from Local Authorities, the Fire Department and the Health Department for operating their centres. This oversight creates difficulties in the government’s efforts to provide aid, including fire safety equipment, to these institutions (Ab Rahman et al., 2020).

Financial capabilities

The last factor influencing parents’ inclination is the financial ability of the *tahfiz* institution’s management in terms of fees charged and the parents’ ability to repay the fees as detailed in Table 10.

Table 10. Financial capabilities factor

Item	Extremely inclined	Moderately inclined	Uninclined
This <i>tahfiz</i> institution charges a reasonable fee.	404 (84.2%)	64 (13.3%)	12 (2.5%)
I am ready to make a financial contribution to this <i>tahfiz</i> institution.	392 (81.5%)	85 (17.7%)	4 (0.8%)
My income is able to cover my child’s fees at this <i>tahfiz</i> institution.	357 (74.2%)	110 (22.9%)	14 (2.9%)
This <i>tahfiz</i> institution provides financial assistance to students in need.	232 (50.3%)	137 (29.7%)	92 (20.0%)
This <i>tahfiz</i> institution does not charge any fees.	122 (26.6%)	114 (24.8%)	223 (48.6%)
This <i>tahfiz</i> institution charges a fee with a voluntary payment amount.	112 (24.7%)	107 (23.6%)	234 (51.7%)

Majority of the respondents (84.2%) agreed that *tahfiz* institutions charge reasonable fees. This suggests that the affordability of fees is an important consideration for parents when choosing a *tahfiz* institution for their children. Most parents (77.9%) reported being able to cover their children’s tuition fees at *tahfiz* institutions and even being able to make additional donations to support the institutions. It can be related to the majority of respondents have a household income of more than MYR5,000, which suggests a relatively higher income level. This may contribute to their ability to afford the tuition fees and contribute further to the *tahfiz* institutions. Besides, the role of *tahfiz* institutions in reducing the financial burden on parents is emphasised. These institutions achieve this by implementing two initiatives: charging reasonable fee rates and providing financial assistance to students in need. In addition, the government’s allocation of a high quota for students in the low-income category (B40) to enter government *tahfiz* institutions, such as MRSM Ulul

Albab, highlights the commitment to support students from economically disadvantaged backgrounds. This further emphasises the importance of financial accessibility and assistance in enabling students to enroll in *tahfiz* institutions.

Several previous studies such as Zubairu et al. (2024), Idriss (2021), Bukar and Mangari (2020) and Abdulkarim (2018) indicate that financial incapacibilities influence the existence and performance of *tahfiz* institutions and the students. For example, the finding of Abdulkarim's study (2018) shows that insufficient funding affects the quality of *tahfiz* curriculum in Mindanao, Philippines, particularly in terms of teachers' salaries, textbook availability and classroom facilities. In addition, *tahfiz* institutions in Mindanao, as a non-Muslim country, the fees depend entirely on the parents' fees. However, in the context of this study, it shows contradictory result in which the absence of mandatory fees and reliance on voluntary contributions does not significantly influence parents' preferences when choosing *tahfiz* institutions. This is because the Malaysian government provided some funding for the *tahfiz* institutions, therefore parents do not have to pay high educational fees for their children.

DISCUSSION

Facilities is identified as the main factor driving parents' inclination towards *tahfiz* education. Meanwhile, the factor of financial capabilities is considered the last factor or of lesser importance when parents make their decision. Complete facilities, including learning facilities, accommodation, sports and security, are crucial factors that influence parents' decision to send their children to *tahfiz* education. It is important for *tahfiz* institutions to ensure that their facilities meet minimum requirements, are continually improved, and undergo regular monitoring. Good infrastructure management contributes to the comfort of the learning process and the effective delivery of the curriculum (Che Ahmad et al., 2014; Abdul & Maat, 2019; Rashed et al., 2021). In relation to the *tahfiz* al-Quran curriculum, strengthening the *tahfiz* al-Quran curriculum is necessary to enhance the effectiveness and quality of *tahfiz* education. This can be achieved through the development of an integrated *tahfiz* model, increased allocation of time for Quran memorisation, the development of uniform teaching materials and textbooks, and coordination of co-curricular activities in *tahfiz* schools. Empowering the *tahfiz* al-Quran curriculum can bring it on par with the academic education system and elevate the overall quality of *tahfiz* education (Ab Rahman et al., 2020). A study conducted by Nurul Khasanah (2012) in Semarang Regency, Indonesia indicates that the education institution's culture which consistently enhance the quality of its curriculum or co-curricular activities, has a positive and significant influence on parents' preferences.

The use of technology is crucial in Education 4.0 era. Education 4.0 is catering to the need of the society in "innovative era". It is in accordance to the changing behaviour with the special characteristics of parallelism, connectivism and visualisation. This learning management must help to develop the learner's ability to apply the new technology,

which will help the learners to develop according to the changes in society. Education 4.0 is believed to empower students to produce innovations, the follow-on substantiations of knowledge production (Maria et al., 2018). There are three main elements of using technology to get the most out of it, which are using the internet, creative thinking and society interaction (Jedaman et al., 2018).

The advent of the Internet of Things (IoT) has revolutionised connectivity, particularly among mobile devices. In the context of *tahfiz* education, the internet serves as a powerful tool for students to access the latest methods and techniques from around the world to enhance and maintain their Quranic memorisation. It also provides opportunities for additional learning, such as studying foreign languages beyond Malay, Arabic and English, as well as online tarannum (Quranic chanting). Technology-assisted teaching and learning have been found to significantly impact students' *tahfiz* achievements. The utilisation of technology in teaching aids stimulates students' interest in learning (Haron et al., 2019) and improves the quality of Quranic memorisation (Azizi et al., 2019). Multimedia equipment and digital Qurans, equipped with recitation patterns and correct pronunciation, guide individuals in learning the Quran, making it beneficial for those seeking Quranic knowledge in the global era (Setiawan & Rasyidi, 2020). Ismail et al. (2020) proposed three IoT approaches for *tahfiz* education: a virtual *tahfiz* class (cloud classroom), an online muraja'ah (recitation) application that automatically detects and corrects student reading using speech detection technology, and online student performance reporting. This shift towards online learning has become more crucial during the COVID-19 pandemic and the implementation of Movement Control Orders (Abdullah et al., 2021).

Moreover, the internet can be effectively utilised for promotional purposes to attract the interest of parents in sending their children to *tahfiz* institutions. Private *tahfiz* institutions are encouraged to register with the Malaysian Islamic Education Information System (SIMPENI), which facilitates standardisation and monitoring between *tahfiz* institutions in Malaysia, as well as the allocation of funds. The integration of IoT and the internet in *tahfiz* education offers tremendous opportunities for enhancing learning experiences, improving memorisation techniques and promoting the education sector. The effective utilisation of technology and online platforms can contribute to the advancement and accessibility of *tahfiz* education, ultimately nurturing a generation with a strong Quranic foundation.

Creative thinking plays a crucial role in problem-solving and finding innovative solutions. In the context of *tahfiz* education, diversifying Personal Development and Career Guidance (PDPC) methods according to 21st century learning can foster creativity and innovation among *tahfiz* students. *Tahfiz* institutions that offer skills-based streams can establish collaborations with recognised skill institutions like Community Colleges and GiatMara to provide students with skills certificates that hold value in the job market. This enables *tahfiz* graduates to have a competitive edge and opportunities to participate in the current job market.

Financially, besides providing cash aid, support can be extended to *tahfiz* institutions in the form of capital to develop sustainable economic ventures, such as agriculture, animal husbandry and the food industry. By introducing social entrepreneurship, *tahfiz* institutions can cultivate Tahfizpreneurs in various fields such as agriculture, cooking, sewing, fishing, carpentry, tourism and more (Anas et al., 2019; Ahmad Othman & Anas, 2020). This approach ensures that *tahfiz* institutions have diversified financial resources to sustain their operations, reducing dependency on public contributions. It also helps in preparing *tahfiz* students with lifelong learning skills and soft skills. Lifelong learning is also essential in cultivating a continuous quest for knowledge, as knowledge serves as the foundation for the development of civilisation, culture and the overall quality of life in society. On the other hand, the mastery of soft skills equips individuals with integrity, ethical values and morality in problem-solving, decision-making, and taking action (Samadi et al., 2022). By nurturing these skills, *tahfiz* education goes beyond Quranic memorisation and instils holistic development, preparing students for a well-rounded life.

Society interaction plays a crucial role in developing teamwork skills and preparing students for active participation in society. *Tahfiz* institutions can engage with the community by involving students in religious programs such as leading prayers, reciting Yasin and conducting tahlil. These activities provide students with opportunities to exercise their skills, gain exposure and contribute to society. Additionally, *tahfiz* institutions should be open to the public, allowing visitors to observe and understand the operations of *tahfiz* education. This openness helps create awareness about *tahfiz* education trends, study paths, and future career prospects for *tahfiz* graduates. Establishing symbiotic relationships with various stakeholders such as the government, non-governmental organisations (NGOs), parents and the local community is beneficial for *tahfiz* institutions. These relationships can provide financial support, facilitate the provision of facilities and create a conducive environment for students (Rashed et al., 2021).

Accordingly, the Government needs to facilitate the recognition and certification process that often plagues graduates of *tahfiz* institutions (Samadi et al., 2022). This recognition can be implemented by creating a government-run body responsible for issuing *tahfiz* certificates in order to increase public confidence in *tahfiz* education. The government also needs to establish a consistent memorisation evaluation system for each *tahfiz* institution according to the category of curriculum stream whether government or private to facilitate the recognition process. This is important to produce quality, recognised and competitive *huffaz* professionals to face the challenges of Education 4.0 in line with the desire to achieve the ultimate goal of the DPTN to produce 125,000 *huffaz* in 2050.

CONCLUSION

Tahfiz education is gaining increasing attention and offers a diverse range of options for students and parents. The availability of different forms of *tahfiz* education, whether at primary, secondary or higher level, single stream, hybrid or a combination of the two,

administered by the government or private sector, provides the community especially parents with a wide choice to suit their preferences and aspirations. There are internal and external factors that contribute to the existence and sustainability of *tahfiz* institutions. However, this study only concentrates on the external factors that can be concluded as the following.

The interconnection of the external factors discussed in this study, such as curriculum and co-curriculum, location and environment, facilities, security, reputation and promotion, and financial capabilities, contributes to the empowerment of *tahfiz* education in Malaysia. Precisely, curriculum and co-curriculum contributes this quality with the utilisation of technology aided learning. The concept of Education 4.0, which emphasises the integration of technology and the development of progressive educational approaches, is relevant to the advancement of *tahfiz* education as well. In the context of location and environment, it provides conducive learning environment, while security system resulted in the parents' confidence to send their children to this institution. Meanwhile, complete facilities enhance the process of learning and memorisation of the Quran. Besides that, a sufficient or strong financial funding enable the institution to provide basic facilities for the students such as school building and dormitory as well as training to teaching staff with the purpose of improving the quality of the curriculum and co-curriculum. By prioritising the factors discussed and providing quality education, *tahfiz* institutions can fulfill the expectations of the community and contribute to the realisation of the DPTN.

This study concentrates on the six external factors driving parental preferences of *tahfiz* education which have been discussed throughout this study. It is clear that these external factors contribute to empowering *tahfiz* education in Malaysia. Nevertheless, internal factors also play a significant role for *tahfiz* education. Hence, there is a need for further empirical investigation into the internal factors as a complement to this study. By integrating research on both external and internal factors, we can formulate a comprehensive framework for establishing new *tahfiz* institutions in the future. This framework should encompass all aforementioned factors and be supported by a systematic monitoring mechanism. Additionally, future research should explore the governance practices of *tahfiz* institutions abroad, encompassing those in Philippines, Bangladesh, Pakistan, Turkey and Morocco. This future research will be able to highlight the strengths and weaknesses in the governance of *tahfiz* institution, as well as community's inclination towards the mentioned institution. This will lead to the formation of a practical benchmark for the reference and implementation of relevant bodies such as JAKIM and *tahfiz* institution itself. Finally, the above efforts towards empowering *tahfiz* education will contribute to the greater benefit specifically the Islamic education in Malaysia and generally the ummah as a whole.

ACKNOWLEDGEMENTS

The author(s) express their appreciation to the Department of Islamic Development Malaysia (JAKIM) under the special grant and Academy of Islamic Studies, Universiti Malaya (UMG014L-2022) in supporting this study.

REFERENCES

- Ab Rahim, A., & Mohd Nor, M. R. (2020). Institusi pengajian pondok di Selangor: Kajian terhadap sejarah dan perkembangan. *Online Journal of Islamic Research*, 7(2), 1–12. <https://doi.org/10.22452/ris.vol7no2.1>
- Ab Rahman, A., Sukari, A., Nozlan, N. N., Zakaria, M. A., & Abd. Shakor, M. F. (2020). *Dasar pemeraksanaan institusi tahfiz di Malaysia* [Paper presentation]. The 3rd International Conference of the Postgraduate Students and Academics in Syariah and Law 2020 (INPAC 2020), Universiti Sains Islam Malaysia (USIM), 18–19 November.
- Abdul, N., & Maat, S. (2019). Pengaruh persekitaran pembelajaran terhadap kesedaran metakognitif dalam kalangan pelajar sekolah menengah. *International Journal of Education and Pedagogy*, 1(1), 12–21.
- Abdulkarim, K. A. (2018). *Evaluation on the integration of Madaris curriculum for Muslim basic education in Mindanao, Philippines: Assessing the psychological effect* [Doctoral dissertation, Universitas Muhammadiyah, Yogyakarta, Indonesia].
- Abdullah, M., Abdullah, A. H., Rosman, A. S., & Ilias, M. F. (2015). *Pendidikan tahfiz di Malaysia: Satu sorotan Sejarah* [Paper presentation]. The International Conference on Islamic Education and Social Entrepreneurship, Langkawi, 12–14 Oktober.
- Abdullah, N. A., Temyati, Z., & Mamat, M. N. (2021). Technology related tahfiz al-Quran learning in Malaysia: A systematic literature review. *Sains Insani*, 6(3), 47–52.
- Abdulmalik, J., Omigbodun, O., Beida, O., & Adedokun, B. (2009). Psychoactive substance use among children in informal religious schools (Almajiris) in Northern Nigeria. *Mental Health, Religion and Culture*, 12(6), 527–542. <https://doi.org/10.1080/13674670902832813>
- Adryana, S. (2009). Analisa faktor-faktor yang mempengaruhi pemilihan sekolah dasar di Kota Depok menggunakan metode proses analisa bertingkat. *Jurnal Basic Data*, 4(1), 25–43.
- Afeefee, M., & Kaba, A. M. (2023). 21st century Islamic education in Southern Thailand and pondok: System, conditions and challenges. *Journal of Namibian Studies: History Politics Culture*, 35, 352–369.
- Ahmad Othman, A. M., & Anas, N. (2020). Evolusi tadbir urus tahfiz swasta di Malaysia. *Jurnal Islam dan Masyarakat Kontemporari*, 21(2), 127–133. <https://doi.org/10.37231/jimk.2020.21.2.488>
- Ahmad, N. (2015). *Memperkasa Darul Quran ke arah memartabat pendidikan tahfiz di Malaysia* [Paper presentation]. Simposium Pendidikan Tahfiz Nusantara, Bangi, Selangor.
- Ahmed, G. E. (2013). Muslim parent at crossroads: Choosing the right school for their children. *Canadian and International Education*, 42(2), Article 4. <https://doi.org/10.5206/cie-eci.v42i2.9229>
- Anas, N., Samori, Z., Hamid, M. Y., Zulkipli, S. N., & Mohd Noor, M. S. (2019). Private tahfiz institution governance: A proposed transformation via social entrepreneurship model. *Academy of Entrepreneurship Journal*, 25(1), 1–7.
- Ariffin, S. (2012). *Kaedah menghafal al-Quran di institusi tahfiz al-Quran di Malaysia: Kaedah perbandingan di antara Kaedah Darul Quran, JAKIM dengan kaedah al-Huffaz*. Kuala Lumpur: Akademi Pengajian Islam Universiti Malaya.

- Awang, A. H., Ab. Jalil, N., Salleh, N. H., Ab. Jalil, H., & Salim, S. S. (2019). Physical learning ecosystem and built environment of tahfiz institutions in Malaysia: A systematic review. *Journal of Architecture, Planning and Construction Management*, 9(2), 98–103. <https://doi.org/10.31436/japcm.v9i2.354>
- Azizan, N. I., Dimon, Z., Ismail, N., & Abu Bakar, S. (2015). *Faktor-Faktor yang mendorong pemilihan institusi pengajian tinggi di kalangan pelajar* [Paper presentation]. E-Proceeding of the 2nd International Conference on Arabic Studies and Islamic Civilization. <https://icasic.wordpress.com/2015/04/08/e-proceeding-of-icasic-2015/>
- Azizi, N. M. S., Mohd Sabbri, F. S., & Muhammad Isa, R. A. (2019). Challenges and difficulties in memorizing the Qur'an in the tahfiz classes among secondary learners. *Al-Burhān: Journal of Qurān and Sunnah Studies*, 3(2), 1–14.
- Boransing, M. B. (2008). Official definition of madrasah. Department of Education, Office of the Undersecretary for Mindanao Affairs.
- Bosetti, L. (2004). Determinants of school choice: Understanding how parents choose elementary schools in Alberta. *Journal of Education Policy*, 19(4), 387–405. <https://doi.org/10.1080/0268093042000227465>
- Bukar, A. A., & Mangari, D. (2020). Developing Qur'anic education through the Tsangaya system: Challenges of sustainability and curriculum modernization. *International Journal of Advanced Technology in Engineering and Science*, 8(9), 39–51.
- Che Ahmad, C. N., Mohamed Noh, N., Adnan, M., Putih, M., & Ibrahim, M. H. (2014). Pengaruh persekitaran fizikal bilik darjah terhadap keeselesaian pengajaran dan pembelajaran. *Jurnal Pendidikan Bitara UPSI*, 6, 1–8.
- Cheong, L. K., Abdullah, Z., & Nee, C. L. (2018). *Penyelidikan dalam pendidikan*. Shah Alam: Oxford Fajar.
- Dahari, Z., & Mohd Sabri. (2011). Factors that influence parent's choice of pre schools education in Malaysia: An exploratory study. *International Journal of Business and Social Science*, 2(15), 115–128.
- Darusalam, G., & Hussin, S. (2018). *Metodologi penyelidikan dalam pendidikan*. Kuala Lumpur: Penerbit Universiti Malaya.
- Dimon, Z., Azizan, N. I., Ismail, N., Abu Bakar, S., & Najwa, H. (2017). Faktor yang mempengaruhi pelajar memilih bidang Pengajian Islam: Kajian di Fakulti Pengajian Peradaban Islam di KUIS. *Malaysian Online Journal of Education*, 1(1), 50–57. <https://doi.org/10.53840/attarbawiy.v1i1.116>
- Enache, I. C. (2011). Marketing higher education using the 7P's framework. *Bulletin of the Transilvania University of Brasov*, 4(1), 23–30.
- Haidir (ed.). (2005). *Sejarah hidup dan perjuangan rasulullah*. Jakarta: Al-Sulay.
- Hameed, A. A. G., Abdulaziz, A. M., Nur, M. A., & Mohd Zarif M. M. (2003). *Isu semasa pengajian: Quran dan sunnah*. Fakulti Pengajian Quran dan Sunnah, KUIM.
- Haron, M. Z., Othman, M. K., & Awang, M. I. (2019). Technology-assisted teaching aids in teaching and learning: Evidence from the Malaysian Tahfiz Ulul Albab Model (TMUA). *International Journal of Innovative Technology and Exploring Engineering (IJITEE)*, 8(12), 4401–4404. <https://doi.org/10.35940/ijitee.L3915.1081219>
- Hashim, A. (2015). Correlation between strategy of tahfiz learning styles and students performance in al-Qur'an memorization (Hifz). *Mediterranean Journal of Social Sciences*, 6(2), 85–92. <https://doi.org/10.5901/mjss.2015.v6n2s5p85>
- Hawaesoh, M. N. (2022). Study of al-Qur'an tahfiz learning methods in Pattani Southern Thailand. *SYAMIL: Jurnal Pendidikan Agama Islam*, 10(1), 47–59.
- Hussin, N. L., Muhamad, N., & Abdul Sukor, M. K. T. (2019). Review paper: Determinants of students' choice of courses and university selection. *Journal of Business Innovation*, 4(2), 71–78.
- Hussin, R., Ghazali, A. M., & Akhir, N. S. M. (2024). Waqf land development for private tahfiz schools in the state of Perlis, Malaysia: Procedures and advantages. *UUM Journal of Legal Studies*, 15(1), 149–170. <https://doi.org/10.32890/uumjls2024.15.1.7>

- Idris, R., Hamid, N., & Rosli, F. A. (2017). 252 Pusat tahfiz tak patuh piawaian keselamatan. *Berita Harian Online*. Retrieved February 2023 from, <https://www.bharian.com.my/berita/nasional/2017/10/341791/252->
- Idriss, I. D. (2021). *Tsangaya system of education and its effects on Almajiri in Potiskum, Yobe State Nigeria* [Master's Thesis, Universiti Malaya]. <https://doi.org/10.22452/JAT.vol16no2.7>
- Idriss, I. D., & Hamzah, N. H. (2021). Tsangaya system of education and its positive effects on Almajiri and society in Potiskum, Yobe State Nigeria. *Journal of Al-Tamaddun*, 16(2), 89–97. <https://doi.org/10.22452/JAT.vol16no2.7>
- Ismail, F. Z., Yusof, N. H., Ahmad Farimin, Ahmad Osman, A. F., Embong, R., Mohamed Abdelgelil, M. F., & Omar, N. (2020). *Retaining Quranic memorisation for buffaz at the Malaysian tertiary institutions: Key challenges and future IoT potentialities* [Paper presentation]. The 7th International Conference on Future Internet of Things and Cloud Workshops (FiCloudW), 26–30, <https://doi.org/10.1109/ficloudw.2019.00018>
- Ismail, M. J., Mohamad, S., Tengku Puji, T. I. Z., & Yusof, N. H. (2017). Strategy of tahfiz al-Quran excellence in Malaysia: A literature survey. *Jurnal Islam dan Masyarakat Kontemporari*, 15(1), 51–60. <https://doi.org/10.37231/jimk.2017.15.1.220>
- Jannah, A. M., Arni, I. H., & Jaisyurohman, R. A. (2021). Kepemimpinan dalam pesantren. *J-CEKI: Jurnal Cendekia Ilmiah*, 1(1), 42–49. <https://doi.org/10.56799/jceki.v1i1.17>
- Jedaman, P., Buaraphan, K., Pimdee, P., Yuenyong, C., Sukkamart, A., & Suksup, C. (2018). Analysis of sustainable leadership for science learning management in the 21st century under Education Thailand 4.0 Framework. *AIP Conference Proceedings*, 1923(1), 030062. <https://doi.org/10.1063/1.5019553>
- Jimba, A. I. (2021). An assessment of Almajiri integrated model school pupils' performance in Qur'anic subjects in Sokoto state, Nigeria. *International Journal of Islamic Educational Psychology*, 2(1), 1–14. <https://doi.org/10.18196/ijiep.v2i1.11400>
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, 30, 607–610. <https://doi.org/10.1177/001316447003000308>
- Kumar, D., & Choudhury, P. K. (2020). Determinants of private school choice in India: All about the family backgrounds? *Journal of School Choice*, 15(4), 576–602. <https://doi.org/10.1080/15582159.2020.1852517>
- Kwang, M. S. (2019). *The influence of marketing mix on the student's choice of university: Two State Universities in Sweden* [Master Thesis, Faculty of Education and Business Studies, University of Gavle].
- Lai, F., Sadoulet, E., & Janvry, A. (2007). Can parents make well-informed school choices? *Integrative Graduate Education and Research Traineeship (IGERT) Workshop*, 083107.
- Maria, M., Shahbodin, F., & Che Pee, N. (2018). Malaysian higher education system towards Industry 4.0: Current trends overview. *AIP Conference Proceedings 2016*, 020081, <https://doi.org/10.1063/1.5055483>
- Mat Isa, S. Z. (2017, 14 November). Kerajaan rangka empat model kurikulum institusi tahfiz. *Sinar Online*. Retrieved February 2023 from <http://www.sinarharian.com.my/nasional/kerajaan-rangka-empat-model-kurikulum-institusi-tahfiz-1.757112>
- Md Nawī, N. H., Yusuff, N. A., Che Yaacob, M. B., & Salleh, N. H. (2014). *Matlamat dan hala tuju sistem pengajian tahfiz di Kelantan: Satu pengamatan awal* [Paper presentation]. The 4th International Conference and Exhibition on Islamic Education, Hotel Perdana Kota Bharu Kelantan, 31 May–2 June.
- Mohammad, N. H., & Akhir, N. S. M. (2023). Kepelbagaian pengurusan, potensi dan cabaran institusi tahfiz di Malaysia. *Asian People Journal*, 6(1), 36–52. <https://doi.org/10.37231/apj.2023.6.1.354>
- Mohd Amin, S. (2018). *Faktor penentu pemilihan institusi pendidikan menengah Islam swasta IKRAM MUSLEH (Choice determinants factor of IKRAM MUSLEH private islamic secondary education institution)*. Unpublished doctoral dissertation, Universiti Sains Malaysia.

- Mohd Nawi, M. Z., Omar, M. R., & Mohd Nor, M. A. (2021). Tahfeez education system in Malaysia, parental choice and Andalus Islamic Education Heritage: A review. *Asian People Journal*, 4(1), 132–147. <https://doi.org/10.37231/apj.2021.4.1.241>
- Mohd Noor, F. (1993). *Penghafalan al-Quran di kalangan wanita: Satu kajian di maahad tahfiz*, Pusat Islam [Bachelor Academic Exercise, Faculty of Usuluddin, Universiti Malaya].
- Mohd Yusoff, Z., Abdul Rahman, N. N., Kamri, N. A., Ali, N. A., Hamzah, N., & Ramlan, N. (2018). Trend masyarakat terhadap pendidikan tahfiz. In M. Y. Z. Mohd Yusoff, & N. Ahmad (Eds.), *Ke arab pengiktirafan huffaz di Malaysia* (pp. 38–80). Kuala Lumpur: Centre of Quranic Research UM and Darul Quran JAKIM.
- Mohd Yusoff, Z. (2023). Mengemudi masa depan pendidikan tahfiz: Perspektif Malaysia dan antarabangsa. *E-Prosiding International Conference on Professional Huffaz 2023 (InFAZ)*. Selangor: Pusat Islam UNITEN, 1–21.
- Mohd Zin, M. R. (2017, 27 October). Utamakan keselamatan pusat tahfiz elak bencana. *Utusan Online*. Retrieved February 2023 from <http://m.utusan.com.my/rencana/utama/utamakan-keselamatan-pusat-tahfiz-elak-bencana-1.543508>
- Muslim ibn al-Hajjaj. (2009). *English translation of Sahih Muslim*. Nasiruddin al-Khattab (trans.). Riyadh: Darussalam.
- Nek Kamal, Y. Y., Omar, A. K., Lim, A. M. K., & Mad Ithnin, S. (2007). *Faktor yang mempengaruhi ibu bapa dalam pemilihan sekolah anak mereka di negeri Perak*. Fakulti Pembangunan Manusia, Universiti Pendidikan Sultan Idris.
- Nik Abdullah, N. M. S., Mohd Sabbri, F. S., & Muhammad Isa, R. A. (2021). Tahfiz students' experiences in memorizing the Qur'an: Unveiling their motivating factors and challenges. *IJUM Journal of Educational Studies*, 9(2), 42–63. <https://doi.org/10.31436/ijes.v9i2.248>
- Nugraha, M. (2016). Konsep ilmu fardu ain dan fardu kifayah dan kepentingan amalannya dalam kurikulum Pendidikan Islam. *IKIM Journal of Islam and the Contemporary World*, 10(2017), 103–149. <https://doi.org/10.56389/tafhim.vol10no1.4>
- Nur, M., & Iswanti, I. (2023). The development of tahfiz institution and PAI in Indonesia. *TOFEDU: The Future of Education Journal*, 2(1), 310–316. <https://doi.org/10.61445/tofedu.v2i1.55>
- Nurul Khasanah. (2012). Faktor-faktor yang mempengaruhi orang tua dalam pengambilan keputusan memilih sekolah dasar swasta. *Jurnal Penelitian Pengembangan Kependidikan*, 28(2), 137–146. <https://doi.org/10.24246/j.sw.2012.v28.i2.p137-146>
- Owoeye, J. S., & Yara, P. O. (2011). School location and academic achievement of secondary school in Ekiti State, Nigeria. *Journal of Asian Social Science*, 7(5), 170–175. <https://doi.org/10.5539/ass.v7n5p170>
- Piaw, C. Y. (2012). *Asas statistik penyelidikan* (2nd Ed.). Kuala Lumpur: McGraw Hill.
- Raharjo, M. (2006). *Quo vadis Pendidikan Islam: Pembacaan realitas Pendidikan Islam, sosial dan keagamaan*. Malang: UIN Malang Press.
- Ramli, M., & Mat Zin, A. (2015). Sejarah penginstitutionan sekolah agama di Malaysia: Satu analisis perbandingan di YIK dan JAIS. *Journal al-Muqaddimah*, 3(3), 50–65.
- Rashed, Z. N., Yahaya, M., Ilias, M. F., Sungit, M. F., Abdul Rahman, A. H., & Mohd Radzi, N. (2021). Pengurusan infrastruktur sekolah: Kajian kes di Maahad Integrasi Tahfiz Selangor (MITS). *Jurnal Kepimpinan Pendidikan*, 8(3), 75–90.
- Sailin, R., Awang, A. H., Abdul Hamid, N. A., Mat Nor, M. F., Othman, N., & Khalid, N. (2014). *Analisa tren kemasukan pelajar: Kajian kes di Kolej Universiti Islam Antarabangsa Selangor (KUIS)* [Paper presentation]. The 1st International Research Management and Innovation Conference 2014 (IRMIC2014), Kuala Lumpur, 17–18 November.
- Salisu, A. (2020). The strategic planning in learning styles for Qur'anic memorization schools in Nigeria. *Journal of Islamic Business and Economic Review*, 3(1), 38–42.
- Samadi, M. I., Widiyanti, D., & Hashim, A. (2022). Strengthening the tahfiz study system in the era of the Industrial Revolution 4.0: Directions and challenges in Malaysia. *Religio Education*, 2(1), 34–44. <https://doi.org/10.17509/re.v2i1.46767>
- Saridjo, M. (1983). *Sejarah pondok pesantren di Indonesia*. Jakarta: Dharma Bhakti.

- Setiawan, A., & Rasyidi, A. (2020). Contribution of pondok pesantren tahfiz al-Qur'an in responding to the digital era in South Borneo. *Borneo International Journal of Islamic Studies*, 2(2), 155–175. <https://doi.org/10.21093/bijis.v2i2.2260>
- Shitu, M. H., Duku, M., & Usman, F. T. (2021). Tsangaya system and the challenges of Islamic education in the 21st century: Some reflections. *The Islamic Culture*, 46, 17–32.
- Shohib, M., & Surur, B. Y. (2011). *Memelihara kemurnian al-Qur'an: Profil Lembaga Tahfiz di Nusantara*. Lajnah Pentashihan Mushaf al-Qur'an: DIPA.
- Sidi, J., Usman, R. N., & Abubakar, S. (2022). Tsangaya system of education in contemporary Nigeria: Challenges and way forward (A study of Jigawa, Katsina, Sokoto and Zamfara States). *International Journal of Novel Research in Humanity and Social Sciences*, 9(1), 1–12.
- Sinar Online. (2017). Graduan autisme hafaz 30 juzuk al-Quran. 8 August. Retrieved February 2018 from <http://www.sinarharian.com.my/mobile/edisi/selangor-kl/graduan-autisme-hafaz-30-juzuk-al-quran-1.715335>
- Sofyan, M. (2015). The development of tahfiz Qur'an movement in the reform era in Indonesia. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 4(1), 115–136. <https://doi.org/10.31291/hn.v4i1.64>
- Syed Ali, S. K., Zahidi, M. A., & Sukor, R. (2014). Faktor kekangan ibu bapa dan persekitaran sekolah dalam pelaksanaan pengajaran pendidikan jasmani di sekolah rendah. *Jurnal Kurikulum & Pengajaran Asia Pasifik*, 2(2), 1–15.
- Ting, S-H., & Lee, D. P-Y. (2019). Determinants of primary school choice in Malaysia: School proximity and ethnicity-related reasons. *Journal of School Choice*, 13(2), 228–254. <https://doi.org/10.1080/15582159.2019.1574464>
- Yaacob, M. T., Suratman, M. N., Shuib S., Samsungei, M. A., Azali, M. F., Manaf, A. J. A., & Abdullah, I. (2019). *Kaedah hafazan al-Quran model Malaysia teras panduan penghafaz al-Quran*. Selangor: Darul Quran JAKIM.
- Zakaria, M. F., Basir, S. A., & Md Rasip, O. (2021). Faedah pelaksanaan sistem pengurusan kualiti berteraskan Syariah MS1900 di Darul Quran, JAKIM. *Sains Insani*, 6(3), 137–145.
- Zakir A., Abubakar, U, Lawal, U. S. Imrana, H., Habibu, I. T., Hassan, I. H., & Harande, M. M. (2014). The practice of Almajiri: Prospect and sociomedical challenges in Northern part of Nigeria. *Journal of Africa Studies and Development*, 4(7), 128–131. <https://doi.org/10.5897/JASD2014.0273>
- Zubairu, H. D., Yohanna, S., Abubakar, R., Usman, N., & Ige, O. (2024). The psychosocial consequences of Almajiri system of education among Almajiri pupils in two Tsangaya schools in Kaduna North Metropolis, North-Western Nigeria. *Journal of Innovative Research in Medicine and Surgery*, 1(1), 1–8.
- Zulkifly, S. S., & Salleh, S. (2023). Pengurusan keselamatan dan pematuhan kebakaran bagi bangunan asrama di universiti-universiti awam. *JuPiDi: Jurnal Kepimpinan Pendidikan*, 10(3), 50–60.