

Conceptual Framework for Accelerated Education Program for *Tahfiz* Students in Malaysia

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Abstract

Tahfiz education in Malaysia has evolved into one of the most sought-after alternative educational pathways for those who wish to pursue Quranic-based and religious studies. However, the issue of recognition and certification among private *Tahfiz* schools – PTS continues to be discussed among scholars and policymakers at the state and national levels. Studies by various scholars stated that certificates issued by PTS are internal and not recognized by the authorities. Many private *Tahfiz* school students are not equipped with a formal academic certification, which hinders them from pursuing tertiary education. An intervention program offered by many academic institutions, including higher educational institutions, could be an ideal solution to cater to these challenges. Therefore, this concept paper aims to understand the challenges of PTS students, identify the current intervention models for PTS students, and align the FTSPM program with the Accelerated Education (AE) concept. In this study, PTS students refer to those disconnected from mainstream education for an extended period or non-traditional students. The study uses qualitative research by analyzing literature from primary sources such as official records, documents, and archival records. In addition, secondary sources such as scientific articles, books, and newspapers were also referred to. The study proposes a conceptual model for FTSPM, particularly on the student component of AE, that could pave the way for insightful theoretical and practical contributions.

Keywords: Fast-Track SPM, FTSPM, Accelerated Education Concept, AEC, Private *Tahfiz* School, PTS, Sijil Pelajaran Malaysia, SPM

Introduction

According to a previous study by Ahmad and Yaacob (2023), *Tahfiz* education in Malaysia has emerged as one of the most sought-after educational pathways for individuals interested in Quranic and religious studies. This form of education, which is considered the foundation of Islamic education in the Malay region, dates to the 15th or 16th century when Islam began to spread (Ahmad & Yaacob, 2023). During this period, religious learning primarily occurred at home or in mosques, strongly emphasizing reading the Quran and studying religious subjects (Ahmad & Yaacob, 2023).

Islamic scholars have long demonstrated a deep passion for religious knowledge, often undertaking their studies in the holy cities of Mecca and Medina (Latiff et al., 2018). Upon returning to Malaysia, they introduced a more structured and systematic approach to education, which paved the way for establishing institutions such as *madrasahs* and *Pondok* schools (Latiff et al., 2018). Madrasahs, or tahfiz schools, are formal establishments primarily dedicated to memorizing and reciting the Quran. In contrast, *pondok* schools are informal educational institutions focusing on a broader range of Islamic disciplines, such as *Fiqh* and *Tauhid*, relying predominantly on teacher-led instruction (Latiff et al., 2018). According to Ahmad & Yaacob (2023), in Malaysia, the progress of *Tahfiz* education has been garnered at the federal level through structured implementation and formal recognition. The commitment could be seen in establishing *Darul Quran*, formerly acclaimed as *Madrasah Tahfiz Al Quran wal Qiraat*, in 1966 by Tunku Abdul Rahman Putra Al-Haj (Ahmad & Yaacob, 2023). Since then, *Darul Quran* has become the leading reference for *Tahfiz* education and a prominent institution that produces high-quality and reputed graduates nationally (Ahmad & Yaacob, 2023).

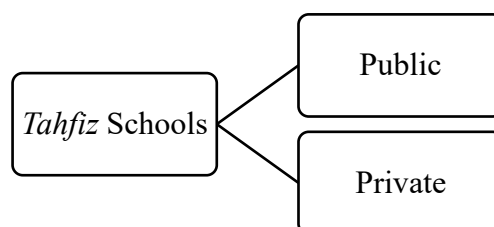


Figure 1: Type of *Tahfiz* Schools in Malaysia

Gradually, *Tahfiz* schools in Malaysia continue to reform to meet contemporary educational needs. Governed by the Department of Islamic Development Malaysia (JAKIM), there are two main types of *Tahfiz* schools: government-funded and privately managed, as depicted in Figure 1. According to JAKIM (2023), Private *Tahfiz* Schools (PTS) are administered by individuals or organizations other than the federal or state departments responsible for managing operational expenses, staffing, and teaching resources. PTS use a *Tahfiz*-based curriculum as the core of their teaching and learning, alongside other necessary curricula (JAKIM, 2023).

According to data from the Malaysian Islamic Education Information System (SIMPENI), managed by JAKIM, there are currently 1,245 registered tahfiz schools nationwide. The distribution of these schools is outlined in Table 1 (SIMPENI, 2021), which categorizes them by state, type, and the level of education offered. Of these institutions, 1,010 provide both primary and secondary education, reflecting a significant enrolment of students in the private sector. Consequently, concerns have been raised regarding the recognition and quality of education received by these *Tahfiz* students and their prospects for tertiary education and employment opportunities.

Table 1

Distribution of Registered Tahfiz Schools in Malaysia by State and Educational Level

Geographical distribution of Tahfiz schools	State	Number of Tahfiz Schools	Total
	Johor	153	1245
	Kedah	92	
	Kelantan	62	
	Melaka	61	
	Negeri Sembilan	54	
	Pahang	83	
	Perak	111	
	Perlis	17	
	Pulau Pinang	46	
	Sabah	41	
	Sarawak	31	
	Selangor	390	
	Terengganu	72	
	Wilayah Persekutuan	32	
Educational level offered (S – secondary, P – primary)	State Tahfiz (S)	19	1245
	State Tahfiz (P&S)	1	
	Private Tahfiz (S)	191	
	Private Tahfiz (P&S)	1010	
	Private Maahad Tahfiz (P)	24	

Note. Data adapted from SIMPENI 2021

This study aims to explore these challenges, identify the existing support model, and align the framework for *Tahfiz* Studies and Programs Management (FTSPM) through the lens of the ACE (Assessment, Curriculum, and Engagement) framework, with the intent that the findings will facilitate the future implementation of the program.

Problem Statement

PTS in Malaysia are established, funded, and managed by individuals or private agencies. This has led to institutional focus and direction variations, depending on their leaders' or funders' vision and approach (Yahaya et al., 2018; Ahmad Othman & Anas, 2020). It has been noted that the management and curriculum are determined autonomously, resulting in at least six different curricula being used across these PTS domestically and posing challenges which relate to uniformity and recognition at the national level (Zaidi & Ja'afar, 2023; Haneefa et al., 2023).

Ahmad Othman and Anas (2020) claimed that the absence of curriculum standards and institutional control may hinder a more progressive development within the PTS. These factors have resulted in inconsistent educational quality, creating concerns about PTS students' performance (Ahmad Othman & Anas, 2020). Consequently, it encouraged unfavourable public perceptions, thus leading to limited academic and career opportunities for PTS students (Ahmad Othman & Anas, 2020).

Some PTS have implemented strategic action by aligning and integrating the national

curriculum into their program (Zaidi & Ja'afar, 2023). In the secondary classes, *Program Tahfiz Integrasi* is introduced. Students must learn core subjects of the national curriculum, thus sit for the national certified examination, SPM or Malaysian Certificate of Education. According to the Examinations Board, SPM is a uniform secondary examination for Form Five students in government and national curriculum-based schools (Examinations Board, 2018). It is a crucial academic qualification and a foundational requirement for tertiary education in Malaysia, as governed by the Ministry of Higher Education (MOHE, 2025). In addition, it is used as a minimum academic requirement for employment purposes (Public Service Department of Malaysia, 2024).

Despite this strategic action, the management of *Tahfiz* schools is concerned about integrating academic subjects into their programs (Yahaya et al., 2018). The process of Quranic retention is more rigorous and demanding, requiring intense focus and high discipline, and is finished in a shorter period (Ishak et al., 2019). Integrating academic subjects or extracurricular activities without a consistent approach could lead to a psychological and emotional burden on the students (Yahaya et al., 2018; Ishak et al., 2019).

In contrast, Hashim and Abdul Rahim (2019) report a different perspective among *Tahfiz* schools' management; academic integration is crucial to ensure students obtain certified academic qualifications, and multifaceted opinions were recorded from the management, parents, and students regarding their willingness to adopt the integration of academic subjects. In addition, Hashim and Abdul Rahim (2019) underscore the necessity of conducting a comprehensive needs analysis to facilitate smooth and effective implementation. Assimilating the national curriculum into the *Tahfiz* curriculum could benefit the students. However, there is a solid concern that it could hinder those who find it challenging to manage the additional demands, ultimately compromising their ability to achieve Quranic retention (Yusuf et al., 2019).

In 2024, the Islamic Governance of Johor (JAINJ) issued a directive to establish a uniform curriculum for *Tahfiz* schools nationwide. This document, *Pekeliling Pelaksanaan Kurikulum Tahfiz Negeri Johor*, provides guidelines for PTS to integrate academic subjects from the national curriculum into their *Tahfiz* programs (JAINJ, 2024). The document outlines a strategy to balance the *Tahfiz* and national curriculum and recommends 120 contact hours annually for six academic subjects. According to the Ministry of Education, its educational circular No. 6/2019 stipulates that learning time for these subjects is allocated at 120 hours per subject annually (MOE, 2019). This discrepancy suggests that academic provision is significantly limited, potentially undermining the achievement of academic learning objectives to attain a balanced educational outcome between religious and academic disciplines.

Furthermore, most teachers in PTS do not possess formal qualifications in education, particularly in pedagogy (Ishak et al., 2019; Hashim & Abdul Rahim, 2019; Abd Razak, 2020). The absence of professional training creates significant concerns about the quality and effectiveness of academic instruction and assessment in these integrated programs and hinders the students' optimal performance (Yusuf et al., 2019). It is important to note that the researcher does not discredit the educational outcomes and effort invested in a formal *Tahfiz* education system over the years of study. However, the absence of formal recognition often limits them to further education or meaningful employment opportunities. Hashim and

Abdul Rahim (2019) report that 40% of the students who corresponded as the respondents in their study hoped to pursue professional careers besides engaging in religious fields. Establishing a systematic certification scheme and academic integration is imperative to support their broader educational and career prospects.

Furthermore, this is also a far-reaching goal for *Dasar Pendidikan Tahfiz Negara* (DPTN) to produce a total of 125,000 professional *al-Hafiz* who can enter formal career fields and contribute to the development of the country more comprehensively (JAKIM, 2021; Mohd Noor, 2025). A preliminary study by Abdullah et al. (2015) also pointed out that the *Tahfiz* education system in Malaysia still needs ongoing enhancement, specifically regarding sustained career progression and job readiness of *Tahfiz* students. This demonstrates that the true potential of *Tahfiz* students has not yet been fully harnessed into high-quality human capital with a robust foundation in the Quran, positioning them as competitive candidates in the employment pool.

Research by Ahmad Pudzi (2018) on the management of education in a PTS in Terengganu showed that nearly 90% of the curriculum content focused on Quranic memorization, resulting in graduates pursuing and contributing to the Islamic religious fields, such as mosque leaders, state religious school teachers, imams, or entrepreneurs. Although it proved that *Tahfiz* education has produced a generation fluent in religious matters, their optimal potential could be enhanced through an expanded certification or qualification aligned with the national curriculum. This approach is essential for nurturing holistic Muslim professionals, technocrats, and leaders (Md Nawi & Salleh, 2017; Alias et al., 2020).

Scholars debate the recognition and certification of PTS at multiple levels. Certificates issued by PTS are internal and not accepted by the authorities (Ismail, 2016; Ishak et al., 2019; Abdul Latiff & Jaafar, 2024). In addition, Samadi et al. (2022) and Abdul Latiff and Jaafar (2024) underscore the urgent need to design a systematic and nationally accepted *Tahfiz* certification system. This measure is expected to ensure more equitable access to education and employment for PTS students. By obtaining a formally certified qualification, these students will become eligible to apply for admission to higher education institutions and secure job opportunities across various sectors.

The premier Quranic education institution, *Darul Quran*, predominantly administers the accreditation and certification of *Tahfiz* education in Malaysia. The core credential awarded is the *Diploma Tahfiz Wal Qiraat*, which is accepted by national authorities and considered equivalent to other diploma-level qualifications from local universities (Ahmad, 2015). Accreditation for this certification is exclusively available to students who studied at Darul Quran or those enrolled in *Tahfiz* schools that maintain formal partnerships with it (Ahmad, 2015). This includes state-funded institutions or those affiliated with local universities. For PTS students, attending Darul Quran provides an opportunity to apply for the Sijil Tahfiz Malaysia—STM, a certificate awarded by JAKIM which confers the honorary title “al-Hafiz” in recognition of their Quran memorization and religious studies competency at the national level (Darul Quran, n.d). This certification is awarded to those who have memorized all 30 juz of the Quran and passed stringent assessments (JAKIM, 2023). It is designed to ensure nurturing excellence of al-Hafiz and encompasses tests in retention, written comprehension, and Islamic studies (Darul Quran, n.d.).

Despite *Tahfiz* students' challenges in non-mainstream settings, particularly inadequate foundational academic abilities and the recognition of their educational achievements, utilizing an established academic certification offers a practical resolution. One of the current strategic initiatives to support *Tahfiz* students encompasses equipping them with formal academic qualifications equivalent to those offered in mainstream education, such as SPM (Abd Rahim 2015, 2017). In response to this need, the Ministry of Education (MOE) and several institutions, such as *Kolej Universiti Islam Melaka*—KUIM, have introduced SPM intensive programs, often called “Fast-Track SPM”, targeted explicitly at PTS students (Fadzil et al., 2023; *Jabatan Agama Islam Negeri Selangor*, n.d.). This program is designed to grant them the national certificate in a shorter period, thus opening pathways to higher education and employment feasibility (Abd Rahim, 2015, 2017; *Jabatan Agama Islam Negeri Selangor*, n.d.).

Based on a preliminary study by the researcher, there is a significant gap in scholarly research regarding the Fast-Track SPM program (FTSPM), which explains its potential, implementation strategies, and effectiveness in addressing the misalignment between *Tahfiz* and mainstream education. Therefore, this concept paper aims to understand the challenges of PTS students, identify the current intervention models for PTS students, and align the FTSPM program with the Accelerated Education (AE) concept. In addition, the study also proposes a conceptual model for FTSPM.

Accelerated Education: Definition and Concept

AE is a strategy tailored for students who have dropped out of the formal education system for an extended period (UNESCO, 2016). As the document *Education 2030: Framework for Action* outlines, this approach is a policy framework for implementation under the Sustainable Development Goals (SDG 4: Quality Education) by the United Nations (UNESCO, 2016). It concedes the need to facilitate flexible, accredited educational programs and enable students to return to the formal education pathway fairly and inclusively (UNESCO, 2016).

Through the Working Group on Accelerated Education—AEWG, the United Nations High Commissioner for Refugees has curated and implemented accelerated education programs to ensure effective, uniform, and high-quality delivery (AEWG, 2020). The AEWG employs accelerated education as an intervention for school dropouts, concentrating on essential literacy, numeracy, and fundamental principles to facilitate learners' reintegration into the formal education system at an age-appropriate level (AEWG, 2020). AEWG defines accelerated education as:

“A dynamic and age-appropriate educational model carried in an accelerated mode, aimed to provide equitable access to children and youths who are less privileged. This includes those who have missed out on school due to poverty, marginalization, and crisis. The Accelerated Education Program—AEP aims to facilitate equivalent opportunities for students to gain basic education and qualification through effective teaching and learning, suited to their level of cognitive maturity (Fitzpatrick, 2020).”

It is essential to highlight that Accelerated Education differed from Accelerated Learning; both notions are often conflated (Fitzpatrick, 2020). Fitzpatrick (2020) highlights a significant distinction between them; Accelerated Learning refers to a pedagogical approach, while

Accelerated Education is more directed to curriculum design tailored to be disseminated within a compressed and systematic timeframe. Similarly, Näslund-Hadley (2023) defines Accelerated Learning as a pedagogical strategy that utilizes innovative instructional approaches. On the other hand, AEC is described as a coordinated strategy that applies a compressed curriculum and accelerates teaching (Näslund-Hadley, 2023).

The AEWG states that the implementation of Accelerated Education is designed to accelerate educational delivery, helping students achieve endorsed certifications in a shorter time, thus enabling them to return to the formal education path (AEWG, 2017). It consists of more focused and intensive learning, highlighting basic mastery, and excluding non-core subjects (AEWG, 2017). To guide implementation, principles of Accelerated Education Implementation should be coordinated based on four elements: students, teachers, program management, and coordination at the national level (AEWG, 2017). The elements are simplified as depicted in Table 2.

Table 2

Components of Accelerated Education

Element	Description
Student	Targeting older students who have dropped out of mainstream education, the curriculum and teaching methods are compacted and accelerated, focusing on ensuring an inclusive and safe learning environment. Targeting students who are older and have dropped out of mainstream formal education. The curriculum and teaching methods are compacted and accelerated. The learning environment must be inclusive and safe.
Teacher	Teachers must have strong subject knowledge, fast-paced learning skills, and regular support.
Program Management	Program goals should focus on improving education access and ensuring certification recognition. Effective management involves systematically supervising, monitoring, and recording student progress.
National Coordination	Accelerated Education programs must be certified as valid educational pathways, and a certificate must be accepted nationally.

Note. Data adapted from Working Group on Accelerated Education (AEWG), 2020

The Accelerated Education design, monitoring, and evaluation framework delineates eighteen foundational principles for successfully implementing its components, as presented in Table 2 (AEWG, 2017). This particular study underscores the critical dimension of students. Table 3 depicts an overview of the student element.

Table 3

Accelerated Education principles of the Student Element

Element	Description
Flexible Access	Accelerated Education programs cater to learners with adaptable pathways beyond mainstream schooling.
Compressed Curriculum	Curriculum and pedagogy are streamlined, fast-tracked, and delivered in a language learners understand.
Inclusive Environment	Learning spaces must be safe, supportive, and inclusive for all students.

Note. Data adapted from Working Group on Accelerated Education (AEWG), 2020

The accelerated Education program offers significant potential for PTS students who have completed their studies without academic qualifications, except for the internal certification (Abd Rahim, 2015, 2017). These students are not dropouts; instead, they faced academic challenges, positioning them as ideal candidates for such a program. Such intervention could encourage their transition to higher education or the occupational sector (Abd Rahim, 2015, 2017). This aligns with the DPTN, which promotes integrating religious and academic curricula to enhance educational continuity and employment opportunities. Hence, adopting Accelerated Education is a strategic action that facilitates and ensures equitable access for *PTS students*.

Accelerated Education Program for Pts Students in Malaysia

In Malaysia, the FTSPM adapts the concept of the Accelerated Education program. For instance, *Yayasan Pembangunan Islam Selangor (YAPIS)* and Selangor State University (UNISEL) under the Unismart program (Abd Rahim, 2015, 2017). The program facilitates a ten-month curriculum that condenses the Form 4 and Form 5 syllabi, preparing students for the SPM examination. In addition, *Kolej Universiti Islam Melaka (KUIM)* runs a similar program through the *Tahfiz Bestari* Initiative (Fadzil et al., 2023). The inaugural pilot program, Unismart, yielded notable success; some students outperformed their peers in mainstream schools, which led to a doubled enrolment for the second cohort (Abd Rahim, 2015, 2017). The program's success has encouraged higher education institutions and private schools, including PTS, to adopt similar models in supporting PTS students' access to formal academic qualifications.

FTSPM is an accelerated education program aiming for national certification, which ensures a practical solution to address the educational buffer for PTS students (Abd Rahim, 2015, 2017). This program permits PTS students to obtain an academic qualification, granting them access to equal opportunities as mainstream students (Radzi et al., 2024). Designed with a focus on six core subjects alongside selected elective subjects such as *Quran and Sunnah Education, Islamic Shariah Education, and Arabic Language*, this model offers a unique benefit for the students as the Islamic-related subjects could harness their prior learning outputs at the PTS (Abd Rahim, 2015).

Implementing FTSPM can also diminish possible isolation and low self-esteem challenges among the students, as it groups those with similar educational backgrounds. Abd Rahim (2015, 2017) and Fadzil et al. (2023) noted that the primary focus of the FTSPM includes important aspects as presented in Table 4.

Table 4

Focus of FTSPM

Focus	Description
Targeted student	The program is designed for PTS students aged 17 and older who have been out of mainstream academic schooling for an extended time. It takes a differentiated approach to reintegrate formal education, adapting to each individual's background and learning needs.
Compressed Curriculum	The program adopts the national upper secondary curriculum in a compressed format. It covers core subjects such as <i>Bahasa Melayu</i> , English, History, Mathematics, Science, and Islamic Education, alongside elective subjects. This approach permits students to gain academic certification within a shorter time frame without compromising content mastery. Beyond academics, the program underscored character building, soft skills, and leadership qualities. Students are encouraged to engage in co-curricular activities and receive additional guidance to nurture their personal growth and social competencies.
Intensive Learning Approach	Students receive intensive instruction through focused and strategic teaching methods to enhance content mastery and examination readiness. Strategic pedagogical approaches are adapted to ensure effective learning within ten to twelve months.

Note. Data adapted from Abd Rahim (2015, 2017) and Fadzil et al. (2023)

Interventions by the Ministry of Education (MOE)

A structured engagement for academic certification at the ministerial level for students from PTS began in 2019. In 2019, the Ministry of Education launched the Private Tahfiz Student Intervention Programme as a strategic measure to assist PTS students aged 17 and 18 in preparing for and sitting for the SPM (Bernama, 2019). The program aims to facilitate a focused and pre-arranged instructional program focusing on six core subjects and employing teachers from the *Sekolah Menengah Kebangsaan* (SMK) (Abdul Kadir, 2019). In addition, the ministry also introduced two other strategic interventions to assist the private *Tahfiz* students, namely the *Model Rakan Strategik SMK* and *Model Tuisyen* (JAIS, n.d.).

The first model, the Bekok Model, is offered to PTS students by granting them admission into an appointed SMK that offers a Fast-Track SPM program. This program uses an ordinary syllabus supported by pedagogical expertise, focusing on the six core subjects (Abdul Kadir, 2019; SMK Bekok, 2021). For first-time SPM candidates, the mandatory or core subjects include Malay Language, English, Islamic Studies, History, Science, and Mathematics (Examinations Board, 2018). It is conducted through intensive academic classes to help students prepare for the SPM examination (JAIS, n.d.). It is offered to students aged 17 and 18 through a rigorous selection and interview process, allowing them to reintegrate into mainstream education alongside their peers (SMK Bekok, 2021).

The second model requires collaboration between PTS and SMK. The school appointed must be located within 10 kilometres of the participating PTS, have sufficient teaching staff, and have adequate classrooms (Abdul Kadir, 2019). Similarly, academic classes focus on the six core subjects and are conducted in the SMK. The participating students continue to reside and remain at the PTS (Abdul Kadir, 2019). In contrast to the first model, the students are registered as private examination candidates, granting them flexibility in choosing preferred

examination centres. In this context, private candidates refer to students registered for SPM without enrolling in government or private secondary schools (Examinations Board, 2018).

The third model is a tuition-based programme, whereby the teaching and learning sessions are conducted outside of official school hours. Teachers from nearby SMK are appointed and assigned to teach at the participating PTS (JAIS, n.d.). To ensure strategic and systematic intervention, each tuition class must consist of at least fifteen students, who may come from a single PTS or multiple institutions within the surrounding area. This model resembles the second model, in which students are registered as private candidates with academic classes limited to the six core SPM subjects (JAIS, n.d.). Since the teaching is executed outside regular office hours, the ministry allocates RM250 per subject and student remuneration, which is paid directly to the appointed teachers through the PTS (JAIS, n.d.).

The three models pursue distinct approaches but aim to facilitate an academic pathway for SPM accreditation for PTS students. The first and second models are more structured and based on the mainstream schooling system; the third model is stronger in terms of flexibility but involves financial commitments and external support. The models were implemented in 2019, but the performance remains unclear. Crucial elements such as enrolment allocation, learner attainment levels, and the scope of the interventions enabling access to tertiary education remain underexplored. Furthermore, although designed to support PTS students, their implementation is limited to selected schools and a specific age group. In particular, the cost implications associated with the tuition-based model could impede long-term sustainability if no dedicated funding is allocated for its long-term execution. Table 5 presents an overview of intervention models used by the Ministry of Education for PTS.

Table 5

Intervention Models used by MOE for Private Tahfiz Schools

Category	Model 1 (Model Bekok)	Model 2 (Rakan Strategik KPM)	Model 3 (Model Tuisyen)
Teaching and Learning Period	One year / modular		
Eligibility	17–18 years old		17 years and above
Teachers	Existing <i>Sekolah Menengah Kebangsaan</i> teachers		Teachers go to a private <i>Tahfiz</i> school
Subject package	6 core subjects - Elective subjects; <i>Tasawwur Islam</i> included	6 core subjects - Elective subjects; <i>Tasawwur Islam</i> included	6 core subjects
Candidate Exam Category	School candidate		Private candidate
Accommodation	A hostel is provided	Remain in the private <i>Tahfiz</i> school	
Class arrangement	Separated from the ordinary students of the SMK		The classes are pre-arranged
Tertiary Education Opportunity	A diploma from a higher education institution		

Category	Model 1 (Model Bekok)	Model 2 (Rakan Strategik KPM)	Model 3 (Model Tuisyen)
Cost implication	None		Tuition voucher of RM250.00 per subject per student

Conceptual Framework

This concept paper explains the Fast-Track SPM Program (FTSPM), explicitly designed for PTS students through the lens of the Accelerated Education concept as illustrated in Figure 2. The study is structured around three core objectives: first, to identify and explore the challenges faced by PTS students as a distinct group of non-traditional students, particularly about re-entering the formal education system after an extended period of exclusion; second, to describe the current intervention strategy employed to promote academic certification for PTS students through the implementation of FTSPM, and lastly to align the concept and characteristics of implementation of the FTSPM by the principles of Accelerated Education (AE). Based on the study, FTSPM aligns with the AE concept regarding the students' element. The program is tailored for non-traditional students, utilizes a compressed curriculum structure, and promotes an inclusive learning environment. By doing so, the study seeks to provide a structured explanation of how the FTSPM can serve as a successful intervention in supporting the academic reintegration and motivation of PTS students toward formal certification (i.e. SPM) and future opportunities.

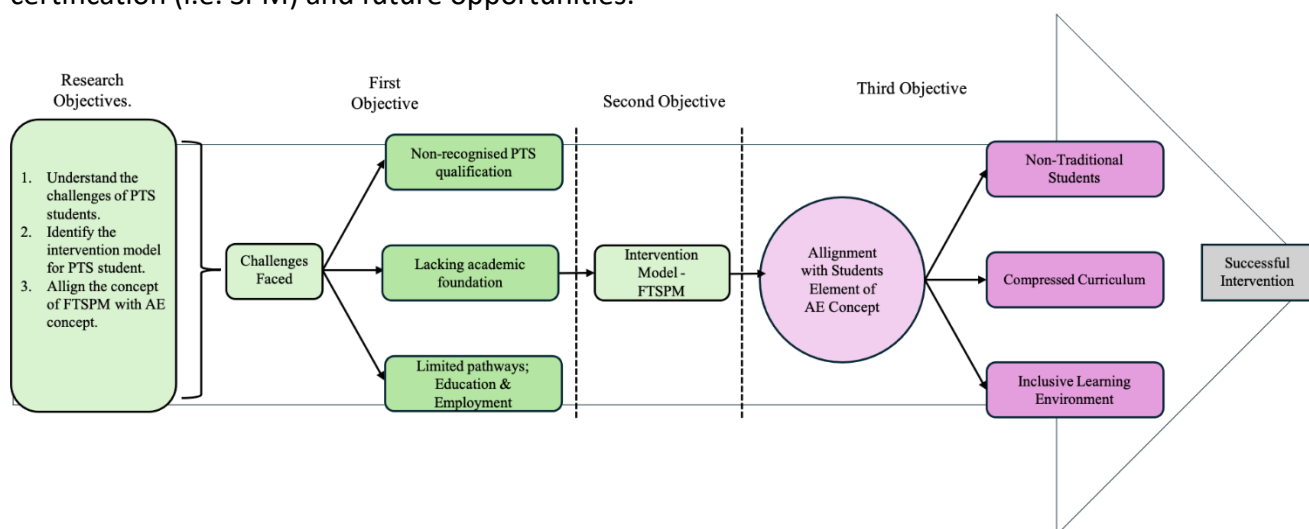


Figure 2: Adapted Conceptual Elements of Accelerated Education for Fast-Track SPM

Conclusion and Recommendation

Tahfiz education is a promising educational pathway. However, it is limited in academic and employment options due to non-standard practice by most PTS with uncertified qualifications and a lack of academic foundations. Given these challenges, an adapted Accelerated Education—FTSPM provides an alternative reintegration route for these students. A structured and expanded undertaking by the academic institutions could cater to the special needs of the PTS students to ensure a successful implementation of FTSPM.

Since this framework focuses on the student element of the AE, future research should apply the Self-Determination Theory (SDT) to examine how psychological needs of autonomy, competency, and relatedness influence the motivation and engagement of PTS students in FTSPM. The study will offer insights into motivational factors to improve program design and implementation.

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