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**Implementation of the Tahfiz Al-Quran Education Program in Malaysian Polytechnics to Strengthen Islamic Studies**

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**ABSTRACT**

Numerous reforms are making Islamic studies more accessible to Malaysian students in various polytechnics. The most significant reforms are the program structure, content, course credit depreciation, and meeting hours. The proposed reforms are projected to enhance Islamic Studies at the polytechnics to help produce graduates who can apply al-Quran al-Karim daily. The Malaysian Polytechnic's Tahfiz al-Quran al-Karim Education Program (Tahfiz-TVET) is one of the new reforms projected to help strengthen students' knowledge of Islamic Studies. This study explores Malaysian Polytechnic's Tahfiz al-Quran al-Karim Education Program (Tahfiz-TVET) and its link with Islamic Studies at the Sultan Salahuddin Abdul Aziz Shah Polytechnic. This study will explore the JAKIM-Polytechnic Tahfiz al-Quran Certification Program. In addition, it will also expose the Islamic Studies courses in *Mata Pelajaran Pengajian Umum* (MPU) (General Studies

Unit) at the Sultan Salahuddin Abdul Aziz Shah Polytechnic. This study contends that the JAKIM-Poli Tahfiz Certification programme at the Sultan Salahuddin Abdul Aziz Shah Polytechnic has religious and social importance. The religious significance is that the program will assist in producing graduates with a solid Islamic foundation and (*akhlaq*) good virtue, morality, and etiquette. Both programmes will also help produce technicians and engineers to meet the nation's professional and social job demands. Thus, the program's ultimate goal is to develop holistic Muslim professionals.

**Keywords:** Al-Quran Karim Education Program; Malaysian Polytechnics; Islamic Studies; *Akhlaq*.

## INTRODUCTION

The Islamic world has undergone some changes since the 1970s. As several studies show, the reawakening of Islamic awareness has touched every element of Muslim "life. From this fascination has sprung clichés like "Islamic reawakening," "Islamic resurgence," "Islamic revival," "Islamic renewal," "political Islam," "Islamic fundamentalism," "militant Islam," "dagger of Islam," or "Islamism," among many others. The global wave of Islamic awareness is a prominent topic of debate in Western academic and propaganda circles, resulting in sensational terms that convey worry, dread, and distrust toward Islam in the modern world (Green 2019). On deeper study, the prevailing impression of Islam is not as horrible as some researchers may have asserted, and there are many degrees of Islamic awareness among the different Muslim communities.

At the same time, this trend is not novel nor surprising to devout Muslims. There is a notion among Muslims that a revival will occur whenever Islam experiences a downturn. This is based on the Hadith recorded in Abu Dawud's collection, which states: "At the beginning of every century, Allah will send to this ummah someone who will renew its religious understanding" (Njogu & Adem 2017, p. 167). This indicates that Islam's history will not be smooth; the forces of ignorance (*Jahiliyyah*) will continue to wage battle against Islam. Consequently, significant changes will occur over the next century that will attempt to disfigure Islam and imperil the faith and existence of the *Ummah* (the whole community of Muslims bound together by ties of religion). When this occurs, God will raise within the society people who will combat *Jahiliyyah* ("ignorance," or "barbarism," and indicates a negative Muslim evaluation of pre-Islamic life and culture), rectify the wrongs it has created, restore Islam to its original form, and give the society a fresh lease of life.

Earlier Islamic revivals were linked with individuals such as al-Ghazali, Ibn Taymiyyah, Muhammad bin Abd al-Wahhab, Sayyid Muhammad bin Ali al-Sanusi, Muhammad Ahmad al-Mahdi, Shah Walli Allah Dihlawi, Uthman Dan Fodio, Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Ridha, among others (Haque, 2004). There were also instances of Islamic revival in the Malay World, a region of South-East Asia that includes modern-day Indonesia, Malaysia, Brunei, Singapore, and southern parts of Thailand and the Philippines, as evidenced by the careers of Imam Bonjol of the Padri Movement and Islamic intellectuals such as Shaikh Daud Patani, Shaikh Tahir Talaluddin, and Syed Shaikh al-Hadi (Kahn, 2020).

Similarly, the recent surge of Islamic reawakening in Malaysia's educational system is commendable as it tries to rekindle good Islamic followership among young scholars and professionals (Zakariya 2006). Since the 1960s, the Malaysian national

education system has mandated the Teaching and Learning (TnL) of Islamic education at the elementary and secondary levels (Harper, 2011). Its inclusion as a core topic corresponds to the requirements outlined in the Razak Declaration of 1956, the Rahman Talib Report of 1960, and the Education Act of 1961 (Embong et al., 2020). All three treaties stipulate that Islamic education should be incorporated into a particular curriculum and taught in recognised schools with at least fifteen (15) Muslim pupils. Islamic Education (Pendidikan Islam) was once known as Islamic Religion (Pengajian Islam) and was first taught outside official school hours.

The formal scheduling of the 120 minutes per week of TnL time for Islamic lessons only started in 1962. In 1996, the Education Act further promoted the study of Islamic education by establishing it as a core topic at the primary and secondary levels. The TnL time allotment was then extended to 150 minutes per week in *Sekolah Rendah Jenis Kebangsaan* (SRJK) (Primary School), 140 minutes and one practical session per week in *Sekolah Menengah Rendah* (SMR) (Junior High School), and *Sekolah Menengah Atas* (SMA) (*Middle School and High School*) (Shuhaimi bin Haji Ishak 2013).

The Malayan Islamic College (KIM) was combined as a single college and renamed the Faculty of Islamic Studies under the newly created Universiti Kebangsaan Malaysia (UKM) on the 18th of May 1970 (Khou 2011). Since then, the Malaysian government has focused on promoting TnL-Islamic Education at higher education institutions. Through this, students would access a genuine source of Islamic knowledge based on al-Quran and al-Sunnah. Therefore, Islamic education is a topic that will be studied throughout a Muslim's lifetime at Malaysian institutions of higher education.

This research examines Sultan Salahuddin Abdul Aziz Shah Polytechnic's Tahfiz al-Quran al-Karim Education Program (Tahfiz-TVET) and the General Studies Program (MPU) relationship with Islamic Studies. This paper argues that the JAKIM-Poli Tahfiz Certification programme at Sultan Salahuddin Abdul Aziz Shah Polytechnic is religiously and socially significant.

## **ISLAMIC REVIVALISM IN MALAYSIA**

Islamic revivalism, like other religious revivalisms, is a societal phenomenon that often occurs due to social, economic, or political crises, such as moral decline, corruption, economic stagnation, or external danger. The Islamic revivalisms vary according to each Muslim country's social, political, and economic variety, but they all seek the reinstatement of Islamic law, i.e., the *Shari'ah*, as the ultimate authority of the state constitution (Badamasiuy & Okene, 2011). However, it may be comprehended by examining the links between society, the state, and religion. In addition, the Islamic renaissance has not been the exclusive result of opposition parties; governments in many countries have also contributed to its emergence.

Malaysia's democratic history is among the longest in the Islamic world. Since the first election in 1955, the Islamic party has always participated. Nonetheless, Islam has been more apparent in Malaysia than ever during the last two decades. Although local elements such as modernity, urbanisation, and capitalist development have encouraged the expansion of Islamic revival in Malaysia, the ethnic dichotomisation of society between Malay Muslims and non-Muslims is the primary driver. As Islamic groups emphasise the construction of an Islamic educational system, an Islamic economy, an Islamic political order, and an Islamic legal framework, the Islamic renaissance has been

increasingly identified with the social, political, and economic systems. In other words, they advocated the establishment of an Islamic state.

Numerous works have addressed the Islamic revival in Malaysia from various perspectives. However, most comments have focused on the emergence of the *dakwah* movement as the most visible manifestation of Malaysia's Islamic revival. *Dakwah* is the Arabic phrase for "to welcome or summon to Islam" (Alimuddin 2007). According to Nagata (1986), *Dakwah* may be extremely obvious in attire for women, Arab robes and turbans for men, ceremonies, prayer, and observance of dietary taboos. Nonetheless, it encompasses a broader behavioural and intellectual phenomenon in Malaysia, extending beyond this idea. In general, the *Dakwah* movement has revolved around three leading organisations: *ABIM*, *Jama'at Tabligh*, and *Darul Arqam*, plus the Islamic political party. The mantras "Islam is the answer" and "Islam is a way of life" are shared by all of them.

The urbanisation of the *Dakwah* movement increased the movement's potential to influence a more significant percentage of society than previously. The New Economic Policy (NEP), formed by the Malaysian government, aimed to improve the Malay population's economic status, boost job opportunities for Malays in metropolitan areas, and provide them with a higher quota of university seats. This has also enhanced the influence of the Islamic movement as more Malays enrol in colleges and joined the Islamic youth movement (ABIM), which was founded in 1972 (Abbott & Gregorios-Pippas, 2010). Students who left Malaysia for further study in the 1970s had the option to participate in Muslim Students' Associations in the Middle East and Western nations and maintain close contact with Muslim intellectuals. To this, Abu Bakar (1991) avers,

In both the United Kingdom and the United States of America, where there exist large congregations of Malay students. These Malay youths-in contrast to their predecessors-were able to acclimatize better to Islam, having had relatively good background knowledge of religious subjects. The view that they were prone to outside manipulation is an exaggeration, for they responded naturally to the teaching of visiting Ulama and respected Ustaz, and organized Islamic activities (pp. 224-225).

Many of them got active in Islamic organisations or joined university faculties upon their return to Malaysia. The new generation of Malay intellectuals, unlike their predecessors who had been westernised, were proud of their Islamic identity and played a crucial role in promoting the Islamic character and re-educating the younger generations in Islam. Due to the Islamic awakening, Islamic studies subjects have made their way into Malaysian institutions. This is the primary motivation for examining the Taftiz Al-Quran Karim Education Program implementation at Malaysian Polytechnics to Strengthen Islamic Studies, using Sultan Salahuddin Abdul Aziz Shah Polytechnic as a case study.

## **METHODOLOGY**

This investigation examines printed and digital materials using library research and document analysis methods. The study was also conducted using accessible primary and secondary materials in English and Malay. These materials can be generally categorised as historical, religious, sociological, and anthropological, in addition to Islamic literary books and articles. Books, journals and periodicals are the primary and secondary sources that have been examined. Using Sultan Salahuddin Abdul Aziz Shah Polytechnic as a case study, the technique outlined above is utilised to examine the implementation of the

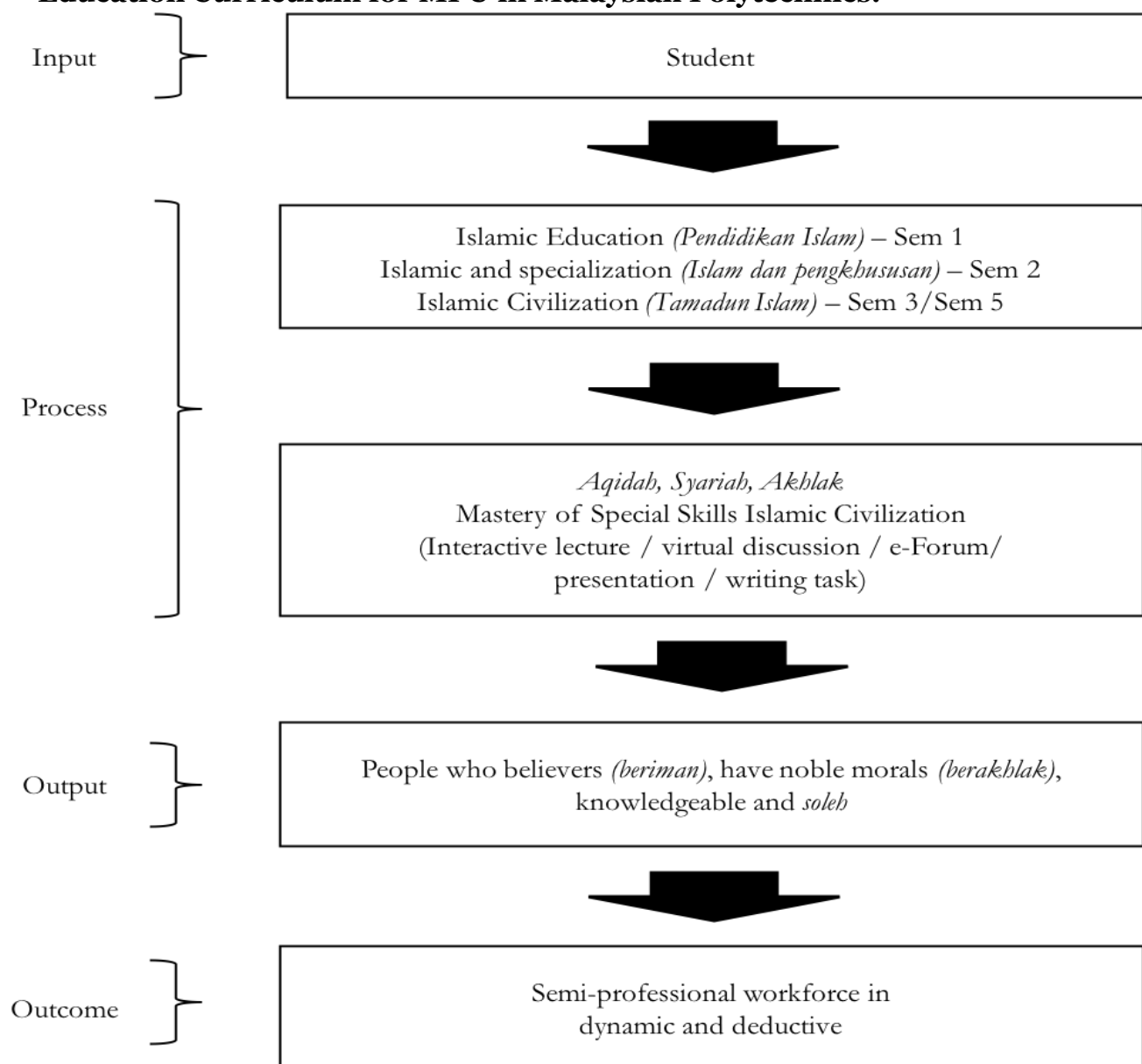
Taftiz Al-Quran Karim Education Program in Malaysian polytechnics to strengthen Islamic studies.

## ANALYSIS

### Conceptual Framework for Islamic Studies at the Polytechnic

In Malaysian polytechnics, Islamic Education courses fall under the Department of General Studies (DGS), which is part of the General Studies (MPU) section. The MPU courses are compulsory, meaning that all students must attend and pass them in order to get a diploma. Figure 1 explains the conceptual foundation of Islamic Education curriculum offerings for General Studies (MPU).

**Figure 1: Conceptual Framework for the Implementation of the Islamic Education Curriculum for MPU in Malaysian Polytechnics.**



Source: Yusni Mohamad Yusak & Zainab Hanina Abdull Samad, 2013.

The adoption of the Islamic education curriculum for MPU in Malaysian polytechnics is seen in Figure 1 above. Islamic Education courses are provided in three semesters: Islamic Education in the first, Islam and specialisation in the second, and Islamic Civilization in the third. The above table demonstrates that Islamic Education courses at polytechnics are founded on the three fundamentals of Islamic knowledge: *Akhlak*, *Syariah*, and *Aqidah*. *Aqidah* in Islam refers to religious beliefs held with clarity and conviction in one's heart and soul. They are devoid of any hesitation or doubt. *Syariah* refers to a body of Islamic religious law that controls, in addition to religious rites, parts of Muslims' daily lives. *Syariah* law also offers religious adherents a set of ideas and guidelines to assist them in making significant life decisions, such as financial and investing. In Islamic theology, *Akhlaq* is the application of virtue, morality, and etiquette to human daily dealings (Rohmad et al., 2020, p. 1653). The most prevalent Islamic phrase for morals is *Akhlaq*. Thus, the fundamental underlying of the three concepts serves as the foundation that fosters thorough comprehension and conviction regarding the concepts of *tauhid* (this implies the oneness of God), good moral conduct, and students' *muamalat* (rules governing good commercial transactions) (Yusni & Zainab Hanina, 2013).

The curriculum for Islamic education in Malaysian polytechnics starts with establishing the basis of religion and divinity through *Tauhid*. Following this are the fundamentals of *Shariah* Knowledge, which emphasise components of worship and devotion to Allah SWT. In contrast, the *Muamalat* component concentrates on the aspects of human connections in everyday life and is reinforced by acquiring moral knowledge with an emphasis on personal, family, and community care. In addition to imparting religious information, the primary objective of Islamic Education is to generate professional workers who are proficient in various skills, particularly technological expertise. The June 2014 Polytechnic Islamic Education Curriculum is shown in Table 1 below.

**Table 1: The National Polytechnic Islamic Education Curriculum, Effective from June 2014**

No.	Course Code	Course Name	Credit	Topic	Assessment
1.	DUA2012	Sains, Teknologi dan Kejuruteraan dalam Islam	2	5	Quizzes, projects, e-folios, presentations
2.	DUA2022	Pengurusan dalam Islam	2	5	Quizzes, projects, e-folios, presentations
3.	DUA2032	Hospitaliti dan Pelancongan dalam Islam	2	5	Quizzes, projects, e-folios, presentations
4.	DUA2042	Seni dalam Islam	2	5	Quizzes, projects, e-folios, presentations
5.	DUA6012	Integrasi Malaysia	2	4	Quizzes, projects, e-folios, presentations

(Source: [www.cidos.edu.my](http://www.cidos.edu.my))

## ISLAMIC STUDIES IN MALAYSIAN POLYTECHNICS

As shown from figure 1 above, in Malaysian polytechnics, the Islamic Studies Curriculum is a graduation requirement for Muslim students who must complete the course. The Islamic Studies (IS) curriculum in Malaysian polytechnics aims to develop *aqidah*, *syariah*, and *akhlak*, the three core Islamic bits of knowledge. Since the establishment of the first polytechnic in 1969, Islamic Studies has been offered as a course. The execution of the Islamic Studies curriculum at the time consisted of lecture sessions and hands-on exercises. The lecture sessions consisted only of descriptions, lectures, and student lecturers' class discussions. Meanwhile, the practical approach was utilised to teach the practical features by demonstration, simulation, or demonstration, i.e. to clarify the pillars (*fi'kli* and *qauli*), pronunciation, and recitation of *surahs*, prayer routines, and funeral preparations. The Islamic Studies curriculum has undergone significant modifications recently, including code revisions, credit numbers, themes, and examinations (Mas' ud *et al.*, 2019).

In 2011, as part of the Malaysian Polytechnic Curriculum Transformation initiative, the Outcome-Based Education (OBE) methodology was deployed. The OBE board would be responsible for scrutinising the input process and final draughts review of the any new curriculum development before the Polytechnic Curriculum Board would approve it (Naveed Bin Rais *et al.*, 2021). To guarantee that the Polytechnic's programmes are current and in accordance with the most recent industrial practises, the board often solicits advice from the relevant industry. Before suggesting a new curriculum and learning method, it must conform to Malaysian higher education's quality assurance standards. Additionally, it must be approved by the Malaysian Qualifications Agency (MQA) and the Malaysian Qualifications Framework (MQF). Table 1 above, shows the framework of the Islamic Studies curriculum as authorised by the aforementioned agencies.

As part of an effort by the Malaysian Ministry of Higher Education (MoHE) in the year 2013, Malaysian polytechnics were also obliged to include the General Studies (MPU) component in required courses (Da Wan & Hanafiah 2022). Such compliance places Islamic Studies at the polytechnic in a bind between MOHE compliance and faculty and students' need for course offerings. In compliance with MOHE regulations, the Islamic Education curriculum as a stand-alone course was postponed, although the course's core and content are were still taught in Islamic courses and specialisations. Harmonisation of Basic Subjects Table 2 shows the curriculum structure for polytechnic courses.

**Table 2: Alignment Of Mata Pelajaran Pengajian Umum (MPU) (General Studies) Curriculum Structure with Polytechnic Curriculum in Version 1.**

Stage	Level of education	U1	U2	U3	U4	Total Credit
Diploma Advanced Diploma	(Stage 4) (Stage 5)	1 subject (2-3 credit)	1 subject (2-3 credit)	1 subject (2-3 credit)	1 subject (2 credit)	8-11 credit
MOHE		Malaysian Studies	Soft Skills Courses	Courses characterized by Malaysia	Co- Curricular	8-11 credit

				Malaysian Studies		
Polytechnic		Malaysian Studies	Islam & Specialization	Communication and Broadcast in Islam	Co-Curricular	8 credit

(Source: MPU Guide Version 1.0 and [www.cidos.edu.my](http://www.cidos.edu.my))

Based on the compliance and implementation of the MPU Version 1 curriculum in 2013, it has been determined that the Islamic Education course lost its identity as a stand-alone subject. Under unit 2 (U-2), “Islamic studies” and “specialisation” were united. However, several attempts have been made to reinstate Islamic education as a stand-alone course in Malaysian polytechnics’ curricula. With the 2016 introduction of MPU Guidelines Version 2, courses in Islamic Studies have once again accomplished this feat. The connection between the MPU Version 2 curriculum framework and the polytechnic curriculum is shown in Table 3.

**Table 3: Alignment of MPU Curriculum Structure with Polytechnic Curriculum in MPU Guidelines Version 2.**

Stage	Level of education	U1	U2	U3	U4	Total Credit
Diploma Advanced Diploma	(Stage 4) (Stage 5)	1 subject (2-3 credit)	1 subject (2-3 credit)	1 subject (2-3 credit)	1 subject (2 credit)	8-11 credit
MOHE		Statehood (Malaysian Studies)	Soft Skills Courses	Courses characterized by Malaysia Malaysian Studies	Co- Curricular	8-11 credit
Polytechnic		Malaysian Studies	Soft Skills Courses	Islamic Studies / Islam & Specialization / Communication and Broadcast in Islam	Co- Curricular	8 credit

(Source: MPU Guidelines Version 2.0; [www.cidos.edu.my](http://www.cidos.edu.my))

Table 3 illustrates the restoration of the Islamic curriculum, notably Islamic Studies. The second version of the curricular framework is shown in Table 3. Version 2 became effective in 2016. The availability of this version is meant to enhance the implementation of the Islamic Studies curriculum for Muslim students at private higher education institutions (IPTs) in Malaysia through the General Studies Curriculum (MPU). The curriculum for Islamic Studies at MPU is structured into three forms: degrees, diplomas, and certificates.



Meanwhile, as stated in the table above, the MPU Islamic Studies curriculum of the Malaysian polytechnic has become a competitor to other Islamic courses, specialisations, Islamic communication and broadcasting in this form. Each polytechnic may offer just one U3 course. Thus, offering Islamic Studies at MPU does not seem to provide an acceptable return on credit value and student engagement. Beginning in June 2019, the Polytechnic Curriculum Structure and Islamic Studies Offering had another version (version 3).

**Table 4: Effective Islamic Education Curriculum Structure in Version 3 (With effect from June 2019).**

No.	Course Code	Course Name	Credit	Topic	Assessment
1.	MPU23012	Islamic studies	2	4	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
2.	MPU23032	Islamic Studies DDT	2	4	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
3.	MPU23052	Science, Technology and Engineering in Islam	2	5	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
4.	MPU23062	Management in Islam	2	5	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
5.	MPU23072	Tourism and Hospitality in Islam	2	5	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
6.	MPU23082	Art in Islam	2	5	Demonstrations, presentations, e-Folio, problem-based learning (PBL)
7.	MPU23122	Islamic Communication and Broadcasting	2	3	Quizzes, projects, e-folios, presentations

(Source: [www.cidos.edu.my](http://www.cidos.edu.my))

Table 4 displays the most recent version of the Islamic Studies curriculum available in Malaysian polytechnics. This version displays a whole course in Islamic Studies for MPU students. Islamic studies, Islamic Studies DDT, Science, Technology, and Engineering in Islam, Management in Islam, and Tourism and Hospitality in Islam are among the topics covered in these courses. Islamic art and, finally, Islamic media and broadcasting. Similar to various other polytechnics in Malaysia, the Sultan Salahuddin Abdul Aziz Shah Polytechnic used a different strategy to further encourage the adoption of Islamic Studies at polytechnics through the Tahfiz al-Quran Education Program.

### **TAHFIZ PROGRAM IN SULTAN SALAHUDDIN ABDUL AZIZ SHAH POLYTECHNIC**

The 2014 National Seminar on Islamic Education and Research at Malaysian Polytechnics (SKPI'14), held in Behrang, Perak, suggested the establishment of the Tahfiz Programme in all Malaysian Polytechnics (Yusak et al., 2019). The committee was tasked with researching, planning, drafting, and submitting proposal papers for the tahfiz programme. The Tahfiz curriculum at polytechnics continues the Tahfiz curriculum in secondary schools. The purpose of the tahfiz programme in Malaysian academic institutions is to promote the study and application of the Quran. According to Yahaya et al. (2022), the Tahfiz curriculum at polytechnics contributes to the improvement of Islamic Studies (IS) and the Program of Lifelong Learning for Islamic Education (PISH). According to Hassan et al. (2019), the purpose of teaching the tahfiz curriculum in Malaysian polytechnics is to encourage students to continue their education in Technical, Vocational Education and Training (TVET) institutions and to encourage their memorization of the Quran (Ikhwan et al., 2020, p. 866).

Formerly known as Shah Alam Polytechnic, Sultan Salahuddin Abdul Aziz Shah Polytechnic (PSA) is a Malaysian polytechnic situated in Shah Alam, the capital of Selangor in Malaysia. On March 8, 2002, the Sultan of Selangor, Sultan Sharafuddin Idris Shah, renamed Shah Alam Polytechnic after the late Seri Paduka Baginda Yang Dipertuan Agung. As with other polytechnics in Malaysia, the Tahfiz al-Quran Education Program (PPTQ) of the Sultan Salahuddin Abdul Aziz Shah Polytechnic (PSA) strives to produce graduates with high marketability and popularity among industry and employers. Through this, it is also predicted that PSA students taught in vocational education and training (TVET) institutions would be graduates with high marketability and be able to memorise the 30 juzuk al-Quran al-Karim. PSA curriculum blended academic subjects with *ukhrawi* knowledge (knowledge about the afterlife) to produce graduates and educated professionals with adequate knowledge to meet the spiritual and economic demands of the country. Thus, the Tahfiz al-Quran Education Program (PPTQ) at Sultan Salahuddin Abdul Aziz Shah Polytechnic (PSA) integrates the Polytechnic curriculum, the Tahfiz Integrated Curriculum, and the Co-curriculum (Quranic, Encyclopedic, and Ijtihad-an Islamic legal phrase that refers to autonomous reasoning by an expert in Islamic law) methodologies to engage its students.

Polytechnic, as a Technical and Vocational Education and Training (TVET) hub in Malaysia, is committed to providing opportunities for huffaz (people memorises all thirty juzuk of the Quran) to further their studies, particularly in the fields of education, training, and vocational at the Diploma or Degree level. PPTQ is offered in Malaysian polytechnics in partnership with the Darul Quran, Department of Islamic Development (JAKIM). The JAKIM-Polytechnic Tahfiz al-Quran al-Karim Certification Program is the

name given to the JAKIM-Polytechnic Tahfiz al-Quran al-Karim Certification Program developed by PPTQ in conjunction with JAKIM (Tahfiz JAKIM-Poly) (Yusak et al., 2019).

Before receiving the Malaysian Tahfiz Certificate, the JAKIM-Poli Tahfiz programme at the Sultan Salahuddin Abdul Aziz Shah Polytechnic (PSA) requires 60 extra credit hours to be completed (STM). Tahfiz JAKIM-Poli allows the inclusion of new courses, particularly courses in Islamic Studies, through three key components: the compulsory, the optional, and the institutional courses. The Compulsory courses include Hifz al-Quran Tahriri, Hifz al-Quran Syafawi, Tajwid Ilmi, Tajwid Amali, and Adab Hamalatul Quran courses. Meanwhile, the elective courses consists of Fiqh Ibadat and Arabic courses, in addition to the institutional courses of Communicative English 1 and 2, Arabic, and Islamic Studies. The Tahfiz al-Quran al-Karim, JAKIM-Polytechnic Certification framework is outlined in Table 5 below.

**Table 5: Tahfiz al-Quran al-Karim JAKIM-Polytechnic Certification structure in Sultan Salahuddin Abdul Aziz Shah Polytechnic**

<b>Semester</b>	<b>Categories</b>	<b>Subject</b>	<b>Credit Hours</b>	
1-5	Compulsory	Hifz al-Quran Tahriri (1-5)	15	
		Hifz al-Quran Syafawi (1-5)	15	
		Tajwid Ilmi (1-2)	4	
		Tajwid Amali (1-5)	10	
		Adab Hamalatul Quran	3	
	Elective	Fiqh Ibadah	3	
		Bahasa Arab	2	
	Institution	Islamic Studies	2	
		Communicative English 1	2	
		Communicative English 2	2	
	<b>Total</b>			<b>60 credit hours</b>

**Source: JAKIM-Polytechnic Tahfiz al-Quran Certification Program**

The JAKIM-Polytechnic Certification structure, as mentioned in Table 5 above, consists of an extra eight courses centred on Islamic Studies, accounting for 93 percent (56 credit hours) of the allotted 60 credit hours. Detailing an allocation of 25% (15 credit hours) for the subject of Hifz al-Quran Tahriri, and 25% (15 credit hours) for the subject of Hifz al-Quran Syafawi; 7% (4 credit hours) for Tajwid Ilmi subjects; 17% (10 credit hours) for

Practical Tajwid subjects; 5% (3 credit hours) for the subject of Adab Hamalatul Quran; 5% (3 credit hours) for the subject of Fiqh Ibada.

## DISCUSSION

As seen in Table 5 above, the Tahfiz al-Quran Education Program (PPTQ) (The JAKIM-Polytechnic Certification) at Sultan Salahuddin Abdul Aziz Shah Polytechnic now offers several Islamic Education courses. Also, the number of Islamic-specific courses offered has increased under the MPU curriculum's (Version 3) Islamic Education Curriculum Structure, as indicated in table 4. The aforementioned suggests that more Sultan Salahuddin Abdul Aziz Shah Polytechnic students are receiving more Islamic education courses. This means that the Islamic Studies curriculum is taught in 56 credit hours of the 60 credit hours allotted to the Tahfiz al-Quran Certification Program, as well as seven (7) courses (14 credit hours) at MPU.

Islamic education aims to instil *akhlaq* (virtue, morality, and etiquette) self-regulation in Muslims and thereby establish a wonderful Muslim community. Islamic Studies (Pendidikan Islam) was introduced as a subject to spread knowledge, skills, and internalise Islamic values based on the Quran with the goal of moulding behaviour, aptitude, personality, and life view as a vicegerent of Allah S.W.T., thus having the responsibility to develop the self, society, environment, and the state towards achieving prosperity in the world and the hereafter (Syarifudin et al., 2020, p. 518). If Islamic Education can promote good *akhlaq*, then a series of Islamic Education courses throughout the years of primary education, secondary education, and another Islamic Education course at the tertiary level should be sufficient to internalise the Islamic values and produce students with magnificent *akhlaq*. According to McCullough and Willoughby (2009), religion can influence self-regulation and boost health, well-being, social behaviour, and academic accomplishment among college students.

According to the notion of self-regulation, humans engage in the affective and behavioural processes to preserve a good sense of self while behaving appropriately in society and working toward achieving one's objective (Oyserman *et al.*, 2017). In the context of students, a self-regulated individual should be able to exhibit good behaviour while also achieving the aim of academic achievement. It also demonstrates that self-regulated behaviour assists children in self-regulating learning to achieve better academically. According to Wentzel (1991), an exceptional student displays good academic accomplishment and moral behaviour. When Islam emphasises human accountability for their actions, it signifies the power of the human mind and soul in projecting moral behaviour and thinking, as Allah S.W.T. mentions in the Quran: "By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right; Truly he succeeds that purifies it, And he fails that corrupts it!" (Abdullah, 2014, p. 212).

According to Chowdhury (2018), since the primary goal of education is to produce knowledgeable and morally upright citizens with good character (which Islam refers to as *akhlaq*), there is an urgent need for education to devise mechanisms to produce well-balanced citizens in terms of knowledge and virtue. This is why both the JAKIM-Polytechnic Certification programme and the MPU unit have many Islamic educational courses available to students at the Sultan Salahuddin Abdul Aziz Shah Polytechnic. The idea is to mould students and graduate professionals who are also Muslims with *akhlaq*.

## CONCLUSION

The JAKIM-Poli Tahfiz Certification Program and version three (3) of the General Studies (MPU) course are new formulas for strengthening Islamic Studies at Malaysian polytechnics, especially at Sultan Salahuddin Abdul Aziz Shah Polytechnic. The offer is the consequence of the actions and expressions of the campaign to keep students' access to the Islamic Studies curriculum. The offer is also in response to the government's attempt to empower Islamic Education and Lifelong Islamic Learning (PISH) in the Malaysian Polytechnic system. Adopting JAKIM-Poli Tahfiz Certification and the newly introduced General Studies (MPU) Islamic course will benefit students and the country in the long run.

The JAKIM-Poli Tahfiz Certification programme and MPU Islamic course provided at the Sultan Salahuddin Abdul Aziz Shah Polytechnic, according to this study, are religiously and socially significant. The religious relevance of the curriculum is that it will help produce graduates with a robust Islamic basis and (akhlaq) excellent character, morality, and etiquette. Both programmes will also assist in producing technicians and engineers to satisfy the nation's professional and social work demands. As a result, the program's ultimate purpose is to produce a well-rounded Muslim professional.

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