



STRENGTHENING THE TAHFIZ STUDY SYSTEM IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0: DIRECTIONS AND CHALLENGES IN MALAYSIA

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Abstracts

The high acceptance and response of the public to tahfiz education has provided space for the government to provide various alternatives to tahfiz education through the approval of the Ulama Council to implement the National Policy on Tahfiz Education (DPTN). The main purpose of this research is to see how far the development of tahfiz education and soft skills (KI) among huffaz are. Related to that, the four curriculum modules that will be introduced are Tahfiz Turath, Tahfiz Sains, Tahfiz Dini and Tahfiz Kemahiran. Among the main directions and challenges that need to be faced are the combination of ideas, competitive infrastructure and a strong implementation commitment to ensure that the Tahfiz institution continues to excel on the world stage. In the end, empowerment of the education system and tahfiz studies can produce professional huffaz who have a balance of religious knowledge, secular academics, personality and technology skills simultaneously in developing holistic human capital in the current era of the Industrial Revolution 4.0.

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Introduction

The current of awareness of our society to return to the appreciation and practice of Islamic teachings is getting higher in his heart. The demand of parents to send their children to religious education schools and tahfiz al-Quran exceeds the existing supply. Therefore, the tahfiz study centers were born, some of which were established by the government and some of them were developed by the private sector. The wave of tahfiz education system in Malaysia is placed so close to government administration. It is an institution placed under the Prime

Minister's Department (JPM) and maahad tahfiz was upgraded as a division in the Department of Islamic Development Malaysia (JAKIM) in 1997. Currently there are 941 private maahad tahfiz with 612 registered with the state authorities. and the Ministry of Education with the rest unregistered. A total of 150,000 students are registered with the Tahfiz Madrasah Association of Malaysia. In the Al-Bayan column, Mohd. Radzi Mohd, Zain (Utusan Malaysia 27 October 2017) mentioned a total of 1,238 tahfiz centers nationwide. But only 73 centers are registered with the State Islamic Religious Council or Jakim” Therefore, the increase in the number of tahfiz educational institutions, clearly shows that parents and the community are still interested in sending their children to schools and tahfiz institutions to deepen the study of tahfiz al-Quran.

The main goal of the study of tahfiz is to produce huffaz who are skilled in all fields or to produce huffaz who are skilled in the contents of the Qur'an, knowledgeable, charitable, pious and competent about the knowledge of the Qur'an and able to realize it in society (Muhammad Ismail 2004). At the same time Allah S.W.T has made it easy for human beings to memorize the Qur'an as per the words of Allah in Surah al-Qamar 54:17; Meaning: "And verily, We have made the Qur'an easy as a reminder and a lesson, so is there anyone who wants to take a reminder and a lesson (from it)"?

Although there are many tahfiz centers in the country, but they all have the same objective and goal which is to preserve the purity of the 30 verses of the Qur'an and produce huffaz who have a solid and smooth memorization quality. According to Azmil Hashim et al. (2013), the existence of the institution of tahfiz al-Quran throughout the country not only plays a role in producing memorizers of the Quran alone, but also seen as a catalyst towards producing professionals who have supported their souls with the Quran in addition to creating a system of memorization and a systematic and efficient study of the Quran.

Memorizing the Qur'an is an effort to prevent the disruption of the number of verses of the Qur'an and also to avoid any attempt to distort and falsify the Qur'an (Al-Suyuti 1987). Allah has praised and praised the individuals who memorize the Qur'an by giving honor and noble titles such as the choice of Allah (Fathir 35:32), the person who has been given knowledge (al-Ankabut 29:45) and the guardian of the authenticity of the Qur'an (al-Hijr 15: 9). All Muslim students need to memorize the Qur'an according to their ability because it affects the personality of a Muslim as the Hadith of the Prophet SAW: "A person who does not have a part of the Qur'an in his heart is like a house left empty". Memorizing the Qur'an is a necessity for Muslims throughout the ages to produce human beings among the people who are faithful, pious and have noble morals. Zainora Daud (2011), for a believer everything performed in life is in accordance with the rules and regulations of Allah S.W.T, living life in an atmosphere of Worship will get the pleasure of Allah S.W.T

Methods

This research uses a qualitative approach with a case study method. This type of case study approach is a type of approach used to investigate and understand an event or problem that has occurred by collecting various kinds of information which is then processed to obtain a solution so that the problems revealed can be resolved. The problem to be studied is regarding tahfiz, which is expected to give birth to huffaz who are skilled in all fields or give birth to huffaz who are proficient in the contents of the Koran, knowledgeable, charitable, pious and competent in the knowledge of the Koran and can realize it in society

Results and Discussion

Mainstream of Islamic Education and Tahfiz Studies in Malaysia

The mainstream of the Islamic Education system in Malaysia was first formally introduced in the 1960s. Based on the Razak Statement 1956, the Rahman Talib Statement 1960 and the

Education Act 1961 which stipulates that Islamic education can be given to Muslim students when the number reaches 15 people and above. In 1962 Islamic subjects were included in the timetable of primary and secondary schooling. Therefore, to meet the current demands of the Islamic education curriculum received changes by including the field of recitation of the Quran as one of the fields of Islamic education. The Islamic and al-Quran teaching system was not only introduced to enable students to recite the holy verses of the al-Quran well but also the aspects of memorization and appreciation of the al-Quran were also emphasized in the study. Adnan (2009); Ahmad (2004) explained that the recitation of the Qur'an is included in the subject of Islamic Education which consists of three components, namely students who can read the Qur'an correctly and fluently, memorize selected surahs fluently and understand its meaning and appreciate its teachings.

According to Syed Muhammad Naquib al-Attas (1992), the main goal of education in Islamic education is to produce good human beings and bring goodness. The Education Act 1996 (Section 18), states that the Islamic Education system is further strengthened by making it compulsory for the subject of Islamic Education to be taught to all Muslim children. Abdullah al-Qari (1972) explained that Islamic Education is an Islamic education or education taught according to the requirements of Islamic teachings. Tajul Ariffin (1990), the Islamic education system is the main vehicle to shape the identity of the nation to be the most important tool to succeed in the national development agenda, unity and prosperity of the nation and country. According to Ahmad Mohd Salleh (2003) in line with the Philosophy of Islamic Education in Malaysia is seen to be more towards the development of four main aspects, namely making the Quran and Sunnah as a basis in lifelong learning to gain knowledge, skills and appreciation. Second, to form Muslims into skilled servants of Allah S.W.T, high personality and have a view of the universe that is in line with the teachings of Islam. Third, forming Muslims who are responsible to themselves, society and the environment. Fourth, to form pious people to achieve success in life in this world and the hereafter

The role of parents, too, is to instill good values in children so that they can lead their lives perfectly. Parents should educate their children about the noble morals based on the morals of the Prophet S.A.W. In accordance with the hadith of the Prophet S.A.W which means: "Every child is born in a state of purity (clean), then the mother and father who shape his morals become Jews, Christians or Magians". (Abu Daud, 13387H).

Ibrah from the hadith above, it can be understood that the context of early childhood education must be given attention by parents to children as best as possible in order to produce perfect human beings from the spiritual and physical aspects in building a successful ummah civilization in this world and the hereafter. Samsinas (2009), said that parents have high confidence in the religious education system practiced in religious schools because it can produce individuals who are balanced in terms of physical, emotional, spiritual and intellectual. Therefore, schools and institutions that offer integrated education covering worldly knowledge and knowledge of the hereafter have a place in this society. According to Noor Hisham et al. (2014), the diversity of thought streams, orientations, forms, directions, goals and objectives of the maahad tahfiz education system is something that is very urgent to think about seriously as it has great implications for the education system as a whole.

Law and Importance of Education Tahfiz al-Quran

According to al-Zarkashi (1988); al-Nawawi (1987) the law of memorizing the Qur'an is fardu kifayah. Al-Nawawi's law of memorizing the Qur'an is fardu kifayah because it is part of the demands of Islamic law. Fardu kifayah means that if there are Muslims who memorize the Qur'an, the community will fall out of the obligation to memorize the Qur'an. However, if no one memorizes the Qur'an, the whole society will bear the sin of not fulfilling the obligation.

Al-Suyuti (1987); Abu Najihat (1987), the education of tahfiz al-Quran is very important to maintain mutawatir al-Quran. In addition, it states that memorizing the Qur'an can keep the number of mutawatir of the Qur'an cut off and keep the Qur'an from efforts to distort the Qur'an. According to Azmil Hashim et al. (2014), memorization is also one of the teaching methods used by Rasulullah S.A.W to teach the Quran to his companions.

Darul Quran Institution Pioneering the Dynamic Future

The role of Darul Quran is under the auspices of the Department of Islamic Development Malaysia (JAKIM) as the oldest and first tahfiz school in Malaysia. Darul Quran was established in 1966 as a result of the idea of the first Prime Minister of Malaysia, Tunku Abdul Rahman Putra Al-Haj. The establishment of Darul Quran is aimed at producing huffaz, qurra 'and duat who are authoritative in upholding the community of love and appreciate the education of tahfiz al-Quran. This is in line with the government's intention to actively formulate and plan four models of tahfiz curriculum through the National Tahfiz Education Policy (DPTN) which includes tahfiz turath (study of tahfiz al-Quran with kitab turath), tahfiz sains (study of tahfiz al-Quran with science subjects), early tahfiz (study of tahfiz al-Quran with Islamic subjects) and tahfiz skills (study of tahfiz al-Quran with skills module).

Table 1: Development of Tahfiz Education in Malaysia

Before Independence	12th century	Development of Islamic studies (Aqeedah, Tasawuf, Fiqh of worship, religious rulings, recitation of prayers or supplications and recitation of the Quran.
	13th century	
	14th century	
	15th century	
	16th century	
1937	17th century	The development of the study of tafsir al-Quran (Sheikh Abdul Malik bin Abdullah) in Terengganu and Pahang.
	18th century	
	19th century	
	19th century	
After Independence	1937	Tahfiz privately by Tuan Guru Haji Muhammad Nor bin Ibrahim by taking a first student in Kelantan.
	1941	Tahfiz privately by Tuan Guru Haji Muhammad Nor bin Ibrahim by taking three students.
	1943	Tahfiz privately by Tuan Guru Haji Muhammad Nor bin Ibrahim by taking three more students.
	1966	Halaqah al-Quran at the National Mosque by Tuan Guru Haji Muhammad Nor Ibrahim (Establishment of Darul Quran).
	1980	Maahad Tahfiz al-Quran in the State of Kelantan
	1981	Maahad Tahfiz Persendirian in Jeram, Selangor
	1982	Maahad Tahfiz Persendirian in Kubang Bujuk, Terengganu
1983	Maahad Tahfiz al-Quran in the State of Melaka	
1984	Maahad Tahfiz al-Quran in the State of Terengganu	
1985	Maahad Tahfiz al-Quran in the State of Kedah	
1986	Maahad Tahfiz al-Quran in Perak	

1989	Maahad Tahfiz al-Quran in the State of Perlis
1992	Maahad Tahfiz Government in Pulau Chondong Kelantan
1995	Maahad Tahfiz al-Quran in the State of Sabah IMTIAZ, Terengganu
1996	Maahad Tahfiz al-Quran in the State of Pahang Maahad Tahfiz al-Quran in the State of Penang
1997	Maahad Tahfiz al-Quran in the State of Johor Maahad Tahfiz al-Quran in Negeri Sembilan
1998	MRSM Ulul Albab Kota Putra
2001	Program Pengajian Tahfiz di IKMAS, Sarawak
2004	Maahad Tahfiz Sains di Tanah Merah, Kelantan
2008	Sekolah Integrasi Maahad Tahfiz Sains Bandar Istana Selangor
2014	Sekolah Menengah Agama Persekutuan Bentong

source: data processed from research results

Darul Quran is ready to pioneer the early tahfiz curriculum through the tahfiz al-Quran diploma study programs offered. Meanwhile, the professional tahfiz curriculum model consists of tahfiz certification programs that involve cooperation with Public and Private Higher Education Institutes. The skills tahfiz curriculum model, Darul Quran is ready to implement the Malaysian Skills Certificate (SKM) program in collaboration with the Skills Development Department (JPK). While for the tahfiz turath curriculum model in the process of discussion and cooperation with institutions in the states such as the State Islamic Religious Department and private tahfiz institutions.

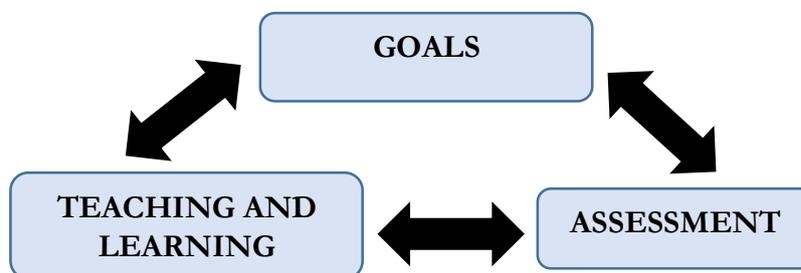


Figure 1: Tahfiz al-Quran Curriculum Model

Tahfiz Dini Curriculum Model

Based on the Diploma in Tahfiz al-Quran study program. The program offers a total of 6 syukbah or specializations to students. The first syukbah is Syukbah Qiraat which has been introduced by Darul Quran since it was established in 1966. Among the courses offered in this syukbah are Qiraat Ilmi, Qiraat Amali, Dhobt al-Quran, Rasm al-Quran, Tarikh al-Quran, Tarikh al-Mushaf, Fawasil and Ulum al-Quran.

The second Syukbah is the Syukbah of Dakwah. The program offers courses on Introduction to Dakwah, Psychology of Dakwah, Methodology of Dakwah, Communication of Dakwah, Islamic Management, Speaking Dakwah, Islamic Guidance and Counseling and Islamic Leadership. Syukbah Syariah is the third syukbah in this program. Among the courses offered are Penghantar Ilmu Syariah, Fiqh Ibadah, Usul Fiqh, Qawaid Fiqhiyyah, Fiqh al-Munakahat, Fiqh al-Muamalat and Fiqh al-Jinayah.

Next, Syukbah Hadith is the fourth syukbah held in 2009 at Darul Quran. Among the courses offered are Ulum al-Hadith, Tadwin al-Hadith, Hujjiyah al-Sunnah, Jarh wa Ta'dil, Takhrij al-Hadith, Study of the Text of al-Hadith, Study of Legal Hadith and Study of Hadith Dha'if and Maudhu'. Syukbah Muamalat was offered in 2010. Among the specializations of this syukbah are Fiqh al-Muamalat, Qawaid Fiqhiyyah, Principles of Islamic Economics, Comparative Economics, Islamic Financial System, Islamic Economic Institutions and Islamic Banking. The latest syukbah offered in the year starting in 2014 is the Halal Management syukbah. Among the courses are Fiqh al-'At'imah wa al-Zabaih, Introduction to the Halal Industry, Usul al-Fiqh, Halal Certification, Qawa'id Fiqhiyyah, Internal Halal Management, Tafsir Ayat and Hadith Ahkam.

As a result of the development of this study program, Darul Quran has produced many professional huffaz graduates, a total of 5395 people until 2017, which also includes graduates from the collaboration conducted with the State Maahad Tahfiz al-Quran, a total of 2288 people.

Professional Tahfiz Curriculum Model

A tahfiz certification-based program introduced to produce professional huffaz graduates in the fields of medicine, pharmacy and engineering. Among the universities that have collaborated with JAKIM's Tahfiz al-Quran Certification Program are the International Islamic University of Malaysia (IIUM), Universiti Tenaga Nasional (UNITEN), Cyberjaya University College of Medical Sciences (CUCMS). Through this program, a total of 1635 graduates have been successfully produced in this tahfiz al-Quran certification program.

Skills Tahfiz Curriculum Model

Darul Quran has implemented the Sijil Kemahiran Malaysia (SKM) program in collaboration with the Department of Skills Development (JPK) through the construction of a national occupational skills standard curriculum (NOSS) to create Sijil Kemahiran Malaysia in the field of mosque management, tahfiz management, tahfiz teaching, al-Quran teaching Braille and mutawwif management. A total of 43 graduates have successfully completed this program from 2016 to 2017.

Tahfiz Turath Curriculum Model

The book of turath is a wasilah and an opportunity to approach the scholars because the author of the book of turath is usually from among the scholars and pious people. This means, we can get to know the scholars or writers by learning works from them. We can also acquire knowledge in a clear way because the teaching of the book of Turath is based on its content that is studied directly and one by one. Kitab turath is important in preventing and keeping Muslims away from the theoretical and philosophical views of modern science and western science that are in conflict with Islamic beliefs. Therefore, the Darul Quran is formulating plans and cooperation with institutions in the states such as the State Islamic Religious Department and the existing private tahfiz institutions in producing huffaz as a holistic preacher.

Huffaz In Moral Development And Mastery Of Soft Skills

The formation of morals and personality is a natural process in every human life. Good morals and virtues must be instilled in the soul of every human being starting from the initial process of birth again and is the basis in the teachings of Islam. According to Hj Abd Aziz Mohammad (2010), A person will not be able to show good and noble character permanently and not clean. According to Nurazmallail Marni (2010), Islam is a religion that attaches great importance to the culture of knowledge and so firmly calls on its followers to be diligent in the

search for knowledge to know the creator and himself. The first mastery that is the basis for human beings is to master the knowledge of revelation (revealed knowledge) to generate the development of the soul so that it will eventually create a relationship interaction with the creator. Therefore, the development of human capital in organizing must be able to present a comprehensive, perfect, fair and contemporary image of Islam.

The mastery of the second knowledge skills is *akliyah* (acquired knowledge) which is knowledge that is sought and studied by humans with the senses (Mohd Noor Yazzid, 2011) whose function is to develop and organize life through human interaction. This skill of mastering intellectual knowledge is able to produce a life with integrity, ethics, morality and so on. In conclusion, lifelong learning is important in educating people to strive to seek knowledge perfectly because the existence of knowledge as the core strength of the development of civilization, culture and quality of life in society.

Moral Development and Critical Thinking Skills as well as Huffaz Problem Solving

Thought and intellect are the most valuable and high -ranking blessings of Allah SWT's creation in human civilization. Islam encourages its people to do research, thinking and solving problems fairly. According to Ab Halim Tamuri 2005, research must be based on the concept of monotheism, because everything that human beings do will be evaluated by Allah SWT as worship to Him. There are many verses of the Quran that touch on the encouragement to think, explore, contemplate the phenomena of nature around them, the effects of history, human events so that they know the signs of the power and greatness of Allah SWT. The words of Allah SWT which means:

Translation: This is a book of the Qur'an that We have sent down to you, a book that has many benefits and benefits for them to understand carefully the content of its verses, and a way for people of perfect intellect to remember to take heed. [Sad 23:29].

Translation: Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (power, wisdom and the vastness of God's mercy) for men of understanding. [Ali-Imran: 4: 3].

Translation: It also protects day and night alternately. Lo! All these are portents of Allah for a people who give thought. [Al-R'ad 13: 3]

Thought is the cognitive process of giving truth or what is right and becoming wisdom. The existence of the human mind can think perfectly and get lessons from what happened, in addition to being able to appreciate faith and piety towards Allah SWT. Therefore, as a result of this thought, the huffaz are able to be knowledgeable, wise and obedient to Allah SWT through simple attributes such as piety, confidence, trust and noble morals, even human capital will be higher in value when it has the power of thinking to find truth for the purpose of problem solving, decision making and taking action.

Development of Morals and Ethics as well as Professional Morality Huffaz

The development of huffaz's personality and identity in ethics and professionalism is an important element in an institution because it will form a civilization of high value. The appreciation of ethics and integrity must be based on the faith of the individual so as to be able to shape the society as a whole towards an excellent, glorious and distinguished society. According to Mohd Yusuf Ahmad (2004), organizational excellence depends on the practice of

ethical values and integrity as well as adherence to religious teachings among employees and all communities in Malaysia in general.

The principle of the value of benevolence is also important for the huffaz to obey all instructions without being supervised by institutions and employers. In other words, we do a job with sincerity and faith until we feel that we can see Allah SWT. With courtesy as well, huffaz will produce a quality, charismatic and professional level of work in his work. The principles of trust and sincerity advocated by Islam are the main elements in doing a job. The trust proves honesty and sincerity in improving the quality of service and an attitude that does not deviate from the instructions received. Huffaz who is trustworthy and honest can perform his duties as well as possible in order to avoid selfishness.

Issues, Directions and Challenges

Tahfiz al-Quran education is a stream of education that often receives overwhelming response from parents and society today. The encouraging response has prompted the government and the private sector to develop schools, maahad and institutions to meet the demand in the country. Therefore, several challenges and directions are presented to strengthen this tahfiz education.

The current reality shows that tahfiz education from pre -school and primary school is dominated by private tahfiz institutions. This is due to the increasing response and demand among parents and the local community who want their children to get the flow of Quranic education from an early age. While tahfiz education at the secondary level continues to grow rapidly under the state government and federal government allocations. As a result of this development, tahfiz educational institutions were born such as Mara Ulul Abab Science Junior College (MRSM UA), IMTIAZ Secondary School, Maahad Tahfiz Sains Negeri, Tahfiz Model Ulul Albab Religious Secondary School (TMUA) and Tahfiz Science Integration Secondary School. The role of Darul Quran which is the heart of the government sector can strengthen the flow of tahfiz al-Quran education as well as determine the direction of tahfiz education for graduates of these tahfiz schools to pursue higher studies at the diploma, first degree and postgraduate levels.

A tahfiz educational institution must need strong financial resources for the continued financing of operating costs to the tahfiz institution. The perception of society today, seeing that most of the establishment of tahfiz education should not depend on sincere contributions and kindness from the community as reported by the mass media. As a result, the picture given to maahad and tahfiz institutions such as looking poor, idle without monitoring, lack of building safety aspects and so on. Therefore, the government and the authorities must coordinate the allocation of financial funds in a balanced manner in order to preserve the mainstream of tahfiz al-Quran education in the country.

Recognized and quality skilled personnel should be given the opportunity to be instructors in this tahfiz education. According to a report from the Islamic Education Information System (SIMPENI) in 2015, there were a total of 785 tahfiz teachers in government tahfiz schools. Meanwhile, at the private level, a total of 3,390 tahfiz teachers are currently serving in private tahfiz maahad. However, a report from the Islamic Religious Education Coordination Advisory Board (LEPAI) found that tahfiz teachers in private tahfiz maahad are not trained in education and more specialized and focused in the field of education tahfiz al-Quran.

The current development of ICT technology and social media, which is constantly growing rapidly in this century, has become a challenge in tahfiz education to compete and master it well. According to Muhammad Muhsin (1994); Al-Syarbini (2004); Abu Fida '(2004) mushaf al-Quran al-karim is the main material in the process of teaching and learning tahfiz al-Quran. Especially in the process of learning and teaching (P & P), the use of computer

applications known as productivity tools (productivity tools) and smart boards (smart boards) that serve as technological tools to improve the abilities and talents of students. In addition, it revolutionizes their way of thinking and gives them access to a world without borders.

In general, the methodology of tahfiz education in this country follows the mold of several countries in the world. There are six methodologies that represent the country of origin, namely Deobandi al-Quran memorization methodology from India, Panipati al-Quran memorization methodology from Pakistan, Luh al-Quran memorization methodology from Mecca, Saudi Arabia, Cirebon al-Quran memorization methodology from Indonesia, methodology Quran memorization from Turkey and Quran memorization methodology from Malwali, Bangladesh.

Most private tahfiz educational institutions use this methodology according to the tahfiz school of its founder. The strength of the method of memorizing the Qur'an is also one of the determining factors that will affect the quality and effectiveness of memorization for each memorizer of the Qur'an. Therefore, there is a need for a study that confirms which method is the most effective and best to be used as a daily practice in Malaysia to ensure the quality of memorization of the Quran is constantly increasing and growing among students tahfiz.

The certification rating recognized by the Malaysian government is a great honor to the huffaz. In addition, it is a symbol of success after going through various tests and challenges throughout the study as well as being an 'added value' to pursue higher studies and get a suitable job. The role of the government is to ensure that this certification rating is accepted or not in the job market. The issue raised is that there are some private tahfiz educational institutions that issue their own tahfiz certificates that do not get recognition from the authorities and authorities. In addition, some of these tahfiz educational institutions take prospective students who do not have a Sijil Pelajaran Malaysia (SPM) recognized by the Malaysian government. It will be a persecution to the student because the certificate is not certified valid to continue studies or apply for a job while the student has the skills and memorization of tahfiz as required. Therefore, the government and the administration of the institution must pay due attention so that students do not become victims of the situation and drop out of the mainstream of tahfiz al-Quran studies.

Conclusion

The mainstream of tahfiz education in the era of industrial revolution 4.0 today, is seen to always get high attention and demand among parents and society to ensure that their children get exposure to the knowledge of the Qur'an at an early age. Along with the desire of the Malaysian government in formulating aspects of human capital development that are holistic and pious towards producing excellent, quality and competitive professional huffaz at the global level. To realize the process of Islamization (morality) in Soft Skills effectively, the huffaz need to master some basic strengths that are the backbone to the strengthening of morality, namely the strength of faith, the strength of knowledge and economic strength. Therefore, the role of the government and the administration of the competent institutions should find the best mechanism in strengthening the current system of tahfiz education as a whole in order to ensure the survival of the field of memorization of the Quran.

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