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Tahfiz Preneurship Governance Framework, Products, and Effective Marketing Strategies in Malaysia

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Abstract

Tahfizpreneurship is a term that encompasses both tahfiz and entrepreneurship with the goal of enabling private Tahfiz institutions (PTIs) in Malaysia to generate sustainable income for their survival and existence. The insufficiency of government aid, donations, and fees to fully cover the operational and governance expenses of PTIs contributes to the unfavourable societal impression of these institutions, which are often stigmatised as welfare and charity centres. Furthermore, the COVID-19 pandemic has resulted in the closure of numerous PTIs as a consequence of financial obligations and limits. Hence, the aim of this research is to develop a comprehensive Tahfizpreneurship Governance Framework and ascertain the range of products and successful marketing strategies employed by Private Tahfiz Institutions (PTIs) in Malaysia. The study's findings revealed the existence of seven distinct elements that comprise the Tahfizpreneurship Governance Framework. These elements include (i) PTIs Product, (ii) Financial, (iii) Economy, (iv) Education, (v) Integration, (vi) Strategies, and (vii) Challenges. These elements are further categorised into two main components, namely Tahfiz Education and Entrepreneurship. Furthermore, the range of products offered by tahfizpreneurship encompasses several sectors, such as livestock, aquaculture, agriculture, food, frozen items, and kitchen necessities. Additionally, tahfizpreneurship also provides services related to korban and akikah, homestays, haji and umrah, tourism agencies, and takaful insurance. These items are promoted through both traditional and digital marketing strategies, with a special emphasis on prominent social media platforms including WhatsApp, Facebook, Instagram, and YouTube. Additionally, the Yezza and EQ2U applications are used for marketing purposes. The efficacy of tahfizpreneurship has been demonstrated in its ability to offset up to 50% of the operational and governance expenses of PTIs. This achievement has enhanced the confidence of the community in the PTIs' capacity to produce independent revenue and effectively compete on both national and global scales. Nevertheless, the existence of distinct digital marketing platforms utilised by PTIs poses challenges in obtaining tahfizpreneurship products.

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Consequently, it is recommended that these various digital marketing platforms be consolidated into a unified entity known as a One Stop Centre (OSC), exemplified by platforms like Shopee and Lazada. This endeavour is anticipated to enhance the survival rate of PTIs in Malaysia and effectively contribute to the realisation of the National Tahfiz Education Policy's (NTEP) objective of producing 125,000 Huffaz by 2050.

Keywords: *Tahfizpreneurship, Governance Framework, Products, Effective Marketing Strategy, Private Tahfiz Institutions (PTIs), Malaysia*

INTRODUCTION

The allocation of incentive assistance or supplementary funding by the Malaysian government to tahfiz institutions, particularly Private Tahfiz Institutions (PTIs), with the objective of enhancing governance has been observed to be insufficient in meeting the current management expenses (Othman & Anas, 2020; Kamal & Seman, 2017; Azha et al., 2013). The issue of accountability in the Information Technology Services (ITS) was made worse by bad governance, which was made even worse by the fact that the organization illegally asked for public funds because of limited funds (Ab Rahman & Yahaya, 2020; Bani et al., 2017; Ismail, 2016). The aforementioned issues have significantly affected the quality of the Huffaz that will be generated, hence impeding the Malaysian government's endeavour to develop 125,000 proficient Quran memorizers by the year 2050 under the National Tahfiz Education Policy (NTEP). Hence, in order to ensure the sustained development of Islamic religious schools in Malaysia, it is imperative for the government and tahfiz entrepreneurs to explore alternative strategies and innovative approaches to produce self-sustaining revenue. This would help gradually diminish reliance on governmental and private assistance. Hence, entrepreneurial endeavors are seen as the most favorable option for addressing the prevailing financial crises and limitations within the ITS sector (Anas et al., 2019). Therefore, the aim of this study is to develop a Tahfizpreneurship Governance Framework and ascertain the products and efficient marketing strategies employed by Private Tahfiz Institutions (PTIs) in Malaysia.

LITERATURE REVIEW

An Overview of Malaysian Tahfiz Governance

The practise of Tahfiz education in Malaya can be traced back to the introduction of Islam, wherein it was initially conducted through informal means such as studying in suraus, mosques, and the residences of teachers (Nawi et al., 2021). The curriculum primarily focused on fundamental Islamic themes, namely fardu ain and fardu kifayah. The study centre focused on the study of Alif Ba Ta or the Quran is commonly referred to as the Alif Ba Ta, study or al-Quran, study centre (Othman & Anas, 2020). The prevalence of informal studies persisted until the conception of formal, structured, and organised tahfiz studies emerged under the guidance of the National Mosque Administration Office (Nawi et al., 2014). The proliferation of tahfiz institutions in Malaysia can be attributed to the growing recognition within the Muslim community of the imperative to acquire a comprehensive understanding of the Quran. Consequently, there has been a notable rise in the establishment of tahfiz study centres, offering a diverse range of syllabi and governance guidelines. However, the management of Tahfiz Institutions can vary depending on whether they are part of various organisations or operate under a single organisation, which includes both Government Tahfiz Institutions and Private Tahfiz Institutions.

The level of awareness among the Malaysian population towards tahfiz education is notably elevated, leading to an unregulated proliferation of tahfiz institutions. However, the lack of attention given to

governance aspects has resulted in several challenges that have had a detrimental impact on the reputation and public perception of tahfiz institutions, particularly those in Malaysia (Azmi et al., 2022). This phenomenon arises due to the government's inability to adequately fulfil the substantial demands of the society. The proliferation of Information Technology Systems (ITS) in the context of tahfiz institutions has brought to light various problems and governance concerns. The components encompassed within this framework consist of the implemented curriculum, financial management, facility governance, the imperative for academic collaboration with government-recognized institutions, and other related factors. According to Ismail (2016), the impact of this phenomenon on the advancement of tahfiz studies is expected to be predominantly favourable. However, it is important to acknowledge that there may also be adverse consequences, particularly concerning the administration of education. According to Ismail et al. (2017), administrators play a crucial role in fostering the advancement of an educational institution's greatness. Their primary responsibility involves motivating all individuals within the educational organisation to effectively attain their aims. The effective management of educational institutions, particularly tahfiz, necessitates that the founder possess qualities of creativity and innovation (Bani et al., 2017).

The primary objective of tahfiz education is to cultivate individuals who possess comprehensive expertise in several disciplines, with a particular emphasis on being proficient in the study and understanding of the Quran. These individuals are expected to be knowledgeable, benevolent, and devout in their religious practises. Furthermore, tahfiz education also strives to equip its graduates with the ability to apply the acquired information for the betterment of society. In Malaysia, there exist a multitude of tahfiz institutes, all of which share a common objective: to uphold the integrity of the Quran and cultivate proficient memorization skills. Individuals who commit the entirety of the Al-Quran to memory are not confined to the role of mere memorizers. Rather, this group has the capacity to contribute to several professional domains by virtue of their profound religious comprehension (Abdullah et al., 2014; Rachman, & Hendrawan, 2021). The fulfilment of demands leads to the emergence of huffaz, which, according to the concept of fardu kifayah, should be safeguarded by the government and thereafter executed in an organized and systematic way (Nawi et al., 2014).

It is imperative for the Malaysian government to adopt a distinct philosophical framework when elucidating the concept of tahfiz education. Tahfiz educational institutions necessitate a well-defined trajectory to facilitate the implementation of suitable management practises. In addition, it encompasses the provision of infrastructure, methodologies, and a comprehensive management system in order to attain the overarching objective. In order to facilitate the attainment of the objectives of tahfiz education, it is imperative for the government to demonstrate its endorsement of tahfiz institutions. This necessitates a comprehensive evaluation of tahfiz institutions, irrespective of their affiliation with the Federal Government, State Government, or private sector. The realisation of tahfiz education objectives is contingent upon the competence of the individual responsible for overseeing an educational institution. This individual should possess a comprehensive understanding of the subject matter, adhere to well-defined Islamic principles, demonstrate consistent adherence to virtuous actions, and prioritise the integration of Islam into all aspects of life. Ab Rahman et al. (2020) have identified a number of areas in which recommendations for enhancing tahfiz education in Malaysia should be enhanced: (i) The coordination of governance methods in tahfiz institutions should be conducted in a systematic manner, addressing the issue of certain institutions lacking approval from relevant authorities; (ii) The curriculum for tahfiz Al-Quran should be enhanced through the establishment of an integrated tahfiz model, accompanied by standardised learning

materials; (iii) Security monitoring of tahfiz institutions is necessary due to instances where certain institutions operate without obtaining approval from the Local Authority (LA); and (iv) Efforts should be made to empower tahfiz graduates in terms of their vision and marketability.

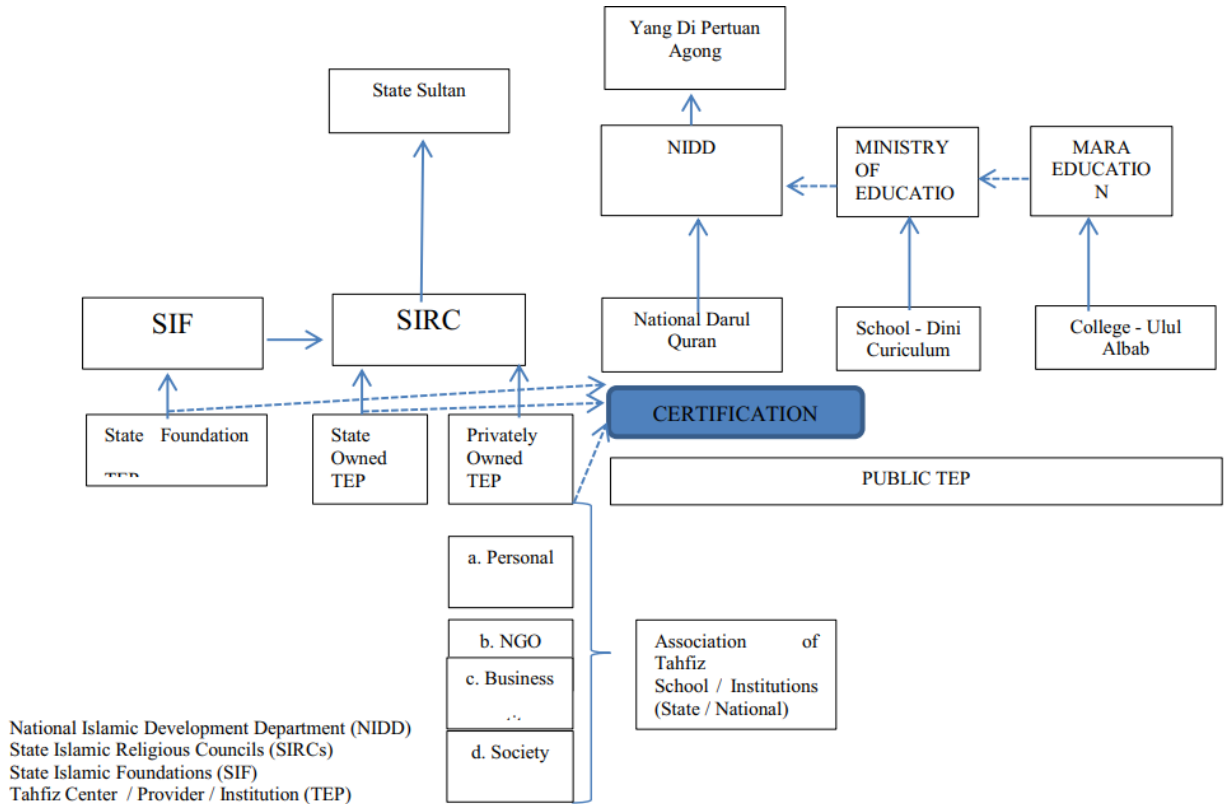


Figure 1: Malaysian Tahfiz Governance Framework (Bani et al., 2017)

Social Entrepreneurship: Concepts and Islamic Perspectives

Social entrepreneurship refers to businesses that are socially oriented and change the standard of living among poor and rural people. The community's tendency and interest in solving social economic problems through creative and innovative thinking has successfully created a new branch of business, which is social business, or known as social entrepreneurship (Ahmad et al., 2018; Kadir et al., 2016). It targets low-income social groups to overcome unemployment and improve rural social services. In addition, the phenomenon of social entrepreneurship is gaining more and more attention when commercial business operators participate in the social sector to expand the social income of the community. The thoughtfulness of today's entrepreneurs helping the government in efforts to improve social living standards is seen as something positive to achieve the National Community Policy (NCP) 2019 through social business.

Table 1 Range of Social Entrepreneurship

Social Goals	Commercial Exchange
Exclusively social	None
Exclusively social	Some, that can either lead to profits directly to the social benefit (integrated) or in support of the enterprise (complementary)
Chiefly social but not exclusively social	Profits in part to benefit entrepreneurs and/or supporters
Prominent goal among other goals	Profit making is strong objective to the entrepreneur and others
Subordinate goals among other goals	Profit making is prominent or the prime objective

Source: Gandhi & Raina (2018)

The study by Kadir and Sarif (2015) discovered that private Islamic religious educational institutions engage in social businesses as a means to prevent stagnation in the education process. These institutions undertake various measures, such as providing essential physical facilities, employing teaching staff, and covering monthly utility expenses within their establishments. According to Azan and Sarif's (2017) research, the emergence of social entrepreneurship may be understood as a manifestation of the significance placed on incorporating religious beliefs into one's life. This is achieved through the establishment of social businesses within communities, which aim to harmonise individuals' lives by considering aspects such as faith, Shariah principles, and moral values. Islam places significant emphasis on the principles of knowledge, sincerity, trust, and faith in the execution of economic transactions in accordance with religious guidelines. Hence, the incorporation of monotheistic principles into the realm of social entrepreneurship has the potential to foster societal advancement. According to Sarif et al. (2017), the Islamic faith discourages individuals from engaging in entrepreneurial endeavours only for the purpose of generating wealth. Instead, the primary objective of commercial activities should be to fulfil fardu kifayah commitments and uphold the principles of maqasid shariah. Furthermore, the fundamental elements of authentic individuality, organisational efficacy, the prioritisation of societal concerns, and the adherence to ethical principles provide the primary foundations for the achievement of social entrepreneurship objectives (Lisnawati & Ahman, 2019; Talatappeh & Tavalae, 2016; Abbas et al., 2021).

In order to foster the development of Islamic social society, it is imperative for Islamic social entrepreneurship to adhere to eight (8) fundamental principles. These principles include conducting business based on belief, shariah, and morals; prioritising faith, Islam, and courtesy in business practises; embracing the Caliphate System; striving for welfare as a primary objective; advocating for the economic well-being of Muslims; exhibiting justice in business dealings; intending to achieve success in both worldly and spiritual realms; and fulfilling obligations of zakat payment and promoting waqf (Manshor & Abdullah, 2021; Abd Muin et al., 2019; Mulyaningsih & Ramadani, 2017). Furthermore, this concept encompasses the interconnectedness between individuals and their Creator, as well as the interactions between individuals and nature within the realm of commerce. It aligns with the maqasid shariah, which seeks to attain prosperity in both the temporal and spiritual realms (Alimuddin, 2020), by emphasising the diligent pursuit of success.

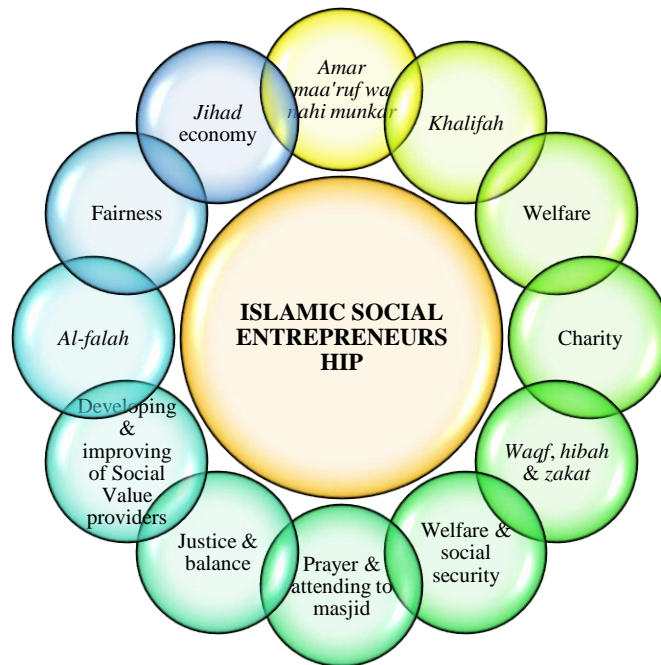


Figure 2: Concept of Islamic Social Entrepreneurship (Boulven et al., 2018)

Effective Marketing Strategies

Consumer actions are intricately linked with marketing approaches, which have evolved into the foundations of marketing methodologies (Mothersbaugh et al., 2020; Morgan et al., 2019). Amelia et al. (2019) indicated that marketing tactics ought to emphasize seven aspects referred to as the 7P's: namely, product, pricing, placement, promotion, personnel, processes, and tangible cues. In response to competitive forces, there is a growing need to prioritize the development of internal brands to establish a strategic and competitive foothold in the market (Zéman & Bogdan, 2019; Rizwan et al., 2021; Chetty, 2022). The advent of the Fourth Industrial Revolution has brought about global shifts that have redefined the digital landscape, positioning it as a vital tool for achieving national sustainability objectives. This transformation has spurred rapid technological advancements essential for human well-being. This phenomenon is closely intertwined with the evolution of the digital economy (Ghobakhloo, 2020). The digital economy encompasses the realm of information and communication technology, encompassing: (i) the establishment of digital infrastructure that underpins computer networks for seamless operation; (ii) the prevalence of digital transactions commonly referred to as electronic commerce (e-commerce); and (iii) widespread access to digital economic content facilitated through digital media platforms (Barefoot et al., 2018). Furthermore, there's a notable emphasis on innovative technologies that facilitate the utilization of data through extensive big data dissemination, sophisticated data analysis, decision-making algorithms, emerging automation, and robotic systems (Bukht & Heeks, 2017).

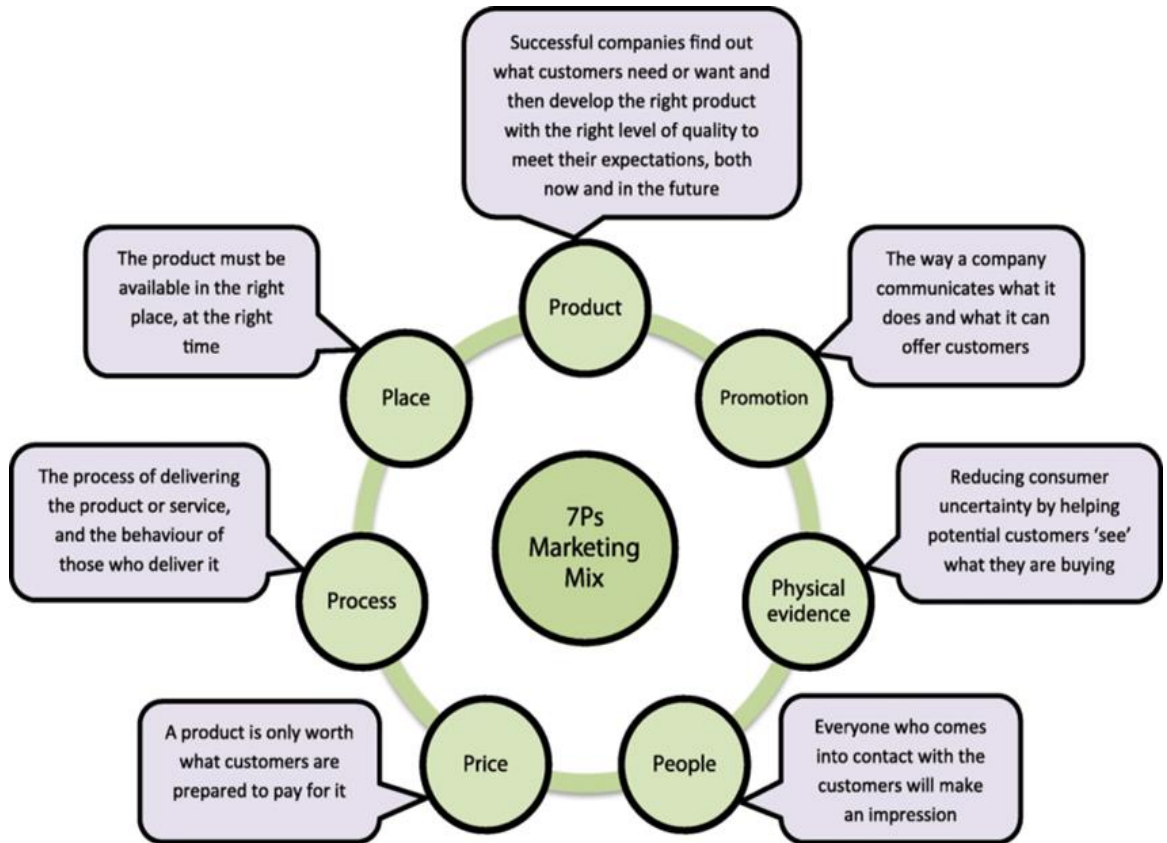


Figure 3: 7Ps Marketing Mix (Hindi et al., 2019)

The digital economy offers a worldwide platform where enterprises can formulate strategies by fostering economic collaboration through more efficient and proficient exchange of communication and information (Bulturbayevich & Jurayevich, 2020; Li, 2023), thereby contributing to the broader objective of enhancing a nation's global reputation (Popkova, 2020; Bicular, 2022). This scenario undeniably influences the marketing of products and services, particularly in developed nations. At present, the dominant approach to marketing involves digital channels such as social media and specialized applications. This situation corresponds harmoniously with the advancement of information and communication technology (ICT) within the context of the Fourth Industrial Revolution. Katsikeas et al. (2019) observed that modern technology utilization extends market reach across international borders, reduces expenses, and facilitates more globally adept transactions.

The digital marketing landscape makes frequent use of various social media platforms, including Twitter, YouTube (Li et al., 2021), WhatsApp (Hendriyani et al., 2020; Mufadhol et al., 2020), websites (Agarwal & Bansal, 2020), Instagram (Yunus et al., 2019), and Facebook (Assimakopoulos et al., 2017). This approach proves notably effective, particularly among the younger demographic known as Generation Z (Munsch, 2021; Anjum et al., 2020). Noteworthy is the dual impact of cost savings and significant commercial outcomes on businesses achieved through this strategy (Gupta, 2020; Ritz et al., 2019; Bala & Verma, 2018). Meanwhile, traditional marketing methods should be

given due consideration as they complement digital marketing strategies, which themselves require adaptation to align with current developments in ICT (Han, 2020).

Table 2 Social Media Marketing Platforms

Platforms	People	Content	Strategies	Cons
Facebook	25-34, Boomers	Photo, links, information & live video	Local marketing, advertising & relationships	Weak organic reach
Youtube	18-35	How-tos, webinars & explainers	Organic, SEO & advertising	Video is resource-heavy
Instagram	18-34, Millennials	Inspiration, adventure & questions/polls	Ecommerce, organic & influencer	High ads costs
Twitter	25-49, Educated/Wealthy	News, discussion & humor	Customer service & ads for males	Small ad audience
LinkedIn	46-55, Professionals	Long-form content & core values	B2B, organic & international	Ad reporting & custom audience
TikTok	10-19, Female (60%)	Entertainment, humor & challenges	Influencer marketing & series content	Relationship building
Snapchat	13-17, 25-34, Teens	Silly, feel-good & trends	Video ads, location-based marketing & app marketing	Relationship building

Source: wordstream.com, SEO= Search Engine Optimization, B2B= Bussiness-to-Bussiness

METHODOLOGY

The design of this qualitative research approach to this case study uses a semi-structured interview instrument with 12 participants from seven (7) Private Tahfiz Institutions (ITS) that carry out entrepreneurial activities and five (5) experts in the field of selected institutional studies such as the Malaysian Academy of SME and Entrepreneurship Development (MASMED), the National Entrepreneurship Institute (INSKEN), Universiti Malaysia Kelantan (UMK), and Universiti Pendidikan Sultan Idris (UPSI). All participants were coded with codes P1 to P12, as shown in Table 3 below. Three primary themes that have been established based on theory or prior knowledge were the focus of the deductive thematic analysis method used to analyse the interview data, namely (i) Tahfizpreneurship Governance Framework, (ii) PTIs Products, and (iii) PTIs Marketing Strategies.

Table 3 Participant's coding in the Study

Participant	Codes
Maahad Tahfiz QIAM	P1
Maahad Bahasa dan Ilmu Quran (MABIQ)	P2
Akademi Tahfiz Al Hira'	P3
Institut Tahfiz Quran Lil Muttaqin (INSTAQLIM)	P4
Maahad Tahfiz Wal Qiraat Shah Alam (MTAQSA)	P5
Maahad Tahfiz Al Furqan	P6
Maahad Tahfiz Sulaimaniyyah (MT'S)	P7
Malaysian Academy of SME and Entrepreneurship Development (MASMED)	P8
National Entrepreneurship Institute (INSKEN)	P9
National Entrepreneurship Institute (INSKEN)	P10
Universiti Malaysia Kelantan (UMK)	P11
Universiti Pendidikan Sultan Idris (UPSI)	P12

Source: Study Sampling, P= Participant

FINDINGS AND DISCUSSIONS

Participant Demographics

There are a total of 12 participants involved in this study, each of whom is seven (7) participants from Private Tahfiz Institutions (ITS) among ITS entrepreneurs who carry out entrepreneurial activities (P1-P7) and five (5) participants from entrepreneurship experts from selected institutions (P8-P12), such as the Malaysian Academy of SME and Entrepreneurship Development (MASMED), the National Institute of Entrepreneurship (INSKEN), Universiti Malaysia Kelantan (UMK), and Universiti Pendidikan Sultan Idris (UPSI). The participant positions are Associate Professor (2), Division Director (2), Lecturer (1), Principal (3), Deputy Principal (2), Manager (1), and Assistant Principal (1), followed by nine (9) males and three (3) females. The majority of participants are from the state of Selangor (7), followed by Pahang (2), Perak (2), and Kelantan (1). The approach used is face-to-face (6) and online (6). A summary of the participant's background is shown in Table 4.

Table 4 Participant's Background

Participant	Position	Gender	State	Approach
P1	The Principal	Man	Perak	F2F
P2	Deputy Principal	Woman	Pahang	F2F
P3	Deputy Principal	Man	Pahang	F2F
P4	The Principal	Man	Selangor	F2F
P5	The Principal	Man	Selangor	F2F
P6	Manager	Man	Selangor	F2F
P7	Assistant Principal	Man	Selangor	Online
P8	Lecturer	Man	Selangor	Online
P9	Director of Bussiness Coaching Division	Woman	Selangor	Online
P10	Director of Training Division	Man	Selangor	Online
P11	Associate Professor	Man	Kelantan	Online
P12	Associate Professor	Woman	Perak	Online

Source: Research Findings, F2F= Face-to-Face

Tahfizpreneurship Governance Framework

Tahfizpreneurship is a fusion of tahfiz and entrepreneurship, describing the entrepreneurial endeavors undertaken by Private Tahfiz Institutions (PTIs) to independently generate revenue. This revenue serves to cover operational expenses and the administration of these institutions (Turiman & Anas, 2021). The findings of the study found that there are seven elements that form the Tahfizpreneurship Governance Framework, namely (i) PTIs Product, (ii) Financial, (iii) Economy, (iv) Education, (v) Integration, (vi) Strategies, and (vii) Challenges in the two main components of the framework, namely tahfiz education and entrepreneurship (refer to Figure 4). A summary of those elements is given in Table 4.

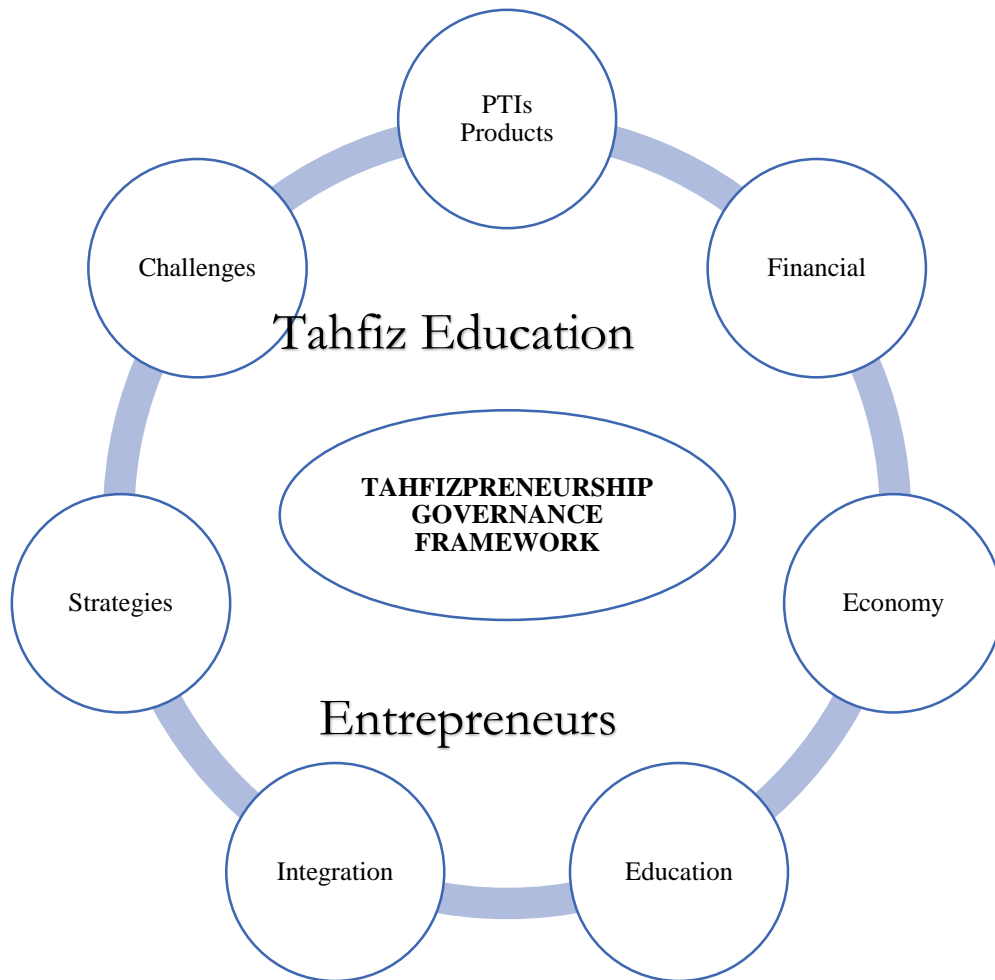


Figure 4: Tahfizpreneurship Governance Framework

The elements presented in Table 5 exhibit a notable correlation within the context of tahfiz education and entrepreneurship. These elements contribute to the development of the Tahfizpreneurship Governance Framework, as depicted in Figure 4. This study serves as an indirect source of guidance and reference for PTIs in Malaysia who aspire to engage in entrepreneurship, thereby enhancing the long-term persistence and survival of each PTI. However, the primary objective of establishing PTIs is focused on education. Therefore, it is necessary to prioritise entrepreneurship as a secondary goal, ensuring that separate governance is implemented for the two organisations, namely education and entrepreneurship. The objective of this initiative is to enhance the governance efficiency of PTIs, with the expectation that it will successfully accomplish the established objectives.

Table 5 Elements of Tahfizpreneurship Governance Framework

Element	Description
PTIs Products	<ul style="list-style-type: none"> The diversity of tahfizpreneurship products drives the economy of PTIs, local communities, and the country. It depends on the skills, demographics specific to the location, and resources of each PTI. The product details are in Table 6.
Financial	<ul style="list-style-type: none"> Not limited to financial resources, even obtained from government and private grants. The Pawah concept is practiced in ruminant animal husbandry. Business financial resources are obtained as a result of collaboration with associations or external agencies.
Economy	<ul style="list-style-type: none"> Donations from charity, <i>infaq</i>, and waqf are used as working capital for tahfizpreneurship in addition to PTIs operating costs. Tahfizpreneurship is able to cover up to 50% of the operational and governance costs of PTIs.
Education	<ul style="list-style-type: none"> Contribute to the national economy through taxes imposed on every transaction. The main goal of establishing PTIs is the education of al-Quran. The application of supplementary sciences, such as entrepreneurship, is highly encouraged. Integration in education can produce effective, innovative, and creative tahfiz graduates in multi-disciplinary fields of knowledge.
Integration	<ul style="list-style-type: none"> Tahfizpreneurship generates additional income for PTIs, co-curriculum for tahfiz students, and bonuses for PTIs. The application of this entrepreneurship is able to produce many Muslim entrepreneurs as well as provide healthy competition in the business world. Able to change the community's negative perception of PTIs. The integration of entrepreneurship in PTIs needs governance efficiency without neglecting the main goal of tahfiz education.
Strategies	<ul style="list-style-type: none"> Marketing and governance are very important for tahfizpreneurship. PTIs need to be sensitive to the dynamic and changing needs of the market so that the marketability of the product or service is maximized. The separation of governance and entrepreneurial entities can improve management efficiency. Digital marketing is able to increase product sales with effective cost and wide customer reach.
Challenges	<ul style="list-style-type: none"> Even so, traditional marketing should continue as an alternative to digital marketing. Different challenges according to PTIs entrepreneurial model. PTIs are labelled as welfare centres or charity beggars. Competitiveness, revised global business policies, working capital, and non-integrated marketing platforms. Inadequate staff and unsegregated governance of education and entrepreneurship.

Source: Research Findings

PTIs Products

Private Tahfiz Institutions (PTIs) primarily focus on entrepreneurial pursuits, with livestock and agriculture being prominent areas of interest. This involves the management of cattle, goats, chickens, and ducks, as well as aquaculture encompassing freshwater fish, bananas, and various vegetable crops. Additionally, PTIs venture into food-related endeavors, including the production of salted eggs, frozen and smoked foods, herbal products, and more, whether in their fresh or frozen states. This enthusiasm for diverse entrepreneurial activities stems from the substantial demand for halal products and nutritious offerings, both of which hold significant importance in Islamic teachings, particularly within Islamic consumer fiqh (Kamaruddin & Wahid, 2020). In addition to these pursuits, PTIs are also engaged in service-based entrepreneurship. These endeavors encompass will management, takaful, insurance services, Amil Zakat roles, acting as selected bank agents, and organizing hajj and umrah packages. Notably, this service-oriented entrepreneurship category does not demand a substantial capital investment in comparison to product-oriented entrepreneurial ventures (refer to

Table 6). Consequently, PTIs lacking extensive capital or significant funding sources can still effectively enter the entrepreneurial realm with minimal to no financial resources.

Table 6 PTIs Products

PTIs Products	
P1	Herbs, yellow noodles, salted eggs, livestock (cows, goats, and ducks), and the service of korban and aqiqah.
P2	Restaurants, frozen products (smoked meat and Pahi Patin), catfish farming, chili farming, and homestay services.
P3	Wholesalers: Lesong Mart and Furqan Mart, Mini Markets, Furqan Cooperative, and CSR brand sugar wholesalers.
P4	Ruminant farming, service of korban and aqiqah, and vegetable farming.
P5	Chili fertigation, ruminant livestock, aquaculture, restaurants, Islamic affairs consultants, Cooperative Centre of Korban, Selangor Zakat Board Amil, and Bank Rakyat agents.
P6	Services of korban and aqiqah, agriculture, frozen products, and selling kitchen necessities.
P7	Haji, Umrah, and travel agency services, as well as Takaful Insurance services.

Source: Research Finding

“40% to 50% of the *maahad*’s operation cost is accommodated by our business” (P2)

“The students only paid 40% of the *maahad*’s operation cost, forcing us to find the remaining 60% to accommodate our full operation cost” (P4)

“The *maahad*’s operation cost is estimated to be RM30, 000 per month, whereas the business profit is RM15, 000 per month. Therefore, the *maahad*’s business accommodates half of the operation cost” (P5)

“The business profit that is shared with our *maahad* was less than 50% because 10%–20% of the profit is given to the financier” (P6)

Research findings underline the fact that the entrepreneurial activities undertaken by these institutions have the potential to cover up to 50% of each institution's operational expenses (P2, P4-P6). This achievement holds remarkable significance, particularly within the current context of the COVID-19 pandemic era. According to Mohamed (2021), it is estimated that 140 PTIs had to be closed due to their inability to bear operating costs resulting from COVID-19, which also affected over 10,000, or 50%, of PTIs students nationwide (Samsudin, 2021).

PTIs Marketing Strategies

Table 7 demonstrates how traditional marketing and digital marketing are the two (2) types of marketing strategies used by the study PTIs. P1 and P6 make full use of traditional marketing, while P2-P5 and P7 combine both types of marketing to increase the sales of their respective PTI products. PTIs traditional marketing includes direct sales to customers, paid advertisements in printed media such as magazines, newspapers, flyers, and brochures, plus sales agents appointed by PTIs. In addition, the most popular digital marketing tools used by the study PTIs are WhatsApp, Facebook, Instagram, YouTube, and websites, followed by other specialized applications such as Yezza and EQ2U. The majority of PTIs use electronic marketing channels, such as platforms like Facebook, WhatsApp, and Instagram, as their primary digital product marketing strategy to meet consumer demands. This approach has been highlighted in studies conducted by Li et al. (2021), Bani & Nordin

(2020), and Kingsnorth (2019), which also discuss the creation of novel markets as demonstrated by Vieira et al. (2019).

Table 7 PTIs Marketing Strategies

PTIs Marketing Strategies	
P1	Direct sales to customers and promoted during lecturers/talks by the founder.
P2	Direct sales to customers, print media such as magazines, and social media such as Facebook.
P3	Direct sales to customers, paid advertisements through newspapers, sales agents through contacts, and digital marketing through WhatsApp, and Facebook applications.
P4	Direct sales to customers and digital marketing through Yezza, WhatsApp and EQ2U applications.
P5	Direct sales to customers, trading concepts, sales agents, printed mediums such as flyers, and digital marketing such as Fb ads, WhatsApp blast, and Fboom software.
P6	Direct sales to customers, promoted by students to parents, and encourage shopping at cooperatives and convenience stores under tahfiz management.
P7	Direct promotions to customers, printed media through brochures, and digital marketing such as Facebook, Instagram, YouTube, WhatsApp, and website applications.

Source: Research Finding

"19.08 million Malaysians are active internet users who use it as a marketing tool, especially during the outbreak of the COVID-19 pandemic, which limits movement and face-to-face socializing activities." (P8)

"There needs to be an integrated tahfizpreneurship platform, so customers don't waste time choosing products on different websites." (P9)

"Digital marketing shows current consumer behaviour trends at the fingertips" (P10)

"There needs to be digital marketing. But they should not leave traditional marketing. There are market segments that are not exposed to digital. I could not leave digital because now is the era of IR 4.0." (P11)

"Digital is spreading faster nowadays. Social media is free, and the message is delivered. Furthermore, in Malaysia, there is an act that limits advertising." (P12)

According to P9, the utilisation of diverse digital marketing strategies by PTIs is perceived as lacking integration since clients are required to look for Tahfizpreneurship products across many channels, resulting in time waste. Hence, it is recommended that all PTIs collaborate to establish a cohesive marketing platform, as proposed by Anas et al. (2022), referred to as the P-MyTahfiz Portal.

CONCLUSION

The study has developed the Tahfizpreneurship Governance Framework, which can serve as a foundational, exemplary, instructive, and informative resource for PTIs, both domestically and internationally, aiming to enhance the long-term sustainability of PTIs. Empirical evidence substantiates the efficacy of this approach in mitigating up to 50% of the financial burdens associated with the operational and governance aspects of PTI studies while concurrently demonstrating competitiveness on both domestic and international scales. However, the integration of the digital marketing platform for Tahfizpreneurship items is necessary in order to enhance client accessibility and improve the effectiveness of product sales. Ultimately, the PTIs have successfully achieved the objective of the National Tahfiz Education Policy (DPTN) of generating a total of 125,000 *huffaz* by

the year 2050. There is a suggestion that conducting additional research on PTIs could result in resource conservation, including the utilisation of renewable energy, horticulture, and green technologies, as well as the generation of income through entrepreneurial activities.

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Abstract

Tahfizpreneurship is a term that encompasses both tahfiz and entrepreneurship with the goal of enabling private Tahfiz institutions (PTIs) in Malaysia to generate sustainable income for their survival and existence. The insufficiency of government aid, donations, and fees to fully cover the operational and governance expenses of PTIs contributes to the unfavourable societal impression of these institutions, which are often stigmatised as welfare and charity centres. Furthermore, the COVID-19 pandemic has resulted in the closure of numerous PTIs as a consequence of financial obligations and limits. Hence, the aim of this research is to develop a comprehensive Tahfizpreneurship Governance Framework and ascertain the range of products and successful marketing strategies employed by Private Tahfiz Institutions (PTIs) in Malaysia. The study's findings revealed the existence of seven distinct elements that comprise the Tahfizpreneurship Governance Framework. These elements include (i) PTIs Product, (ii) Financial, (iii) Economy, (iv) Education, (v) Integration, (vi) Strategies, and (vii) Challenges. These elements are further categorised into two main components, namely Tahfiz Education and Entrepreneurship. Furthermore, the range of products offered by tahfizpreneurship encompasses several sectors, such as livestock, aquaculture, agriculture, food, frozen items, and kitchen necessities. Additionally, tahfizpreneurship also provides services related to korban and aqiqah, homestays, hajj and umrah, tourism agencies, and takaful insurance. These items are promoted through both traditional and digital marketing strategies, with a special emphasis on prominent social media platforms including WhatsApp, Facebook, Instagram, and YouTube. Additionally, the Yezza and EQ2U applications are used for marketing purposes. The efficacy of tahfizpreneurship has been demonstrated in its ability to offset up to 50% of the operational and governance expenses of PTIs. This achievement has enhanced the confidence of the community in the PTIs' capacity to produce independent revenue and effectively compete on both national and global scales. Nevertheless, the existence of distinct digital marketing platforms utilised by PTIs poses challenges in obtaining tahfizpreneurship products. Consequently, it is recommended that these various digital marketing platforms be consolidated into a unified entity known as a One Stop Centre (OSC), exemplified by platforms like Shopee and Lazada. This endeavour is anticipated to enhance the survival rate of PTIs in Malaysia and effectively contribute to the realisation of the National Tahfiz Education Policy's (NTEP) objective of producing 125,000 huffaz by 2050. © 2024, Transnational Press London Ltd. All rights reserved.

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Effective Marketing Strategy; Governance Framework; Malaysia; Private Tahfiz Institutions (PTIs); Products; Tahfizpreneurship

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