Tahfiz Education in Forming Adolescent Behavior in Malaysia

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Abstract
Tahfiz Education involves the process of memorizing the Qur'an and knowledge related to the al-Qur'an among the Muslim community. It is an alternative learning along the conventional formal learning at national schools particular in Asia and Africa such as Malaysia, Indonesia, Thailand, India, Pakistan and many Arab countries. This study focuses on the role of tahfiz education in forming adolescent behaviour. This research is a descriptive qualitative study which emphasis on analysis design. All the findings in this study prove that adolescent behavior can be formed through tahfiz Education with the role played by teachers, peers and the tahfiz institution. In addition, the role of parents and families are important in nurturing tahfiz Education among adolescent continuously.
Keywords: Tahfiz, Education, Adolescent, Behaviour

Introduction
     Adolescence is a critical and formative stage of life characterized by the development of interests, values, long-term goals, and social affiliations that serve as the foundation for more mature identity formation. Adolescence is a period of significant development that begins with the onset of puberty[1] and ends in the mid-20s (Backes & Bonnie, 2019).

     Adolescents are grouped into three parts, early adolescents aged 12-14 years, middle adolescents aged 15-17 years and the limit of late adolescence at 18-21 years. The reality of adolescence as described above is increasingly complicated if it is associated with the era of globalization where the exchange of information is so fast, internet access often makes adolescents trapped in negative behaviour (Azhar et al., 2020).

     This phase of adolescent formation needs to be filled with the culture of continuous learning in order to be able to build a mature, skilled and noble adolescent identity. Therefore, tahfiz learning that focuses on spiritual aspects, psychological development and personality is one of the important aspects applied to teenagers nowadays. In Malaysia, tahfiz learning

starts as early as 4 to 5 years old in pre-school and there are tahfiz schools that offer full tahfiz learning from the age of 7. Nevertheless, the emphasis on the memorization aspect of the Qur'an is emphasized in secondary schools (13 to 17 years old), especially in Ulul Albab School which makes the subject of memorizing the Qur'an a compulsory subject.

Adolescent Behavioral Problems

Teenagers are a pillar of the civilization of a nation and country (Irfan & Mismit, 2019). Teenagers need to be polished and formed with the best mold to give birth to an ideal and quality model in accordance with the pure ideals and aspirations of the country towards the vision of glory (Anuar, 2001). Dewan Bahasa dan Pustaka (DBP, 2022) defines teenagers as girls and young men who are starting to grow up, have reached puberty and are old enough to marry. Anuar (2001) added that teenagers have different feelings in life, according to their population location and identity which is influenced by their own culture of life. However, an important feature that teenagers were divided into the aspects of concentration and attention, youthful instincts, hope and enthusiasm and their struggle.

The number of teenagers involved in criminal cases has increased dramatically and the effect is not only limited to parents with teenagers who are still of school age, but it also has an impact on society and the credibility of schools that shape the spirit and behavior of the young generation (Fattah et al., 2022)

There are various worrisome challenges especially related to social problems and moral decay among the young generation of teenagers. A study was conducted at Integriti School, Kajang, Selangor, Henry Gurney School, Keningau, Sabah and Henry Gurney School, Telok Mas, Melaka where the results obtained show that the moderate level of religious knowledge among teenagers is the reason why teenagers are stuck with negative symptoms which destroys the well-being of life. In addition, the influence and pressure of peers is also a factor towards negative behaviors. Among the offenses committed are such as stealing, damaging public property, being involved in crime and drug abuse (Fauziah et al., 2012).

A study from Nasarudin et al (2018) summarizes the results of data from a study which shows that the higher the rate of media use, the lower morals among teenagers. This statement is supported through the use of social media such as Facebook, Twitter, WeChat, Instagram and so on which are easily accessible and available from Playstore and Applestore. Additionally, the application is available for free and only requires internet access. Based on statistical reports from the Malaysian Ministry of Health in 2015 and the Malaysian King's Police in 2011 to June 2015, the youth's misbehavior involves offenses such as sexual crimes, sexual harassment and pregnancy out of wedlock (Azlina et al., 2022).

Now, the issue of moral decay among teenagers is not a new issue that has emerged as a result of current developments, in fact this issue has become a familiar occurrence since ancient times in society in Malaysia. The mass media often report on problems related to moral decay that occur among teenagers. Among them were linked to the busyness of working parents and more emphasis on the worldly with an emphasis on technology rather than educating children based on the teachings of Islam. This encourages teenagers to be wavering in life leading to an attitude of disrespecting parents, behaving wildly, immorally, going astray and preferring a path that brings badness (Ghazi & Norazmi, 2020).

The writing entitled The Role of Murabbi in the Development and Formation of Adolescent Morals reports the statistics released by the Islamic Development Department of Malaysia (JAKIM) on the number of children born out of wedlock for the record up to 2011 which was 81,000 people. The study also found that a total of 300 Malay teenagers between

the ages of 13 and 25 were involved in sexual misconduct and promiscuous sex. Even the Royal Malaysian Police (PDRM) also confirmed the increasing statistics for teenagers; especially girls aged 14 to 17 years running away from home, which reached 4,097 in 2010. The increase in statistics for illegitimate children proves that Malaysia is experiencing a moral crisis among teenagers who need to be dealt with immediately (Aisyah & Latifah, 2017).

Today's teenagers known as 'Generation Y' increasingly do not understand the purpose of their lives as human beings. The majority of them are stuck in the valley of social and immoral symptoms. Daily activities are more inclined to free association between men and women, splurging and having fun in nightclubs leading to the scene of adultery. In addition, influences from outside culture continue to come in such as hedonism, secularism, liberalism and so on until they change culture from all directions, namely thinking, usage, association, entertainment and way of life (Wan Abdul Fattah et al., 2022).

In the 21st century, the symptoms of the collapse of morals and behavior are getting worse, not to mention when various parties issue arguments to absolve themselves from accusations of failing to discipline the youth. This issue is a worrying issue and requires the cooperation of various parties to deal with it (Abu Bakar, 2000). Each party should place heavy emphasis on the social development of youth towards forming prosperous and moral human capital to ensure the glory of Malaysian civilization. In general, the responsibility of producing a generation of virtuous teenagers requires serious involvement from all parties.

Development of Tahfiz Education in Malaysia

Tahfiz education was initially conducted in "pondok", a traditional religious school. As such, tahfiz graduates graduates are equipped with both religious knowledge and professional expertise. Tahfiz schools have become avenues for Islamic education focusing on teaching students to memorize and recite the whole Al-Quran. The recorded number of centers offering the stream is mushrooming since the years 2000 with the majority being privately owned centers (Hamidah et al., 2017).

The development of tahfiz schools or Al-Quran memorization schools is expanding nowadays. The trend that is happening today shows that Muslims have become aware of the effectiveness, goodness and dignity of those who memorize the Quran. This has also encouraged parents to place their children in tahfiz schools. For them, the tahfiz study system which has a dual system, namely the academic system and the religious system or Al-Quran memorization, is comparable to the needs of the global market (Zulazizi et al., 2021). The general objective of the establishment of tahfiz al-Quran institutions is to produce huffaz, qurra' and du'at who are proficient and skilled in line with the needs of the community and the country. While the special objective of the establishment of this tahfiz institution is to produce huffaz who are skilled in reading and studying the knowledge of the Quran in order to preserve the purity and validity of the Quran and benefit the development of the country and the ummah (Hisham & Hakim, 2017).

Tahfiz institutes in Malaysia in the context of curriculum construction can be divided into several categories based on 3 structures, namely tahfiz components, religious studies and academic studies. The structure determines the shape and pattern of the tahfiz institution's curriculum. The simplest structure is a combination of tahfiz components and basic religious studies and the most comprehensive structure is a combination of all three, which is al-Quran memorization, al-Azhar religious studies and full academic studies (Hisham & Salleh, 2017).

The main objective of establishing tahfiz center is to produce tahfiz graduate who are valuable human capital needed for the development of the nation (Hamidah et al., 2017). In

addition, to produce huffaz, qurra' and du'at who are proficient and skilled in line with the needs of the community and the country. While the special objective of the establishment of this tahfiz institution is to produce huffaz who are skilled in reading and studying the knowledge of the Quran in order to preserve the purity and validity of the Quran and benefit the development of the country and the ummah (Hisham & Hakim, 2017).

Moral Formation at Tahfiz Education Center

According to Ismail (2016), the formation of human beings in a civilization requires two aspects of development, namely physical development (the development of individual ecosystems, society and the country) and the development of good morals. The fact is, the people in this country are already enjoying the progress and development that is growing along with the improvement of the good standard of living. However, for the context of moral development this is different, especially in the aspect of education. Children have been sent to educational institutions starting from kindergarten up to the level of the higher education to form their excellent thinking, personality, character and behavior (Ahmad, 2004). Even so, various parties are beginning to realize Islamic education that has this tahfiz trend. They began to understand the potential of tahfiz flow is very good for building human capital who understand, appreciate and practice Islamic teachings holistically.

However, there has not been a specific study conducted on moral education among tahfiz students (Rashad, 2018). Among the factors that play a role in shaping the morals of teenagers at Tahfiz Education Center are:

1) Teacher

The deep tendency of society towards religious education of tahfiz is actually very high. Prof Datuk Dr. Abd Halim Tamuri stated that the factor of parent's actively seeking sustenance due to the increase in the cost of living has caused teachers in the field of tahfiz for adults to now take over the duties and responsibilities of educating children whether it is worldly knowledge or ukhrawi (Abdullah, 2018). According to Imam al-Ghazali, the morals of a teacher include loving, sincere, always advising students with good words, being wise in reprimanding students' mistakes, gradual teaching according to students' abilities, doing good with knowledge, does not demean other knowledge that he does not pursue and conveys a knowledge until it reaches the true meaning of that knowledge (Rashad, 2018).

Teachers are important people in making tahfiz education successful and educating tahfiz students (Norlizah, 2017) and it has even been proven that their role has an influence in shaping the character of students (Sh. Noorhidayah, 2022). The formation of positive attitudes among students turned out to be successful through the efforts of teachers who managed to attract attention and increase students' interest in certain subjects at school (Awang, 2022). The findings of Nurul Osman and Siti Nabilah's study (2022) prove that the teacher's interesting teaching style successfully motivates students, increases understanding and educates students to be responsible.

In addition, strict laws and a daily schedule full of various activities in tahfiz schools designed by teachers make students disciplined and focused on learning while also being awake from doing negative and useless actions (Ghazi & Norazmi, 2020). The efforts of teachers to provide support, take care and express a sense of concern for students has increased the students' motivation and responsible attitude towards their studies, as well as the guidance program and memory consolidation program that the teachers work on are seen to be successful in helping students improve their quality (Fathiyah, 2019).

2) Parents and family

Parents have a major influence and role in forming a superior self-concept for children. The family institution is part of a universal group of human groups whose members are structured with the function of socializing the children born. The family is related to other parts of society. The family functions as the center of emotional life, i.e. a place for children to find support or certainty, such as emotional support and love. Emotions are internal feelings that are triggered physiologically and the emotions that are felt and managed are influenced by environmental factors, such as values and culture. Even emotions can also be motivated by other people and affective commitments such as will, attitude, values and moral beliefs (Norhayati & Zaidah, 2016).

Anthropologists generally believe that emotions can guide a person's behavior. Children, especially teenagers, tend to experience emotional problems due to parental divorce. Family problems due to this divorce can affect the life of teenagers such as emotional problems due to life stress. Emotional disturbances and mental conflicts of teenagers can threaten the youth (Hamizah et al., 2022). This is because emotions are a problem that often plagues teenagers when faced with challenges and obstacles. Adolescent emotions that go through the experience of parental divorce are divided into two, first primary emotions such as anger, sadness, hate, happiness, and second are secondary emotions such as guilt, shame and pride (Norhayati & Zaidah, 2016).

3) Peers

Peers are able to influence the moral formation of a teenager. According to Sharifah Noorhidayah's study (2022), the influence of peers is one of the factors that result in personality defects among tahfiz students. Next, the findings from his study also confirmed that positive friends at school are able to influence the emotions and actions of other students. The findings of Fathiyah's study (2019) mention that students become unmotivated and unable to survive in learning as a result of the influence of peers who do not understand their situation.

4) Educational Institutions/Centers

The tahfiz study program has received a good reaction from parents who tend to see and hone their children's natural abilities in the field of tahfiz-style religion with the aim of producing a human being with excellent character and high personality. Various measures have been taken to improve the achievements of tahfiz institutions in Malaysia.

However, there are still many components and spaces that need to be strengthened to establish tahfiz institutions as the best institutions of learning at the global level. The scope of strengthening such as management structuring, improving the pedagogical quality of teachers, implementing educational programs, upgrading and recognition, strengthening leadership abilities, cultural and social strengthening, strengthening governance management and generating the competitiveness of tahfiz institutions must realistically include matters involving appearance and image to be on par with other mainstream education centers. The institution of tahfiz should play an important role not only to produce world-class professional human resources in the fields of Al-Quran education, but also to develop the potential of human capital that can fulfill and improve the civilization of the ummah (Muhammad Zulazizi, 2021).

Conclusion

In conclusion, tahfiz education can be applied to teenagers starting at the school level. This is important as an early exposure to the youth to memorize the verses of the Quran and practice the teachings of the Quran in their lives in order to have an impact on their morals and behavior. Therefore, the formation of morals among teenagers will be easier and make teenagers' personalities better. The desire to develop the character of these teenagers needs to be done with the cooperation of parents, teachers, communities, educational institutions and the government.

As a summary for this study as seen based on the table below

Development of Tahfiz Education in Malaysia	1. Conducted in "pondok", a traditional religious school 2. Dual system, namely the academic system and the religious system 3. Memorize, recite, preserve the purity and validity of the Quran 4. Produce tahfiz graduate who are valuable human capital 5. Benefit the development of the country and the ummah
Moral Formation at Tahfiz Education Center	Among the factors that play a role in shaping the morals of teenagers at Tahfiz Education Center are: 1. Teacher - strict laws and a daily schedule full of various activities in tahfiz schools designed by teachers make students disciplined and focused on learning while also being awake from doing negative and useless actions 2. Parent & Family - Parents have a major influence and role in forming a superior self-concept for children, a place for children to find support or certainty, such as emotional support and love 3. Peers - positive friends at school are able to influence the emotions and actions of other students 4. Educational Institutions/Centers - The tahfiz study program has abilities in the field of tahfiz-style religion with the aim of producing a human being with excellent character and high personality.

This study could contribute towards helping develop noble personalities and morals among teenagers through the tahfiz education approach because this method has been proven to be able to cure negative human behavior since the time of the Prophet until the present day. This shows that this study is very important and significant in trying to deal with social problems involving teenagers. This tahfiz education approach can guide teenagers in order to have a noble personality and avoid crime, as a result of the combined efforts of

various parties. With this, the hope of making the teenagers as a valuable asset of the Malaysian nation will truly be achieved.

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