

# Building Sustainability in Tahfiz Institutions: Framework of Core Elements

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## ABSTRACT

In Malaysia, there has been significant growth in Tahfiz institutions due to increasing demand among Muslim parents. Despite the growing number of these institutions, many, particularly privately owned ones, encounter several issues that impact their sustainability. This study adopts a qualitative approach, applying content analysis to existing literature on Tahfiz institutions to identify elements relevant to their sustainability. The findings of this study support the applicability of the triple bottom-line dimensions as a measure of sustainability. Facilities and infrastructure serve as the main elements in measuring environmental sustainability, while the focus of economic sustainability primarily emphasises on generating and managing financial resources. From a social perspective, sustainability is oriented toward the development of students, staff, and community engagement. Gaining insights into the sustainability elements of Tahfiz institutions will provide guidelines to facilitate these institutions in planning and delivering quality education. Furthermore, the sustainability of Tahfiz institutions is crucial, as these institutions contribute to the national goal of producing 125,000 *Huffaz* (those who have memorised the Quran) by 2050. Producing *Huffaz* delivers meaningful benefits from both spiritual and worldly perspectives to society and the country. *Huffaz* are not only proficient in various disciplines of knowledge, but they also possess strong faith through mastery of religious knowledge and the Quran. The attributes they hold will lead to nurturing holistic human capital, which will contribute to stimulating economic activity without compromising environmental sustainability, addressing issues such as pollution, climate change, and waste management. Additionally, these attributes have a meaningful impact on society and the country in addressing social issues like poverty, unemployment, and corruption.

**Keywords:** Tahfiz Institutions, Sustainability Development, Environmental Sustainability, Economic Sustainability, and Social Sustainability

## INTRODUCTION

Sustainability development is now an established concept that is widely recognised and accepted. It has been adopted across various sectors and has become an agenda that operates at global, regional, national, and municipal levels (Aryee, 2024). The applicability of sustainable development within educational contexts, particularly in management studies, is crucial, as educational institutions play a vital role in equipping the younger generation with the necessary knowledge, attitudes, and skills to shape a sustainable future (Mahajan, 2020). In line with the importance of sustainable development in educational institutions, adopting this concept is essential for religious education institutions, including Tahfiz institutions. These institutions offer an alternative education system to the existing education system in Malaysia and are increasingly in demand among Muslim communities (Ahyar et al., 2023; Md Sharipp, 2023; Misbahrudin & Noor, 2022). This is due to the growing awareness among Muslim parents about the importance of religious education and memorising the Quran (Abdullah et al., 2022). Those who have memorised the Quran, known as *Huffaz*, are highly respected due to their dedication and ability to memorise the Quran, which has ensured its preservation over time (Nik Abdullah et al., 2021). Prophet Muhammad (PBUH) regarded the *Huffaz* as the most honourable, as reflected in his saying: “The best of you are those who learn the Quran and teach it” (Sahih al-Bukhari: 5027).

Moreover, many Tahfiz institutions now offer an academic syllabus alongside their primary focus on memorising the Quran, which enriches the quality of students produced. These institutions are expected to produce students who are knowledgeable, skilled, and possess high employability skills in various disciplines while prioritising the development of students' spiritual and moral character (N. Muhammad et al., 2022; Nik Abdullah et al., 2022). Thus, they are shaping holistic human capital with balanced spiritual and worldly attributes to support the growth of the nation and society in the Industrial Revolution 4.0 era (Nik Abdullah et al., 2022). Society will also benefit from the attributes and qualities they possess, aiding efforts to combat social issues like poverty, unemployment, and corruption, as well as issues related to the environment, including pollution, climate change, and waste management. Recognising the contribution of Tahfiz institutions to society and the country, it is important to ensure the sustainable development of these institutions.

Currently, due to limited opportunities for admission to Tahfiz institutions under government supervision, many of these institutions are privately owned and operated, relying on income from fees, contributions from various parties, and revenue from other activities, such as trading (Mohd Yusof et al., 2022; Yusop et al., 2020). As of 2021, there were 1,198 registered Tahfiz institutions with 82,643 students nationwide (A. Rodzi, 2021). Despite the increasing number of Tahfiz institutions, numerous issues impact their sustainability, particularly for private Tahfiz institutions. Most of the challenges faced by these institutions are related to insufficient funds, safety concerns, and inadequate learning resources and facilities (Bani et al., 2023; Khairan et al., 2023; Yusop et al., 2020). In addition, Tahfiz institutions are also facing the issue of untrained teachers. A report from the Islamic Religious Education Coordination Advisory Board (LEPAI) indicated that many teachers in private Tahfiz institutions lack formal training in education (Samadi et al., 2022). Furthermore, a significant number of Tahfiz institutions are still facing registration problems, either being partially registered or not registered at all (Bani et al., 2023). Among the reasons for this are non-compliance with guidelines issued by regulatory bodies, such as the religious, fire and health departments.

The issues faced by Tahfiz institutions have attracted the interest of researchers from various disciplines, including the social sciences, such as education, business, accounting and science. Exploration in the social sciences has emphasised several areas, such as leadership, governance, and accountability (Jaaffar et al., 2022; Misba et al., 2024; A. Muhammad et al., 2022). Meanwhile, studies in the science discipline have focused on the use of technology in Tahfiz education, as well as assessing the health of Huffaz and brain signal characteristics (Halim et al., 2021; Haron et al., 2019; Ishak et al., 2022). Although scholars have started to conduct research that contributes to the development of these institutions, the number of Tahfiz-related research, particularly those published in scholarly journals, remains limited. This may be due to the nature of these institutions, which specialise in Quran memorisation, a field that has yet to capture the broader academic community's attention. In the past, this form of education was less popular compared to other mainstream education systems, which may have led to a lack of interest among researchers. Today, Qur'anic education is gaining popularity and experiencing a rise in demand. Tahfiz institutions are no longer seen as places for memorising the Quran; they are also seen as centres for developing human resources that are more productive, effective, skilled, technological, and of high value, in line with the National Education Tahfiz Policy's goal of producing 125,000 professional Huffaz by 2050 (JAKIM, 2018). Thus, more research is needed to address several critical areas, particularly in sustainability development. This study undertakes an in-depth analysis of studies addressing diverse aspects of Tahfiz institutions, aiming to identify key sustainability aspects that can serve as sustainability elements. Ensuring the sustainability of these institutions is essential to preserving future generations' opportunities to access Tahfiz education. By delivering a comprehensive overview, this study contributes significantly to recognising research gaps and prioritising areas that warrant further investigation, thereby shaping the direction of future research, particularly in the sustainability development of Tahfiz institutions.

## LITERATURE REVIEW

### Sustainability Development

The term sustainability is often used interchangeably with sustainable development. The earliest definition of sustainability was provided by the United Nations' Brundtland Commission in 1987, describing it as "development that meets the needs of the present without compromising the ability of future generations to

meet their own needs”. It involves integrating ecological, economic, and social systems to achieve sustainability, while sustainable development is more dynamic and concentrates on the methods and strategies required to achieve sustainability (Ruggerio, 2021). Both concepts are crucial for the education sector, especially in achieving Sustainability Development Goal 4 (SDG4). The goal, which emphasises inclusive and equitable quality education for all, is designed to improve the lives of global citizens and serves as a powerful tool for attaining Sustainable Development Goals as a whole (Grobler & Dittrich, 2024). Indeed, ensuring quality education is a core component of sustainable development, and it should be a focus at all levels of education (Nupen et al., 2024). The goals need to be translated into specific targets (Reimers, 2024), which in turn should lead to practical strategies and monitoring efforts to achieve the sustainability goal.

To put the strategies into action, a thorough understanding of the sustainability issue is crucial for obtaining the active engagement of relevant internal and external stakeholders (Kantabutra, 2024). Thus, researchers have proposed indicators to evaluate the sustainability performance of organisations. The common and essential tool for evaluating sustainability is based on the triple bottom line (TBL) framework (Hamidi & Worthington, 2023). The framework comprises three main dimensions: social, economic, and environmental. In the context of the sustainability of educational institutions, many prior studies have been conducted to implement the sustainability concept in managing institutions (Adenle et al., 2021; Basheer et al., 2024; Griebeler et al., 2022; Horan & O’regan, 2021; Mattos et al., 2023). Most of the studies have focused on the sustainability of higher education institutions. The sustainability of these institutions is associated with curriculum development, research promoting global citizenship and environmental awareness, and operating as a responsible community by managing energy, water, waste, emissions, and food (Wang & Ching, 2015).

### **Sustainability of Tahfiz Institutions**

In the context of Tahfiz institutions, achieving the sustainability goals of these institutions holds significant importance in fulfilling the Malaysian national agenda of producing 125,000 professional Huffaz by 2050 (JAKIM, 2018). Tahfiz education, now acknowledged as equivalent to formal education, is available at multiple stages, encompassing preschool, primary, secondary, and higher education. This form of education is divided into two categories based on ownership models: government-operated (STK) and privately owned Tahfiz schools (PTS) (Mohd Yusof et al., 2022). STKs benefit from financial and administrative support from the national government, the Department of Islamic Development Malaysia (JAKIM), and state authorities (Mohd Yusof et al., 2022). On the other hand, PTS are independently administered by private individuals, organisations, or companies (Nordin et al., 2017). As of 2021, there were 1,198 registered Tahfiz institutions (TI) with a total enrolment of 84,643 students nationwide (A. Rodzi, 2021). Among these, 91% were privately owned (Misbahrudin & Noor, 2022).

Despite the increasing demand for these institutions, some of them, particularly private Tahfiz institutions, are facing sustainability issues such as insufficient funds, safety concerns, and inadequate learning resources and facilities (Bani et al., 2023; Khairan et al., 2023; Yusop et al., 2020). Previous research highlighted that financial constraints are the main factor preventing the provision of adequate facilities and a safe learning environment (Anas et al., 2019). In Malaysia, Tahfiz institutions receive support from the government through a budget allocation of five million for their development and management. However, this amount has remained unchanged since the 2020 budget. This stagnant allocation fails to address the growing number of Tahfiz institutions, which has risen from 815 in 2018 to 1,245 in 2023 (JAKIM, 2024). As the number of Tahfiz institutions increases, the financial aid received by each institution becomes progressively smaller, exacerbating their financial difficulties. In addition, the 2023 budget incorporates RM150 million specifically designated for developing religious education institutions. This funding is not exclusive to Tahfiz institutions but also covers Islamic schools and registered Pondok institutions. As a result, the funds must be divided among multiple institutions, reducing the amount each institution receives.

The challenges faced by Tahfiz institutions in recent years are not limited to financial issues and the quality of learning facilities and resources. A significant number of Tahfiz institutions are still confronted with registration issues, either being partially registered or not registered at all (Bani et al., 2023). One of the main reasons for this is non-compliance with guidelines issued by regulatory bodies such as religious, fire, and health departments. This situation is distressing because Tahfiz institutions that are not registered with the

State Islamic Religious Council (SIRC) are at risk of being closed, which could hinder access to financial support and resources (Bani et al., 2023). In addition, the certifications issued by some private Tahfiz institutions are not recognised by the Malaysian government or employers, which can hinder graduates' opportunities for further education and employment (Samadi et al., 2022). This lack of recognition creates a barrier for students who possess skills in memorisation but lack valid academic qualifications. Apart from that, about 40% of Tahfiz teachers in government-funded schools do not have a background in Tahfiz education (Misbahrudin et al., 2022). Moreover, teachers in private Tahfiz institutions often lack teaching pedagogy and skills due to the absence of formal teaching qualifications.

The issues and criticisms against Tahfiz institutions throughout Malaysia are not new. The issues regarding safety, infrastructure, and facilities have been frequently reported in the media. Thus, there is an urgent need to address strategies that ensure the sustainability of these institutions, safeguarding future generations' opportunities for Tahfiz education. This aligns with SDG4: "Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all". Currently, studies that directly focus on the overall sustainable development of Tahfiz institutions are limited. Many studies concentrate exclusively on individual components of sustainability, such as economic and environmental perspectives. Abdul Kadir & Sarif (2015) identified several critical elements of sustainability from the perspectives of faith-based social entrepreneurs, including financial, physical, human, altruistic, and school systems. Meanwhile, another study validated that the three sustainability elements—social, economic, and environmental—significantly impact the sustainable development of Tahfiz institutions (Hassanuddin et al., 2020). The study's findings align with other research across various sectors, emphasising the importance of integrating social, economic, and environmental elements in the sustainable development of organisations. However, the measurement of the three triple bottom line dimensions used in previous studies on the sustainability of Tahfiz institutions can be further refined to better reflect the unique issues faced by these institutions. This can be achieved by reviewing previous studies to identify sustainability elements that can be used to measure the performance of Tahfiz institutions. Therefore, this study performs a detailed examination of prior research on Tahfiz institutions to establish a framework for sustainability elements. The triple bottom line (TBL) framework is used as the underlying theory in this study because it is a primary framework for evaluating performance across various organisations, including businesses, nongovernmental organisations, not-for-profit entities, and governmental bodies. This framework integrates both financial and non-financial performance by simplifying the approach into three dimensions: economic, environmental, and social (Hamidi & Worthington, 2023). A review of these three core aspects of sustainability facilitates sustainable development and ensures that the goals of these institutions are achieved.

## METHODOLOGY

The study employs a qualitative approach, utilising content analysis to explore previous literature concerning the sustainability of Tahfiz institutions. It aims to validate the three sustainability elements — social, economic, and environmental — that are relevant to Tahfiz institutions. This is accomplished by analysing literature from various sources, including online databases such as Scopus, Web of Science (WOS), ResearchGate and Google Scholar. Articles related to Tahfiz were chosen, and the study content was analysed to establish connections to sustainability elements. Utilising content analysis was beneficial in accomplishing this objective, as it allows researchers to establish connections between data, generate comprehensible themes, and use these themes as references for subsequent studies (Bauer and Gaskell, 2000). In addition, content analysis facilitates researchers in exploring a particular phenomenon by systematically organising and interpreting substantial textual information (Kleinheksel et al., 2020). The findings from previous literature were analysed thematically based on the three key sustainability elements: environmental, economic, and social.

## RESULTS AND DISCUSSION

### Environmental Sustainability Elements

The findings of this study revealed that a key element associated with environmental sustainability in Tahfiz institutions is infrastructure and facilities. This is evident from a review of seven articles that outline essential facilities required for the sustainability of educational learning in Tahfiz institutions. Table 1 summarises



these required facilities, which can be categorised according to their functions and roles. These categories include academic facilities, residential facilities, religious and spiritual facilities, administrative and support facilities, recreational and sports facilities, utility and infrastructure facilities, as well as safety and security facilities.

Table 1 Types of Facilities

Author	Types of Facilities
Awang et al. (2019)	Masjid or prayer hall, dormitory, classrooms, office spaces, library, furniture, management office, toilet, washroom.
Hashim & Denan (2015)	Classroom, management office, toilet, washroom, mosque or <i>musolla</i> , recreational areas, hostel, dining area.
Zulhilmi Haron et al. (2020)	School resource centre, classrooms, teaching aids, textbooks.
Hamidah et al. (2017)	Teacher houses, computers, IT facilities, reading room/centre, teaching and learning aids.
Abdul Rahmad & Azmil (2018)	Water, electricity, telephone.
Bani et al. (2023)	Computers, LCD, Wi-Fi, reading room, classrooms, teacher's room, <i>musolla</i> , recreational and sports facilities, permanent and legal status of building and land.
M.Radhuan (2023)	Academic facilities, fire safety measures, hostel accommodations, solar energy integration, Internet of Things (IoT), resource centres, and sports facilities.

All the authors recognise that facilities contribute significantly in improving the quality of teaching and learning, ultimately boosting students' academic performance (Bani et al., 2023; Zulhilmi Haron et al., 2020). Thus, the Ministry of Education (MOE) has implemented various initiatives and strategies to enhance infrastructure and facilities in Tahfiz institutions under their supervision. Based on the analysis conducted, several essential environmental factors connected to sustainability were identified. Among the elements are safety and maintenance (Zulhilmi Haron et al., 2020; M.Radhuan, 2023; Ruhyana & Aeni (2019). The adequacy and design of facilities are also highlighted to ensure comfortable environments (Zulhilmi Haron et al., 2020; M.Radhuan, 2023; Awang et al., 2019). Another crucial component pointed out is the need to promote health and cleanliness (Ruhyana & Aeni, 2019). All these elements are crucial to ensuring that primary users, including students and staff, have a safe, comfortable, and conducive educational environment. This supports Pant's (2020) assertion that, to reach the goal, educational institutions must ensure that education is provided by skilled and competent teachers employing innovative and effective teaching methods, supported by sufficient resources, facilities, and technology. Researchers such as Bani et al. (2023) have established a rating framework to evaluate the adequacy and quality of infrastructure provided by Tahfiz institutions. In addition to physical facilities, the study's findings highlight effective leadership in managing facilities as an essential element (Ridza et al., 2017). This element is viewed as the core of environmental sustainability in the context of Tahfiz institutions.

### Economic Sustainability Elements

The study reviewed ten articles relevant to the economic sustainability dimension. The findings identified that the focus on the economic sustainability of Tahfiz institutions is on generating and securing income to support operational costs. To achieve financial sustainability, researchers identified sources of funds and proposed several models for Tahfiz institutions to generate income, as outlined in Table 2 below.

Based on the findings, it was discovered that many studies highlighted waqf models, including cash waqf and *ijarah*, as reliable and core financial mechanisms for sustaining Tahfiz institutions (Ayub et al., 2024; Hussin et al., 2024; Misba et al., 2024; Mohd Yusof et al., 2022, Aman et al., 2024; Ismail et al., 2022). Apart from that, researchers emphasised that entrepreneurial activities are critical in generating income to cover operational costs (Anas et al., 2021; Erfino Johari et al., 2023). These activities provide supplementary revenue to existing revenue generated from various sources, including fees, funding contributions from public organisations, corporate entities, and religious funds. Beyond that, researchers emphasised that robust financial management, governance, and internal control practices are vital for supporting the financial sustainability of Tahfiz institutions (Erfino Johari et al., 2023; Yusop et al., 2023). Based on the findings, it can be concluded that the essential components of financial sustainability include governance and accountability, resource optimisation, and financial management efficiency.

Table 2 Studies Related to the Economic Sustainability Dimension

Author	Focus of Study
Hussin et al. (2023)	Highlights procedural steps and the importance of legal frameworks in waqf-based education.
Misba et al. (2024)	Offers specific insights into waqf as a financial alternative for Tahfiz schools.
Ayub et al. (2024)	Demonstrates the long-standing reliability of cash waqf in addressing financial needs.
Mohd Yusof et al. (2022)	Introduces <i>Ijarah</i> as a practical approach for waqf land development and renovation.
Ismail et al. (2022)	Identifies four types of assets (houses, buildings, vehicles, farms) used in waqf-based funding.
Aman et al. (2024)	Emphasises the role of internal controls in waqf management.
Anas et al. (2021)	Highlights entrepreneurial initiatives covering 40–50% of operating costs.
Erfino Johari et al. (2023)	Provides a Tahfizpreneurship governance model with elements such as financial strategies, educational integration, and sustainability challenges.
Yusop et al. (2020)	Details funding contributions from public organisations, corporate entities, and religious funds.
Yusop et al. (2023)	Emphasises robust financial management practices, including planning, budgeting, collection, payment, and reporting as critical processes.
Erfino Johari et al. (2023)	Identifies essential elements such as product development, financial strategies, and governance challenges.

## Social Sustainability Dimension

Findings from the analysis of thirteen studies revealed that the social sustainability perspectives of Tahfiz institutions are linked to the well-being, engagement, and development of individuals and communities. Table 3 provides details of the key areas that can be connected to social sustainability. The studies indicate that individual development should address the needs of both students and staff. Among the key areas for student development are engagement and motivation (Abdullah et al., 2022), as well as Quran memorisation retention and academic performance (Zakaria et al., 2021, Tarmuji et al., 2022; Ismail et al., 2019). For staff development, the focus is on teacher qualifications and satisfaction (Umar et al., 2021), as well as pedagogical and technological skills (Haron et al., 2019; Zulhilmi Haron et al., 2020).

Table 3: Studies Related to Social Sustainability Dimension

Author	Key Area	Focus of Study
Abdullah et al. (2022)	Engagement and Motivation	Levels of student motivation influenced by personal interest, parental encouragement, and Islamic values.
Tarmuji et al. (2022) Zakaria et al. (2021)	Retention and Academic Performance	Quran memorisation retention and academic achievements.
Ishak et al. (2022)	Health and Well-Being	Implementation of health modules covering nutrition, hygiene, and stress management.
Umar et al. (2021)	Teacher Qualifications and Satisfaction	Teacher retention rates, satisfaction with pay and working conditions, and alignment of teacher qualifications with curriculum demands.
Haron et al. (2019) Zulhilmi Haron et al. (2020)	Pedagogical and Technological Skills	Frequency and effectiveness of professional development for pedagogical knowledge and technology usage.
Mustafa et al. (2019) Othman et al. (2024)	Curriculum Inclusivity	A relevant and inclusive curriculum that caters to diverse student needs, fostering social equity.
(Ismail et al. 2019)	Retention and Reinforcement Strategies	Effective retention strategies ensure that students sustain their memorisation.
Abdullah et al. (2017) Fakhruddin et al. (2020).	Integration of Life Skills	Curriculum elements addressing life skills.
Mamat et al. (2019)	Parent and Community Engagement	Strong parent-community ties support institutional longevity and societal relevance.
Mamat et al. (2019)	Accessibility and Equity	Equitable access ensures the institution's contribution to broader societal development.
F. Z. Ismail et al. (2019)	Technology Integration	Leveraging technology enhances the quality and accessibility of education, ensuring adaptability to future needs.

An important aspect of social sustainability is parent and community engagement (Mamat et al., 2019), particularly from parents, who play a crucial role. Their support — both financial and non-financial — is vital for the sustainability of Tahfiz institutions. Without their trust, such support cannot be sustained. Additionally, curriculum effectiveness serves a vital role in ensuring the sustainability of Tahfiz education. Besides Quran memorisation, curriculum development should focus on meeting the diverse needs of students (Mustafa et al., 2019). Therefore, embedding life skills in Tahfiz education is essential (Abdullah et al., 2017; Fakhruddin et al., 2020). Another key area that has been brought to attention is fostering the well-being and wellness of students to ensure their performance (Ishak et al., 2022).

From the above findings, elements connected to sustainability are demonstrated in the following diagram (Diagram 1). The findings validate the applicability of the triple bottom line dimensions, environmental, economic, and social, as sustainability measurements for Tahfiz institutions. This supports previous studies that examined the implementation of the sustainability concept in managing educational institutions (Bray, 2024; Griebeler et al., 2022; Husaini & Jusoh, 2017; Reimers, 2024; Serafini et al., 2022). However, the sustainability elements for private Tahfiz institutions differ from those of other educational institutions, such as higher education institutions. The sustainability of higher education institutions is often linked to curriculum development, research promoting global citizenship and environmental awareness, and operating as a responsible community by managing energy, water, waste, emissions, and food (Wang & Ching, 2015). In addition, private Tahfiz institutions must generate their own income to ensure sustainability and deliver quality

services to accomplish their mission objectives. Delivering quality services is essential, as variations in student quality can be partly attributed to differences in the quality of teachers, curriculum, financial resources, and the facilities and infrastructure of the Tahfiz institutions (Abdul Rahim et al., 2018). Most importantly, this study identifies leadership and governance as the cornerstone in directing institutions toward greater sustainability, ensuring that Quran education remains available for future generations.

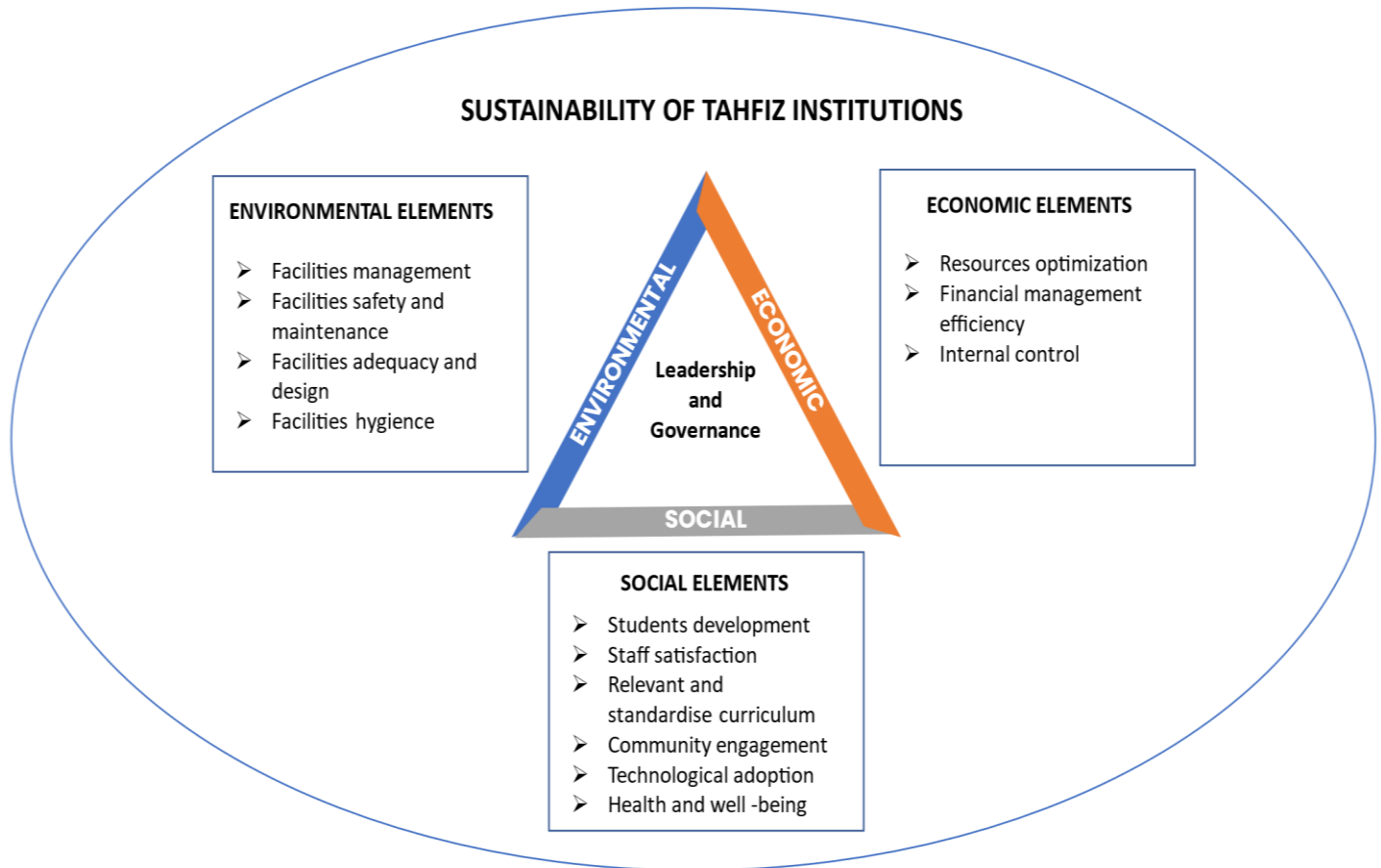


Figure 1 Sustainability Elements for Tahfiz Institutions

## CONCLUSION

Tahfiz institutions in Malaysia remain a vital part of the educational system, complementing other educational institutions. Given that most of these institutions are privately owned, it is necessary to comprehend the elements contributing to the sustainability of these institutions. The findings of this study support the applicability of the triple bottom-line dimensions as a measurement of sustainability. This study identifies essential elements that serve as a guide in measuring the sustainability of Tahfiz institutions. Facilities and infrastructure are the main elements in measuring environmental sustainability. Economic sustainability focuses on generating and managing sources of funds. From the social perspective, sustainability is centered on developing students, staff, and community engagement. It is believed that more sustainability elements relevant to Tahfiz institutions have not yet been highlighted in previous research and warrant further exploration. In addition, future research should also explore measurable indicators for each of the elements that are crucial to the sustainability of Tahfiz institutions. Most existing sustainability indicators largely concentrate on higher education institutions. The exploration of measurable sustainability indicators can serve as operational guidelines for Tahfiz institutions to achieve long-term sustainability. Furthermore, these guidelines will support the successful execution of National Tahfiz Policy strategies to enhance operational efficiency in Tahfiz institutions. Ultimately, this will benefit society through high-quality community engagement programmes and high-quality students produced by Tahfiz institutions.



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