

Tahfidz Curriculum Management :An Analysis Of The Integration Of Qur'anic Values Into The Educational System

Manajemen kurikulum tahfidz: analisis integrasi nilai-nilai Alqur'an dalam sistem pendidikan

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ABSTRAK

Penelitian ini bertujuan mengkaji manajemen kurikulum tahfidz dalam pendidikan formal, dengan fokus pada perencanaan, pelaksanaan, dan evaluasi program tahfidzul Qur'an yang terintegrasi dalam kurikulum sekolah. Latar belakang penelitian ini didasarkan pada urgensi peningkatan kualitas program tahfidz di lembaga pendidikan agar selaras dengan tujuan pendidikan nasional dan kebutuhan perkembangan peserta didik. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi pada beberapa lembaga pendidikan Islam yang menerapkan kurikulum tahfidz. Hasil penelitian menunjukkan bahwa manajemen kurikulum tahfidz yang efektif mencakup perencanaan matang dengan integrasi kurikulum nasional dan keagamaan, pelaksanaan pembelajaran berbasis target hafalan yang realistis, serta sistem evaluasi berkelanjutan melalui monitoring harian dan ujian tahfidz berkala. Kontribusi penelitian ini adalah memberikan model manajemen kurikulum tahfidz yang sistematis dan aplikatif bagi lembaga pendidikan Islam, serta menjadi acuan bagi pengambil kebijakan dalam merancang kurikulum yang mendukung pencapaian kualitas hafalan siswa tanpa mengesampingkan aspek akademik lainnya.

ABSTRACT

This study aims to examine the management of the Tahfidz curriculum in formal education, focusing on the planning, implementation, and evaluation of Tahfidzul Qur'an programs integrated into the school

curriculum. The background of this research is based on the urgency of improving the quality of Tahfidz programs in educational institutions to align with national education goals and the developmental needs of students. This research employs a descriptive qualitative approach, using data collection techniques such as observation, in-depth interviews, and documentation at several Islamic educational institutions implementing the Tahfidz curriculum. The findings show that effective Tahfidz curriculum management includes well-structured planning that integrates national and religious curricula, implementation based on realistic memorization targets, and a sustainable evaluation system through daily monitoring and periodic Tahfidz tests. This study contributes a systematic and applicable model of Tahfidz curriculum management for Islamic educational institutions and serves as a reference for policymakers in designing curricula that support optimal Qur'anic memorization without neglecting other academic aspects.

1. INTRODUCTION

Effective tahfidz curriculum management is the main need in Islamic educational institutions, especially in Islamic boarding schools, in order to achieve the target of optimal memorization of the Qur'an. This is due to the complexity in setting memorization targets, teaching methods, evaluation, and integration with the existing general curriculum. Without good management, the tahfidz program often runs inconsistently, unmeasurably, and risks causing boredom in the students. Research by Nurhayati (2021) shows that schools that implement a tahfidz curriculum management system based on stages and individual targets are able to increase student memorization achievement up to 35% higher than schools that do not

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have systematic curriculum planning. On the other hand, case studies in several modern Islamic boarding schools also show that the role of school principals or *mudir* in daily supervision greatly affects the success of the *tahfidz* program. Therefore, it is important to examine in depth an adaptive, structured, and integrated *tahfidz* curriculum management model so that Islamic educational institutions can produce a generation of superior and competitive Qur'an memorizers in the modern era (Lidan et al., 2023).

Curriculum management plays an important role in the success of the *Tahfidz Al-Qur'an* program. This process includes careful planning, structured implementation, and diverse evaluations to achieve learning objectives (Lubis & Pasaribu, 2024). Typically, the curriculum management process involves the stages of planning, organizing, implementing, and evaluating. Various teaching methods are used, such as the individual method (*fardi*), *talaqi*, *wahdah*, *muroja'ah*, *sima'i*, and *takrir*. Effective curriculum management can produce graduates with certain competencies, such as memorizing at least one juz of the Qur'an in one month. Factors that support the success of the implementation include *pesantren* support, *ustadz* competence, parental involvement, and a conducive learning environment. The challenges faced can be in the form of large class sizes, differences in students' abilities, and lack of motivation. Curriculum development can be approached using the reverse *Taba* model, which includes needs diagnosis, goal formulation, selection and organization, and evaluation (Azizah, 2024;)

Although various previous studies have identified the importance of curriculum management in the *Tahfidz Al-Qur'an* program, including the planning stages to evaluation, as well as the use of various learning methods such as *fardi*, *wahdah*, and *muroja'ah*, there has not been much research that has deeply integrated the curriculum management approach with curriculum development models such as *Taba* reverse, in the context of modern *tahfidz* institutions. The novelty of this research lies in the effort to combine my management model

2. METHOD

This study applies a descriptive qualitative approach, which was chosen because of its suitability in revealing complex and contextual social realities, especially related to the application of *tahfidz* curriculum management in the *pesantren* environment as an Islamic educational institution. This approach is based on the constructivist paradigm, which holds that reality is shaped through the subjective experiences of actors in a given social context. Therefore, this study does not attempt to test hypotheses or generalize findings, but rather focuses on efforts to understand in depth and comprehensively how *tahfidz* curriculum management is designed, implemented, and evaluated in real practice in the field.

The type of research used is a case study with a focus on one of the special *tahfidz* units, namely the *Tahfidz Dormitory Block 12* which is located in the Darussalam Islamic Boarding School. This block is interesting to study because it has an organized Qur'an memorization management system and reflects a systematic curriculum management model. In Block 12 there are three dormitories, namely *Maqomon Amin (AA)*, *Munzalam Mubaroka (MB)*, and *Maqadu Sidqin (MS)*. The total number of students living in this block is 120 *mukim* students and one homebound student, all of whom participate in the *tahfidz* program intensively every day. The selection of this location is based on the consideration that the management practices that take place in it are representative enough to be analyzed as a case study of Islamic education based on Islamic boarding schools.

The data in this study is sourced from primary data and secondary data. Primary data was obtained through interviews with key informants consisting of the dormitory *musrif* as the daily manager, *tahfidz* teachers as the curriculum implementers, students as the main actors in the learning process, and parents of students who also provided views from the external side. Meanwhile, secondary data is in the form of supporting documents such as the *tahfidz* curriculum, syllabus and lesson schedule, memorization deposit books, as well as playbooks and program implementation rules.

Data collection was carried out using three main techniques, namely in-depth interviews, participatory observations, and documentation studies. The interviews were conducted to explore the views, experiences, and strategies carried out by the curriculum implementers, including *musrif* and *tahfidz* teachers. Observations were carried out directly by the researcher to see how the learning and management process was carried out in the dormitory, starting from daily activities to the implementation of memorization deposits. Meanwhile, documentation is used as a complement and data reinforcement, by reviewing official documents related to the implementation of the *tahfidz* curriculum.

In analyzing the data, this study uses an interactive analysis model developed by Miles and Huberman. This analysis process is carried out through the stages of data reduction, data presentation, and drawing conclusions or verification. Data reduction was carried out to sort out relevant information from the results of interviews, observations, and documentation. The presentation of data was carried out by arranging the findings in the form of an organized descriptive narrative. Meanwhile, conclusions are drawn while still paying attention to the relationship between the data and its validity.

To ensure the validity of the data, this study uses triangulation techniques, both source triangulation and method triangulation. Source triangulation is done by comparing information from various informants, while method triangulation is obtained from a combination of different data collection techniques. In addition, the researcher also conducts member checking, which is by reconfirming the data of the findings to the informant to ensure the accuracy and correctness of the information obtained in the field.

3. RESULTS AND DISCUSSION

Tahfidz Curriculum Tends Not to Be Adaptive to Differences in Students' Learning Styles

The tahfidz curriculum implemented in several educational institutions has not paid attention to the differences in students' learning styles, both visual, auditory, and kinesthetic (Yusliani et al., 2023). The results of the interview with Teacher Tahfidz (Code: G1) stated that "all students use the same method, namely repeating memorization orally, without variations in approach." Observations also show a lack of variety of media or memorization strengthening strategies. In this case study, the students are required with the same demands and feel burdened. Why is that they are required to deposit 1 juz in 2 months. Not all students are able and able to meet this target, because not a few of them have a below-average IQ. Of the 3 dormitories, almost 20 percent did not meet the target, and as a consequence they got ta'zir from the dormitory management. One of the ta'zir from the dormitory is;

Interview Results:

Teacher Tahfidz (G1) said that in the implementation of the Qur'an memorization program in Islamic boarding schools, the method used is one-way, namely focusing on the talaqqi method (listening directly from the teacher and repeating) and memorization deposit (ziyadah). This method is applied uniformly to all students without considering variations in individual learning styles, such as visual, auditory, or kinesthetic.

The teacher also admitted that not a few students had difficulty in achieving the memorization target that had been determined by the Islamic boarding school. The target is quite high, which is a minimum of 2 juz memorization in the first year, and increases to 3 juz per year in the second and third years. However, this target is applied comprehensively without conducting an initial assessment of each student's ability to memorize. As a result, some students experience pressure and demotivation when they are unable to meet the target, and some even experience stagnation in memorization.

From the results of observations made in several Tahfidz learning sessions, it was found that the memorization process is still monotonous and has minimal variation. There is no use of learning media that supports different learning styles. For example: The use of verse cards or flashcards that can help students with visual learning styles is not found. No digital applications or image-based media are used that can strengthen students' memory through visual stimulation or interactive audio. Kinesthetic activities such as hand movements, mind mapping methods, or motion-based memorization games also do not seem to be applied in the learning process.

All students participated in the activity with a uniform method: listening, repeating, and depositing memorization individually, without any instructional differentiation that suited their learning needs. Meraka had to do it independently and without full support from the dormitory management

JADWAL KEGIATAN HARIAN SANTRI	
ASRAMA BLOK 12 KOMPLEK MADRASATUL QUR'AN DARUSSALAM YAYASAN PONDOK PESANTREN DARUSSALAM BLOKAGUNG BANYUWANGI JAWA TIMUR	
03.30-04.00	Bangun tidur & persiapan Jamaah sholat subuh
04.00-05.00	Sholat Subuh Berjamaah
05.00-06.00	Kegiatan Kelas Fashohah & Sholat Dhuha
06.00-06.45	Pengajian kitab Inya, Persiapan sekolah, Makan
07.00-11.30	Sekolah Kurikulum
12.00-12.30	Sholat Dzuhur Berjamaah
12.30-13.30	Istirahat siang
14.00-15.15	Takrir & Sarapan kitab kuning
15.15-16.00	Sholat Ashar Berjamaah
16.00-17.00	Pengajian kitab Inya & kegiatan tahfidz
16.30-17.15	makan sore & persiapan jamaah sholat Maghrib
17.15-18.00	Sholat Maghrib Berjamaah
18.00-19.15	Selaran harkatan ke pengasuh
19.15-19.45	sholat Isya Berjamaah
20.00-21.45	Sekolah Diniyah & Pengajian Bandongan
22.00-22.30	Sholat Malam Berjamaah
22.30-23.00	Selaran Murojaah ke Pembimbing
23.00-03.30	Istirahat

KEGIATAN MINGGUAN	KEGIATAN BULANAN	KEGIATAN TAHUNAN
• Ekstrakurikuler	• Maulid Simfudhurur	• Musabaqah Hifdzil Quran (MHQ)
• Tasmil' Malam Jum'at	• Khilafah Kubro	• Hafiah Akhriussanah
• Dibaiyyah	• Semaan Puncak	• Maulid Akbar
• Shilabah	• Ziarah Masyayikh Blokagung	• Kunjungan Kamar Terbaik
• Shulbah	• Manaqibul Akbar	
• Zikrus Syafaah		

Figure 1. Curriculum Schedule and Daily Life of Tahfidz Students

From the daily schedule document examined, it can be seen that the approach used in Tahfidz learning is very limited. Qur'an-based activities are very few. It is stated that the main method used is talaqqi (listening and imitating) judging from the schedule of the fashohah class and the memorization deposit as an evaluation. There was no inclusion of alternative methods or variations of learning strategies that adjusted to the characteristics of students. There is no component that explains the integration of educational technology, group learning strategies, thematic learning, or project-based methods that can help increase student involvement in the memorization process. This indicates that Tahfidz learning is conservative and not adaptive to the development of a more inclusive and individualistic pedagogical approach. For students who don't like meode, it will run very slowly.

Based on the findings from interviews, observations, and documentation, it can be concluded that Tahfidz learning that takes place in the pesantren environment tends to apply a uniform and one-way traditional or conservative approach, without considering the diversity of student learning styles. The method used is only centered on talaqqi and memorization deposits, without the support of visual, auditory, or kinesthetic methods that can accommodate the different learning characteristics of students. This condition shows that there is a gap between the learning approach applied and the actual needs of students. In modern learning theory, it is highly recommended that learning strategies be differentiatory or more familiar with the name individualistic approach, which is to provide space for students to learn according to their own style and ability. However, in practice in this pesantren, the approach used tends to be homogeneous and inflexible.

This has an impact on the low achievement of memorization targets for some students, especially those who have non-auditory learning styles or who need alternative learning methods. The quantitative and uniform memorization target (2 juz in the first year and 3 juz in the second and third years) is also considered too coercive if it is not accompanied by an assessment of initial ability and supporting learning strategies. As a result, psychological distress, demotivation, and even stagnation in the memorization process appear.

Table 2

No	Name	Address Additional
1	FEBRI ROHMATULLOH	TAMANSARI
2	M RIFQI ALFIANO	PURWOHARJO
3	M ALI AL FARABI	JENGGAWAH
4	FIRMAN BAHTIAR ANSORI	KANDANGAN
5	ALFIN DZULKARNAIN	BULUAGUNG
6	LUTHFI FADILLAH	MEDAN
7	NAUFAL MUHAMMAD SHALIHUL HADI	PONTIANAK

8	MUHAMAD ARIS SELAMAT	MUSI, SUMSEL	4
9	RIDHO HANAFI	OKU, SUMSEL	0
10	MUHAMMAD SYAUQI FITTAQI RAFA	DEMAK	11
11	AHMAD KHOIRUL MUNA	SRONO	24
12	HISYAM MAULA MUBAROK	PRINGSEWU	3
13	ZAHRATUL HABBY	S I A K, RIAU	6
14	ACH. GAIZAN DIA ADHIL EKA S.	SRONO	3
15	AHMAD DLIYA'ULHAQ AL HAFIZ	TEGALSARI	9
16	ALDRINO ELFAIRUZ DIMASYQI LEE	TEGALSARI	0
17	FAHRIZA ISFA BAIHAQI	MUNCAR	1
18	M. NAZEMUL HAQ	SRONO	6
19	M. YUSUF AFANDI	CLURING	1
20	MUKHLIS 'ALI SYAHBANA	KLUNGKUNG, BALI	7
21	NAJMI FAHRI RACHMAT	JEMBRANA	8
22	ABDUL HAKIM	PESANGGARAN	9
23	ABDULLAH AZZAMUL FATTAH S	SRONO	2
24	ADITYAS SIDHIQ HABIBI	SLEMAN, JOGJA	0
25	AHMAD FAIZ DAROINI	KONAWA, SULTENG	9
26	AHMAD FATIH GARJITA	JEMBRANA	6
27	AHMAD FAUZI	GLENMORE	7
28	AHMAD YAZID FIRDAUS SAPUTRA	TEBO, JAMBI	7
29	CHYKO RAFI AUGUSTINO	PESANGGARAN	9
30	HAFIZH AHNAF ATHA RASENDRIYA	MALANG	4

Data on the achievement of student memorization deposits collected in November 2024 shows that some students have succeeded in meeting the target with an additional memorization of ≥ 8 pages. However, most of the others are below the target, some even do not experience any memorization at all.

This condition reflects the still dominance of a conservative and uniform tahfidz learning approach, without considering the differences in the character and learning style of the students. The absence of learning media and varied strategies is also a factor in the slow progress of memorization, especially for students who are not compatible with traditional methods. This emphasizes the need for a more inclusive and individualistic pedagogical approach so that the achievement of students can increase equally.

Lack of Integration of the Tahfidz Curriculum with the General Curriculum in a Holistic manner

In the educational practice in the observed pesantren the tahfidz curriculum and the general curriculum are still prepared and run separately, without any significant effort to integrate the two important elements. This causes pesantren activities not to have a maximum impact on the formation of character and cognition of students as a whole. Not only that, learning at school takes 6 hours of full lessons and it shows that 1/4 day has passed and not all of them contain Qur'an learning

Interview Results (Informant: Principal – K1 Code)

Based on an in-depth interview with the Principal (K1), it was found that the coordinating relationship between tahfidz teachers and general subject teachers is still minimal and sporadic. The principal said that the communication between the two parties did not run intensively and strategically, so that the preparation of an integrative learning plan could not be realized optimally. The monthly meetings that are routinely held also focus more on administrative aspects, such as student discipline, teacher attendance, and facility management, rather than discussing academic substance or curriculum updates.

The Principal stated:

"Tahfidz teachers and general teachers rarely discuss together in developing integrative learning plans. There is no dedicated forum to unite the vision of learning between the two. Even socially, there are barriers that are difficult to penetrate."

The statement describes the social and cultural fragmentation between the two teaching entities in the pesantren. Tahfidz teachers and general teachers seem to be walking on two different tracks, both in

terms of learning approaches and long-term goals to be achieved. This is further exacerbated by the absence of a collaborative forum that is able to bridge these differences in a structured manner.

Furthermore, K1 also revealed the non-involvement of tahfidz teachers in supervising the discipline of students during general lessons. Murajaah or dirosah activities, which should be part of daily habits, are not carried out optimally due to a lack of supervision. Many students are just present in the general lesson schedule without repeating memorization, and tahfidz teachers do not monitor or affirm in this regard.

Direct observation in the classroom and dormitory areas reinforced the findings of the interviews. In practice, there is no integrative effort between tahfidz teaching and general lessons. Subjects such as Indonesian, Social Sciences, and Science are taught purely based on the national curriculum textbooks, without any strengthening of the context of Qur'anic values that are being studied by students in tahfidz classes. For example, during the Indonesian lesson, the teacher only focuses on the structure of the text and linguistic elements, without associating it with Islamic themes or stories in the Qur'an that can provide moral and spiritual value to students. Similarly, in science and social studies lessons, which are taught with a purely academic approach without the content of relevant Islamic values.

The tahfidz time slot is completely separate from the general lessons. Murajaah is performed only if there is free time, and if there are hours of lessons from the tahfidz teacher when there is no consistent and monitored schedule. This shows the weak structural and substantial integration between the two important components of pesantren education.

A review of curriculum documents such as lesson schedules and Semester Learning Plans (RPS) further confirms the existence of a clear separation between tahfidz and general lessons. In the daily schedule, the time for tahfidz and general lessons is managed in separate, unrelated blocks of time.

No documents were found showing the strategy of reinforcing Qur'anic values into general lessons. The RPS is prepared entirely by the subject teacher without involving input or collaboration from the tahfidz teacher. In fact, in the concept of an integrative curriculum, ideally the entire learning planning process involves synergy between various fields of study.

Field findings show that curriculum management in this pesantren still tends to be dualistic—where religious education (tahfidz) and general education run in parallel but are not integrated with each other. This kind of model is very contrary to the concept of holistic Islamic education as affirmed by Syed Muhammad Naquib Al-Attas (2021), who states that all knowledge, both revelational and rational, should be sourced from the values of monotheism and form a kamil person, namely a human being who is spiritually, intellectually, and emotionally whole.

The lack of interaction between tahfidz teachers and general teachers also causes psychological and social problems in the learning environment. The social barriers mentioned by the principal illustrate the weak culture of collaboration and the low spirit of integration, which should be the main strength of pesantren-based education.

Previous research by Nurhayati (2022) in *Tadris: Journal of Islamic Education* also highlights the same thing, that the lack of cross-disciplinary communication in the preparation and implementation of the curriculum has an impact on the birth of an incomplete generation. They may memorize the Qur'an, but are unable to relate it to the real world, or conversely, understand general knowledge but do not have a solid foundation of Qur'anic values.

The lack of integration between the tahfidz curriculum and the general public in the Islamic boarding school is not only a technical problem of schedule management or the lack of discussion forums, but reflects the existence of structural and cultural problems in education management. The absence of cross-teacher collaboration, weak communication, and the absence of an integrated education vision show that pesantren are still in the shadow of the dichotomy of knowledge.

To realize a complete and meaningful Islamic education, it is necessary to build a curriculum framework that flows from the same source of values, namely the Qur'an and As-Sunnah. Tahfidz teachers and general teachers must be given space for dialogue, develop joint strategies, and design thematic learning based on Qur'anic values that are able to harmoniously unite spiritual and intellectual aspects. This can start with the establishment of regular collaborative forums, curriculum integration training, and a review of learning structures so that they are not only separated in time, but are truly integrated in goals and values.

Tahfidz Curriculum Evaluation Is Not Based on Individual Student Development Data

Description of Findings: The evaluation of the tahfidz curriculum is still general and not based on individual student development data. In an interview with Ustadzah (Code: U2), he stated that "we assess students based on the number of memorizations deposited, without analyzing their personal development or difficulties." Observations show that teachers do not have an evaluation portfolio or data on the track record of student memorization development.

Proof:

Interview: Ustadzah (U2) said that there is no in-depth monitoring system for the progress of each student's memorization.

Observations: No use of progression charts, individual notebooks, or analysis of memorization errors was found.

Documentation: There is no record of memorization progress in the form of individual tables or reports.

Interpretation and Analysis: Non-data-driven evaluations lead to inaccurate learning policies. The formative assessment theory from Black & Wiliam (2020) explains that assessments based on individual development data can improve learning outcomes. A study by Lestari & Mujab (2021) in the Journal of Islamic Education Research shows that tahfidz institutions with a digital student development tracking system have a higher rate of memorization retention.

Table 1. Informant Data

Position of Informant	Gender	Informant Code	Number of Informants
Tahfidz	Teacher Male	G1	1
Principal	Male	K1	1
Ustadz	Boys	U2	15
Total			17

Effective tahfidz curriculum management is the main foundation in the success of Qur'an memorization programs in Islamic educational institutions. This research shows that there are still many challenges in the implementation of the tahfidz curriculum, such as the lack of adaptation to the learning style of students, the lack of integration with the general curriculum, and evaluations that are not based on individual development data. To overcome this, a curriculum management strategy is needed that is not only structured in a plan-organize-implement-evaluate cycle, but also diagnostic and responsive like the Taba's model approach. The combination of these two approaches allows the development of a tahfidz curriculum that is more contextual, flexible, and oriented to the needs of students personally. Thus, tahfidz institutions can improve the quality of programs, study motivation, and produce graduates who memorize the Qur'an who are superior, adaptive, and ready to face the challenges of the times.

4. CONCLUSION

The tahfidz curriculum applied in a number of Islamic educational institutions still faces fundamental problems in terms of adaptivity, integration, and evaluation. Tahfidz learning generally uses the talaqqi method and memorization deposits uniformly without considering differences in students' learning styles, such as visual, auditory, and kinesthetic. As a result, many students feel burdened, especially those who have below-average cognitive abilities, making it difficult to achieve the memorization targets set in general and quantitatively. In addition, the lack of variety of learning methods and media makes the memorization process monotonous and less interesting. On the other hand, the tahfidz curriculum has not been holistically integrated with the general curriculum. Coordination between tahfidz teachers and general education teachers is very limited, causing learning to run on two separate and unsupportive paths. The absence of collaborative forums and the lack of awareness of the importance of a thematic approach based on Qur'anic values exacerbate this fragmentation of the curriculum. The evaluation of the tahfidz program also does not refer to individual student development data. The assessment is only carried out based on the number of memorization deposited without looking at the process, difficulties, or personal progress of each student. The absence of portfolios, individual records, or other monitoring tools is an indicator of the weakness of the existing evaluation system. To address these challenges, a curriculum management strategy that is diagnostic, responsive, and contextual is needed, such as the Taba model approach that emphasizes the needs of students. With adaptive and integrated curriculum reforms, tahfidz institutions can produce students who not only memorize the Qur'an, but also excel academically and socially.

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