



A Needs-Based *Tahfidz* Curriculum Model for Enhancing Al-Qur'an Memorization

^{*1}Aghist Zumrotusa'adah, ²Nilna Fadlillah

Universitas Qomaruddin Gresik, Indonesia

e-mail: aghistzumrotus81@gmail.com

Abstract

This study aims to analyze the policy basis, objectives, and implementation of the curriculum for the Qur'an memorization enhancement program at the Mambaul Hikmah Islamic Boarding School in Sumber Karang, Dlanggu, Mojokerto. This study employs a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The data were analyzed using the Miles and Huberman interactive model and validated through triangulation. The results indicate that the curriculum was designed in response to the low quality of students' memorization and was therefore developed systematically and based on their needs. The curriculum's objectives are to improve the quality of memorization while fostering discipline and a sense of responsibility. Its implementation utilizes the wahdah, talaqqi, tasmi', and muroja'ah methods through a structured learning and evaluation system. These findings indicate that the tahfidz reinforcement curriculum is capable of comprehensively improving the quality of students' memorization and of producing a needs-based tahfidz curriculum model that can be implemented in Islamic educational institutions with similar characteristics.

Keywords: curriculum; Al-Qur'an memorization; quality of memorization; Hilda Taba model

Abstrak

Penelitian ini bertujuan menganalisis dasar kebijakan, tujuan, dan implementasi kurikulum program penguatan tahfidz Al-Qur'an di Pondok Pesantren Mambaul Hikmah Sumber Karang, Dlanggu, Mojokerto. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Data dianalisis menggunakan model interaktif Miles dan Huberman serta divalidasi melalui triangulasi. Hasil penelitian menunjukkan bahwa kurikulum disusun berdasarkan rendahnya kualitas hafalan santri sehingga dikembangkan secara sistematis dan berbasis kebutuhan. Tujuan kurikulum adalah meningkatkan kualitas hafalan sekaligus membentuk karakter disiplin dan tanggung jawab. Implementasinya menggunakan metode wahdah, talaqqi, tasmi', dan muroja'ah melalui sistem pembelajaran dan evaluasi yang terstruktur. Temuan ini menunjukkan bahwa kurikulum penguatan tahfidz mampu meningkatkan kualitas hafalan santri secara komprehensif serta menghasilkan model kurikulum tahfidz berbasis kebutuhan yang dapat diimplementasikan di lembaga pendidikan Islam dengan karakteristik serupa.

Kata kunci: kurikulum; tahfidz Al-Qur'an; kualitas hafalan; model Hilda Taba

©IQRO: Journal of Islamic Education. This is an open-access article under the [Creative Commons - Attribution-ShareAlike 4.0 International license \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)

Introduction

Over the past decade, Al-Qur'an memorization programs have experienced significant growth and increasing public interest, expanding not only in Islamic boarding schools but also to formal schools, madrasahs, and nonformal educational

institutions(Kholis et al., 2023). The enthusiasm of parents and students shows that memorizing the Al-Qur'an is no longer viewed as an activity reserved for a specific group, but rather as an important part of shaping the religious character of the younger generation(Istikomah et al., 2025). This phenomenon indicates that the *tahfidz* program has become a popular educational model and holds an important place in contemporary Islamic education(Devi & Lutfi, 2024).

As traditional Islamic educational institutions, pesantren play a vital role in guiding Al-Qur'an memorization, making the effectiveness of Al-Qur'an instruction a key factor in the success of the *tahfidz* program (Ratnawati et al., 2024). However, the high level of interest in the *tahfidz* program also poses challenges, particularly regarding the effectiveness of teaching methods and the sustainability of the students' memorization(Solong & Jazimi, 2021). The success of an Al-Qur'an memorization program depends on the instructional planning and methods used in the process of memorizing the Al-Qur'an(Dainori & Imaniyah, 2025). Effective methods not only support the memorization process but also ensure that memorization is sustained in a systematic manner (Husna et al., 2021). These *tahfidz* learning methods are integral to implementing a curriculum systematically designed to achieve educational objectives (Nafi'ah & Fitri, 2022).

In line with this concept, Widodo (2025) found that gradual memorization targets, a regular review schedule, and periodic evaluations play a crucial role in the effectiveness of *tahfidz* programs. (Febrina et al., 2024) emphasize that curriculum implementation requires structured management to ensure optimal learning, while (Chusniyah & Makruf, 2024) state that effective curriculum implementation requires careful planning, particularly in the selection of teaching methods. However, each institution employs different strategies to achieve the goalArtikels of the *tahfidz* program (Somantri, 2023).

These findings indicate that curriculum management is a key factor in the effectiveness of *tahfidz* programs. In this context, the curriculum serves as a framework that governs the objectives, methods, strategies, and evaluation of memorization(Basid & Kusumawati, 2022). Thus requiring ongoing evaluation and refinement to ensure that graduates' competencies are achieved(Nasir et al., 2025).

One relevant theory is Hilda Taba's curriculum development model, which emphasizes curriculum design based on students' needs through the stages of needs analysis, goal formulation, content selection and organization, learning experiences, and

evaluation (Ermawati et al., 2024). Therefore, this study aims to analyze the policy foundations, objectives, and implementation of the curriculum for the Al-Qur'an memorization enhancement program at the Mambaul Hikmah Islamic Boarding School in Sumber Karang, Dlanggu, Mojokerto.

Previous research has generally focused on memorization methods and has not comprehensively examined the curriculum to strengthen Al-Qur'an memorization by completing all 30 *juz*. Addressing this gap, this study offers a novel approach through an integrated analysis of the policy, implementation, and evaluation of the Al-Qur'an memorization reinforcement program curriculum, thereby providing a more comprehensive perspective on the management of memorization programs in Islamic boarding schools.

Method

This study employs a descriptive, qualitative approach to analyze the implementation of the Al-Qur'an memorization enhancement program curriculum at the Mambaul Hikmah Sumber Karang Islamic boarding school in Dlanggu, Mojokerto. This study will outline the basis, objectives, and implementation of the Al-Qur'an memorization enhancement program curriculum at the Mamba'ul Hikmah Islamic boarding school in Dlanggu, Mojokerto.

Primary data were collected through observation and semi-structured interviews with five informants: boarding school administrators, male and female religious instructors, and students. Informants were purposively selected because they were involved in the development and implementation of the curriculum and had direct experience with the program aimed at improving Al-Qur'an memorization. Secondary data were obtained from supporting documents, including memorization records, activity schedules, and program archives. This study was conducted over the course of one month in February using passive participatory observation, interviews, and documentation.

The data were analyzed using Miles and Huberman's interactive model, which consists of data reduction, data presentation, and conclusion. The data were analyzed using Miles and Huberman's interactive model, which consists of data reduction, data presentation, and conclusion. After the data reduction process, the researcher analyzed the data through a two-cycle coding process. The first cycle involved open coding to identify the main ideas from the interviews and field notes, while the second cycle grouped related codes into categories representing curriculum policy, objectives,

implementation, and evaluation. The coding was done manually and reviewed with the supervisor to ensure the credibility of the findings. Data validity was ensured through source and method triangulation by comparing information from multiple informants and cross-checking data from observations, interviews, and documentation. Additionally, member checking was conducted to ensure that the researcher's interpretations were consistent with the field data (Miles et al., 2013).

Result and discussion

History of the Mambaul Hikmah Islamic Boarding School

Based on an interview with the director of the Mambaul Hikmah Islamic Boarding School on February 16, 2026, this boarding school was founded in 1989 by KH. Qushoyyi Abdullah in Sumber Karang Village, Dlanggu Subdistrict, Mojokerto Regency. By combining modern and Salafi approaches, this pesantren serves as a center for Islamic education through the study of classical Islamic texts and the teaching of the Qur'an. In 1992, the Mambaul Hikmah Foundation was established to provide a legal framework for managing and developing a more structured and sustainable educational system.

The Mambaul Hikmah Islamic Boarding School is situated in the heart of a residential area where not only are the boarding school buildings located, but also formal educational institutions, including a kindergarten (TK), elementary school (MI), junior high school (MTs), and senior high school (MA). Although formal educational buildings and facilities are available, the Mambaul Hikmah Islamic Boarding School does not restrict students from pursuing formal education; rather, it grants them the freedom to choose according to their individual needs and considerations. Currently, the Mambaul Hikmah Islamic Boarding School has approximately 200 students across various levels.

The Mambaul Hikmah Islamic Boarding School offers an Al-Qur'an memorization program that requires students first to complete the bin Nadhor program to ensure proficiency in Al-Qur'an recitation, tajwid, and pronunciation before joining the memorization program.

Curriculum Policy Framework for the Al-Qur'an Memorization Enhancement Program

Implementing a *tahfidz* program requires a curriculum that is systematically and carefully designed so that the established goals can be optimally achieved (Rohman & Hayati, 2024). This planning involves setting clear memorization goals, determining the material or learning objectives, organizing structured learning experiences, and establishing a continuous evaluation system. The integration of these components forms

the foundation for ensuring that the memorization process proceeds in a focused, measurable, and consistent manner to achieve the desired quality of memorization (Lestari et al., 2025). Based Based on an interview conducted with the director of Mambaul Hikmah Islamic Boarding School on February 16, 2026, it was found that the development of the curriculum began in 2012 as a response to concerns regarding the quality of students' memorization. According to the interview, some students experienced difficulties in reciting previously memorized verses independently without referring to the written text of the Al-Qur'an, indicating that their memorization had not yet been firmly retained. Furthermore, these challenges encouraged the leadership of the boarding school to develop a curriculum specifically designed to strengthen and reinforce students' memorization. The program was established to ensure that students not only memorize the Qur'an in terms of quantity but also achieve a deeper level of mastery, fluency, and retention in their recitation.

In its early stages, the curriculum planning for the Al-Qur'an memorization reinforcement program was not yet structured, but since 2012, it has been reorganized to become more systematic. This curriculum arose from the teachers' concern over the low quality of the students' memorization, evident in the fact that some students were still unable to recite their memorized passages fluently without a copy of the Al-Qur'an, indicating a lack of independence in their memorization. Based on these conditions, the curriculum was designed to improve the quality of memorization so that it would be stronger, more independent, and meet established standards. This information indicates that the research findings have fulfilled the first step in Hilda Taba's curriculum development model, namely needs analysis through an understanding of the educational context and the characteristics of the students (Herlinda et al., 2024). This concern served as the basis for identifying the students' needs, ensuring that the designed program addresses real needs and aligns with the principles of needs analysis in Hilda Taba's model.

Curriculum Objectives of the Al-Qur'an Memorization Enhancement Program

According to Hilda Taba, assessing students' needs plays a crucial role in providing an overview and serving as the foundation for formulating educational objectives. In formulating these objectives, four aspects need to be considered, namely: (a) the concepts or material to be studied, (b) the attitudes, sensitivity, and feelings to be developed, (c) the mindset to be formed or strengthened, and (d) the habits and skills that students are expected to master. The educational objectives formulated encompass

several levels, namely national, institutional, curricular, and instructional objectives (Irfana, 2024). Based on an interview conducted with the director of Mambaul Hikmah Islamic Boarding School regarding the objectives of establishing the Al-Qur'an Memorization Enhancement Program curriculum on February 16, 2026, it was found that the curriculum was designed to strengthen students' memorization and ensure that it remains firmly retained, enabling them to recite independently without relying on the written text of the Al-Qur'an. In addition, the curriculum seeks to foster students' discipline through the use of recitation logs and listening practice records, which encourage them to take responsibility for preserving and reviewing their memorization. Furthermore, the curriculum aims to cultivate students' motivation to continuously improve and reinforce their memorization through regular review activities. The director emphasized that the ultimate goal of the program is not merely to increase the quantity of memorization achieved by students, but also to enhance the quality, fluency, and accuracy of their recitation of the Al-Qur'an. Consequently, the curriculum is expected to produce graduates who possess both extensive memorization and a strong mastery of the Qur'anic text.

This reinforcement curriculum aims not only to improve the quality of students' memorization but also to foster discipline and a sense of responsibility. It is implemented through reading and memorization logs, which help students track and take responsibility for their progress. These logs also serve as an assessment tool, evaluating aspects such as reading fluency, pronunciation accuracy, mastery of tajwid, rhythm, breath control, and the ability to distinguish between long and short vowels. These findings align with Hilda Taba's concept that identifying students' needs forms the basis for formulating educational objectives. The objectives formulated in response to the low quality of the students' memorization have addressed four aspects: first, the conceptual aspect through strengthening the memorization of the Al-Qur'an; Second, the attitudinal and emotional aspect through the development of discipline, responsibility, and motivation. Third, the mindset aspect involves instilling an awareness of the need to continuously improve the quality of memorization. Fourth, the habit and skill aspect through the practice of *muroja'ah*, so that students can master their memorization well and independently. Thus, the curriculum's objectives encompass cognitive, affective, and psychomotor aspects in accordance with the principles of goal formulation in Hilda Taba's model.

Implementation of the Al-Qur'an Memorization Enhancement Program Curriculum

1. Curriculum goals for the Al-Qur'an memorization enhancement program

Based on an interview conducted with a female instructor at Mambaul Hikmah Islamic Boarding School regarding the memorization goals of the Al-Qur'an Memorization Enhancement Program curriculum on February 16, 2026, it was found that the program does not impose uniform memorization targets on all students. The instructor explained that each student possesses different abilities and learning processes; therefore, memorization goals are adjusted to individual capacities and needs. Furthermore, the curriculum provides every student with the opportunity to develop at their own pace without being compared to others. In this context, each student follows a personalized learning trajectory that emphasizes individual progress rather than competition. Consequently, the program is designed to accommodate the diversity of students' abilities while encouraging continuous improvement based on their respective potentials.

The targets of the Al-Qur'an Memorization Enhancement Program are not formulated as rigid, uniform targets for all students. The instructors emphasize that each student has different capacities, learning paces, and abilities, so memorization achievements are not forced within the same time frame. However, students are expected to memorize at least one page and review two and a half pages daily. Nevertheless, students are still guided to achieve high-quality, strong, and consistent memorization.

The quality in question refers not only to the number of *juz* memorized but also to retention when tested during recitation without looking at the Al-Qur'an. This step is in line with the Al-Qur'an memorization education aims to nurture and enhance the quality and quantity of Al-Qur'an memorizers, thereby fostering a generation of Muslims who not only memorize but also understand, internalize, and apply the values of the Al-Qur'an in their lives, while embodying noble character. Based on the findings, the objectives of this curriculum reflect learning goals formulated based on an assessment of students' needs, in line with the stages of goal formulation in Hilda Taba's model, which must be specific, relevant, and reflect the actual needs of the students (Astuti & Prastowo, 2025).

2. Implementation of the Al-Qur'an Memorization Enhancement Program Curriculum

In the learning process, the *tahfidz* program at the Mambaul Hikmah Islamic Boarding School employs the *wahdah*, *talaqqi*, *tasmi'*, and *muroja'ah* methods. To add new

verses to their memorization, students use the *wahdah* method, which involves memorizing verses gradually by repeating each verse multiple times until it is firmly embedded in their memory before moving on to the next verse. (Tanjung & Isnaini, 2023). This method is relatively easy to implement because the process is simple and systematic. Intensive repetition reinforces memorization and helps ensure the accuracy of the makhraj and the application of tajwid before moving on to the next (Mila, 2023). Once they feel their recitation is fluent and accurate, the students present their recitation to the female teacher through the *talaqqi* method, which involves reciting the memorized text directly to the teacher to receive corrections if there are any errors in their recitation or memorization (Muktafi & Umam, 2022). After reciting their memorized verses to the female instructor, the students' memorization is evaluated based on the criteria in the recitation logbook. In addition to memorizing new verses, students also review at least two and a half pages during each recitation session, either on their own or with a friend (*sima'an*).

Muroja'ah is the practice of reviewing memorized verses to reinforce and maintain the quality of their memorization. (Abdulwaly, 2020). Each day, the *juz* reviewed is recorded in the review notebook to track daily memorization practice. Then, monthly, these notebooks are collected and corrected by the instructors. The use of the submission and review books is expected to foster discipline in the students' time management and encourage them to fulfill their memorization obligations according to the schedule. This aligns with the view of Junita et al. (2023). This shows that the *tahfidz* program serves not only as a learning activity but also as a means of fostering religious character, discipline, and responsibility. Every student who has completed one *juz* is required to perform *tasmi'* in a single sitting. This method serves as a key strategy for reinforcing memorization, as students recite their memorized material aloud and receive corrections if they make mistakes or omit passages (Rifa'i et al., 2024).

Students are allowed to participate in the *tasmi'* of one *juz* after submitting the memorization of that *juz* in four separate installments and obtaining satisfactory results. After completing the *tasmi'*, students receive a report card containing their scores as well as a record of any mistakes identified during the assessment. Based on an interview conducted with a female instructor at Mambaul Hikmah Islamic Boarding School regarding the implementation of the Al-Qur'an Memorization Enhancement Program curriculum on February 16, 2026, it was found that memorization activities are organized into both new memorization sessions and review sessions. New memorization sessions

with Nyai Hj. Nur Hamidah are conducted twice daily, namely at 10:00 a.m. for non-formal students and graduates, and at 4:00 p.m. for students who are still enrolled in formal education. In addition, review sessions are held three times a day: after the dawn (Fajr) prayer for students attending formal school, at 4:30 p.m. for students enrolled in madrasah diniyah, and after the evening (Isha') prayer for students who have completed their studies. This schedule demonstrates the boarding school's commitment to maintaining students' memorization quality through regular and systematic repetition activities.

Based on an interview with a female teacher at the Mambaul Hikmah Islamic Boarding School on February 16, 2026, it was found that students submit their memorization twice a day: new memorization and review (*muroja'ah*). The *tahfidz* program is implemented through a structured schedule, with new memorization sessions at 10:00 AM and 4:00 PM led by Nyai Hj. Nur Hamidah, as well as review sessions after the Subuh prayer, at 5:00 PM, and after the Isya prayer, led by Ning Luluk Addiniyah. This schedule was designed with the students' formal and religious education activities in mind so that the *tahfidz* program can run optimally and sustainably. Consistent and structured scheduling makes program management more systematic, from setting goals and identifying target material to allocating time to achieve optimal memorization quality (Kohar & Asy'ari, 2024). Based on the research findings, the implementation of this curriculum aligns with Hilda Taba's curriculum development model, particularly in the stages of organizing content, learning experiences, and learning activities. The *tahfidz* program is systematically structured through memorization and *muroja'ah* activities tailored to the students' characteristics. Learning experiences are built through the *wahdah*, *talaqqi*, *tasmi'*, and *muroja'ah* methods, which encourage the students' active engagement, while the organization of learning is realized through a structured schedule of recitation and review, supported by recitation and review workbooks as tools for monitoring memorization progress (Ayudia et al., 2023).

3. Evaluation of the Al-Qur'an Memorization Enhancement Program Curriculum

Based on an interview conducted with a female instructor at Mambaul Hikmah Islamic Boarding School regarding the implementation of the Al-Qur'an Memorization Enhancement Program curriculum on February 16, 2026, it was found that the evaluation of students' memorization is carried out in a gradual and continuous manner. After completing one juz, students are required to recite their memorization in five-page

sections until they are considered fluent before taking a one-juz examination in front of peers who have achieved a higher level of memorization. Subsequent evaluations are conducted periodically after students complete three and five juz, accompanied by a consolidation test involving the recitation of all memorized passages and a verse-by-verse assessment with the instructor.

Furthermore, students who reach the 15-juz level are required to participate in a *riyadhoh* session, during which they recite their memorization eleven times in front of their peers, followed by a final assessment attended by their parents and other listeners. A similar evaluation process is implemented when students complete all 30 juz. However, the final examination at this stage is conducted under stricter standards, as it involves external examiners specifically invited to assess the students' memorization quality in addition to parents and other attendees.

Tasmi' is not only conducted upon completing each *juz*, but also upon reaching *juz* 3, 6, 10, 20, and 25. At this stage, students must perform a comprehensive *tasmi'* from *juz* 1 through the *juz* they have reached. If they have not met the passing standard, students are required to repeat the *tasmi'* until they achieve the required score before being allowed to proceed to the next *juz*. In contrast, the *tasmi'* for *Juz* 15 and 30 is conducted 11 times. The first nine recitations are performed with peers; the 10th recitation takes the form of a verse-recitation test with the *ustadzah*, and the 11th recitation is observed by parents, the *ustadzah*, and other designated individuals. Specifically for the 30-*juz tasmi'*, the final recitation also involves leaders from other Islamic boarding schools who are specially invited to listen to the students' recitations.



Image 1. A student who recited all 30 *juz* of the Al-Qur'an aloud, with his parents, his mother (Nyai), and listeners from other Islamic boarding schools present

Students who have completed reading all 30 *juz* are eligible to participate in the graduation ceremony held every two years and to receive a certificate and *sanad* from Nyai Hj. Nur Hamidah, which is traced directly back to the Prophet Muhammad (saw). The final stage in Hilda Taba's curriculum development model is evaluation, which

serves to assess the achievement of learning objectives and provide feedback for program improvement (Rahayu et al., 2022). Research findings indicate that evaluation in the *tahfidz* program is conducted in a phased, systematic, and ongoing manner, ranging from the submission of each *juz*, periodic evaluations upon completing three and five *juz*, to reinforcement exams such as verse recitation and full-text recitation.

Furthermore, the inclusion of *Riyadhoh* stages at specific milestones, as well as the involvement of peers, instructors, parents, and external examiners, demonstrates that evaluation is conducted comprehensively to ensure the quality of memorization, thereby aligning with the principles of evaluation in Hilda Taba's model.

The findings indicate that the evaluation system in the *tahfidz* program is implemented in a phased, systematic, and continuous manner. The evaluation process begins with the submission of each *juz*, followed by periodic evaluations at intervals of three and five *juz*, supplemented by consolidation tests such as reciting entire verses and connecting verses. Additionally, the inclusion of *Riyadhoh* stages at specific milestones, along with the involvement of peers, caregivers, parents, and external examiners, demonstrates that evaluation is conducted comprehensively to ensure the quality of memorization. This aligns with the evaluation principles of the Hilda Taba curriculum model. Although the *tahfidz* curriculum at the Mambaul Hikmah Islamic Boarding School has been running smoothly, there are still challenges, such as a lack of discipline and motivation among the students.

Based on an interview conducted on February 16, 2026, when students experience a decline in motivation, the ustadz first inquires about their well-being, then helps them find solutions and provides encouragement to reignite their enthusiasm for memorization. This aligns with (Karimah, 2023), the ustadz, who notes that the ustadz plays a crucial role in guiding, directing, and correcting students' memorization. The *tahfidz* program curriculum at the Mambaul Hikmah Islamic Boarding School has been running smoothly in line with the development of the Hilda Taba curriculum. This boarding school can carry out the planning, implementation, and evaluation stages of the program in a structured, continuous manner. This success is reflected not only in the improvement and quality of the students' memorization but also in the development of character grounded in the values of the Al-Qur'an.

Conclusion

The research findings indicate that the curriculum for the Al-Qur'an Memorization Enhancement Program at the Mambaul Hikmah Islamic Boarding School was developed in response to the low quality of students' memorization, particularly in terms of fluency, accuracy, and independence. The objectives of this curriculum are not only to improve the quality of memorization but also to foster discipline, responsibility, and consistency. The program is implemented in a structured manner through the *wahdah*, *talaqqi*, *tasmi'*, and *muroja'ah* methods, with a schedule and a continuous monitoring system. Evaluations are conducted in stages, ranging from daily assessments to *juz* achievement exams. Overall, the curriculum's implementation has been optimal and aligns with the stages of Hilda Taba's curriculum development model, thereby contributing to the improvement of students' memorization quality. However, this study is still limited to a single institution and therefore cannot yet be generalized. Further research should be conducted in various Islamic boarding schools with different characteristics and using a more diverse range of approaches to test the program's effectiveness more comprehensively.

References

- Abdulwaly, U. C. (2020). *Pedoman murajaah Al-Qur'an*. Farha Pustaka.
- Astuti, M., & Prastowo, A. (2025). Model pengembangan kurikulum pada program unggulan tahfidz di madrasah ibtidaiyah. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 9(3), 1718–1728. <https://doi.org/10.35931/am.v9i3.5072>
- Ayudia, I., Bhoke, W., Oktari, R., Carmelita, M., Salem, V., Khairani, M., Mamontho, F., Setiawati, M., Nurhayati, Nurhidayati, & Imbar, M. (2023). *Pengembangan kurikulum*. PT Mifandi Mandiri Digital.
- Basid, A., & Kusumawati, I. (2022). Curriculum management as customer trust in the quality of memorization of Qur'an student. *MANAGERE Indonesian Journal of Education Management*, 4(3), 248–258. <https://doi.org/10.52627/ijeam.v4i3.149>
- Chusniyah, A., & Makruf, I. (2024). Manajemen kurikulum tahfidz Al-Qur'an di Kuttub Al Faruq Sukoharjo. *Jurnal Keislaman dan Ilmu Pendidikan*, 6(1), 381–396. <https://doi.org/10.36088/islamika.v6i1.4387>
- Dainori, D., & Imaniyah, K. (2025). Analisis strategi pembelajaran tahfidz Al-Qur'an: Tantangan dan solusi di lembaga pendidikan. *Ta'lim Literate: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 1(1), 1–19. <https://ejournal.staismunenep.ac.id/index.php/taliman/article/view/49>
- Devi, M., & Lutfi, S. (2024). Tahfidz Qur'an dalam sarana pengembangan self-actualization siswa MTs An-Nur Palangka Raya. *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, 6(1), 108–121. <https://doi.org/10.38035/jmpis.v6i1.3174>

- Ermawati, E., Bachtiar, H., Harja, H., & Sukatin, S. (2024). Model pengembangan kurikulum pendidikan Islam. *Jurnal Pendidikan Tambusai*, 8(2), 31789–31798. <https://jptam.org/index.php/jptam/article/view/18206>
- Febrina, R., Yani, N., Hutabarat, R., & Amra, A. (2024). Manajemen efektif program tahfidz Al-Qur'an dalam mewujudkan generasi islami di SD Islam Al Muttaqin. *Jurnal Pendidikan dan Pembelajaran Indonesia*, 4(4), 1394–1404. <https://doi.org/10.53299/jppi.v4i4.780>
- Herlinda, H., Fiqri, A. N., & Aminullah, A. (2024). Metode pengembangan kurikulum. *Jurnal Multidisiplin Inovatif*, 8(12), 462–470. <https://sejurnal.com/pub/index.php/jmi/article/view/5684>
- Husna, R., Setiarni, A. D., & Bariroh, A. W. (2021). Program majelisan dalam meningkatkan kualitas hafalan (studi *living Qur'an* di Pusat Pendidikan Ilmu Al-Qur'an Pondok Pesantren Nurul Jadid Paiton Probolinggo). *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an*, 2(2), 36–45. <https://jogoroto.org/index.php/hq/article/view/19>
- Irfana, R. (2024). Perbandingan pengembangan kurikulum di PPM MBS Yogyakarta dan PPMI Assalaam Sukoharjo. *Jurnal Ilmiah Ilmu Pendidikan*, 7(3), 3367–3373. <https://doi.org/10.54371/jiip.v7i3.3741>
- Istikomah, A., Aiman, N., & Syukroni, A. (2025). Optimization the efforts of tahfidz teachers in improving Qur'an memorization of students at Al-Muslimun Islamic Boarding School for Girls, Magetan. *Educan: Jurnal Pendidikan Islam*, 9(2), 292–306. <https://doi.org/10.21111/educan.v9i2.14910>
- Junita, K., Idi, A., & Rusdi, A. (2023). Pelaksanaan program tahsin dan tahfidz Al-Qur'an dalam pembentukan karakter peserta didik. *Muaddib: Islamic Education Journal*, 5(2), 107–115. <https://doi.org/10.19109/muaddib.v5i2.15242>
- Karimah, F. I. (2023). Peran pengasuh dalam memotivasi menghafal Al-Qur'an terhadap santri Pesantren Ekselensia. *Jurnal Iman dan Spiritualitas*, 3(2), 279–286. <https://doi.org/10.15575/jis.v3i2.27171>
- Kholis, M., Elmubarak, Z., & Setiawan, D. (2023). Strategi program hafalan Al-Qur'an anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(2), 1776–1786. <https://doi.org/10.31004/obsesi.v7i2.3995>
- Kohar, A. A., & Asy'ari, H. (2024). Enhancing tahfidz program efficacy: A curriculum management approach at an Islamic boarding school. *JELIN: Journal of Education and Learning Innovation*, 1(1), 59–71. <https://doi.org/10.59373/jelin.v1i1.19>
- Lestari, I., Merjuki, A. R., Susrianti, A., Melsanda, D., Negara, M. A., & Andriesgo, J. (2025). Peran administrasi kurikulum dalam meningkatkan efektivitas proses pembelajaran di sekolah. *Jurnal Manajemen Pendidikan*, 10(2), 547–561. <https://doi.org/10.34125/jmp.v10i2.523>
- Mila, M. (2023). Penerapan metode wahdah dalam meningkatkan kualitas hafalan Al-Qur'an siswa di MA Darul Arqam Sawangan Depok. *Jurnal Dirosah Islamiyah*, 5(3), 676–687. <https://doi.org/10.17467/jdi.v5i3.3689>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2013). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

- Muktafi, A., & Umam, K. (2022). Implementasi metode talaqqi dalam menghafal Al-Qur'an di pondok pesantren. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 8(2), 194–205. <https://doi.org/10.26594/dirasat.v8i2.3070>
- Nafi'ah, S. A., & Fitri, R. R. (2022). Implementasi pengembangan kurikulum tahfidz Al-Qur'an di MI NU Watuduwur, Kec. Bruno, Kab. Purworejo, Jawa Tengah. *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam*, 5(2), 187–202. <https://doi.org/10.23971/mdr.v5i2.6286>
- Nasir, N. N., Usman, F., Rasul, M. F., & Aminullah, A. (2025). Teori pengembangan kurikulum. *Jurnal Multidisiplin Inovatif*, 9(1), 135–139. <https://oaj.jurnalhst.com/index.php/jmi/article/view/8236>
- Rahayu, W. I., Najiah, M., & Nulhakim, L. (2022). Komponen dan model pengembangan kurikulum pendidikan. *Jurnal Pendidikan dan Konseling*, 4(6), 9056–9062. <https://doi.org/10.31004/jpdk.v4i6.9665>
- Ratnawati, R., Purwoko, L. F., Majid, A., Pekei, M., & Purwoko, B. (2024). Manajemen program tahfiz dalam pembentukan karakter santri: Studi di Sekolah Menengah Pertama Plus Nurul Hikmah Pamekasan. *Research Journal of Islamic Education Management*, 7(2), 362–379. <https://doi.org/10.19105/re-jiem.v7i2.16125>
- Rifa'i, A., Rusdi, R., Zubaidillah, M. H., Sulthan, M. A., & Nuruddaroini, N. (2024). Penguatan hafalan Al-Qur'an melalui metode tasmi' di Pondok Pesantren Taqia As-Salam Amuntai. *Al-Ma'had: Jurnal Ilmiah Kepesantrenan*, 2(1), 45–58. <https://jurnalp4i.com/index.php/khazanah/article/view/11912>
- Rohman, M., & Hayati, R. M. (2024). Analisis manajemen kurikulum pembelajaran di Pondok Pesantren Tahfidz Qur'an. *Journal of Contemporary Islamic Education*, 4(2), 243–259. <https://doi.org/10.25217/jcie.v3i1.4621>
- Solong, N. P., & Jazimi, I. (2021). Efektivitas metode muraja'ah dalam kegiatan tahfidz Al-Qur'an di Pondok Pesantren Al-Muttaqiin Taki Niode Kota Gorontalo. *Irfani Journal IAIN Gorontalo*, 16(1), 96–114. <https://doi.org/10.30603/ir.v16i1.1783>
- Somantri, E. (2023). Manajemen strategi pondok pesantren dalam upaya mencetak hafidz Al-Qur'an di Kabupaten Bandung. *Tadbir: Jurnal Manajemen Dakwah*, 8(2), 153–174. <https://doi.org/10.15575/tadbir.v8i2.20892>
- Tanjung, E. F., & Isnaini, P. (2023). Penerapan metode wahdah pada program tahfidz Qur'an di Rumah Tahfidz Al-Ihsan Desa Sordang Bolon. *Educate: Jurnal Ilmu Pendidikan dan Pengajaran*, 2(2), 98–111. <https://doi.org/10.56114/edu.v2i2.9306>
- Widodo, W. (2025). Manajemen penggunaan metode tahfiz Al-Qur'an di pesantren berbasis pendidikan Islam terpadu. *Jurnal Manajemen Pendidikan*, 10(1), 81–87. <https://doi.org/10.34125/jmp.v10i1.368>