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ASSESSMENT AND RECOMMENDATIONS ON THE IMPLEMENTATION OF TAHFIZ INTEGRATED CURRICULUM (KBT)

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  To cite this document: Jamil, S. R., & Othman, M. K. (2023). Assessment And Recommendations On The Implementation Of Tahfiz Integrated Curriculum (KBT). *International Journal of Modern Education, 5* (17), 455-466. **DOI:** 10.35631/IJMOE.517035 	Tahfiz Integrated Curriculum (KBT) is one of the tahfiz education approaches applied in Malaysia. Tahfiz education now emphasizes learning that integrates tahfiz and academic lessons into one curriculum. The combination of Quranic, Ijtihadik and Encyclopaedic elements is the central core of Tahfiz Model Ulul Albab (TMUA), which was implemented as early as 2014 until now. Thus, the question arises regarding how effective and successful this curriculum produces Huffaz as planned. Accordingly, this paper will cover the Tahfiz Integrated Curriculum (KBT) and curriculum evaluation as well as curriculum evaluation models. Finally, some methods of integration and evaluation of the tahfiz integrated curriculum are also proposed to ensure tahfiz learning is effective. The implications of this study guide the authorities to formulate strategies to maximize the excellence of the huffaz. **Keywords:** Evaluation, Implementation, Tahfiz, Ulul Albab Model, Curriculum.

Introduction

The field of education has undergone many changes in the era of the 21st Century. Similarly, excellence in education in various aspects is now the main goal in efforts to produce future

generations who can deal with the challenges of 21st Century Learning (Malaysian Education Development Plan 2013-2025, KPM 2013).

It is different from tahfiz education, which is still raw in Malaysia's formal education. Its existence through small groups moving in parallel with the fundamental studies of fardhu ain and the basics of Islam sparked the idea to mainstream tahfiz education comparable to the Standard Primary School Curriculum (KSSR) and the Standard Secondary School Curriculum (KSSM).

Realizing the transition of the paradigm of thinking in society at the secondary school level, the government has started an initiative by officially introducing the Tahfiz Integrated Curriculum (KBT), which has now entered its 9th year of implementation (Ministry of Education, 2015). KBT combines two components of tahfiz al Quran subjects with some existing subjects in the Standard Secondary School Curriculum (KSSM) (Fatimah Zaharah et al., 2020). Integrating these components is expected to produce a generation of students who are able to memorize the Quranic verses and able to mastering and practicing the essence of the Quran alongside other knowledge (Ministry of Education, 2015).

In addition to the existing policy, the Malaysian Islamic Development Department (JAKIM) has formulated the National Tahfiz Education Policy (DPTN), which aims to empower tahfiz studies from various academic and non-academic aspects. All policies and curriculum implementations, such as Tahfiz Model Ulul Albab (TMUA), Tahfiz Integrated Curriculum (KBT), and National Tahfiz Education Policy (DPTN), have a positive impact on producing high-quality students in the field of al-Quran.

Curriculum Assessment

The word curriculum means the space where learning takes place. The curriculum has various meanings due to differences based on a person's perspective, such as behavioural, managerial, humanistic, and academic approaches. The curriculum is a design or planning of an institution or country, and the curriculum itself has a broad meaning that includes the entire planned program (Saerah, 2001). Curriculum can be understood as all learning experiences organized for students at every level of education in educational institutions. Includes all subjects provided in the institution, implemented inside and outside the classroom, centred on being balanced in physical, emotional, spiritual and intellectual aspects.

Curriculum evaluation is an element of change in education that leads to curriculum formation. It is a process of studying the level of success and effectiveness in terms of objectives, relevance and sequence of content as well as the achievement of the goals of an aspect or the entire curriculum (Saerah Siraj, 2001). At the same time, Vincent Pang (2005) formulated curriculum evaluation as a process of gathering (Cronbach, 1963) and finding information (Daniel L. Stufflebeam, 2003) to enable a decision to be made.

According to Olivia (2009), assessment in teaching is a part of curriculum assessment. In curriculum evaluation, several questions need to be answered, namely: (i) How accurate are the objectives and purposes of the curriculum; (ii) To what extent does the curriculum work when the curriculum is implemented in schools; (iii) To what extent are the teaching and learning methods and materials used by teachers; (iv) How successful are the students

produced; (v) To what extent is the expenditure and cost allocated is accurate, whether every cent spent gives an excellent return to the people.

Concerning that, there are four purposes of evaluation in a curriculum explained by Mohd Salleh Lebar (1996) which are: (i) To see whether the implemented curriculum is effective or not; (ii) to make judgment if a curriculum need to be change, will it be better than the one already implemented; (iii) As a tool to measure the effectiveness of the implemented curriculum which already follow the development plan; (iv) Seeing the achievements and changes in student behaviour in a matter that has been learned.

Because the curriculum involves various aspects related to the educational program, then at least the evaluation activities can be focused on an aspect or several aspects that have been determined in advance. Among the aspects that can be focused on are the learning outcomes shown by students. These results may be in the form of knowledge and skills or motivation and values, or both. Learning and Facilitating (PdPc) materials are planned and organized to benefit the teachers and students and their effectiveness is difficult to prove unless it is evaluated. PdPc methods and strategies are also the focus of evaluation (Azizi Jaafar, 2015).

The conclusion is that curriculum evaluation gathers information about the educational program implemented. The information collected will be analyzed to evaluate and determine whether a particular curriculum needs to be maintained, reviewed, improved or overhauled and be replaced with a new and better curriculum.

Curriculum Assessment Model

A good evaluation model is a model that meets the needs of the evaluator following the goals and objectives of the evaluation. Fitzpatrick, Sanders & Worthen (2004) have discussed five categories of evaluation approaches that can be used to evaluate a program, including the curriculum, namely:

Objective-Oriented Approach

This approach focuses on specific goals and objectives and the extent to which those goals and objectives have been achieved. Several models use this approach, such as Tyler's Valuation Model and Provus's Discrepancy Valuation Model.

Management-Oriented Approach

The management-oriented evaluation approach aims to help management make decisions. The rationale is that evaluation information can help make good decisions. This approach has similarities with the systems approach, where decisions are made about inputs, processes and outputs. The model that is always used in this approach is the management-oriented approach.

Customer-Oriented Approach

The development of this customer-oriented approach began in the mid-1960s because, at that time, textbooks were rapidly developed. This approach emphasizes products and services that satisfy customers. Among the educational products and services in the market are curriculum packages, workshops, teaching media, in-service training, procedures, new technology, software and equipment. An example of a model that uses this approach is the Scriven Checklist.

Expertise-Oriented Approach

The expertise-oriented evaluation approach is the oldest and most widely used in evaluating institutions, programs, products or activities (Fitzpatrick, Sanders & Worthen, 2004). This approach involves expertise and professional judgment either individually or as a team. However, it is usually a team because individuals need more expertise to enable the evaluation to be carried out perfectly. Some models use this approach as follows; Formal Professional Review System.

A Participant-Oriented Approach

This approach began to develop after the early 1970s. This development is due to the awareness of the need for a new evaluation orientation that emphasizes the experience of the participants involved in the daily activities of the program. It is due to the evaluation carried out previously emphasizing aspects of numbers, charts and tables and the lack of humanistic aspects (Fitzpatrick, Sanders & Worthen, 2004). Some models that use this approach are the Stake's Countenance Model. This model was presented by Stake (1967).

Curriculum Model

Various curriculum models can be discussed, but this writing highlights an objective-oriented curriculum as a pillar in the assessment of integrated tahfiz curriculum. Rationally, the main goal in tahfiz education is that each student can memorize 30 juz al-Quran. Among the models presented are the following;

Tyler Curriculum Model 1949

Ralph Tyler introduced the Tyler Curriculum Model in 1949, which is considered a classic model. The Tyler Curriculum Model is the earliest and is widely used in curriculum development in Malaysia. This model emphasizes learning that is directed, planned and managed by the school. Tyler emphasized that using objectives in curriculum development is very important to achieve a specific goal. According to him, the emphasis that needs to be emphasized in the education process is the formation of behaviour. Based on this model, there is a significant change in student behaviour patterns where the change occurs every time the school's objective statement changes. The questions in Tyler's Model are What is the purpose of education to be achieved? Identify what form of educational experience can be achieved. How is the learning experience processed to obtain effective teaching? Moreover, how effective is the learning experience evaluated?

Taba Curriculum Model 1962

The curriculum should be designed by teachers and not determined by higher authorities. He has taken an inductive approach to curriculum formation, starting with a specific curriculum and moving to the general design. Taba emphasizes the objective as a platform for activities in the school when planning the curriculum. Objectives drive curriculum decisions – content to be delivered, aspects to be emphasized, type of content chosen and type of learning experience to be emphasized.

This model is known as the concept development model and prioritizes compiling teaching and learning (PdPc) materials. There are four teaching strategies: concept formation, data interpretation, application of principles and interpretation, feelings, attitudes and values. This strategy can encourage critical thinking among students. The objective model is a translation of educational research into educational practice.

Al-Qabisi Model (1955)

Tahfiz education follows the concept of al-Qabisi (1955), who explains that the main goal is *makrifatuddin* which is to understand *ad-din* and form human character. He asked Muslims to emulate the generation of the Prophet Muhammad, peace be upon him, as the first generation to teach their children the knowledge of the Qur'an and the principles of religion because that knowledge needs to be sought and learned (Al-Qabisi, 1955). The teaching of the Quran should have clear objectives, methods and teaching techniques. Among the techniques recommended by al-Qabisi are listening, seeing, reading and writing. Al-Qabisi also stated several main objectives in teaching and learning tahfiz, such as *hifz* (memorization), *wa'i* (understanding) and *istirja'* (reading again). At the same time, the process includes the method of *talqin*, *tikrar*, *al-Mail* (tendency) and *al-fahm*. The way of *talqin* means that children repeat the paragraphs the teacher mentioned so they can memorize it.

National Tahfiz Education Policy (DPTN)

The National Tahfiz Education Policy (DPTN) covers the core and strategy, which is a comprehensive policy and is and will be a reference in efforts to empower tahfiz education in Malaysia. This DPTN was agreed upon in principle in the 61st Meeting of the National Council for Islamic Religious Affairs of Malaysia (MKI) on 26 June 2016 and received the approval of the 247th Meeting of the Council of Rulers on 11 October 2017 (Department of Islamic Development Malaysia (JAKIM), 2021).

DPTN acts as a reference document in guiding tahfiz education institutions across the country to determine the direction and quality of tahfiz education in parallel with mainstream education. It is also essential as a long-term foundation for creating quality tahfiz education and giving birth to human capital and the Qur'anic generation with a bright and confident future.

An extension of that is a basis for establishing a tahfiz education model that starts from early childhood education up to the level of higher education, including lifelong education according to the Malaysian model. DPTN emphasizes the following points;

I. Coordinate the implementation of the management of tahfiz educational institutions throughout the country based on the laws and regulations in force in the state;

II. Providing a solid foundation for the development of the balanced and optimal potential of al-Quran memorizers covering physical, emotional, spiritual and intellectual aspects to guarantee the quality of al-Quran memorizers;

III. Coordinating the development of a uniform and integrated tahfiz education model and curriculum;

IV. Coordinating the management of tahfiz educational institutions in terms of robust and effective governance;

V. Provide a recognition and certification mechanism for those who memorize the Quran;

VI. Ensure all individuals have the same opportunity to follow tahfiz education.

DPTN outlines five main thrusts that focus on empowering tahfiz education in Malaysia. Among the main focuses of this policy are strengthening the law, creating a tahfiz model, creating a mainstream tahfiz curriculum, strengthening governance and creating a recognition system for *huffaz* and tahfiz institutions.

Philosophy Of Tahfiz Education

Philosophy is one of the higher disciplines because it means love for Wisdom. Hikmah or Wisdom is an essential aspect of philosophy and refers to the maturity of insight and careful observation. Hikmah is high-level thinking that aims to dig for the truth or reality. Wisdom is also stated in the Quran through Surah Luqman verse 12.

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٌ

Meaning: And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

Islamic philosophy cannot be separated from two authoritative sources, namely al-Quran and al-Sunnah. It means that whatever fields and branches of philosophy are discussed based on the Qur'an and the Sunnah should not conflict with the principles of Islam. The discussion area of Islamic Philosophy revolves around several main questions, namely questions of divinity, human beings, nature and life.

Islamic philosophy is the Islamic education principle based on surah al-'Alaq verses 1 to 5. The Islamic view of life begins with the question of divinity, which is man's belief in the existence of Allah SWT as the Creator of the whole world. This divine question shapes the understanding and concept of Islamic Education so that the highest goal of education is the worship or worship of Allah SWT.

Islamic Education Philosophy is a philosophy that determines the final purpose, meaning, objectives, values and ideals that have been determined in advance by the Islamic philosophy of life and implemented in the education process (Maimun Aqsha Lubis, Nor Faizah Abu Hashim, 2016). Islamic philosophy has laid down all the principles and norms covering the entire education scope. Islamic Education Philosophy is a philosophy planned with Wisdom in the education process for a nation. Education also prepares the young generation and citizens, in general, to believe in Allah SWT and everything that has been revealed to His Messenger (Al-Syaibani, 1991).

Tahfiz education needs to be in line with the National Philosophy of Education (FPK) and the Philosophy of Islamic Education (FPI). FPK stated that education in Malaysia is a continuous effort towards further developing individual potential in a comprehensive and integrated manner to create a balanced and harmonious person in terms of intellect, spirituality, emotion and body based on faith and obedience to God. This effort is to produce Malaysians who are knowledgeable, responsible and capable of achieving personal well-being and contributing to the harmony and prosperity of society and the country.

Likewise, FPI is an ongoing effort to convey knowledge, skills and appreciation of Islam based on al-Quran and al-Sunnah, to form attitudes, personality skills and outlook on life as a servant

of God who has the responsibility to develop the community, the environment and the country, towards achieving goodness in this world and eternal well-being in the afterlife.

About that, DPTN stated the philosophy of tahfiz education is;

"Tahfiz education is a continuous effort towards reading, further developing the potential of individuals to memorize and understand the Quran, who can combine *naqli* and *aqli* knowledge and apply it in life through a balanced education in terms of intellect, spirituality, emotion and physical on faith in Allah SWT to produce the generation of al-Quran that contributes to the development of the country and the well-being of the ummah."

Tahfiz Integrated Curriculum (KBT)

In 2015, the Tahfiz Integrated Curriculum (KBT) was created within the framework of the Malaysian Education Development Plan (PPPM) 2013-2025 to fulfil the wishes of the Islamic Education Philosophy and the National Education Philosophy. It began with the 86th Nationwide Head of Department or Religious Council meeting in 2011 to the Religious Curriculum Committee Meeting of the Islamic Religious Education and Education Coordination Advisory Board (LEPAI) with the Malaysian Ministry of Education in 2012. They were continued from the 231st Council of Rulers Meeting in 2013 until the statewide agreement on the implementation of Tahfiz Model Ulul Albab in 2014 until now.

KBT is formulated based on the tahfiz al-Quran curriculum from various religious education institutions coordinated by the Malaysian Ministry of Education, the Religious Curriculum Committee of the Islamic Religious Education and Education Coordinating Advisory Board (LEPAI) and the Malaysian Islamic Development Department (JAKIM).

The KBT curriculum includes the Sekolah Agama Bantuan Kerajaan (SABK) Junior and Senior Secondary levels, Ulul Albab Model Tahfiz in National Religious Secondary Schools (SMKA) and Full Boarding Schools (SBP). While Syahadah Ulya Ulul Albab is only at Terengganu Imtiaz Foundation School, Terengganu. For the Pre-University level, some selected schools have a Malaysian Higher School Certificate (STPM Tahfiz).

The objectives of KBT are (i) to produce human capital who memorize the 30 constituents of the Quran; (ii) produce human capital that can establish relationships with God, fellow human beings and natural events based on the Quran and Sunnah; (iii) producing skilled human capital in religious and professional fields based on the Quran and the Sunnah; (iv) produce human capital that is capable of providing insights in solving problems, maximizing thinking ability and thinking creatively and innovatively.

Tahfiz Model Ulul Albab (TMUA)

Changes in the national education system, especially in curriculum formulation, provision of teaching staff, educational institutions and other parties, need to be aligned with the educational philosophy and government policies (Abu Bakar, 1990). In line with the current era of educational change, a meeting of National Curriculum professionals in 2013 led to the formation of the TMUA Curriculum (KPM, 2015).

Offering the subjects of *Hifz* al-Quran and *Maharat* al-Quran as tahfiz subjects in the TMUA curriculum aligns with our country's current needs for education and socialization. The TMUA approach features three specific characteristics based on the Quranic, Encyclopedic and

Ijtihadik approach (KPM 2015). These three approaches are used as an essential guide for constructing the TMUA curriculum in Malaysia. Although each approach provides a different understanding, they are related (Yusuf et al., 2019). Quranic refers to the ability to memorize the 30 constituents of the Quran's holy verses and make the Quran as a part of daily life culture. While encyclopedic, looking at the ability to be a reference expert in various fields of knowledge and language.

Furthermore, *ijtihadik* is the ability to contribute ideas, create solutions to problems, and maximize the use of common sense that Allah s.w.t has gifted with wisdom, innovation and as best as possible. These three concepts are appropriate and in line with the aspirations set through the Malaysian Education Development Plan (PPPM (2015-2025), which is Higher-Order Thinking Skills (KBAT). Figure 1 shows a combination of 3 approaches in the TMUA Curriculum.
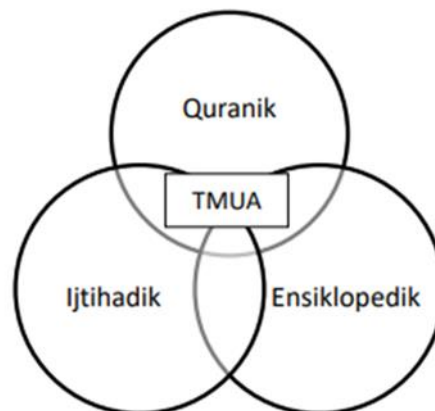

Figure 1: Integration of the Three Main Elements of the TMUA Curriculum (KPM, 2015)

Curriculum Content

KBT contains two lower secondary-level subjects, namely Hifz Al-Quran and Maharat Al-Quran. Hifz al-Quran is a subject that requires students to memorize 30 constituents of the Quran within five years under the guidance of a tahfiz teachers. Tahfiz teachers carry out several teaching methods for this subject, such as *Tahriri Hafazan*, *Hafazan, Tahdhir, Tasmik, Murajaah* and *Fiqh al-Ayat* methods.

Maharat al-Quran consists of several areas: Recitation, Adab al-Quran, Tajwid, Manhaj Qiraat, Amali Qiraat and Rasm Uthmani. In Recitation, students in the first level finish reading 6 constituents of the Qur'an, namely constituents 30, 1,2,3,4 and 5. In the second level, students will read 9 constituents, including constituents 6,7,8,9,10,11, 12,13 and 14. The third level consists of the following 9 constituents, namely constituents 15,16,17,18,19,20,21,22 and 23. The fourth level consists of 6 constituents, namely constituents 24, 25,26,27,28 and 29.

Learning And Facilitating Methods (PdPc)

In order to ensure the successful implementation of KBT, Learning and Teaching activities are scheduled from 7.00 am to 3.30 pm. Implement *tahriri hafazan* and *new hafazan* (7.00 pm to 9.00 pm) according to the schedule determined by the school and ensure *qailullah* activities are carried out. The official tahfiz learning time has two sessions, the first session starts at 7.00

am to 9.00 am, and the second session starts at 7.00 pm to 9.00 pm according to the schedule that has been set (KPM, 2015).

Hifz al-Quran

Tahriri Hafazan is writing new memorizing verses of the Qur'an in a book prepared for tasmik preparation. New Hafazan is an activity of memorizing verses of the Quran that will be revealed the next day. Implementation time is 7.00 pm to 9.00 pm, including Maghrib and Isyak prayers. Tahdhir is the activity of repeating new memorizing verses for tasmik preparation. The implementation activity is to review and reinforce the new memorizing verses in front of the teacher individually to prepare for the tasmik activity.

Meanwhile, Tasmik is the activity of listening to newly memorized verses in front of the teacher individually. The implementation activity of Tasmik is to present the writing of new memorizing verses that want to be tasmik to the teacher. The verses were written by the students themselves in the Tahriri Book provided. Students will also listen to new memorization verses of 1 page a day in front of the teacher individually. This activity occurs on the first 4 days of the learning week (Muhammad Nubli Abdul Wahab, Mohd Nasir Mohd Yusoff, 2019).

While Murajaah repeats the verses memorized in front of the teacher individually, the new memorization Murajaah is as many as 2 pages before the Tasmik page in front of the teacher individually. This activity takes place on the first 4 days of the learning week. However, Murajaah Hafazan Qadim repeats two pages of hafazan (tadarus method) as much as 1 constituent before constituent of Tasmik. This activity takes place on the first 4 days of the learning week. The Weekly Murajaah is an activity to repeat the reading of four pages covering all the pages memorized that particular week in front of the teacher individually. (Ministry of Education Malaysia, 2015).

While fiqh al-ayat explains the gist of the memorizing verses (fiqh al-ayat) that have been memorized that week in front of the teacher individually. This activity takes place on the fifth day of the learning week. Tahfiz teachers will record Tasmik activities, Murajaah New Hafazan, Murajaah Old Hafazan, Murajaah Weekly and Fiqh al-Ayat in the record book provided.

Maharat al-Quran

The field of Qur'an etiquette includes several components such as the introduction of the Qur'an, the advantages of reading and memorizing the Qur'an, teaching the reciters of the Qur'an, the glory of the Qur'an, the manners of teachers and students, the manners of memorizing the Qur'an, the manners of sharing the Qur'an, manners towards the Qur'an, verses and surahs that are prescribed to read at certain times and conditions and the law of writing and glorifying mushaf. The fields of Tajwid, Manhaj Qiraat and Amali Qiraat are divided into titles based on levels.

The field of tajwid level one is divided into several titles, namely The Principles of Knowledge of Tajwid, the law of learning and practicing Tajwid, the law of obligatory reading of the Qur'an with tajwid, errors in reciting the Qur'an, types of reading the Qur'an, the law of *Isti'azah* and *Basmalah*, the law of Nun Sakinah and Tanwin. The second level will study the law of Mim Mati, the law of Nun and Mim Sabdu, the Lam Mati chapter, the Lam Lafaz al Jalalah chapter

and the Ra' chapter. The third level includes the chapter titles al-Mad and al-Qasr. While level four chapters Makhraj al-Huruf and Sifat al-Huruf, and level five includes the chapter titles al-Waqf, al Ibtida' and the basics of reading Riwayat Hafs.

The field of Manhaj Qiraat is only available in the fourth and fifth levels. The fourth level will be revealed with the title of the definition of Qiraat, the difference between al-Quran and al-Qiraat, the difference between qiraat history, face and tariq, the history and accumulation of qiraat knowledge, the pillars of authentic qiraat, discussion of Qiraat knowledge, the division of qiraat, the introductions of qiraat of seven imams, qiraat methods of Imam Nafi', qiraat methods of Imam Ibnu Kathir and qiraat methods of Imam Abu 'Amru. The five-level division of titles is qiraat methods of Imam Ibnu 'Amir, qiraat methods of Imam 'Asim, qiraat methods of Imam Hamzah and qiraat methods of Imam al-Kisaie.

The practical field of Qiraat level four includes several titles, including Surah al-Fatihah and al-Baqarah verses 1-74 which are read separately based on the Riwayat of Qalun, Warsy, al-Bazzi, Qunbul, al-Duri and al-Susi. At the same time, the fifth level is Surah al-Fatihah and al-Baqarah verses 1-74 which are read individually based on Hisham's riwayat, ibnu Zakuan, Syu'bah, Hafs, Khalaf, Khallad, Abu al-harith and Duri al-Kisaie.

The field of Rasm Othmani covers the introduction of the science of Rasm, the history of Mushaf writing, the division of Rasm and the method of Rasm Othmani. Overall, each field has been distributed a measure of topics that must be studied and mastered by TMUA students who follow KBT in selected schools.

Recommendations

Integration Method in Tahfiz Integrated Curriculum Ulul Albab Model Tahfiz is a tahfiz learning method that focuses on students' academic, spiritual, and social development. It should have an approach that aims to build students who are moral and highly knowledgeable (Norkhalid Salimin, Abd Ghaffar Ismail, 2021). It can emphasize the development of the student's personality and provide opportunities for balanced and comprehensive learning. The characteristics of KBT TMUA are as follows;

1- Integrated Curriculum: The Ulul Albab Model Tahfiz Curriculum is integrated, which combines religious and academic subjects in one balanced curriculum. The curriculum is adapted to meet the needs of students and create opportunities to develop students skills.

2- Interactive Learning: Learning in Ulul Albab Model Tahfiz is interactive and provides opportunities for students to interact with teachers and peers in the learning process. Students can express their views and learn through discussions and relevant activities.

3- Value-Based Education: emphasizes value-based education, where students are taught Islamic and noble values such as integrity, simplicity, and openness. This education helps shape the character of ethical and responsible students.

4- Consolidation of Memorization: emphasizing the consolidation of Al-Quran memorization and expanding knowledge about the Al-Quran. Qualified and experienced teachers will guide students to ensure their recollection of the Qur'an remains good.

5- Character Education: significantly focuses on developing a student's personality and social skills. Students are exposed to various activities and programs that develop emotional intelligence and help them take the initiative.

6- Encourage community development related to religious and social activities. Students can serve the community and foster positive relationships with the people around them, such as becoming imams and khatibs.

Evaluation Method in Tahfiz Integrated Curriculum

The assessment method used in the tahfiz integrated curriculum should meet the set learning objectives and provide clear information about student achievement in academic and tahfiz lessons. Assessment should be done fairly and objectively to ensure student success (Zainab Awang Ngah, Mohd Yusri Kamarudin, 2017). Here are some assessment methods that can be used in tahfiz integrated curriculum:

1- Written Test: This evaluation method involves a written test to test students' knowledge and memory in academic and tahfiz lessons. This test usually involves a low to a high level.

2- Oral Test: This evaluation method involves an oral test to test the student's memory and skills in reading the Al-Quran well and fluently. This oral test can be done individually or in groups and usually involves reading certain verses or chapters according to the level of syllabus.

3- Practical test: This evaluation method involves a practical test to test the ability of students to recite the verses of the Quran that have been memorized in daily life practice.

4- Project: This evaluation method involves project assignments related to academic lessons or memorization. These projects can be done individually or in groups and usually involve research, writing, and presentations.

5- Continuous Assessment: This assessment method involves assessment that is done continuously throughout the semester or year. This assessment can involve assessments carried out in the classroom or related to summative and formative tests.

6- Self-Assessment: This assessment method involves students assessing themselves against the learning goals that have been set. It helps students identify their strengths and weaknesses in memorization and help them to take any possible initiative to improve their performance.

7- Peer Evaluation: This evaluation method involves students evaluating the performance of their peers in academic and tahfiz lessons. It allows students to develop collaborative skills and helps them identify peers who need help in learning.

Conclusions

Various factors greatly influence the success and the effectiveness of the Tahfiz Integrated Curriculum. Learning and facilitation practices should align with the curriculum's philosophy and goals. The models presented must be suitable and even become a guide in the evaluation of the curriculum in order to be able to achieve the fundamental objectives and goals. In addition, the proposed evaluation and integration methods indirectly play an essential role in ensuring the effectiveness of the Tahfiz Integrated Curriculum implementation for the future.

Acknowledgement

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