



Contribution of the Tahfiz Program in the Development of the Home Economy Among Prisoners in Malaysia

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ABSTRACT

Religious programs for prisoners in Malaysia have been around for a long time. The purpose of this religious recovery program is to help prisoners to re-understand religion and recover themselves. The good reception of religious programs has led the Malaysian government to strengthen it by organizing tahfiz programs for prisoners. One of the problems of prisoners after their release is to find a job and that causes them to re-engage with crime and return to prison. In this regard, this study attempts to explore the development of religious programs as well as the opportunities that can be implemented by prisoners in Malaysia. This study uses a qualitative approach through document analysis. The study found that through the tahfiz program introduced, it opens up opportunities for prisoners to venture into careers in the field of tahfiz which is increasingly gaining a place in Malaysian society. This opportunity has made it possible for inmates in Malaysia to start a business based on tahfiz studies based on their expertise.

1. INTRODUCTION

Religious programs in Malaysian prisons began before independence and continue to grow to this day. Starting with a program that only focuses on basic matters in religion such as prayer and the Quran, religious programs have grown to the point of successfully establishing tahfiz studies in prisons. In Malaysia, the tahfiz programme has long been rooted and is one of the policies given attention by the government through the National Tahfiz Policy. The government's seriousness in upholding the tahfiz programme can be seen in the establishment of various institutions and programs as well as the government's support in making it a success. Among the proofs of the government's seriousness in this regard is the establishment of various centres of excellence for tahfiz programs in Malaysia such as Darul Quran, the National Tahfiz Policy, the Ulul Albab programme, the Ulul Albab tahfiz programme and various forms of grant and financial assistance. The government's efforts in upholding the tahfiz programme have not only been applauded but have also received an encouraging response from the community and the private sector. In the last 10 years, there has been an encouraging increase in demand from parents who want their children to be included in a religious-based education system or tahfiz. If in the previous 30 years, tahfiz studies were the last option for parents to send their children or the choice for dek parents because of the discipline problems committed by their children, but now that has changed. Parents who have children who have achieved excellent success are interested in sending their children to follow the tahfiz stream in addition to pursuing other studies. The result can be seen in the birth of various professional titles associated with tahfiz such as huffaz doctor, tahfiz pilot and huffaz engineer. This is not impossible because the tahfiz education system trains students to have a strong memory and discipline themselves to focus on helping them achieve success in difficult fields. Due to the high demand among parents and the constraints of places that government institutions can provide, this opportunity is taken up by private institutions or individuals. This can be seen by the existence of various tahfiz classes from various levels starting from primary school to high level. The existence of various forms of huts and madrasas that offer tahfiz studies for primary and secondary schools is like a mushroom growing after rain. To ensure that the continuity of this group is not limited to the secondary level, there is also a higher

level of study as offered by private institutions such as UNITEN, USAS and UNIMEL. Realizing the various benefits and benefits that result from tahfiz studies, the Malaysian government has begun to take steps and challenge the norm by offering tahfiz studies to prisoners in Malaysia. This opens up job opportunities for ex-convicts because one of the factors for prisoners' recidivism is their difficulty in getting a job. In this regard, this study attempts to explore the development of tahfiz programs in prisons in Malaysia and its sustainability in assisting prisoners after release from prison in their survival and economy. This study uses a qualitative approach, namely document analysis.

2. LITERATURE REVIEW

2.1. History of Religious Programs in Malaysian Prisons

The implementation of religious programs in an orderly manner in prisons began around the 1960s-1970s. At that time, the JPM did not have the staff to implement religious rehabilitation programs and appointed religious teachers from outside the prisons. It was only in the 1980s that JPM had staff to carry out religious restoration programs. Therefore, the JPM has arranged the program to be implemented by staff and invited lecturers. JPM also created a reward of RM50.00 to be given to prisoners who successfully recite the Quran as an encouragement to read the Quran (Mohd Zin, 2018).

The positive impact of the religious rehabilitation programme on the rehabilitation of prisoners has convinced the JPM to strengthen the religious rehabilitation programme. Therefore, on 12 October 1995, JPM made history by establishing a special unit specifically for the development of religious restoration programs, namely the Halaqah Unit and was fully operational on 1 February 1996. This new religious restoration program was eventually named as the Halaqah Program and was under the responsibility of the Halaqah Unit. In addition, the Halaqah Unit is also responsible for managing other religious restoration programs (Ab Aziz Mohd Zin et al.,2018).

On 26-28 August 1996, JPM held a course for prison staff who were appointed as religious teachers and assistant religious teachers throughout the country. This course is to improve the quality of the implementation of the religious rehabilitation

program in a row from the very good reception of the religious rehabilitation program from prisoners. Through this course, a curriculum has been built to improve the quality of religious rehabilitation programs and coordinate the implementation of religious rehabilitation programs in each prison institution called the Islamic Education Curriculum. The formulation and preparation of this curriculum is to be a guide for JPM in implementing the Islamic Learning and Education Program for prisoners. Through this curriculum, JPM also publishes the Islamic Religious Education Curriculum book to be a guide for religious teachers in delivering religious programs to prisoners. The curriculum is broken down into three levels, namely primary, secondary and high. Low is for prisoners with a weak level of religious knowledge, medium for those with a moderate level of religious knowledge and high for those with a good level of religious knowledge (Ab Aziz Mohd Zin et al.,2018).

The segregation of detainees according to their level of knowledge is to facilitate religious studies to be carried out according to their respective group levels. For prisoners who have a good level of religious knowledge, they are given intensive studies. This is to enable them to mentor other detainees who have a lower level of religious knowledge. To diversify the form of delivery of religious programs, JPM also uses existing technological facilities such as video screenings related to worship, al-Quran and fardhu ain. The form of religious programs is also not limited to the form of classes only, JPM also organises activities such as recitation, tadarus and tarawih prayers. The involvement of external parties in the religious rehabilitation programme is also encouraging, such as from the Sultan Zainal Abidin College (KUSZA), the Islamic Centre, the State Islamic Religious Council, the Islamic Youth Movement (ABIM) and various other agencies (Ab Aziz Mohd Zin et al.,2018).

In 1997, JPM collaborated with the Department of Islamic Development Malaysia (JAKIM) to strengthen the ongoing religious programs. This effort was translated through a workshop involving 44 participants consisting of DG6 Non-Graduate Education Service Officers (6 people), S7 Islamic Affairs Assistants (3 people) and religious teacher assistants who are JPM staff (35 people). Through this collaboration, JAKIM contributed its expertise by providing lecture modules,

conducting motivational programs, explanations on Islamic values and religious visits and guidance. The year 1997 also made history when the prison institution accepted a total of 51 students from KUSZA to do internships in prisons and at the same time act as a guide for prisoners in deepening religious knowledge(Ab Aziz Mohd Zin et al.,2018).

In 2000, JPM continued to strengthen its religious rehabilitation program by establishing a Religious Unit at the Malaysian Prison Headquarters. The Religious Unit is placed under the Rehabilitation and Treatment Division. At that time, a total of 28 Assistant Islamic Affairs Officers (S5) were appointed and the increase in staff had a positive impact on the religious rehabilitation programme. Among them is that the implementation of the programs is getting smoother and various new programs can be carried out. Among the activities introduced are(Ab Aziz Mohd Zin et al.,2018)

1.Recitation Class- Akidah, Feqah, Sirah, Al-Quran, Hadith, and Morals.

2.Religious programs- Weekly/monthly lectures, congregational prayers, Friday prayers, Islamic holy day celebrations (Maulidur Rasul, Israk Mikraj, Ihya' Ramadan, Aidilfitri and Nuzul al-Quran), Maal Hijrah figure awards, Quran recitations, Halaqah and Islamic affairs forums.

In addition, the Religious Unit has also succeeded in innovating with all prison institutions using the same Friday and Hari Raya sermon texts. The Religious Unit also plays a major role for prisoners who wish to convert to Islam, including documentation and guidance. Records show that in 2000 there were a total of 118 new relatives consisting of 99 Malaysians and 19 foreigners(Ab Aziz Mohd Zin et al.,2018).

In 2002, JPM continued to strive to improve religious rehabilitation programs in prisons. To strengthen the religious restoration programme, JPM began to carry out long-term planning and the target at that time was to make JPM a world-class correctional organisation by 2020. In this regard, the Human Development Plan (PPI) has been launched(Ab Aziz Mohd Zin et al.,2018).

2.2. Human Development Plan

In 2001, for the first time, the PPI framework was presented at the top meeting of the Ministry of Home Affairs (MOHA) by the Superintendent of Prisons, Ajidin Hj. Salleh. In 2002 the PPI pilot project was carried out at Marang Terengganu Prison. In 2004, PPI was launched and expanded to all prison institutions in Malaysia with an emphasis on three main pillars, namely the Community Therapeutic Model, the Halaqah Module and the Putra Module. In addition, the Credit Hour Scoring System as a new assessment of residents has been adopted. In 2008, the Community Therapeutic Model and Halaqah Module were streamlined. In 2008 also the Education and Guidance Module was introduced. In 2010, the Crime Module which is a sub-module of the Education and Guidance Module has been expanded into several sub-modules, namely the Traffic Crime Sub-Module, the Sexual Crime Sub-Module, the White Collar Crime Sub-Module and the General Crime Sub-Module. The implementation of these four sub-modules was approved in 2012 after being evaluated by the Academic Panel Committee, Malaysian Prison Department consisting of lecturers from Universiti Kebangsaan Malaysia (UKM), Universiti Putra Malaysia (UPM), Universiti Utara Malaysia (UUM) and Universiti Sains Islam Malaysia (USIM) (Malaysian Prison Department, 2014).

PPI is targeted to achieve four main objectives, namely to create awareness of the offences committed, accept the punishment imposed, provide knowledge and skills related to life and religion and recognise the offences committed. To achieve this objective, PPI was built by combining three methods of rehabilitation, namely self-rehabilitation, rehabilitation-based rehabilitation, and structured rehabilitation. Self-rehabilitation refers to efforts to create awareness among detainees to recognize the mistakes made, abandon bad habits, strive to change for the better and accept the sentences imposed. Rehabilitation by example is an effort to change attitudes to achieve and strengthen good values by exemplifying good attitudes and values in other inmates and prison staff. Meanwhile, structured rehabilitation is a planned and systematic recovery method that contains filling, teaching aids and is focused through several phases and a certain period of time. The PPI phase framework can be referred to in Figure 1 below. There are four phases in PPI and each phase contains

its own module. Phase I begins after the detainees have completed the induction period and takes two months. The module used in Phase I is the Education and Guidance Module. In the Education and Guidance Module, there are seven sub-modules, namely self-reflection, self-formation, self-management, social skills, nationhood, criminal conduct and spirituality or morality. After the completion of two months following Phase I, detainees must go through an evaluation process by the committee before being approved for Phase II. For those who fail, they will have to follow Phase I in full or only partially. Phase II runs for six months and consists of four approaches, namely Psycho-Educational Approach, Religious Approach, Psychotherapy Approach and Academic Approach. Religious approach to implement religious-based restoration through halaqah module(Malaysian Prison Department, 2014).

2.3. Halaqah Module

The module is implemented in the first phase and the second phase. The first phase covers two months and the second phase lasts six months. The method of implementation of this module includes lectures, presentations, group discussions and other appropriate methods. The evaluation method of this module is divided into two, namely 30% by the facilitator through attendance, involvement and understanding while 70% by the Phase Ascension Committee through a meeting. There are three objectives of the halaqah module, namely providing exposure to the basics of religion, improving and improving the creed, morals and knowledge of the Quran of prisoners and lastly training prisoners to practice Islamic teachings in their daily lives. In the halaqah module, there are five sub-modules, namely creed, fekah, hadith, al-Quran and sirah/akhlak.

Henry Gurney Religious School (JAIM)

Henry Gurney Religious School (JAIM) was inaugurated on 4 January 2016 and is located at Henry Gurney School, Melaka(Malaysian Prison Department, 2014). This school is a collaboration between JPM and the Melaka Islamic Religious Department (JAIM). The school can accommodate more than 100 students at a time and during the launch day a total of 107 students consisting of 81 boys and 46 girls were enrolled(Malaysian Prison Department, 2014). This school uses the curriculum of Al-Quran and Fardhu Ain Class (KAFA) by the Department of Islamic Development

Malaysia (JAKIM) which contains 8 subjects, (Malaysian Prison Department, 2014).

- 1.The Quran.
- 2.Akidah.
- 3.Worship.
- 4.Sirah.
- 5.Manners.
- 6.Arabic.
- 7.Jawi and Khat.
- 8.Tahfiz al-Quran.

The implementation of the KAFA program in this school is divided into two groups, namely level 1 and level 2. Level 1 is for students who have a sentence period of only one year or less then they will follow the KAFA Year 1, 2 and 3 curriculum. While level 2 is for students who have a sentence period of more than one year, they will follow the KAFA curriculum for Years 4, 5 and 6.

2.4. Prison Tahfiz Programme

The tahfiz programme in prisons was started in 2010 (Bernama, 217) and is implemented in all prison institutions in Malaysia. The implementation of the tahfiz programme is carried out under the halaqah module , which is during Phase II of the prisoner rehabilitation programme. The tahfiz programme is a continuation of JPM's efforts to help rehabilitate prisoners through the Quran. The programme began when the majority of the detainees who were initially detained did not know the letters of the Quran and could not read the Quran (Bernama, 217). However, he was finally able to read the Quran well after participating in the rehabilitation program(Bernama, 217). To improve their skills in the Quran, the tahfiz programme was introduced(Bernama, 217). Now the tahfiz program is intensified with prisoners who participate in this program will be awarded a certificate recognized under the Mosque Management Certificate (SLDN level 3) certification program. To date, there are four institutions that have implemented SLDN representing four zones, namely Pokok Sena Prison for the Northern Zone, Tarbiyah Husnul Khatimah Religious School, Kluang Prison for the Southern Zone, Tapah Prison for the Central Zone and Marang Prison for the Eastern Zone.

2.5 Tarbiyah Husnul Khatimah Religious School

Sekolah Agama Tarbiyah Husnul Khatimah was inaugurated by His Royal Highness Sultan Ibrahim Ibni Al-Marhum Sultan Iskandar, Sultan and Yang DiPertuan for the states and colonies of Johor Darul Takzim on 28 November 2013. The school was built in the Kluang Prison Complex, Johor. At this school, detainees have the opportunity to participate in a certified tahfiz program recognized by the government.

2.6. Machang Prison Tahfiz School

Sekolah Tahfiz al-Quran al-Furqan, Machang Prison, Kelantan was inaugurated on 16 May 2024. The establishment of this tahfiz school is the result of a collaboration between the Malaysian Prison Department and the Kelantan Islamic Religious Council which houses 30 inmates who participate in the Quran memorization program. The establishment of the tahfiz institution in the prison in Machang further strengthens the religious studies programme in Malaysian prisons in general and the tahfiz programme in particular. The empowerment of the tahfiz programme also shows the belief of the Malaysian Prison Department in contributing religious activities to the self-rehabilitation of inmates.

2.7 Home Economy Prospect From Rehabilitation Program

The development of religious programs in Malaysian prisons for prisoners began before Malaysia became independent. The implementation of this almost seven centuries shows how significant the contribution of religious programs to the rehabilitation of prisoners. The rehabilitation implemented by the Malaysian Prisons Department is not only for them to repent while in prison but more importantly after they are released (Michelle S. Phelps, 2019). In this regard, the implementation of religious programs is certainly able to provide awareness to prisoners while they are in prison and can provide added value for them after their release. Among the challenges for a prisoner after release is to find a suitable job and gain the trust of employers to employ them. In this regard, the opportunity to study the Quran provides them with the opportunity to produce suitable job opportunities such as becoming tahfiz teachers or teachers of al-Quran studies in accordance with the qualifications they obtained while in prison. A study by the Institute for Youth Research Malaysia, Ministry of Youth and Sport Malaysia shows that the average

salary earned by tahfiz teachers in Malaysia is within the range of reaching the minimum wage for Malaysia which is RM1500.00. However, there are also a number of tahfiz teachers who get paid up to RM4000.00. The table below shows the breakdown of income payments for tahfiz teachers in Malaysia.

Revenue Budget	Number	Percent (%)
Below RM1000.00	35	28.7
RM1,000 – RM1,500	47	38.5
RM1,501 – RM2,000	19	15.6
RM2,001 – RM2,500	2	1.6
RM2,501 – RM3,000	4	3.3
RM3,001 – RM3,500	1	0.8
RM3,501 – RM4,000	2	1.6

Source: Institute for Youth Research Malaysia, Ministry of Youth and Sport Malaysia

In addition, the development of student demand for tahfiz programs in Malaysia is also increasing. Starting with the first tahfiz school in Malaysia which was established in 1966 at the National Mosque by Tunku Abdul Rahman, Malaysia now has 1245 tahfiz schools managed by the government or the private sector across the country. The tahfiz programme is no longer a "third class" programme or an option for children who are weak in academic studies but is now the first choice of parents in Malaysia. Therefore, it can be seen that various forms of schools that integrate tahfiz studies with academic subjects such as science are growing in Malaysia such as the ulul albab programme at MRSM and Tahfiz Model Ulul Albab under the Ministry of Education Malaysia Established. In fact, to ensure that students in tahfiz studies have continuity of study at the higher education level, various forms of programs have been prepared that are suitable for them. Among them are Universiti Sains Islam Malaysia (USIM), International Islamic University Malaysia (IIUM), Universiti Tenaga Nasional (UNITEN) and Cyberjaya University College of Medical Sciences (CUCMS).

The high demand and diverse space for students to pursue tahfiz studies opens up space for inmates to provide appropriate programs to guide students who are interested in pursuing tahfiz studies. The process of memorizing the Quran is not an

easy and short process. This process requires the proper sacrifice of time, energy, and financial resources. Guidance from trained and experienced teachers is needed to guide students to know the best techniques as well as tips to face challenges in the process of memorizing the Quran. Therefore, this is the space that can be filled by ex-convicts who have successfully participated in the tahfiz study program in prison. This is because they have been studying consistently throughout their detention and this provides them with sufficient training to guide students who are interested in pursuing tahfiz studies.

3. METHODOLOGY

This study uses a qualitative approach as a research methodology in achieving the objectives of the study. The qualitative approach in this article uses the literature review method. This literature review involves the process of collecting data from primary and secondary sources such as reading materials such as journals, books, articles, conference papers, daily newspapers and so on. Data was also collected through the journal pages of the Ministry of Higher Education Malaysia (MyCite-Malaysian Citation Index), Scopus and Web of Science (WoS) which discussed issues related to the title of the article. Furthermore, the data was analyzed using content analysis methods on primary and secondary sources to answer the question of the study.

4. CONCLUSIONS

In this regard, the establishment of tahfiz institutions in Malaysian prisons is timely because there is a high demand among the community to send their children to study tahfiz. This indirectly opens up space for ex-convicts to provide services to guide these students to memorize the Quran with appropriate techniques. Parents also have more options to send their children to attend tahfiz study programs without worrying about certain monopolies by private educational institutions if their children do not have the opportunity to study in the tahfiz education system provided by the government. In addition, this opportunity is also able to provide a home economy for ex-convicts which indirectly prevents them from being unemployed which can cause them to get caught up in crime again. This can be likened to a Malay proverb like an aur with a cliff that needs each other.

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