

Curriculum Evaluation for *Tahfiz* (Sciences of Memorization Education): Empirical Evidence from Private Education Institution of Johor, Malaysia

Abd Rahman Abd Ghani¹, Miftachul Huda^{1*} & Novel Lyndon²

¹Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Tanjong Malim, Malaysia

²Universiti Kebangsaan Malaysia, Malaysia

*Correspondence: Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Tanjong Malim, Malaysia. E-mail: miftachul@fsk.upsi.edu.my

Received: August 18, 2025

Accepted: March 18, 2026

Online Published: April 30, 2026

doi:10.5430/jct.v15n2p194

URL: <https://doi.org/10.5430/jct.v15n2p194>

Abstract

As part of memorization sciences, *tahfiz* (memorization sciences for Quran) has been widely emerged in the Malay Archipelago where mostly all its institutions managed by bodies or individuals privately. This study aims to examine the assessment of implementation of the curriculum, also involves the form and method of curriculum implementation available in these institutions. Examining curriculum evaluation for *tahfiz* (Qur'an memorization) education through a systematic review of recent empirical literature, with a particular focus on practices, challenges, and outcomes in Malaysian private education institutions. Despite the growing importance of *tahfiz* programs in the Malaysian educational landscape, existing research has been limited in providing evidence-based insights into how curricula are designed, implemented, and evaluated to support effective memorization learning. By synthesizing findings from contemporary studies published in the last decade, this review identifies prevailing curriculum models, instructional strategies, assessment approaches, and institutional factors that influence *tahfiz* learning outcomes. Key themes include the integration of cognitive and affective pedagogies, the role of structured sequencing and repetition, the use of technology-assisted memorization tools, and the balancing of religious and academic demands within private *tahfiz* settings. The review also highlights persistent gaps in the literature, such as a lack of longitudinal studies, limited investigation of teacher and learner perspectives, and insufficient empirical linkage between curriculum features and student memorization achievement. The findings underscore the need for more rigorous, context-sensitive research to inform evidence-based curriculum evaluation that enhances both the quality and sustainability of *tahfiz* education. This study contributes to the field by offering a consolidated understanding of current empirical evidence and proposing directions for future research and policy development in *tahfiz* curriculum design. Therefore, this study found that there are some specific aspects, especially those involving the form and method of implementation need to be improved so that the curriculum offered is able to produce a generation of knowledgeable, skilled and competitive *huffaz* (memorizer).

Keywords: *tahfiz* (memorization sciences), qur'an memorization, curriculum evaluation, empirical evidence, private education institution, Johor

1. Introduction

In the last decades, the issue about the *tahfiz* (memorization sciences) has been widely emerged in bringing the serious concern to carry out finding the proper arrangement for better solution in giving the practically continued contribution into the society. As the examples, the one which has been the biggest issues within the rote learning of *tahfiz* refers to the lack of giving the chance in allowing the students in grasping the inside of ideas (Salsabilla, 2024). In particular, the related issues of *tahfiz* could be identified in the significant way of grabbing the related concept and ideas into the practical world scenario (Johari et al., 2024). Furthermore, the process of enhancing the critical ideas during the *tahfiz* has been tremendously missing in the sense that related ideas of the subject needs to be engaged in managing the ability of adopting the information use and adaptation (Paramansyah & Suryani, 2024). On this view, the particular information for the real scenario in the *tahfiz* process in the world scenario at this point should arrange the learners in

enhancing the ability of thinking for themselves in helping accustomed to follow the learning instructions in a potential basis scenario.

In addition, the further issues of having the *tahfiz* process is hard to be involved in employing the skills such as leadership potential, in which the arrangement is still lack of promoting the critical thinking. Since the essence of critical thinking skills could be the emerging point at this point of learning process in that the need to expand further the gateway of enhancing the wayside in achieving the targeted plan (Hendriani et al., 2024). As a result, the strategic attempts on developing the primary strategy in the *tahfiz* education pathway should come up with arranging the curriculum evaluation. At this point of view, the particular arrangement of having teaching method through the curriculum evaluation played a role in fostering the *tahfiz* process in the way to memorize the wide range of information together with grasping the underlying knowledge ideas and concepts (Izzah, Halimah & Haidir, 2024). As such, the role of curriculum evaluation is being a starting point in enhancing the learners' ability of grabbing the knowledge and information with a sufficient requirement of critical thinking in contributing the problem-solving skill initiatives.

In further, the number of varied studies on curriculum evaluation of *tahfiz* is widely employed for examples (Junoh et al., 2024; Fakhruddin et al., 2023; Anoum, Arifa & May, 2022; Muhammad et al, 2022), while there is still lack of scholarly attention in looking at the strategic arrangement together with practical implementation. Since less concern among the scholar academia on this part, this study is an attempt to critically examine the strategic process and extensive value of *tahfiz* curriculum evaluation. In particular, this study would like to look at three main aspects in the study of *tahfiz*, namely the implementation of the curriculum used, the memorization method practiced and the achievement of the curriculum of a *tahfiz* institution. This study was conducted in the Johor state, Malaysia, determined as the object of study due to Johor has large number of *tahfiz* learning institution with applying for the religious and national curriculum. The rational justification of the reason of why the state of Johor was selected for the study purpose is because of having many private *tahfiz* institutions, as stated by the Johor Islamic Religious Department in 2021 that there are 101 institutions registered under the Johor, widely consisting of 32 in Johor Bahru, 15 in Muar, 12 in Batu Pahat, 10 in Kluang, 6 in Kota Tinggi, 4 in Kulai, 3 in Mersing, 4 in Pontian, 7 in Segamat and 8 in Tangkak. However, the number of unregistered by authority-based *tahfiz* institution is still raise one of which reasons is due to too early operations in that obtaining the process of religious authority's own approval.

2. Literature Review and Research Gap

Tahfiz education has become a prominent feature of Islamic private education in Malaysia, reflecting growing parental demand for institutions that integrate religious excellence with holistic student development. Traditionally, *tahfiz* learning emphasized rote memorization and repetition; however, contemporary educational contexts now require curricula that are systematic, learner-centered, and responsive to academic, cognitive, and socio-emotional needs. As private *tahfiz* institutions continue to expand, questions arise regarding the effectiveness, coherence, and sustainability of their curriculum evaluation practices (Awang et al., 2025). Curriculum evaluation plays a critical role in ensuring that *tahfiz* memorization is not only efficient but also meaningful and durable. Well-designed curricula can enhance students' memorization accuracy, retention, discipline, and spiritual growth while balancing academic subjects and modern pedagogical approaches. Despite this importance, many private *tahfiz* institutions in Malaysia develop their curricula independently, often relying on tradition, institutional experience, or teacher discretion, with limited empirical evaluation of outcomes and processes (Ghani et al., 2025).

This study is important because it provides empirical evidence on how *tahfiz* curricula are developed and implemented within Malaysian private education institutions and how these practices influence students' memorization achievement. By systematically examining curriculum structure, teaching strategies, assessment methods, and institutional support, the study addresses a significant gap in existing literature, which is largely conceptual or normative (Bensala et al., 2025). The findings are expected to inform policymakers, school administrators, and educators in strengthening *tahfiz* curriculum design, improving instructional quality, and ensuring that *tahfiz* education remains relevant, effective, and sustainable in Malaysia's evolving educational landscape.

Despite the rapid growth of *tahfiz* institutions in Malaysia, particularly within the private education sector, existing studies on this education program remain largely conceptual, descriptive, or normative in nature. Much of the literature emphasizes philosophical foundations, spiritual objectives, and traditional memorization methods, with limited empirical investigation into how *tahfiz* curricula are systematically developed, implemented, and evaluated in real institutional settings (Effendi et al., 2025). First, there is a lack of empirical evidence examining the curriculum evaluation process in private *tahfiz* institutions. Previous research tends to focus on teaching techniques or students' memorization outcomes without adequately analyzing curriculum components such as learning objectives, content

sequencing, time allocation, instructional strategies, and assessment mechanisms. This leaves an incomplete understanding of how curriculum design contributes to effective memorization learning.

In addition, the limited studies have explored the relationship between curriculum evaluation and memorization achievement. While student performance is often discussed, few empirical studies link curriculum structure and implementation practices directly to measurable *tahfiz* learning outcomes, particularly within Malaysian private institutions that operate with diverse models and standards (Mohd Saad et al., 2025). The subsequent point refers that the research on *tahfiz* education in Malaysia has predominantly concentrated on public or government-supported institutions, resulting in insufficient attention to the unique context of private *tahfiz* schools. Private institutions face distinct challenges, including resource constraints, curriculum autonomy, and the need to balance religious and academic demands, which remain underexplored in the literature. Finally, there is a scarcity of studies that adopt a systematic and evidence-based approach to evaluating *tahfiz* curriculum evaluation from the perspectives of administrators, teachers, and learners simultaneously. This gap limits the formulation of comprehensive and practical curriculum guidelines.

Therefore, this study addresses these gaps by providing empirical evidence on curriculum evaluation for Tah *tahfiz* *fiz* memorization learning in Malaysian private education institutions and examining its influence on students' memorization achievement, contributing both theoretically and practically to the field of Islamic education.

3. Method

Using suitable methodology is crucial for creating an excellent research study in a scientific context. The choice of research methodology was determined by the title, context of the issue, aims, and objectives of the study. In this research, the investigators employ exploratory techniques that include library research and field research approaches. The library research approach serves as the theoretical foundation for the preliminary discussion regarding the historical presence of Tahfiz schools and their evolution in Selangor specifically and across Malaysia broadly. The results of the research will be presented in chapter two. The application of questionnaires, interview techniques, and observation methods are essential tools for gathering data in this research. Consequently, the majority of the data and insights gathered from the sources of this field study consist of questionnaires method as one way to obtain important information related to a study. In this questionnaire, the set of forms or tables that contain questions about the problem to be studied gathered among *mudir* (administrators). After collecting all the data, the researcher will process and analyze it. In examining the data, researchers employ inductive approaches and deductive approaches. The inductive method involves analyzing data by deriving conclusions from specific instances to formulate a general statement. In this case, the researcher gathers data of a particular type and subsequently makes general conclusions.

4. Results

4.1 Identifying the Form of Tahfiz Curriculum

The *tahfiz* curriculum refers to an educational framework designed to guide students in memorizing the Qur'an while nurturing their spiritual, intellectual, and moral development. Identifying the form of the *tahfiz* curriculum is essential to understand how Qur'anic memorization is structured, implemented, and integrated with other fields of knowledge. Generally, the form of the *tahfiz* curriculum can be identified based on its focus, structure, integration, and pedagogical orientation (Othman et al., 2025). In terms of traditional *tahfiz* curriculum, it should do with building the strategic orientation to primarily emphasize the *hifz* (Qur'anic memorization) as the core objective. Moreover, the instruction also focuses on *tajwid* (correct recitation), *tikrār* (repetition), and *tasmi'* (regular assessment of memorization). In particular, the necessary phase could also give in supporting the minimal subjects and usually limited to basic Islamic studies such as *fiqh*, *'aqidah*, and *akhlaq*. This form is commonly found in *pondok* or *madrasah* (faith-based school) and also *tahfiz* institutions and prioritizes mastery of memorization over academic diversification.

In addition, the particular attention is also given into building the integrated *tahfiz* curriculum with addressing the combination of Qur'anic memorization with formal academic subjects, such as mathematics, sciences, languages, and social studies. This form aims to produce students who are both *huffaz* (Quran memorizers) and academically competent. The curriculum is usually aligned with national education standards while allocating structured time for *tahfiz* activities. This approach is increasingly adopted in modern *tahfiz* schools to balance religious excellence and worldly knowledge (Ismail, Saad & Alias, 2024). As such, the integrated phase goes also in building the holistic with the comprehensive *tahfiz* curriculum. It indicated that the holistic *tahfiz* curriculum extends beyond memorization and academics by incorporating character development, spiritual training, leadership skills, and co-curricular activities (Muhammad et al., 2022). This form emphasizes *tarbiyah* (holistic education), ensuring that students internalize the

Qur'anic values in their behavior and daily life. Teaching and learning methods may include mentorship, reflective practices, and community engagement.

In further, the featured characteristics would also gain in enhancing the specialized modular *tahfiz* curriculum in forming to structure the *tahfiz* program into modules or levels, allowing flexibility in learning pace and objectives (Thaib et al., 2025). It may cater to specific groups such as part-time students, adult learners, or professional *huffaz*. The modular approach enables institutions to focus on targeted outcomes, such as accelerated memorization or mastery of Qur'anic sciences alongside *hifz* (memory). In order to sustain such achievability during the process, the existence of adopting the particular aspects of the memorization scenario through technology-enhanced *tahfiz* curriculum could give a substantial portion in supporting the process into the well-balanced standard indicator (Mohd Saad et al., 2025). With advancements in educational technology, some *tahfiz* curricula integrate digital tools, such as memorization apps, online *tasmi'* sessions, and audio-visual aids. This form supports self-paced learning and enhances monitoring of student progress, while still maintaining *talaqqi* and *musyafahah* (the traditional teacher–student relationship).

4.2 Identifying Tahfiz Curriculum Implementation Methods

Tahfiz curriculum implementation methods refer to the systematic approaches, instructional strategies, and operational practices used to achieve the objectives of Qur'anic memorization and holistic student development. Identifying these methods is essential for understanding how *tahfiz* education is translated from curriculum design into effective classroom and institutional practice (Abd Mubi, Hussin & Mohamad, 2024). Generally, *tahfiz* curriculum implementation methods can be identified through pedagogical approaches, instructional techniques, assessment practices, and institutional support mechanisms. In particular, these are the following examples for the transmitting the curriculum implementation methods, *talaqqi* and *musyafahah*. These played a significant role in assisting the process with the foundational approach in *tahfiz* education (Othman et al., 2024). It involves direct face-to-face transmission of Qur'anic recitation from teacher to student, ensuring accuracy in pronunciation, *tajwid*, and melody. This method emphasizes close teacher supervision, immediate correction, and spiritual bonding, making it central to authentic Qur'anic learning.

In addition, *tikrar* (repetition and memorization) as one of the strategic methods would enable in focusing on the continuous repetition to strengthen memorization and retention. The essential element which should the learners have is the know-how to maintain the process to repeatedly recite newly memorized verses as well as previously learned portions (Santosa, 2022). This method is often implemented through structured daily routines, including individual practice, group recitation, and *muraja'ah* (scheduled revision sessions). It is one method as a critical implementation that ensures long-term retention of memorized verses. Institutions implement *muraja'ah* through daily, weekly, and cumulative revision schedules. This method emphasizes consistency and discipline, preventing memorization loss and reinforcing fluency (Ishak et al., 2022). The essential phase of *tasmi'* as the evaluation method could involve the learners in reciting the memorized portions to a teacher or evaluator for assessment. It functions as both a formative and summative evaluation tool, allowing teachers to monitor progress, accuracy, and consistency. *Tasmi'* may be conducted individually or in groups and is often accompanied by structured performance records. The phase of level-based implementation goes into enabling the *tahfiz* institutions to implement the curriculum through phased or level-based systems, where students progress according to mastery rather than age. Each phase has specific memorization targets, assessment criteria, and learning outcomes, allowing differentiated instruction based on student ability (Effendi, Hairunnisa & Jamaliah, 2025).

With this regard, the particular action of integrated academic–*tahfiz* scheduling could enforce the curriculum implementation to involve the careful time management and scheduling to balance Qur'anic memorization with academic subjects. This method ensures that *tahfiz* activities are embedded within the daily timetable without compromising national curriculum requirements (Saad et al., 2025). The particular attention is given into sustaining the student-centered and differentiated instruction implementation methods in order to increasingly adopt student-centered approaches. It indicated the substantial value in recognizing differences in learning pace, memorization capacity, and cognitive styles would enable the teachers to provide individualized guidance, flexible targets, and motivational strategies to support diverse learners. As a result, the use of technology in implementation modern *tahfiz* institutions utilize digital tools such as audio recordings, memorization applications, online monitoring systems, and virtual *tasmi'* (Santoso & Khaudli, 2025). The significant tool of technology would enhance the accessibility, supports independent learning, and facilitates progress tracking, while complementing traditional methods. Both spiritual and character development practices implementation could also include the spiritual routines such as congregational prayers, *dhikr*, *adab* (moral behavior standard) training, and ethical modeling. These practices reinforce the moral and spiritual dimensions of *tahfiz* education, ensuring alignment between memorization and character formation.

4.3 Analyzing Tahfiz Curriculum Achievement

In the attempts to strategize *tahfiz* curriculum achievement, the continued support should go into evaluating the extent to which the intended objectives of *tahfiz* education successfully attained. This analysis focuses not only on the completion of Qur'anic memorization but also on the quality of recitation, consistency of retention, academic balance, and holistic student development (Yahaya et al., 2022). As a result, the systematic analysis of *tahfiz* curriculum achievement is essential to assess effectiveness, identify strengths and weaknesses, and inform continuous curriculum improvement. The essence of Qur'anic memorization achievement would be the primary indicator of *tahfiz* curriculum achievement for being the quantity and accuracy of memorized Qur'anic text. This includes the number of *juz'* (Collected part) memorized, fluency of recitation, mastery of *tajwid* rules, and adherence to correct *makharij al-huruf* (reciting rules). With this regard, the achievement is commonly measured through *tasmi'* records, memorization logs, and formal examinations conducted at different stages of the program (Affendy Lee, Abd Rahman, & Wan Pazilah, 2025). The *muraja'ah* performance as the retention and consistency could become the initiate achievement analysis in order to consider the learners to sustain the ability to retain previously memorized verses over time. As such, the sufficient *muraja'ah* performance would reflect the curriculum effectiveness in ensuring the long-term memorization stability. The indicators include the consistency in revision schedules, reduction in errors during cumulative recitation, and the ability to recall verses without prompts.

In addition, the quality of recitation and *tajwid* mastery beyond memorization quantity has been the main indicator of *tahfiz* curriculum achievement, in which such attainment is reflected in the quality of Qur'anic recitation. This includes accuracy in *tajwid* application, rhythm, articulation, and recitation confidence. On this situation, the teacher evaluations, rubric-based assessments, and standardized *tajwid* tests would be the commonly used tool to analyze this dimension (Awang et al., 2025). The particular attention is given into determining the learning progression and completion rates analyzing achievement also involves examining student progression and completion rates within the *tahfiz* program. Moreover, the timely completion of memorization targets, reduced dropout rates, and steady advancement through curriculum phases indicate effective curriculum planning and implementation. At this point of view, the integration with academic achievement amidst the integrated *tahfiz* institutions would assist the curriculum achievement in order to extend to the students' academic performance in formal subjects. As such, the balanced achievement demonstrates that the *tahfiz* curriculum has been going through such scenario in supporting the cognitive development without compromising academic learning. Thus, the academic records and examination results provide valuable data for this analysis.

In further, both spiritual and character development outcomes has been the major achievement of *tahfiz* curriculum achievement including the internalization of Qur'anic values, reflected in students' discipline, *adab*, ethical behavior, and spiritual practices. Moreover, observation, teacher reflections, and behavioral assessments are commonly used to evaluate this qualitative dimension (Bensala et al., 2025). With this regard, the teacher effectiveness could be the instructional quality student achievement. It is because such scenario has been closely linked to teacher competence and instructional effectiveness. The strategic orientation of analysis could have the empowerment process in giving insights into supporting the teacher qualifications, teaching strategies, feedback practices, and student-teacher interaction quality. The high achievement levels often correlate with strong pedagogical support in enabling the stakeholder satisfaction and perceived outcomes achievement analysis may also incorporate perceptions of stakeholders, including students, parents, and administrators (Zakaria et al., 2023). As such, the satisfaction levels, perceived benefits, and confidence in graduate outcomes might give the portion in establishing the prospects to provide complementary insights into curriculum success.

5. Analysis and Discussion

5.1 Curriculum Evaluation of Tahfiz for Quran Education

The essence of Quranic education has been widely emerged in fostering the supply of educating the society throughout its principles. The way to achieve the Quranic education could be determined in expanding the first Islamic education in the history of Islam. The strategic attempts on memorizing the Quran aim to keep the number of those who memorize the Quran and avoid efforts to distort the Quran (Hamid et al., 2023). The importance of memorizing the Quran and to be passed to the next generation as narrated by a large number of *huffaz* (memorizer) and they have the qualities of trust so that there will not be any lying and falsification of the Quran. The actual practice of memorizing the Quran would be the starting point in fostering the practice to fulfil the needs of society and abrogated the obligation to memorize the entire Muslim community (Abd Muhaimin Ahmad, Saleh & Daud, 2024).

In addition, *tahfiz* curriculum of Quran education is growing rapidly in Malaysia due to community demand and

community awareness of the importance of memorizing Quran. The effectiveness of the teaching and learning system of *tahfiz* schools has been proven when it has produced many *huffaz* Quran in Malaysia, who sow devotion to the nation and not least among those who hold high and important positions in the government service (Taat, Talip & Mosin, 2021). Their success is definitely based on the education they received while in the *tahfiz* school and it is very closely related to the curriculum they learn in the school.

In further, the growing number of *tahfiz* Quran institutions or centers from time to time has proven that the Muslim community in Malaysia today attaches great importance to this *tahfiz* education. The government's idea of one family one hafiz Quran was welcomed by the community. In Malaysia, this *tahfiz* institution is not only developed by the government, but it is also developed by personal and private agencies. It can be said that all state governments throughout Malaysia have their own *tahfiz* educational institutions, while more than 1000 are developed by personal and private agencies (Ghani et al, 2011).

5.2 Curriculum Evaluation of Tahfiz for Educating Memorization Sciences in Malaysia

The development of *tahfiz* studies in Malaysia, most states are moving in their own direction based on the emergence of private *tahfiz* schools and community's *tahfiz* schools. As a result, each state or *tahfiz* operator is too free to use any curriculum and teaching method from any country according to the likings and educational background of the individual teacher (Hashim 2010). This causes *tahfiz* teachers to teach based on their experience without following a particular method. Therefore, the education system implemented is not guided by specific and organized teaching methods (Abd Ghani & Yahaya, 2021). Most of the teachers who serve in *tahfiz* schools get their education through the same system they go through and they do not get formal teaching training. This factor makes them less trained to implement the curriculum properly.

In addition, most of teachers also receive very low and inadequate salaries or allowances, especially for those who have families. This to some extent invites to the limitations of the commitment they are supposed to give, as they will no doubt from time to time look for other institutions that can offer more attractive salaries (Ghani, 2011). Although the curriculum used in *tahfiz* schools has a relatively challenging syllabus, but its implementation is less organized and more focused on the *ukhrawi* (hereafter life) aspect of religious knowledge only (Abd Razak, 2020). It is sure therefore *tahfiz* students are lagging behind in the academic field because they consider it more worldly, while the academic field should also be given priority to face the increasingly challenging currents of national education.

In further, the method of lesson that are practiced in private *tahfiz* schools is usually completely different from the method of learning practiced in government *tahfiz* schools. In private *tahfiz* schools, it is common for teachers to just sit in front of the text that is the syllabus, while students only listen and occasionally ask questions, while the learning methods practiced today have various methods, techniques and specific strategies to ensure the teaching and learning implemented went well and achieved the expected objectives (Mohammad & Akhir, 2023; Yusoff & Rahim, 2023). *Tahfiz* graduates are seen as less likely to continue their studies to a higher level due to the lack of recognition and do not meet the requirements from government institutions. The recognition of an institution depends a lot on the strengths of the curriculum it implements. The objective of this study aims at analyzing the curriculum implementation practice in terms of the method of memorization and also the achievement.

6. Implications and Future Directions

Although the number of many studies on the *tahfiz* curriculum has been widely employed, the little has been known in identifying the focus on directing the gateway in implementing the operationalization of procedure and practices. It is true that the strategic gateway in monitoring the extensive practice of *tahfiz* curriculum should bring along with required initiative to develop the implementation apart from the regulatory process. With this regard, the implication of this study could offer the well-balanced scenario in directing the further consideration of *tahfiz* curriculum evaluation in order to be related to the current needs and demand (Johari et al., 2024; Haron, Othman & Awang, 2019; Muhammad, 2006). In particular, the wide range of expanding the needs in evaluating the scenario of implementing the curriculum of *tahfiz* amidst the secondary school context. Furthermore, the stakeholder should take the proper arrangement to continue the learning instruction of *tahfiz* education in order to help produce the human generation with the religious comprehension and clear information achievement (Hashim, 2017; Riduan, 2000). In detail, the *tahfiz* curriculum could give the starting point in fostering the process of evaluating the implementation process of instruction together with its procedure and practices. On this view, the strategic arrangement of instructional design of *tahfiz* would lead to enhance the quality of teaching and learning.

The contribution of this research would provide the excellent findings in developing the learning institution of *tahfiz*

for both private and public sector. As such, the management of *tahfiz* curriculum needs to obtain the strategic overview of implementation pathway related to the way in managing the curriculum practice. In particular, the essence of effectiveness in helping solve the problems possibly in the future context of technological advancement for instance (Abd Ghani, 2014; Salleh, 2011). The further orientation of bringing the suggestions could be arranged into the guide to the management of *tahfiz* curriculum. The particular orientation of managing the *tahfiz* curriculum could make improvements about the implementation of the curriculum in line with current national education.

In addition, the further orientation of bringing the *tahfiz* curriculum evaluation could be integrated with the current trends of learning instruction amidst the technological advancement. For instance, the particular direction at this point of view should bring the extensive process and practices of *tahfiz* curriculum into the proper adaptation of using module related to the human society wellness (Ghani, 2011; Salsabilla, 2024). Moreover, the strategic arrangement of managing the subjects of *tahfiz* including its translation into the context of secondary school. In particular, the strategic attempts on improving the *tahfiz* curriculum require the specified enhancement of developing the curriculum of *tahfiz* with the proper module in helping sustain the national education agenda. With this regard, the strategic arrangement in managing the *tahfiz* curriculum module in raising the implementation in the context of building the national agenda needs to acquire the attractive implementation procedure and pathway (Paramansyah & Suryani, 2024). In terms of developing the *tahfiz* curriculum as the point of the research target, the related inquiry process of identifying the implementation of the subject of *tahfiz* curriculum would offer the strategic lesson into building the human society with the religious comprehension and ethical practice.

In line with the further direction of *tahfiz* curriculum evaluation, the suitability of expanding the line to the currently today needs requires the research in the sense that the teacher education at this point should bring along with the related elements of issues about the pedagogy knowledge and practice. With this regard, the procedure of further identification to look into detail about the scenario of instructional design would lead to the quality achievement of teaching and learning process mainly amidst the private *tahfiz* institution. In particular, the point of further discussion should bring along with developing the practical phase of pedagogy and practice of *tahfiz* curriculum (Hendriani et al., 2024). On this view, the particular orientation in bringing the gateway of both teaching and learning process needs to enhance the theoretical knowledge and practical experts to lead to the skilled quality in the pedagogical aspect. In terms of improving the quality achievement into the scenario for teaching and learning process, the varied attempts on developing the training practices is being an important aspect in focusing on the content of the subjects.

In order to obtain the future direction, the particular attention should bring the practice of memorizing amidst the *tahfiz* with the scenario of performing the proper arrangement of suitable approach for the instruction process. In particular, both adaptation and adoption of recent advancement of technology for instance would be also determined to help memorizing process in the *tahfiz* curriculum (Izzah, Halimah & Haidir, 2024; Junoh et al., 2024). At this point of view, the strategic practice of building the various methods in *tahfiz* curriculum could be conceived into the following phases. Those are the strategic approach of *tahfiz* practice into the scenario of *talaqqi* (face to face), *musyafah* (oral assessment), *takrir* (repetition), *tahsin* (further improvement). Moreover, the rise included the interpretation and writing, chunking, mind photography, multimedia and memorizing manners. The further enhancement of study could help finding the main problems and challenges in memorization from both internal and external aspects. Both are the key factors in affecting the process of quality practice of memorizing Quran through the *tahfiz*. In terms of such widely mentioned aspects, the supporting system among the education actors such as teachers would also be important in giving an insightful value into bringing the clear comprehension. Furthermore, the role of friends, time, activities and academics would be also being significant in fostering the *tahfiz* curriculum implementation.

7. Conclusion

This study is an attempt to critically examine the strategic essence of *tahfiz* curriculum practice with the particular findings of the analysis show that the two items involving the form of *tahfiz* curriculum and the implementation method of *tahfiz* curriculum are at a less satisfactory level of interpretation that is medium low. Although there is one item related to the implementation of the curriculum in the state of Johor is at a moderately high level of interpretation, but if evaluated as a whole, the level of implementation is still at a moderately low level of interpretation. Therefore, this study found that there are some specific aspects, especially those involving the form and method of implementation need to be improved so that the curriculum offered is able to produce a generation of knowledgeable, skilled and competitive *huffaz* (memorizer). In conclusion there are three main objectives to be achieved in this study. The findings of the study show that out of the three objectives, there are two of them are at a less satisfactory level of interpretation that is moderately low. The two objectives are to identify the form of *tahfiz* curriculum and to identify the method of

implementation of *tahfiz* curriculum. While another objective is at a moderately high level of interpretation. The overall analysis found that the implementation of the *tahfiz* curriculum in private institutions in the state of Johor is at an unsatisfactory level. Of the seven items studied related to the form of *tahfiz* curriculum, only one item was at a satisfactory level, out of five items studied related to the implementation method of *tahfiz* curriculum, none were at a satisfactory level, and out of six items studied related to *tahfiz* curriculum achievement, only three items were at the moderate level.

References

- Abd Ghani, A. R., & Yahaya, M. (2021). Bentuk Dan Kaedah Pelaksanaan Kurikulum Institusi Tahfiz Persendirian Di Negeri Johor. *QIRAAT: Jurnal Al-Quran dan isu-isu kontemporari*, 4(2), 11-23.
- Abd Mubi, Z., Hussin, H., & Mohamad, S. (2024). A Literature Highlight on Teachers Competency Level in Teaching Special Class on Quranic Recitation and Memorization Skills (KKQ). *Jurnal Pendidikan Agama Islam*, 21(2), 346-363. <https://doi.org/10.14421/jpai.v21i2.8238>
- Abd Muhaimin Ahmad, A. A. R., Saleh, M. H., & Daud, Z. (2024). Diversifying Quranic revision methods using gamification-based teaching material for tahfiz education. *Int J Eval & Res Educ*, 13(2), 987-996. <https://doi.org/10.11591/ijere.v13i2.26218>
- Abd Razak, S. R. (2020). Isu pendidikan guru tahfiz: Pengetahuan pedagogi dan amalan dalam proses pengajaran dan pembelajaran di pusat tahfiz persendirian di Selangor. *Islamiyyat*, 42, 101-106.
- Affendy Lee, N. A., Abd Rahman, N. H., & Wan Pazilah, W. M. N. (2025). Integrating academic and practical skills in tahfiz education: an evaluation of the assets 2024 program. *Voice of Academia (VOA)*, 21(2), 251-261.
- Anoum, P., Arifa, F., & May, C. (2022). Strategies to Increase the Motivation of Tahfidz Al-Quran. *Journal International Inspire Education Technology*, 1(2), 74-85. <https://doi.org/10.55849/jiiet.v1i2.88>
- Awang, A. B., Jalil, M. S. B., Satari, H. B., & Ahmad, M. H. S. B. (2025). The Effectiveness of the Plus Tahfiz Programme in Strengthening Quran Memorisation and Its Impact on Students' Academic Performance. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 23(3), 426-446. <https://doi.org/10.1163/22321969-12342304>
- Bensala, Y., Ali, A. K., Al-Nahari, A. A. A. Q., Harun, M. S., & Gokaru, S. U. (2025). Administrative and Managerial Practices in Government and Private Tahfiz Schools in Selangor: a Comparative Analysis. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 23(3), 333-355. <https://doi.org/10.1163/22321969-12342301>
- Effendi, A., Hairunnisa, H., & Jamaliah, J. (2025). Analysis of the Integration of Tahfiz Al-Qur'an in the Curriculum: Its Impact on Student Achievement. *At-tadzkir: Islamic Education Journal*, 4(1), 81-92. <https://doi.org/10.59373/attadzkir.v4i1.135>
- Fakhrudin, F. M., Ayub, A. F. M., Hassan, N. C., Abd Mutalib, L., & Jaafar, W. M. W. (2023). Student Learning Engagement of Malaysian Tahfiz Students: A Qualitative Study. *Akademika*, 93(3), 3-11. <https://doi.org/10.17576/akad-2023-9303-01>
- Ghani, A. R. A., Huda, M., Sholihah, M., Za, T., & Hussin, H. (2025). Tahfiz (Memorization Sciences) Curriculum Practice: An Empirical Study from Private School in Johor, Malaysia. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 233-245. <https://doi.org/10.31538/nzh.v8i1.265>
- Ghani, A. R. A. (2011). *Pengurusan Institusi Tahfiz Persendirian Di Negeri Selangor*. Projek penyelidikan Kolej Universiti Islam Antarabangsa Selangor.
- Ghani, A. R. A. (2013). *Amalan Kaedah Hafazan Quran Di Darul Quran*. Projek penyelidikan Universiti Pendidikan Sultan Idris.
- Ghani, A. R. A. (2014). *Tartil Quran*. Tanjung Malim: Universiti Pendidikan Sultan Idris.
- Hamid, M. F. A., Jofri, M. H., Kadir, N. A. A., Meerengani, K. A., Sharipp, M. T. M., & Suyurno, S. (2023). Enhancing Quality of Experience (QoE) in IM-Tahfiz Framework for Predictive Acceptance Influence of User Screening Test. *Islamiyyat*, 45(1), 59-68. <https://doi.org/10.17576/islamiyyat-2023-4501-06>
- Haron, M. Z., Othman, M. K. H., & Awang, M. I. (2019). Keperluan penilaian pelaksanaan kurikulum tahfiz model ulul albab (TMUA) sekolah menengah Kementerian Pendidikan Malaysia. *Practitioner Research*, 1, 289-316. <https://doi.org/10.32890/pr2019.1.15>
- Hashim, A. (2017). Latar belakang guru tahfiz dan amalan kaedah pengajaran tahfiz al-Quran di Malaysia. *O-JIE*:

Online Journal of Islamic Education, 1(1).

- Hendriani, S., Aisyah, D., Hanif, A., & Ardimen, A. (2024). Implementation Strategy of Tahfiz Program Management in Islamic Elementary Schools. *Al-Idarah: Jurnal Kependidikan Islam, 14(1)*.
- Ishak, I., Abdul Rahim, N. N., Salim, N. I., Teuku Husaini, C. U. N. S., Jamaludin, I., Mohamad Khalid, H., ... & Che Wan Mohd Rozali, W. N. A. (2022). Development and validation of huffaz ProHealth 1.0©: a module to improve the well-being of tahfiz students in Selangor, Malaysia. *International Journal of Environmental Research and Public Health, 19(13)*, 7718. <https://doi.org/10.3390/ijerph19137718>
- Ismail, M. F., Saad, M. F. M., & Alias, N. (2024). The influence of curriculum mastery with teacher competence and elements of tahfiz teachers enrolled in tahfiz curriculum in Malaysian teacher education institute. *International Journal of Academic Research in Progressive Education and Development, 13(1)*, 41-52. <https://doi.org/10.6007/IJARPED/v13-i1/19734>
- Izzah, N., Halimah, S., & Haidir, H. (2024). Evaluation of the Implementation of the Tahfiz Al-Quran 30 Juz Program (Context, Inputs, Processes, and Products) at the Islamic Centre North Sumatra. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme, 6(2)*, 1-15. <https://doi.org/10.37680/scaffolding.v6i2.5556>
- Johari, M. E., Anas, N., Aziz, N. H., Taharin, M. A. M., Turiman, N. F. I., Daud, N. M., & Habidin, N. F. (2024). Tahfiz Preneurship Governance Framework, Products, and Effective Marketing Strategies in Malaysia. *International Journal of Religion, 5(1)*, 17-33. <https://doi.org/10.61707/jbge4775>
- Junoh, N., Majid, W. Z. N. A., Mustapha, A. M., Zin, M. N. M., Ahmad, M. M. A., Mohamed, Z., ... & Din, N. M. N. (2024). Students' Inclination and Preferences for Tahfiz Program in UiTM. In *Islamic Finance: New Trends in Law and Regulation* (pp. 603-614). Cham: Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-48770-5_48
- Mohammad, N. H., & Akhir, N. S. M. (2023). Kepelbagaian pengurusan, potensi dan cabaran institusi tahfiz di Malaysia. *Asian People Journal (APJ), 6(1)*, 36-52. <https://doi.org/10.37231/apj.2023.6.1.354>
- Mohd Saad, M. F., Mohd Ataa, N. S., Mohamad, S., Ishak, H., & Nur, A. (2025). Minds Illumination: Exploring Higher Order Thinking Skills (HOTs) in the Tahfiz Integrated Curriculum. *Islāmiyyāt: International Journal of Islamic Studies, 47(1)*. <https://doi.org/10.17576/islamiyyat-2025-4701-08>
- Muhammad, M. (2006). *Kaedah Hattawiyah dalam pengajaran al-Qur'an: kajian terhadap keberkesanan pelaksanaannya di sekolah-sekolah menengah daerah Perak Tengah, Perak* (Doctoral dissertation, Program Pengajian Islam, Akademi Pengajian Islam, Universiti Malaya).
- Muhammad, N., Alias, N., Jamaludin, K. A., & Zulnaidi, H. (2022). Skills-based curriculum design for culinary course in Traditional Tahfiz institutions. *Heliyon, 8(6)*. <https://doi.org/10.1016/j.heliyon.2022.e09591>
- Othman, A., Abdullah, N. M. S. A. N., Ruslan, N., Nordin, M. S., & Shabu, S. F. (2024). Development and Validation of a Tahfiz School Performance Index. *Intellectual Discourse, 32(2)*. <https://doi.org/10.31436/id.v32i2.2157>
- Othman, M. K. H., Jamil, S. R., Nawli, M. N. M., Padli, E., & Nasir, M. (2025). Implementation of The Tahfiz Ulul Albab Model Curriculum in Secondary School: The Problems and Strategies of Tahfiz Educators in The Face of The Industrial Revolution 5.0. *Journal of Cultural Analysis and Social Change, 3237-3246*. <https://doi.org/10.64753/jcasc.v10i2.2088>
- Paramansyah, A., & Suryani, R. (2024). Implementasi Tahfiz Al-Qur'an di SMA Zad International Quranic Boarding School (IQBS) Cianjur. *Jurnal Dirosah Islamiyah, 6(2)*, 343-355. <https://doi.org/10.47467/jdi.v6i2.1637>
- Riduan, J. (2000). *Kaedah pengajaran dan pembelajaran Al-Quran*. Pustaka Salam Sdn. Bhd.
- Saad, M. F. M., Ataa, N. S. M., Mohamad, S., & Majid, L. A. (2025). Development and Validation of Higher Order Thinking Skills (HOTs) Activities Module for Tahfiz Education. *Environment-Behaviour Proceedings Journal, 10(SI32)*, 37-45. <https://doi.org/10.21834/e-bpj.v10iSI32.7051>
- Salleh, A. M. (2011). *Kurikulum, metodologi dan pedagogi Pengajian Islam*. Oxford Fajar.
- Salsabilla, A. (2024). *Factors of Decreasing the Hafizh Memorization Quality in Department of Al-Qur'an and Tafsir Science of UIN Ar-Raniry* (Doctoral dissertation, UIN Ar-raniry).
- Santosa, A. B. (2022). Managing Tahsin and Tahfiz Learning in Public Schools. *Indonesian Journal of Islamic Education Studies (IJIES), 5(2)*, 194-211. <https://doi.org/10.33367/ijies.v5i2.2940>
- Santoso, B., & Khaudli, I. (2025). Tahfidz Curriculum Management: An Analysis of the Integration of Qur'anic Values

into the Educational System. *Kalijaga: Jurnal Penelitian Multidisiplin Mahasiswa*, 2(3), 89-97.

Taat, M. S., Talip, R., & Mosin, M. (2021). The Influence of Curriculum and School Climate on the Academic Attitude of "Tahfiz" Students in Malaysia. *International Journal of Evaluation and Research in Education*, 10(3), 807-815. <https://doi.org/10.11591/ijere.v10i3.21275>

Thaib, Z. B. H., Makmur, M., Saleh, M., Rahmawati, D., Raharjo, S., & Nur, A. M. (2025). Optimizing Private Qur'anic Learning Based on Talaqqi Method to Improve Santris' Tahsin and Tahfiz Skills. *Global Sustainability and Community Engagement*, 1(3), 110-118. <https://doi.org/10.62568/gsce.v1i3.435>

Yahaya, M., Hashim, A., Elley, R. A. Z., Zakaria, R., Ramlan, S. R., Adi, M. F. A., & Huda, M. (2022). The Main Components of the Tahfiz Teaching Model with ICT Elements: An Evaluation with the NGT Application. *Journal of Hunan University Natural Sciences*, 49(1). <https://doi.org/10.55463/issn.1674-2974.49.1.2>

Yusoff, A. M., & Rahim, M. H. A. (2023). Pembangunan Modul Kemahiran Asas Bacaan Al-Quran (Meta-SIQRA'): Development of Al-Quran Basic Reading Skills Module (Meta-SIQRA'). *Journal of Quranic Sciences and Research*, 4(2), 40-50. <https://doi.org/10.30880/jqsr.2023.04.02.006>

Zakaria, Z., Ali, M. Z. M., Kamaruddin, W. A. Z. W., Islieh, A. R. I. S., Usop, R., Spawi, M., ... & Mohamad, M. (2023). Quran Memorization as a Vital Identification Process of Gifted and Talented Muslim Students. *Creative Education*, 14(4), 810-829. <https://doi.org/10.4236/ce.2023.144053>

Acknowledgments

This research was financially supported under Grant No MPOB-UKM-2024-003, where the research was oriented for language of delivery. The authors acknowledge this support, which enabled the successful implementation of the research activities, including data collection, analysis, and dissemination of findings.

Authors contributions

Not applicable.

Funding

Not applicable.

Competing interests

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Sciedu Press.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

Open access

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.