

A Comparison of the Quranic Memorisation Systems in Public and Private Tahfiz Institutions in Malaysia from the Aspects of Teaching Methods, Revision (Muraja'ah), and Assessment

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ABSTRACT

The development of tahfiz institutions in Malaysia has witnessed the existence of various Quranic memorisation systems implemented by public and private tahfiz institutions. Although both institutions share the goal of producing quality huffaz, there are differences in terms of teaching methods, the implementation of muraja'ah, and the memorisation assessment system. Thus, this study aims to compare the Quranic memorisation systems practiced in public and private tahfiz institutions in Malaysia based on these three aspects. This study adopts a qualitative approach using a library research design by analysing journal articles, books, and official documents related to tahfiz education in Malaysia. Data were analysed using thematic analysis to identify similarities, differences, strengths, and challenges of both systems. The findings show that public tahfiz institutions generally practice more structured teaching, muraja'ah, and assessment systems guided by a standardized curriculum. Conversely, private tahfiz institutions are more flexible in adapting various teaching approaches and memorisation strategies according to students' needs and institutional philosophies. However, the effectiveness of both systems is influenced by factors such as student discipline, teacher competence, learning environment, consistency of muraja'ah, and continuous assessment mechanisms. This study proposes the development of an integrated memorisation system model that combines the strengths of public institution standardization with the pedagogical flexibility of private institutions to enhance the effectiveness of tahfiz education in Malaysia.

Keywords: Quranic memorisation system; public tahfiz institutions; private tahfiz institutions; teaching methods; muraja'ah; assessment.

INTRODUCTION

Quranic tahfiz education in Malaysia is experiencing rapid growth through the establishment of various institutions operated by the federal government, state governments, non-governmental organisations (NGOs), foundations, companies, and individuals. According to the Department of Islamic Development Malaysia (JAKIM), the number of registered tahfiz institutions has increased significantly over the past decade, involving thousands of students under both public and private sectors. This development reflects an increasing public awareness of the importance of tahfiz education. However, at the same time, this situation poses challenges regarding curriculum standardization, teaching quality, and assessment mechanisms between institutions.

Although all institutions aim to produce a generation of Quran memorisers, the memorisation systems implemented are not necessarily uniform. Some institutions place intensive emphasis on new memorisation, while others pay greater attention to muraja'ah (revision), tadabbur (understanding of verses), talaqqi

musyafahah (direct oral learning), or character building. This diversity of approaches raises questions regarding the strengths and weaknesses of the memorisation systems used as well as their suitability for the needs of today's students.

The rapid growth of these tahfiz institutions aligns with high demand among parents. To accommodate this demand, private tahfiz institutions have expanded rapidly, reaching up to 1,000 institutions across Malaysia [3]. This situation creates several gaps between private and public institutions. Public institutions are able to ensure financial stability, standardized teacher training, and a balanced integration between academic and tahfiz curricula. Conversely, private institutions enjoy greater autonomy in curriculum development but face financial challenges, inconsistent teacher qualifications, and the absence of standardized assessment procedures [4].

Although public and private tahfiz institutions share the objective of producing Quranic huffaz, the absence of a comprehensive empirical comparative study between both types of institutions in terms of teaching methods, muraja'ah, and assessment creates uncertainty regarding whether differences in governance, teacher qualifications, and quality assurance mechanisms produce a significant gap in the quality of memorisation achievement. Existing studies are limited to single institutions, lack in depth examination of teacher and student perspectives, and do not empirically link curriculum features with students' memorisation achievements [5]. Most previous studies focused on memorisation methods at a single institution in isolation, while some focused solely on student achievement, muraja'ah issues, or the use of technology. However, an analysis that synthesises previous findings to systematically compare public and private tahfiz institutions still requires deeper examination. Therefore, this study attempts to fill this gap through a thematic literature analysis.

To address these research gaps, this study was conducted to achieve several main objectives: to analyse the strengths, weaknesses, and challenges of the Quranic memorisation systems practiced in both types of institutions based on previous research findings. Finally, this study aims to propose a more comprehensive Quranic memorisation system element by integrating best practices from public and private tahfiz institutions. This study holds significant importance as it can provide a more comprehensive overview of the Quranic memorisation systems practiced in public and private tahfiz institutions in Malaysia through an analysis of teaching methods, muraja'ah implementation, and assessment systems. The comparison conducted based on this literature review allows the strengths, weaknesses, and challenges of each system to be identified more systematically, thereby filling the limited research gap in comprehensively comparing both categories of institutions.

Theoretical wise, this study contributes to the expansion of knowledge in the field of Quranic pedagogy and tahfiz education by synthesising previous findings into a more structured analytical framework. Practically, the results of this study are expected to serve as a reference for policymakers, tahfiz institutional administrators, teachers, and researchers in efforts to strengthen the Quranic memorisation system in Malaysia. In addition, this study also proposes the integration of best practices from public and private tahfiz institutions to form a memorisation system that is more balanced, of high quality, and capable of producing huffaz who are not only solid in terms of memorisation but also possess effective mastery of muraja'ah and assessment in line with current tahfiz education needs.

LITERATURE REVIEW

In the context of tahfiz education in Malaysia, various studies have been conducted regarding Quranic memorisation systems, covering aspects of pedagogy, muraja'ah, assessment, and student excellence factors. Although these studies have contributed significantly to the development of tahfiz education, most focus on specific aspects or institutions in isolation. Therefore, this literature review is structured based on three main themes: Quranic memorisation teaching methods, implementation of muraja'ah, and memorisation assessment systems. This discussion aims to build a conceptual foundation for understanding the similarities, differences, and developments of memorisation systems practiced in public and private tahfiz institutions in Malaysia.

Quranic Memorisation Teaching Methods

Teaching methods serve as a fundamental element in determining the effectiveness of a Quranic memorisation

system, influencing the acquisition process, recitation accuracy, and student motivation throughout the learning period. The literature review shows that almost all tahfiz institutions in Malaysia practice traditional approaches centered on talaqqi musyafahah, tiktirar, tasmi', and muraja'ah as core components of the memorisation process. However, the implementation of these methods varies according to educational philosophy, curriculum structure, and institutional administration, whether under public or private management.

The effectiveness of the memorisation process is not only influenced by the talaqqi musyafahah method, but also depends on interpersonal relationships between teachers and students, continuous memorisation monitoring, and a conducive learning environment. The study indicates that a systematic, student-centered teaching approach is capable of enhancing intrinsic motivation and reinforcing the quality of Quranic memorisation. This finding demonstrates that teachers do not merely act as memorisation checkers, but also serve as mentors who shape student discipline, confidence, and consistency throughout the memorisation process.

In addition to traditional approaches, recent studies indicate that memorisation teaching methods are evolving in line with current pedagogical changes. Private tahfiz institutions are more open to adapting various approaches such as the Ottoman/Turkish Method, the Yadayin Method, tadabbur-based memorisation (understanding verse meanings), collaborative learning, and the integration of digital technology and artificial intelligence (AI) as supporting media for muraja'ah and memorisation monitoring. Conversely, public tahfiz institutions tend to maintain standardized teaching approaches through an official curriculum to ensure achievement standards and memorisation quality can be monitored more systematically. Despite differences in the approaches used, most studies agree that the effectiveness of a method depends more on student discipline, teacher competence, learning environment, and consistency of execution rather than the type of institution alone.

In terms of institutional governance and implementation, public institutions operate under the supervision of agencies such as the State Islamic Religious Department (JAIN) or the national curriculum, whereas private maahads enjoy broader curricular freedom but often face a lack of formal pedagogical training for teaching staff [4; 10]. Although their operational models differ, both sectors share fundamental memorisation techniques rooted in traditional memorisation disciplines as well as modern integration [10; 9; 14]. Specifically, public institutions apply structured curricula such as the Integrated Tahfiz Curriculum (Kurikulum Bersepadu Tahfiz), incorporating formal talaqqi, musyafahah, and takrar methods [8; 10]. Conversely, private maahads adapt various approaches such as the Deobandi model through the sabaq system or the integration of Technical and Vocational Education and Training (TVET) streams [3; 12; 14]. Furthermore, teaching staff in private institutions are reported to have less exposure to systematic pedagogy and experience a lack of curriculum standardization at the state level [10; 11].

Overall, current literature shows that discussions on teaching methods focus primarily on the effectiveness of a particular approach or student perceptions of specific methods. However, there remains a lack of studies directly comparing the implementation of teaching methods between public and private tahfiz institutions within the same analytical framework. Thus, this study seeks to fill that gap through a comprehensive literature analysis by examining the similarities, differences, and best practices adopted by both categories of institutions.

Muraja'ah as the Core of Memorisation Retention

Muraja'ah is an indispensable component of the Quranic memorisation system, functioning to retain the accuracy, fluency, and strength of memorisation over the long term. Tahfiz education scholars agree that weak muraja'ah is among the main factors causing memorisation decline, even if a student has successfully

completed the memorisation of all 30 juz'. Therefore, the muraja'ah system is now considered a key indicator in evaluating the quality of a tahfiz institution, rather than merely the amount of new memorisation a student can achieve.

The effectiveness of muraja'ah is influenced by the formation of a holistic tahfiz learning ecosystem, involving student discipline, learning culture, teacher commitment, a systematic muraja'ah schedule, and continuous institutional monitoring. These findings show that muraja'ah implemented consistently and structurally is able to increase memorisation retention and reduce forgetting rates among tahfiz students.

Furthermore, the muraja'ah system functions to maintain long-term memorisation (mutqin), although its level of implementation varies according to the ecosystem environment and learning schedule of each respective institution [13; 7]. The challenge of balancing time between new memorisation and old revision becomes a critical factor determining students' memory accuracy [3; 14]. Specifically, private muraja'ah management frequently structures the repetition of current chapters (sabqi/para sabaq) and older chapters (manzil) on a daily basis [3; 12; 14]. A conducive institutional ecosystem is significantly proven to enhance students' memory retention and discipline in executing muraja'ah [13]. Conversely, academic time constraints and the absence of specific techniques for similar verses (mutashabihat) often limit the quality of revision within institutions [7; 6].

Although various studies have discussed factors influencing the effectiveness of muraja'ah, most focus on a single institution or specific group of students. Studies comparing the implementation of muraja'ah systems between public and private tahfiz institutions remain limited. Therefore, this study will synthesise previous research findings to identify similarities, differences, and best practices of muraja'ah systems that can be applied in Malaysian tahfiz education.

Quranic Memorisation Assessment

Memorisation assessment is a vital component in ensuring students not only successfully memorise the Quran, but are also able to maintain accurate, fluent, and continuous memorisation. Alongside developments in tahfiz education, assessment systems have also undergone changes from relying solely on traditional tasmi' to various forms of more systematic formative assessments (during the study period) and summative assessments (after the study period).

A study by Mohd Radzi [1] comparing memorisation competitions with the syahadah system found that both approaches play complementary roles in strengthening student memorisation. Memorisation competitions were found to increase motivation, self-confidence, and a healthy competitive culture, whereas the syahadah system was more effective in evaluating overall memorisation mastery through a more systematic and standardized assessment.

Current literature also shows that public tahfiz institutions typically practice a more structured assessment system through daily tasmi', oral examinations (syafawi), written tests, achievement records, and syahadah examinations guided by an official curriculum. Conversely, private tahfiz institutions demonstrate a variety of assessment approaches depending on institutional philosophy and objectives, including halaqah-based assessment, individual tasmi', periodic tests, and continuous evaluation by teachers. While this diversity provides flexibility to private institutions, it simultaneously raises issues of non-uniformity in terms of assessment standards between institutions.

Furthermore, the assessment aspect reveals a significant gap between the stability of the quality assurance system in public schools compared to the variation of instruments in private schools [4]. Assessments do not merely test the quantity of memorisation, but also encompass tajwid accuracy, oral fluency, and memorisation etiquette (adab) [3; 7].

Based on the overall literature review, it can be concluded that previous studies mostly examined teaching methods, muraja'ah, or assessment in isolation. Furthermore, most studies focused on a single specific tahfiz institution without making a comprehensive comparison between public and private tahfiz institutions.

Therefore, this study fills that gap through a literature synthesis approach comparing all three aspects within the same analytical framework.

RESEARCH METHODOLOGY

This study adopts a qualitative research design utilizing a comparative library-based approach to analyze the Quranic memorisation systems in public and private tahfiz institutions in Malaysia, specifically focusing on three core operational dimensions: teaching methods, muraja'ah (revision) implementation, and assessment systems. This design was selected to systematically synthesize existing empirical literature, allowing for the identification of convergence patterns, operational divergences, comparative advantages, and implementation challenges across both institutional sectors. Data for this study were derived entirely from secondary sources, including refereed journal articles, academic books, conference proceedings, and official policy documents related to Malaysian tahfiz education.

The collected literature was analyzed using comparative thematic analysis executed through a structured four stage process. Initially, selected documents underwent thorough reading to extract data aligned with the study's primary objectives. The extracted data were then qualitatively coded and categorized across the three core dimensions, after which they were mapped into a structured comparative matrix to contrast the operational frameworks of Public Tahfiz Institutions against Private Tahfiz Institutions. Finally, a critical synthesis of the mapped findings was conducted to evaluate the respective strengths, weaknesses, and structural gaps within both sectors, ultimately establishing a robust empirical foundation to delineate best practices for enhancing Quranic memorisation systems in Malaysia.

RESEARCH FINDINGS

Comparison of Quranic Memorisation Teaching Methods

The analysis shows that public and private tahfiz institutions share the same pedagogical foundation, practicing talaqqi musyafahah, tikrar, tasmi', and muraja'ah as core components of the memorisation process. However, both categories of institutions display significant differences in terms of curriculum organization, memorisation targets, teaching method flexibility, and learning monitoring.

Public tahfiz institutions practice a more standardized and structured curriculum. Memorisation targets are set according to semester or academic year, while integrating Quranic memorisation with academic subjects and Islamic studies. This system is supported by more formal administrative monitoring through achievement records, memorisation schedules, and periodic evaluations. Such coordination enables learning standards to be maintained across all institutions under the same agency.

Conversely, private tahfiz institutions are more flexible in determining curriculum and teaching strategies. Memorisation targets are tailored to student abilities, institutional philosophy, and teacher expertise. In addition to traditional approaches, some institutions also adapt the Ottoman/Turkish Method, Yadain Method, tadabbur-based memorisation, collaborative learning, and the use of technology and digital applications as supporting media for memorisation and muraja'ah. This flexibility allows pedagogical innovation to develop faster, but at the same time creates variations in execution standards among institutions.

Table 1: Comparison of Quranic Memorisation Teaching Methods

No.	Aspect	Public Tahfiz Institutions	Private Tahfiz Institutions
1	Curriculum	Standardized and structured	Varies according to institution
2	Memorisation target	Uniform according to curriculum	Flexible according to student ability

3	Memorisation schedule	Fixed and structured	Flexible or intensive
4	Teaching methods	More uniform	More diverse and innovative
5	Use of technology	Subject to institutional policy	More open to using technology
6	Monitoring	Official and systematic records	Depends on institutional system

From this analysis, it can be summarized that the main strength of public tahfiz institutions lies in curriculum standardization and monitoring systems that facilitate the evaluation of student achievement. However, an overly dense formal structure sometimes limits space for pedagogical innovation, induces burnout, and restricts adjustments to individual student capacities. Conversely, private tahfiz institutions possess advantages in terms of flexibility and creativity in implementing teaching methods, but their effectiveness largely depends on student motivation, teacher competence, and management quality.

Comparison of Muraja'ah Systems

Literature analysis shows that muraja'ah is the most critical component in ensuring the retention of Quranic memorisation. Although nearly all institutions conduct muraja'ah activities, the approaches used differ in terms of schedules, monitoring methods, and evaluation forms. Public tahfiz institutions typically execute muraja'ah more systematically through daily and weekly schedules established in the curriculum. Muraja'ah is performed prior to adding new memorisation, accompanied by periodic tasmi' and oral examinations aimed at ensuring mutqin (firmly retained) memorisation. However, combining the academic curriculum with memorisation causes muraja'ah time in some institutions to become more limited.

Conversely, private tahfiz institutions are freer to structure muraja'ah schedules according to student ability, program intensity, and institutional approach. Practices often implemented include individual muraja'ah, paired muraja'ah, muraja'ah halaqah, group tasmi', and periodic repetition of entire juz'. This approach offers students the opportunity to reinforce memorisation more intensively, though its effectiveness depends on student discipline and teacher monitoring.

Table 2: Comparison of Muraja'ah Systems

Aspect	Public Tahfiz Institutions	Private Tahfiz Institutions
Daily muraja'ah	Executed according to official schedule	Flexible according to institution
Weekly muraja'ah	Scheduled	Depends on management
Tasmi'	Individual and periodic	Individual or group
Muraja'ah before new memorisation	Practiced	Practiced more flexibly
Monitoring	Formal through teachers	Depends on teachers and halaqah

These findings indicate that the effectiveness of a memorisation system should not be measured solely by the duration it takes for a student to formally complete the memorisation of 30 juz'. Rather, a more significant metric is the student's ability to maintain accurate, fluent, and consistent memorisation over the long term. Therefore, a scheduled, continuous, and monitored muraja'ah system is the primary factor differentiating memorisation quality among institutions.

Comparison of Quranic Memorisation Assessment Systems

Assessment is an essential mechanism for evaluating the level of memorisation mastery and the

effectiveness of teaching systems implemented by a tahfiz institution. Analysis of previous studies reveals that public and private tahfiz institutions have different assessment approaches according to their respective management structures.

Public tahfiz institutions usually practice a more formal assessment system through oral examinations (syafawi), written tests (tahriri), tasmi' before a panel, semester exams, and standardized memorisation achievement records. This approach allows student progress to be monitored more systematically and facilitates standard coordination between institutions.

Conversely, private tahfiz institutions utilize more diverse assessment approaches depending on institutional philosophy and teacher experience. Assessments typically involve individual tasmi', single-juz' tests, five-juz' tests, 30-juz' tasmi', as well as syahadah systems or level advancement based on student achievement. While this approach offers greater flexibility, the degree of assessment standard uniformity varies among institutions.

Table 3: Comparison of Memorisation Assessment Systems

Aspect	Public Tahfiz Institutions	Private Tahfiz Institutions
Daily tasmi'	Executed formally	Depends on institution
Oral exams (Syafawi)	Yes	Not all institutions
Written tests (Tahriri)	Executed	Limited
Syahadah	According to curriculum	Depends on institution
Achievement records	Standardized	Non-uniform

Study findings show that effective assessment must combine elements of continuous evaluation throughout the learning process (formative) and evaluation at the end of learning (summative). Daily tasmi' serves as a formative assessment to monitor memorisation progress, whereas oral exams, random tests, and full memorisation tests serve as summative assessments to evaluate overall memorisation retention. Therefore, a balance between both forms of assessment is crucial to ensuring students are not only able to memorise, but also retain quality memorisation.

DISCUSSION

Based on the analysis of the three main dimensions of the study teaching methods, muraja'ah implementation, and assessment systems it can be summarized that public and private tahfiz institutions share educational goals, but differ in implementation approaches, management structures, and memorisation monitoring mechanisms. Synthesising findings from previous studies indicates that each institution category possesses its own strengths and challenges in executing Quranic memorisation systems. An overall summary of this comparison is shown in Table 4.

Table 4: Overall Analysis of Quranic Memorisation System Comparison

Dimension	Public Tahfiz Institutions	Private Tahfiz Institutions
Teaching methods	Standardized curriculum, systematic monitoring, more uniform methods	Flexible, innovative, and easily adapted to students
Muraja'ah	More structured muraja'ah schedule, but competes with academic load	More intensive and flexible muraja'ah, depending on the institution

Assessment	Formal, standardized, and uniform	Diverse assessment forms, but lacking standardization
strengths	Standardization, monitoring, and coordination	Flexibility, innovation, and pedagogical adaptation according to students
challenges	Lack of flexibility, limited innovation, potential burnout	Non-uniformity of quality across institutions

From the aspect of teaching methods, findings show that public tahfiz institutions place greater emphasis on a standardized curriculum, structured monitoring systems, and coordinated teaching methods to ensure uniform student achievement. This approach aligns with Instructional Systems Design (ISD) theory, which emphasizes the importance of curriculum planning, clear learning objectives, and systematic evaluation to enhance learning effectiveness. Conversely, private tahfiz institutions are more flexible in adapting various approaches such as the Ottoman/Turkish Method, Yada'in Method, collaborative learning, and technology integration to support memorisation. These findings support the study by Wan Yusof [2], which asserts that memorisation effectiveness is influenced not only by the method used, but also depends on teacher-student relationships, consistent monitoring, and a conducive learning environment. This shows that effective memorisation pedagogy requires a balance between curriculum standards and teacher freedom to tailor approaches to student needs.

Regarding muraja'ah, this study confirms that the memorisation repetition process is the primary factor determining long-term retention. Although public tahfiz institutions have more structured muraja'ah schedules, execution is sometimes affected by academic curriculum workloads that reduce time for repetition. Conversely, private tahfiz institutions are better able to conduct muraja'ah intensively and flexibly according to student capabilities, though effectiveness relies heavily on student discipline and teacher commitment.

In terms of memorisation assessment, findings reveal that public tahfiz institutions practice more formal assessment systems via oral exams, written tests, periodic tasmi', and standardized achievement records. Conversely, private tahfiz institutions demonstrate diverse assessment forms such as individual tasmi', syahadah, periodic tests, and level advancement systems tailored to institutional philosophy. While this diversity allows room for innovation, the absence of uniform standards can cause disparities in memorisation mastery levels between institutions. These findings align with [1], showing that effective memorisation assessment must combine formative and summative elements to evaluate not just quantity, but also recitation accuracy, fluency, memory retention, and the ability to recall verses randomly. Therefore, comprehensive assessment should be integrated into the learning process rather than serving merely as an evaluation mechanism at the end of study.

Overall, this analysis shows that public tahfiz institutions excel in system standardization, monitoring, and coordination, whereas private tahfiz institutions excel in flexibility, innovation, and pedagogical adaptation. However, both systems face distinct challenges: lack of flexibility, limited innovation, and potential burnout in public institutions, alongside non-uniform quality standards in private institutions. Consequently, this study asserts that future development of Quranic memorisation systems should not position the two systems as competing models, but should instead integrate the strengths of both. This approach aligns with student-centered learning concepts that emphasize a balance between curriculum standards, pedagogical flexibility, continuous monitoring, and authentic assessment (evaluating real student ability) to meet diverse student needs.

Study findings also suggest that efforts to standardize tahfiz education through government policies should not stifle pedagogical innovations that have developed within private tahfiz institutions. Rather, both approaches should be viewed as complementary in producing huffaz who are not only solid in memorisation, but also possess lifelong learning skills and the ability to adapt to modern educational demands. This study contributes to the field of tahfiz education by providing a synthesis framework

comparing Quranic memorisation systems in public and private tahfiz institutions across three main dimensions: teaching methods, muraja'ah, and assessment. Unlike most previous studies that focused on a single institution or aspect, this study gathers and synthesises current research findings into a comprehensive comparative framework. This framework can serve as a reference for policymakers, tahfiz administrators, and researchers working to strengthen Malaysia's tahfiz education system by integrating best practices from both institutional sectors.

CONCLUSION

This study has compared the Quranic memorisation systems practiced in public and private tahfiz institutions in Malaysia across three main dimensions: teaching methods, muraja'ah implementation, and assessment systems. Based on the literature review analysis, both institution categories share the common goal of producing quality huffaz capable of mastering Quranic memorisation solidly. However, significant differences exist in implementation approaches. Public tahfiz institutions excel in curriculum standardization, structured monitoring systems, and uniform assessment, whereas private tahfiz institutions showcase flexibility in pedagogical execution, innovative teaching methods, and learning adaptations suited to student needs. These findings prove that memorisation system effectiveness is not driven by institutional status alone, but depends on a balance of effective teaching, consistent muraja'ah, and comprehensive assessment.

In terms of theoretical implications, this study reinforces discussions in Quranic pedagogy and tahfiz education by compiling and synthesising previous research findings into a comparative framework focused on three core components of the memorisation system. This framework highlights that teaching methods, muraja'ah, and assessment elements are mutually interdependent in determining memorisation learning effectiveness. Thus, this study contributes to the expansion of tahfiz education literature by offering an analytical model that can serve as a foundation for future research on Quranic memorisation systems.

Practically, these results can serve as a reference for policymakers, tahfiz education institutions, administrators, and teachers striving to improve existing memorisation systems. This study recommends that public tahfiz institutions preserve their strengths in standardization and monitoring while expanding space for flexible pedagogical innovation. Simultaneously, private tahfiz institutions are advised to strengthen curriculum standardization, muraja'ah systems, and assessment mechanisms to ensure more consistent memorisation quality. Integrating the strengths of both systems is believed to create a more holistic, sustainable tahfiz education model that meets contemporary needs.

However, this study relied solely on a library research approach using secondary sources. As such, the findings do not incorporate field observations or empirical data from public and private tahfiz institutions directly. Future research using case study or mixed-methods approaches is recommended to validate these findings. Additionally, future investigations could evaluate the effectiveness of an integrated memorisation system model by measuring memorisation achievement, muraja'ah effectiveness, conducive learning environments, teacher competency, and technology utilization in tahfiz education. Such studies are expected to further solidify the development of a high-quality Quranic memorisation system relevant to Malaysia's current educational landscape.

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