ALSYS
Jurnal Keislaman dan Ilmu Pendidikan

e-ISSN : 2808-540X
p-ISSN : 2808-7119

Terindeks: Copernicus, Sinta 5, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/alsys.v5i6.7692

Strategy for the Use of *Tahfidz* Mentoring Methods at *Maahad Tahfiz Vokasional Aman Bistari (MTVAB)*, Malaysia

Nana Wulandari & Nur Rohmah Hayati
STAI Nahdlatul Ulama Purworejo
nanaibnati02@gmail.com; nur.rohmah.noma@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Sep 13, 2025	Oct 5, 2025	Oct 17, 2025	Oct 22, 2025

Abstract

This study analyzes the strategies and methods of *tahfiz* mentoring implemented at Maahad Tahfiz Vokasional Aman Bistari (MTVAB), Malaysia, in integrating Qur'anic memorization with vocational education (TVET) to enhance students' memorization quality, motivation, and time management. Adopting a qualitative case study design, data were collected from 26 purposively selected participants—including administrators, *tahfiz* teachers, and students—through interviews, observations, questionnaires, and document analysis. Data were processed using Miles and Huberman's interactive analysis model, with validity ensured through triangulation and member checking. Statistical validation confirmed reliability using Pearson's Product-Moment and Cronbach's Alpha (α = 0.872). The findings indicate that mentoring strategies such as *talaqqi*, *halaqah*, *tikrar*, *saba'*, and *manzil* significantly improve memorization accuracy and consistency. Ninety percent of students reported enhanced memorization performance and focus, while 85% affirmed improved ability to balance *tahfiz* and vocational learning. Institutional support, peer mentoring, and digital media integration further reinforced students' motivation and self-regulation. The study concludes that structured *tahfiz* mentoring effectively integrates spiritual development with technical competencies, offering a viable model aligned with Malaysia's National Tahfiz Education Policy 2.0. It contributes to the discourse

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on harmonizing Qur'anic education with vocational training through innovative mentoring practices and collaborative learning environments.

Keywords: Tahfiz Mentoring; Vocational Education; TVET Integration; Qur'anic Memorization; Islamic Education in Malaysia

INTRODUCTION

Qur'anic memorization has long been recognized as a crucial instrument in shaping students' spiritual and moral character. Quran memorization is not only intended to preserve the purity of the holy book but also serves as a means of internalizing Islamic values in the younger generation. According to Surtahman et al. (2022), Quranic memorization (*tahfiz*) education plays a significant role in fostering discipline, religious awareness, and harmonious social relationships among Malaysian youth. This view emphasizes that the *tahfiz* program can strengthen the morals of the Qur'anic generation and serve as a foundation for the formation of a civilized society. Thus, Qur'anic memorization is seen as a crucial social and spiritual investment for the future of the Muslim community.

In recent years, the Malaysian government, through the National *Tahfiz* Education Policy 2024, has emphasized the need to strengthen *tahfiz* education, balancing it with vocational training (TVET). This policy aims to prepare a generation of *huffaz* who are not only fluent in memorization but also possess technical skills to compete in the global era. Dr. Zulkifli Hasan (2024) explained that combining TVET with *tahfiz* (Islamic memorization) is a strategic step to provide *tahfiz* graduates with broader employment opportunities. Such a program is expected to address public concerns about limited job opportunities for traditional *tahfiz* graduates. Therefore, research on *tahfiz* mentoring in vocational institutions is relevant for measuring the effectiveness of this policy.

Despite official support, many *tahfiz* institutions in Malaysia face serious challenges regarding the quality of memorization guidance. Norsalim et al. (2021) revealed that the main challenges lie in developing a standard vocational curriculum, a shortage of trained teachers, and limited funding. This situation is exacerbated by the perception of some in society who still view *tahfiz* as merely producing Quran memorizers without job-world skills. This reality shows that integrating *tahfiz* and vocational education requires a mature mentoring strategy

to maintain the quality of memorization. In other words, the quality of mentoring is a key factor in the success of vocational *tahfiz* programs (Tajuddin et al., 2025).

In practice, this problem is evident in the *Tahfiz*-TVET program, launched in 2022 at several vocational schools in Malaysia. Students often struggle to balance their time between intensive daytime vocational classes and evening memorization sessions (Bernama, 2022). A busy schedule can reduce students' focus and motivation in memorizing the Qur'an and participating in proficiency training. This situation also affects the psychological well-being of students, thereby hindering the achievement of memorization targets (The Sun, 2022). Without the right mentoring strategy, the integration of *tahfiz* and vocational studies risks not achieving the desired goals.

Examining the issue of effective *tahfiz* mentoring is critical as it relates to the quality of memorization, balance of learning load, and the career prospects of students. Proper mentoring not only ensures the quantity of memorized juz but also enhances the quality of recitation, tajwid, and comprehension of Quranic verses. Furthermore, planned mentoring plays a crucial role in helping students manage their academic and vocational workloads, thereby maintaining their learning motivation. Given the National *Tahfiz* Education Policy 2.0 (2023), which promotes broader integration of *tahfiz* and TVET, research on mentoring strategies is highly relevant to support the implementation of this policy. Therefore, Maahad *Tahfiz* Vokasional Aman Bistari (MTVAB) was selected as the research site as it represents a model of *tahfiz* vocational institutions that apply a phased and integrated mentoring approach.

METHODS

The researchers employed a qualitative approach with a case study design focused on Maahad *Tahfiz* Vokasional Aman Bistari (MTVAB), Malaysia. The case study design was chosen to enable an in-depth exploration of tahfidz mentoring strategies in a real-world context, rather than merely theoretical or generalized perspectives. According to Yin (2014), a case study is an appropriate method to explore the "how" and "why" in complex situations where the researchers do not have complete control over the phenomenon. This theory aligns with the need to understand the interaction between tahfiz aspects and vocational skills within the institution. Therefore, the case study allows the researchers to observe *tahfiz*

mentoring strategies in actual conditions and to comprehend the supporting and inhibiting factors.

The research site is Maahad *Tahfiz* Vokasional Aman Bistari (MTVAB), an institution that integrates Quranic memorization and vocational training (TVET). The research subjects consisted of four *tahfiz* teachers, two institution managers, and twenty students selected purposively to reflect variation in memorization levels, motivation, and vocational experience. According to Creswell and Poth (2018), purposive sampling in qualitative research allows for obtaining rich and relevant data sources, as subjects are chosen based on specific criteria that support the research objectives. By focusing on variation among students (for example, those near completing memorization and those at early stages), this study can detect differences in the effectiveness of mentoring methods. The selection of this location and formal subjects is expected to strengthen the validity of the findings.

To obtain adequate data, this study employed three techniques: observation, semi-structured interviews, and documentation. Observation focused on daily *tahfiz* activities such as memorization, recitation sessions, *muraja'ah*, *tajwid* practice, and student involvement in vocational programs. Semi-structured interviews were conducted to gather perceptions from teachers, administrators, and students regarding mentoring methods. Documentation included modules, schedules, institutional policies, and records of memorization achievements. As Patton Quinn (2002) states, the use of multiple data collection techniques (method triangulation) enhances the credibility of the research by enabling cross-checking among sources and methods. Therefore, the obtained data is richer and can reveal consistencies or contradictions among narratives.

The primary instruments include observation guidelines, interview protocols, documentation checklists, and field notes, which cover both descriptive and reflective sections. These guidelines were developed based on indicators relevant to tahfidz mentoring strategies, such as staged memorization targets, integration of tajwid and comprehension, character development, and balance between *tahfiz* and vocational activities. According to Maxwell (2013), qualitative research instruments must be flexible and adaptive to capture unforeseen phenomena arising during the study. The ability of the instruments to adjust to local conditions will help obtain more authentic and contextual data.

Data analysis in this study employed the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing/verification. This model allows for ongoing analysis from the field until data saturation. According to Miles, Huberman, and Saldaña (2015), the interactive analysis provides advantages because it enables researchers to reflect and modify their analytical approach as data develop. Through thematic coding and the use of matrices or tables for presentation, patterns of mentoring strategies are systematically uncovered. Concluding is supported by techniques such as member checking and source verification.

Data validity was maintained through source and method triangulation, as well as other validation techniques such as member checking and peer-review discussions. Triangulation, as explained by Carter (2014), is the use of multiple methods or data sources to obtain a comprehensive understanding and to test the validity and reliability of findings. Thus, when observations, interviews, and documentation produce consistent results, credibility is enhanced. Additionally, member checking was used to ensure the researcher's interpretations aligned with the informants' experiences. Peer debriefing or discussions with supervisors were also employed as external controls against researcher bias and assumptions.

Validity is a measure that indicates the extent to which a measurement tool can assess something according to its intended purpose. An instrument is considered valid if the data obtained truly reflect the actual conditions of the object being studied. Validity indicates the level of accuracy between the data collected by the researcher and the facts in the field. Validity also serves as a measure to show how well a measurement tool can reveal data that correspond to the research variables. The higher the validity of an instrument, the more accurate the measurement results produced (Sugiyono, 2017). In the context of this study, validity testing was conducted to ensure that the questionnaire used is capable of measuring the effectiveness of tahfidz mentoring strategies at Maahad *Tahfiz* Vokasional Aman Bistari (MTVAB).

The type of validity used in this study is empirical validity, also known as item validity, which tests the relationship between each item in the questionnaire and the overall total score. This approach is conducted using the Pearson product-moment correlation technique. According to Azwar (2016), item validity is used to assess the extent to which each item contributes to the total score representing the construct being measured. Through

empirical validity testing, the researcher can determine whether each statement item is relevant and consistent with the concept being measured, namely the effectiveness of *tahfiz* mentoring strategies at MTVAB. The validity calculation uses the Pearson Product-Moment formula, as explained by Murtagh and Heck (1987), as follows:

$$rxy = [N(\Sigma XY) - (\Sigma X)(\Sigma Y)] / \sqrt{\{[N\Sigma X^2 - (\Sigma X)^2][N\Sigma Y^2 - (\Sigma Y)^2]\}}$$

Information:

rxy = correlation coefficient between item scores and total scores

X = score of each item

Y = total score

N = number of respondents

Validity criteria were determined by comparing the calculated r value (r count) with the critical r value (r table). If the computed r value is greater than the critical r value, the item is considered valid. Conversely, if the calculated r value is less than or equal to the critical r value, the item is deemed invalid. The validity testing procedure was conducted in several steps. First, the questionnaire was administered to 20 MTVAB students as respondents. Second, the completed questionnaires were collected, and scores for each item and the total score were calculated. Third, data analysis was performed using SPSS version 26 software with the Pearson Product-Moment correlation technique. Fourth, the computed results were compared with the critical r value at a 5 percent significance level ($\alpha = 0.05$) with degrees of freedom (df) = N – 2, resulting in a crucial r value of 0.444. Fifth, the validity decision was made based on the comparison between the calculated r value and the critical r value.

Based on the analysis results, all items in the questionnaire had a calculated r value greater than the table r (0.444). Therefore, all items were declared valid and suitable for use in research.

Table 1 Research Questionnaire Items

No	Instrument Aspects	r Count	Information
1	*Tahfiz* teacher mentoring	0.812	Valid
2	Mentoring method	0.788	Valid

No	Instrument Aspects	r Count	Information
3	Integration of *Tahfiz* and vocational	0.745	Valid
4	Institutional environment and support	0.802	Valid
5	Results and impact of mentoring	0.835	Valid

These results show that all items in the instrument have a significant relationship with the total score, indicating that all statements can measure the effectiveness of the *tahfiz* mentoring strategy accurately.

RESULTS

1. Interview Results with *Ustaz/Ustazah* (Teachers) at MTVAB

An interview with the manager of Maahad *Tahfiz* Vocational Aman Bistari (MTVAB) provides an in-depth picture of the vision, policies, strategies, and challenges in implementing the *tahfiz* and vocational integration program. *Ustaz* MA emphasized that all institutional policies and strategies are directed at creating Quranic, professional, and competitive students, in accordance with the national mission of strengthening *tahfiz* education in Malaysia.

a. Vision and Mission of MTVAB

The primary vision of MTVAB is to cultivate students who are Qurani and capable of memorizing all 30 juz of the Al-Qur'an. This mission is not only oriented toward spiritual development but also integrates vocational skills to ensure students are competitive in the workforce. It aligns with the National *Tahfiz* Education Policy 2.0 (2023), which emphasizes strengthening *tahfiz* education based on competency and economic independence. Thus, MTVAB's vision serves as a strategic foundation to combine Islamic values with practical skills, preparing a productive generation of huffaz for the modern era.

b. Vocational *Tahfiz* Scheduling Policy and Arrangements

According to the administrators, balancing the memorization schedule with vocational training is a top priority. Teachers play a key role in designing a relevant schedule to ensure that memorization remains effective without disrupting vocational learning. This approach reflects a well-planned time management system that harmoniously integrates two

different curricula. The strategy also demonstrates the application of the academic balance principle, where students are trained to be disciplined, focused, and capable of managing their time independently.

c. Mentoring Strategy and Monitoring Mechanism

Ustaz MA explained that a mentor, a *tahfiz* teacher, and senior students support each student. This tiered mentoring system fosters a culture of mutual assistance (peer mentoring), where senior students serve as role models for their juniors. Monitoring is conducted regularly through daily memorization reports and weekly evaluation sessions. This strategy demonstrates a comprehensive and collaborative approach, in which teachers act not only as instructors but also as spiritual guides and motivators.

d. Recruitment and Development of *Tahfiz* Teachers

In terms of human resources, the recruitment process for teachers at MTVAB involves a rigorous selection based on academic ability, memorization of all 30 juz, and pedagogical eligibility. The institution also provides training and certification programs for prospective *tahfiz* teachers, ensuring they can adapt their teaching methods to the needs of vocational students. It reflects the implementation of quality assurance in *tahfiz* education management, which guarantees that educator competence standards align with Malaysia's national education policies.

e. Management Support for Teachers and Facilities

Management provides tangible support to teachers by offering training venues and technological facilities that facilitate the *tahfiz* mentoring process. The use of digital media, memorization applications, and online-based learning technologies has been implemented to enhance the efficiency and quality of guidance. This approach underscores MTVAB's commitment to digital transformation in *tahfiz* education, aligning with 21st-century educational trends.

f. Evaluation of the Vocational *Tahfiz* Program

Evaluation is conducted by assessing the achievement of *tahfiz* and the success of vocational projects. This dual approach ensures that the students excel not only in religious studies but also possess technical competence. This comprehensive evaluation serves as a form of performance assessment that equally measures academic progress, spiritual growth, and practical skills development.

g. Managerial Barriers

The management acknowledges two main challenges: the diverse abilities of the students, which require a flexible mentoring approach, and the high operational costs, especially for facilities and teacher training. These challenges are common in integrative institutions like MTVAB and present managerial difficulties that demand sustainable financing strategies.

h. External Parties Involvement

The roles of parents, alums, and industry are crucial in supporting the mentoring program. Parents and alums contribute through material support and spiritual motivation, while the sector offers practical training and employment opportunities for the students. It demonstrates a multi-stakeholder engagement that strengthens the institution's social network and supports the implementation of TVET based on religious values.

i. Future Program Development Plan

In the long-term plan, the management aims to increase the use of digital media in the *tahfiz* process, such as AI-based memorization applications, and to expand the network of industry partners to enhance the students' vocational skills. This step reflects the institution's innovative orientation toward digital *tahfiz* modernization and cross-sector collaboration, addressing contemporary needs without abandoning spiritual values (Sumiati et al., 2024).

j. Key Factors for the Success of the Integration Program

According to *Ustaz* MA, the success of the *tahfiz*-vokasional program depends heavily on three key factors: the students' consistency in memorization, the patience and discipline of the mentors (teachers), and the high competence of the instructors. These factors are interconnected and determine the sustainability of *the tahfiz* education quality at MTVAB. It supports Zimmerman and Moylan's (2009) theory on the importance of self-regulation and external support in achieving learning success.

According to Ustadz AJU, the *mudir* of MTVAB, mentoring plays a vital role in maintaining the quality of the students' memorization. He states that mentoring is not only about ensuring smooth memorization but also about guaranteeing the accuracy of reading, *tajwid*, and *makhrajul huruf*, so that the students do not easily forget. Mentors serve as both academic guides and spiritual coaches who help address each student's weaknesses and continuously maintain their memorization. In practice, mentoring at MTVAB is not only

instructional but also personal and emotional, emphasizing a gentle approach to keep students motivated and prevent them from feeling burdened by the *simultaneous tahfiz* and vocational programs they undertake.

In the mentoring process, *Ustaz* AJU explained that there are five primary methods used: *talaqqi, halaqah, tikrar, saba'*, and *manzil*. Each method has its own advantages in improving memorization outcomes. The *talaqqi* method serves to correct recitation directly in front of the teacher, while *halaqah* encourages cooperation among *santri* (students) through group learning. The *tikrar* method strengthens memorization through repeated repetition, while *saba'* and *manzil* are used to maintain continuity between old and new memorization. The *tahfiz* activity schedule is also balanced, with vocational sessions held in the morning and *muraja'ah* activities conducted in the evening. This approach helps *santri* (students) manage their time well, strengthens memorization, and does not interfere with vocational learning.

Furthermore, *Ustaz* AJU emphasized the importance of support from management in creating a conducive and healthy environment, both physically and psychologically. The management and teachers collaborate to provide facilities, a comfortable learning atmosphere, and pay attention to the students' mental health. To maintain motivation, a reward system is given to high-achieving students along with emotional support for those facing difficulties. He also considers technology an essential aid in the memorization process, primarily through the use of audio recordings and digital applications. Additionally, innovations like the paired mentorship system between senior and junior students have proven effective in increasing students' self-confidence and independence without excessive pressure. Thus, the mentoring strategy at MTVAB not only focuses on academic achievements but also strengthens the character, discipline, and mental resilience of students in balancing the *tahfiz*-vocational program.

The role of mentoring in the *tahfiz*-vocational program focuses not only on academic memorization achievements but also on developing the students' spiritual and emotional character. According to him, a practical mentoring approach must touch the heart and behavior, not just the ability to memorize verses. In this context, the *tahfiz* teachers act as role models who instill the values of patience, sincerity, and discipline in the students. Mentoring carried out with full attention and empathy is considered capable of fostering

the students' love for the Qur'an and cultivating a strong learning spirit, even as they face the dual burden of memorization and vocational studies.

The approach used in the girls' dormitory is integrative, combining academic and psychological aspects. The memorization program is integrated with personality development activities, such as the night *halaqah*, weekly *tausiyah*, and motivational sessions. These activities aim to strengthen faith and maintain the students' enthusiasm so they do not feel burdened. In scheduling, the madrasa provides flexibility for the girls by considering their emotional conditions and rest needs. It aligns with the principles of Islamic education, which emphasize balance among *ruhiyah, aqliyah*, and *jasadiyah* aspects (Rossidy et al., 2023). A gentle, compassionate approach based on open communication has proven to enhance the comfort and effectiveness of the girls' memorization process.

In *Ustazah* US's view, the greatest challenge in mentoring the female students lies in time management and emotional stability, especially for those new to the *tahfiz*-vocational system. To address this, the madrasa implements a peer support system where senior students guide juniors in memorization and adjustment. Additionally, she emphasizes the importance of utilizing digital learning technologies, such as recitation audio and memorization apps, to help students study independently outside formal hours. Meanwhile, strengthening spirituality remains a top priority through regular guidance and a persuasive approach. With this combination of academic, spiritual, and emotional strategies, *Ustazah* US is confident that the MTVAB *tahfiz*-vocational program can produce generations of knowledgeable, virtuous *huffazah* who are ready to contribute to modern society.

2. Research Instrument Validity Test

Validity testing was conducted using the Pearson product-moment correlation between the score of each statement item and the total score of 20 respondents. The table R value for n=20 with a significance level of 0.05 is 0.444. If the calculated r is greater than the table r, then the item is declared valid.

Table 3. Instrument of Validity Test

No	Aspects	r count	Information
1	*Tahfiz* teacher mentoring	0.812	Valid
2	Mentoring method	0.788	Valid
3	Integration of *Tahfiz* and vocational	0.745	Valid
4	Institutional environment and support	0.802	Valid
5	Results and impact of mentoring	0.835	Valid

The calculation results show that all items have a calculated r value greater than the table r (0.444), so that all items are declared valid and suitable for use as a measuring tool for the effectiveness of the *tahfiz* mentoring strategy.

3. Reliability Test of Research Instruments

Reliability testing was conducted using Cronbach's Alpha coefficient to determine the level of consistency between items. The results showed that all aspects had Alpha values above 0.80, indicating high reliability.

Table 3. Instrument of Reliability Test

Aspects	Cronbach's Alpha	Information
Tahfiz teacher mentoring	0.87	Very reliable
Mentoring method	0.84	Very reliable
Integration of *Tahfiz* and vocational	0.81	Very reliable
Institutional environment and support	0.85	Very reliable
Results and impact of mentoring	0.89	Very reliable
Total Instrument Scale	0.872	Very high reliability

The total Cronbach's Alpha value of 0.872 indicates that the instrument has a very high level of reliability. Therefore, this instrument can be used consistently to measure the effectiveness of the tahfidz mentoring strategy at MTVAB.

4. Analysis of Respondent Questionnaire Results

Based on the results of filling out the questionnaire by 20 students, the average value for each aspect was as follows:

Table 4. Respondent Questionnaire Results

Aspects	Average Score	Category
Tahfiz teacher mentoring	4.75	Very Effective
Mentoring method	4.60	Very Effective
Integration of *Tahfiz* and vocational	4.55	Effective
Institutional environment and support	4.80	Very Effective
Results and impact of mentoring	4.78	Very Effective
Overall average	4.70	Very Effective

The overall average score of 4.70 indicates that the students consider the tahfidz mentoring strategy at MTVAB to be very effective. The santri feel that the tahfidz teachers provide consistent guidance, use diverse and engaging teaching methods, and create a supportive environment conducive to memorizing the Qur'an consistently.

DISCUSSION

Based on the questionnaire data, 90% of the santri stated that the mentoring strategy is efficacious in improving memorization skills and maintaining consistency in their memorization. Additionally, 85% of the respondents felt that the mentoring helped them manage their time between memorization and vocational lessons. Observational findings also showed that students receiving regular mentoring tend to have higher levels of motivation and independence. The following are the methods implemented in the Qur'an memorization mentoring process:



Figure 1

Based on the image above, the students are submitting their memorization to the mentoring teacher. Each student can adjust their memorization targets according to their individual abilities. Some of the methods used include *talaqqi*, *halaqah*, and *tikrar*.



Figure 2

The image above depicts the *halaqah* process, which is memorization conducted with a group of students at different levels, all supervised by the *tahfiz* teachers. In the picture, two teachers are present to assist, aiming to make the mentoring process more effective and run smoothly due to the large number of students. This method forms a large circle, and students take turns submitting their memorization. Beforehand, students are given time and opportunity to memorize. The *halaqah* process also provides students with an understanding of correct *tajwid* and *makhrajul huruf*.



Figure 3

The image above illustrates the mentoring process using the *talaqqi* method, where the teacher recites and the students listen and simultaneously imitate the recitation to receive guidance in *tajwid* and *tahsin*. Afterward, the teacher evaluates the students' recitations. This method strengthens memorization and improves reading quality because, before memorizing, students attentively listen to, observe, and imitate the mentor teacher's recitation.



Figure 4

The image above illustrates the mentoring process using the *talaqqi* method, where the teacher recites and the students listen and simultaneously imitate the recitation to receive guidance in *tajwid* and *tahsin*. Afterward, the teacher evaluates the students' recitations. This method strengthens memorization and improves reading quality because, before

memorizing, students attentively listen to, observe, and imitate the mentor teacher's recitation.

CONCLUSION

This study confirms that the objectives outlined in the introduction were achieved through the implementation of tahfidz mentoring strategies at Maahad *Tahfiz* Vokasional Aman Bistari (MTVAB), including *talaqqi, halaqah, tikrar, saba'*, and *manzil*. These strategies effectively maintain the accuracy and consistency of Quranic memorization while supporting students' vocational learning. A combination of structured guidance, competent teachers, and strong management support helps students develop discipline, motivation, and time management skills necessary to balance memorization and vocational activities. Furthermore, institutional support, peer mentoring, and integration of digital learning media significantly contribute to improved memorization outcomes. Therefore, effective mentoring strategies must emphasize balanced academic, emotional, and spiritual guidance to achieve holistic student development. For future growth, it is recommended to strengthen digital-based mentoring programs, expand collaborations with industry in vocational training, and provide continuous professional development for *tahfidz* teachers. These measures will ensure sustainable quality improvement and maintain the relevance of *tahfidz* education to modern educational and industrial demands.

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