

# Enhancing Tahfidz Program Efficacy: A Curriculum Management Approach at Islamic Boarding School

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## Keywords:

Curriculum Management, Islamic Boarding Schools, Tahfidz Quran

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## Abstract

*This research aims to describe and analyze the implementation of the curriculum in optimizing the tahfidz program at Al-Hikamussalafiyah Islamic Boarding School, Sumedang. This study employs a qualitative research design with a case study approach. The research is conducted at Al-Hikamussalafiyah Islamic Boarding School in Sumedang. Data collection techniques include observation, interviews, and documentation. Data sources for this study comprise the leadership of the boarding school, tahfidz program coordinators, the teachers' council, and one student. Analytical techniques employed in this research involve data collection, data reduction, data presentation, and concluding. Triangulation methods, both in terms of technique and source, are used to validate the data. The research findings reveal that (1) the curriculum structure for tahfidz al-Qur'an at Al-Hikamussalafiyah Islamic Boarding School encompasses several planning stages, including setting basic and learning objectives, defining material targets and achievements, and allocating learning time, as well as organizing tasks and learning materials. (2) Curriculum implementation in optimizing the tahfidz program includes execution, with the learning process comprising three stages of initial, core, and closing activities, the application of methods tailored to each class level, and learning conditions.*

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## Kata kunci:

Pengelolaan Kurikulum, Pondok Pesantren Islam, Tahfidz Al-Qur'an,

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## Abstrak

Tujuan dari penelitian ini adalah untuk menggambarkan dan menganalisis implementasi kurikulum dalam mengoptimalkan program tahfidz di Pondok Pesantren Al-Hikamussalafiyah, Sumedang. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan studi kasus. Objek penelitian ini dilakukan di Pondok Pesantren Al-Hikamussalafiyah Sumedang. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Sumber data dalam penelitian ini termasuk kepemimpinan pesantren, koordinator bidang tahfidz, majelis guru, dan salah satu siswa. Teknik analisis yang digunakan dalam penelitian ini adalah pengumpulan data, reduksi data, presentasi data, penarikan kesimpulan. Triangulasi yang digunakan untuk menguji validitas data adalah triangulasi teknik dan sumber. Hasil penelitian mengungkapkan temuan bahwa (1) bentuk kurikulum tahfidz al-Qur'an di Pondok Pesantren Al-Hikamussalafiyah meliputi beberapa tahap perencanaan (ada tujuan dasar dan pembelajaran, menetapkan target dan pencapaian materi, dan mengalokasikan waktu belajar) dan pengorganisasian (membagi struktur tugas dan materi pembelajaran). (2) implementasi kurikulum dalam mengoptimalkan program tahfidz mencakup pelaksanaan (proses pembelajaran terdiri dari tiga tahap aktivitas awal, inti, dan penutup, penerapan metode untuk setiap tingkat kelas dan kondisi pembelajaran).

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## INTRODUCTION

The advancement of Quranic memorization studies in Indonesia is currently perceived as highly significant and worthy of further development. This is evidenced by the multitude of Islamic educational institutions across the country that actively promote and cultivate Quranic memorization programs (Adiwijayanti, Purwati, & Sugiyanti, 2019). The emergence of tahfidz Islamic boarding schools, memorization houses, tahfidz madrassas, and similar establishments is widely acknowledged and discussed within academic and political circles (Karman, Anwar, Syarifudin, & Muhtar, 2021). Moreover, various initiatives aimed at enhancing Quranic memorization learning are increasingly prevalent in numerous locales. These efforts encompass a range of activities, including seminars, workshops, training sessions, and the initiation of Quranic memorization programs, which are being organized at both local and national levels (Rojiyah, Basir, Yahya, Muhrin, & Syahbudin, 2023).

Various electronic media platforms, including television and radio, recognize the significant interest among the Muslim community in Quranic memorization and hence actively engage in disseminating information about related initiatives. This widespread attention underscores the profound enthusiasm within the Indonesian Muslim populace for Quranic memorization, evident in their eagerness to personally memorize the Quran and encourage their children to do the same (Kartika, 2019).

The learning process involves dynamic interactions between teachers and students, fostering mutual communication and engagement to achieve educational objectives. An effective learning pattern entails a two-way interaction between teachers and students, wherein they support each other to optimize learning outcomes in alignment with national educational goals (Safariah & Masykur, 2022).

The advancement of Quranic memorization studies in Indonesia is currently perceived as highly significant and worthy of further development. This is evident from the multitude of Islamic educational institutions across the country that actively promote and cultivate Quranic memorization programs. The emergence of tahfidz Islamic boarding schools, memorization houses, tahfidz madrassas, and similar establishments is widely acknowledged and discussed within academic and political circles (Saragih, Mesiono, & Nasution, 2021). Moreover, various initiatives aimed at enhancing Quranic memorization learning are increasingly prevalent in numerous locales. These efforts encompass a range of activities, including seminars, workshops, training sessions, and the initiation of Quranic memorization programs, which are being organized at both local and national levels (Farida, Ma`arif, & Kartiko, 2021).

Learning Tahfidz Qur'an in schools sets minimum memorization targets while prioritizing the quality of memorization and pronunciation of Quranic letters. Achieving these targets and monitoring memorization progress is inseparable from effective learning management. According to Nasution as cited by Anis Hidayat (2018), learning entails organizing or managing the learning environment and connecting with students to facilitate the learning process. Management, as defined by Abd. Rohman (2017), involves providing guidance and direction through planning, integrating, coordinating,

distributing tasks professionally, organizing, controlling, and efficiently utilizing available resources to achieve predetermined goals. In essence, management is considered an art form, representing efforts to guide resources towards goal attainment.

Learning management encompasses all activities aimed at managing learning processes within the classroom. Teachers, as classroom managers, undertake activities including planning, implementation, and assessment of the learning outcomes they oversee (Apriliani, Pahrudin, Koderi, & Syafril, 2024; Azizah, Muchtar, & Putra, 2023). It is evident from this perspective that management plays a crucial role in achieving optimal educational objectives. The management process involves planning, organizing, implementing, and controlling, all of which are essential for creating an effective and conducive learning environment towards predetermined goals. This research aims to complement previous studies highlighting the importance of management in the development of a Quranic Tahfidz program. Thus, the researchers are keen to delve deeper into "Curriculum Management in Optimizing the Tahfidz Program at Al-Hikamussalafiyah Sumedang Islamic Boarding School."

## **METHODS**

This research adopts a qualitative approach, which involves deep reflection rooted in positivism and serves as a tool for studying natural phenomena. Qualitative research focuses on subjective evaluations of attitudes, opinions, and behaviors, relying on the researcher's insight and impression (Creswell & Creswell, 2018). It employs field research methodology, specifically a case study approach, where data collection occurs in natural settings such as community environments, organizations, formal and informal educational institutions, and government agencies. Researchers conduct observations in the field to examine phenomena in their natural context.

The research is conducted at Al-Hikamussalafiyah Islamic Boarding School (PPHS) in Sumedang Regency, established in 1984 under the Mohammad Aliyuddin Islamic Education Foundation. Located on Jalan Sukamantri No. 85, RT. 03, RW. 04, Sukamantri Village, Tanjungkerta District, Sumedang Regency, West Java, this pesantren aims to nurture Muslim youth with moral integrity, academic excellence, philanthropy, Quranic values, piety, and global awareness. Founded by Al-Mukarram K.H. Mohammad Aliyuddin, the Islamic Boarding School remains steadfast in providing religious education services and continues to produce students and alumni who contribute to society.

Data collection techniques employed in this study include observation, documentation, and interviews, utilizing triangulation for data validation. Data analysis follows four stages based on (Miles, Huberman, & Saldana, 2014) theory: data collection, data reduction, data presentation, and verification and conclusion drawing. Triangulation involves cross-referencing findings from primary informants with those from other sources to enhance data validity (Moleong, 1989).

## RESULT AND DISCUSSION

### Curriculum Form of Tahfidz Program at Al-Hikamussalafiyah Islamic Boarding School

The Tahfidz Al-Qur'an program holds a prominent position within the Al-Hikamussalafiyah Islamic Boarding School, as it aims to produce students who excel in religious studies while also being equipped to excel in various other fields, enabling them to adapt and respond to contemporary challenges. Consequently, effective and efficient management of Tahfidz learning becomes imperative to realize these objectives.

The research findings obtained by the author pertain to the management of Quranic Tahfidz learning at Al-Hikamussalafiyah Islamic Boarding School, acquired through observations, interviews, and supporting documentation. These findings encompass various aspects, including the curriculum's structure, which involves planning, organizing, implementing, supervising, and evaluating Quranic Tahfidz learning. Additionally, the research addresses factors influencing Tahfidz Al-Qur'an learning, such as obstacles and support systems, as well as the outcomes achieved from the Tahfidz Al-Qur'an program at Al-Hikamussalafiyah Islamic Boarding School. The details of each research finding are as follows:

Firstly, the planning of Tahfidz Al-Qur'an learning. Planning serves as the initial stage in the management process and holds significant importance as it influences subsequent steps such as organizing, implementing, and evaluating. Effective learning planning conducted by teachers plays a crucial role in determining the success of the learning process they facilitate. This is evident as a well-structured and detailed lesson plan facilitates the delivery of learning materials, organization of students in the classroom, and evaluation of both processes and learning outcomes. In planning Tahfidz learning at Al-Hikamussalafiyah Islamic Boarding School in Sumedang regency, several stages are involved, including establishing fundamental objectives for Tahfidz Al-Qur'an learning.

In formulating a program, it is essential to establish a foundation and objectives to be achieved, which applies to Tahfidz Al-Qur'an learning as well. As stated by the mudir of the Tahfidz madrasah at Al-Hikamussalafiyah Islamic Boarding School, the core rationale behind conducting Tahfidz learning as a flagship program is to foster a deeper love and understanding of the Qur'an, particularly emphasizing correct recitation.

Due to the shortage of qualified individuals proficient in understanding the Qur'an, particularly during the early stages of the pesantren establishment, and the subsequent rush of individuals seeking to learn, there arose numerous misconceptions regarding Qur'anic interpretation. Hence, Al-Hikamussalafiyah Islamic Boarding School introduced its Tahfidz Al-Qur'an program as a flagship initiative to cultivate community leaders competent in Qur'anic studies.

The subsequent stage involves determining the curriculum for Qur'anic Tahfidz learning. According to KH. Sa'dulloh, all students are expected to memorize the entire Quran consisting of 30 juz within a three-year timeframe, with a target of memorizing 6

juz every semester. Additionally, students are provided with special tahsin (proper recitation) material at the onset of the first semester, along with talaqqi (repetition) recitation of the entire Quran bil-Nadzor. Mastery of all tahsin materials is a prerequisite for commencing memorization. Furthermore, supplementary tahsin materials are introduced at each grade level, such as the Tuhfatul Athfal for first-grade students, Mustholah Tajweed for second-grade students, and Matan Jazariyah for third-grade students.

Tahfidz coordinator Ust. Ahmad Thobi'in about tahfidz learning planning, he said unlike in schools that have clear and written learning plans, in tahfidz learning planning is not too detailed so it is not written and reported because indeed the material to be taught has been mastered by every teacher, they all have memorized the Qur'an 30 juz so there is no need for formal preparation. The preparation that can perhaps be called planning in tahfidz learning is informal, that is, teachers must be able to maintain or maintain memorization of 30 juznya. In addition, preparing materials to motivate or advise students who lack focus or enthusiasm in memorizing and memorizing them. This can be seen from excerpts from an interview with Ust. Ahmad Thobi'in, which is as follows:

The next stage is the determination of the allocation of learning time. The time allocation here is an estimate of how long students take each day to carry out Qur'an learning. Because the tahfidz al-Qur'an is indeed the flagship program of the Al-Hikamussalafiyah Islamic boarding school, the allocation of time given for the tahfidz program is very full. In a day halaqoh al-Qur'an formally there are three times each time which ranges from one to two hours. The halaqoh is found in the morning ba'da shubuh prayer, noon and ba'da magrib prayer one halaqoh. There is a difference in the schedule of the second halaqoh between male and female students due to the difference in school entrance time. The 1st Halaqoh starts around 5:30 a.m. to 7:30 a.m. The 2nd halaqoh is 10.00-dhuhur for female students and male students from 14.00 to 15.30. For the 3rd halaqoh starts from ba'da magrib prayer at 18.30 to 20.30. So if the total number of hours in the obligatory halaqoh carried out at the Al-Hikamussalafiyah Islamic Boarding School is about 5 to 6 hours.

Outside the mandatory hours that have been set, in addition to the time of school activities and book study, the activities of the students are freed to carry out activities. Because the students already know about each activity schedule. So naturally the students should be able to manage their own time, so that the free time they have is widely used to improve the quality of their memorization of the Qur'an. Most students, especially male students, often use their free time in the afternoon by playing ball in the pesantren field or walking around the pesantren environment.

Learning program organizing activities are carried out with an effort to determine the implementation of duties clearly to each personnel according to their fields, authorities, subjects, and responsibilities. For the successful implementation of the tahfidz program, a special person in charge was formed so that its implementation could run effectively according to what was planned.

The organization of tahfidz learning at the Al-Hikamussalafiyah Islamic Boarding School, KH. Sa'dulloh as the mudir of the tahfidz madrasa, he has full authority over the tahfidz program, he is in charge of formulating and deciding the policy of the tahfidz program. In addition, he is also currently serving as the daily leader of the pesantren. Below him is the tahfidz coordinator held by Ust. Ahmad Thobi'in, he who oversees the performance of teachers of Qur'an tahfidz learning, reprimands teachers who are less active and encourages every teacher to always be enthusiastic and able to encourage his students. In addition, the tahfidz coordinator is also tasked with reporting the results of tahfidz activities from the start of daily to annual to the tahfidz mudir. Furthermore, under the coordinator there is a tahfidz teaching staff as caregivers and direct teachers of students and administration as providers and regulators of each management administration. The position or duty as a teacher is entrusted to all graduate alumni and also senior students who have completed memorizing the Qur'an 30 juz.

Organizing students in memorizing the Qur'an, the tahfidz coordinator sees a monthly report, if there are students who do not reach the target set by the institution, the tahfidz coordinator gives a reprimand to teachers who have students who are not up to the target, asks why they are not up to the target and encourages related teachers to be able to encourage their students to be able to achieve the target. Here's an excerpt of the interview:

*"For me as a coordinator his job is to supervise the course of halaqoh of the Qur'an, then for the teacher his main task is only to receive deposits and ensure that he must reach the target that has been set. If something does not reach the target, then I as the tahfidz coordinator will reprimand the teacher, and encourage him to be able to encourage his target students to reach the target that has been set."*

About organizing Ust. Yosep Lukman Nugraha as a halaqoh teacher he explained that in the past when he was a new student, he had been taught adab-adab in halaqoh / deposit such as how to hold and carry the Qur'an, how to sit when in halaqoh / deposit, and other adab-adab dihalqaoh that had been learned. So once there are students who act impolite or not excited, at the end of the halaqoh the teachers will give reprimands and advice. Here is an excerpt of his interview when asked about organizing the halaqoh of the Qur'an:

*"At the beginning of halaqoh when becoming a new student, everything was taught in advance the adabs dihalqaoh such as how to hold and carry the Qur'an, how to sit when in halaqoh, and other adabs in halaqoh. So when they do what is prohibited in the regulation, yes, I just reprimand and give advice."*

Here the author can make it clear, that from the very bottom, namely the students themselves, instilled a strong awareness and will in themselves by always being improved at any time anytime and anywhere. Then the teachers here become the director of every step of their students who number at least 7 students and at most up to 40 students. Which when negligence or errors are detected in students, especially in the field of memorization of the Qur'an, the teachers will remind the relevant students both

specifically and generally. The encouragement of teachers to work optimally is in addition to the fact that there has been an awareness of responsibility in each teacher, it is also an evaluation material by the tahfidz coordinator in every weekly monthly report and reports every progress to the tahfidz mudir. Regular meetings are held every three months by all elements of the pesantren management, where all sections, both ketahfidzan and other sections, discuss about their respective sections and convey and evaluate together the activities of the pesantren and how to take future steps to continue to develop the pesantren.

Methods are the means used to achieve goals effectively and efficiently. In the process of memorizing the Qur'an at the Al-Hikamussalafiyah Islamic Boarding School in particular, there is no method set to be a special method. As KH. Sa'dulloh as the head of the pesantren as well as the mudir of tahfidz that the tahfidz method used in Al-Hikamussalafiyah is the method in general used in tahfidz pesantrens. What is determined is the type of reading applied, namely the history of Hafs an Ashim. According to the data that the author got, both from interviews with leaders of mudir pesantren, coordinators and several tahfidz teachers at Al-Hikamussalafiyah or the results of special observations, the author found that there are several methods that are often used are as follows:

The muraja'ah method is a method of repeating verses that will be memorized either repeated in fragments of each verse, or repeated in each verse, or repeated several verses, or even memorized by repeating one page at a time. This method is used in the early days when students are new or still at the elementary level and this method is like training for students before entering the memorization phase. As for students who have entered the regular memorization period, this method is only found by the author in the tajweed recitation class which is held once a week in each class.

For the jami' method it is most often used at the time of tahsin. Santri only has about three months to improve the reading, if it is still not of maximum quality, then it can be added up to 6 months or even up to 1 year. In addition, the jami' method is often used also by teachers to tahsin juz 30 together with students in the early days of memorization, this is in addition to better students also to give a nuance of excessive enthusiasm. Where the teacher recites some verses of the Qur'an first and the students follow after it with the steadiness of the makhroj of letters and the nature of the letters, and does not deviate from the rules of tajweed.

The method of listening to each other's recitation or sima'an is used when memorizing old or passing the recitation to a friend before progressing to be deposited with the teacher. In addition, according to the author's observation, this method of sima'an is also one of the typical methods in Al-Hikamussalafiyah and becomes a mandatory activity, namely the Qur'an sima'an which is carried out once a month, precisely every Thursday night to Friday night Kliwon.

This method of talaqqi musyafahah or memorization deposit is used by all teachers to receive memorization deposits of their students. So loyal students memorize every verse of the Qur'an first repeatedly, after feeling steady about the memorization they

have, then the relevant students deposit their memorization to friends first to select unexpected mistakes before then depositing directly with the teacher. Through this method, teachers know the quality of memorization of their students, with that knowledge teachers can also take the right steps for each of their students. For example, if at the time of the implementation of the deposit the memorization of students is very good, then the teacher will allow it to continue, but if at the time of the deposit it turns out that the memorization is not suitable to continue, then the teacher will order to repeat the deposit at a different time and be established again.

The management of the learning room is an effort made by the person in charge of teaching and learning activities in order to condition optimally, so that learning activities can be carried out as expected. In managing learning space activities include spatial activities, for example arranging tables and seats and also creating a conducive teaching and learning climate.

In the Al-Hikamussalafiyyah Islamic Boarding School, the study rooms used for learning Qur'anic tahfidz are teachers' houses, direct teachers, mosques, and classrooms. In managing the learning atmosphere of tahfidz al-Qur'an, the average teacher uses a row sitting position by placing one table near the teacher. Then students who are ready for memorization are welcome to come to the front to approach the table directly facing the teacher and other students just follow behind him. As for each teacher, there are differences in receiving direct deposits from students. At least there are those who can receive deposits of 6 students at once and at least only 1 student. This depends on the focus of the ability of each teacher. And the circle sitting position is only used on new students and tahsin classes with one table placed near the teacher. The rest for the management of tajweed recitation class learning is placed in classrooms that are like formal schools with more learning aids used. For example, tables, chairs, whiteboards, markers, to laptops, and projectors are also prepared.

## Discussion

The management of the Tahfidz Islamic Boarding School Curriculum at Al-Hikamussalafiyyah Islamic Boarding School in Sumedang follows a structured process encompassing planning, organizing, implementing, and evaluating, as determined by the school's leadership, namely KH. Sa'dulloh, SQ. However, there are yearly updates or additional adjustments made by the boarding school's caretaker board.

The pesantren curriculum referred to by the researcher aligns with the definition provided by Kafrawi as cited by Guntur, which encompasses all student activities from waking up to going to sleep, each of which holds educational value. This perspective suggests that the pesantren curriculum extends beyond classroom subjects, encompassing all activities within the Al-Hikamussalafiyyah Islamic Boarding School, from morning rituals to bedtime routines.

In the curriculum's learning planning component, specific elements must be included, such as the objectives to be achieved, strategies employed, supporting resources, and evaluation methods. This underscores the importance of incorporating



these four elements into every planning endeavor: clearly defined goals, strategic approaches to achieve these goals, adequate resources for support, and systematic implementation of decisions.

In the context of education, planning entails preparing subject matter, selecting learning materials, choosing teaching methods, and scheduling assessments within a specified timeframe to achieve predetermined objectives. Planning serves as a guideline that teachers must adhere to when conducting indoor learning sessions with students. In the Tahfidz program, teachers' plans should outline memorization targets or Quranic materials in accordance with institutional guidelines (Safariah & Masykur, 2022).

Based on the author's analysis, derived from observations and interviews with educators and students, the planning of Tahfidz Al-Qur'an learning at Al-Hikamussalafiyyah is generally commendable, adhering to established guidelines and standards. Despite some shortcomings, particularly in infrastructure and educational administration, which remain limited, the essence of the planning process aligns with the standards of Quranic memorization learning.

The Quranic Tahfidz program, initiated in 1990, consistently produces proficient Quran memorizers, a testament to the effectiveness of learning planning at Al-Hikamussalafiyyah. However, a notable drawback identified through the author's observations is the absence of written documentation for every plan. Planning for Tahfidz learning at Al-Hikamussalafiyyah relies heavily on the individual experiences and knowledge of each teacher.

Overall, all tools for learning planning must be carefully considered by teachers and educators at Al-Hikamussalafiyyah Islamic Boarding School, particularly in the Tahfidz madrasah section, as the planning process indirectly influences the learning process. Planning serves as the intention that forms the core of our efforts to achieve desired goals, echoing the words of Prophet Muhammad (peace be upon him) who said:

*"Ibn Al Khottob radiallahuanhu narrated from Amir al-Mu'minin, Abi Hafs Umar bin Al Khottob radiallahuanhu, that he heard the Prophet (peace be upon him) say, ' Verily every action is based upon intention, and everyone will receive what he intended. Whoever migrates for the sake of Allah and His Messenger, then his migration is for Allah and His Messenger. Whoever migrates for the sake of worldly gain or to marry a woman, then his migration is for what he intended.'"* (Narrated by Bukhari and Muslim)

This hadith emphasizes sincerity in all actions and worship to attain rewards in the Hereafter and ease and happiness in this world. While a sophisticated lesson plan is essential, it is not the sole determinant of learning success. Nonetheless, the learning process cannot succeed without quality learning design, as emphasized by Allah in Surah al-Hashr, 59:18:

"So by preparing and timely implementing effective learning planning tools, teachers indirectly facilitate the implementation of Qur'anic Tahfidz learning, ensuring a well-directed learning process. Planning aligns with R. Schermerhorn's theory, which posits that planning involves setting goals and determining the necessary actions to achieve them. Organizing learning entails delineating various activities, such as

assigning specific tasks to teachers and students, determining supportive materials to achieve the objectives of Quranic Tahfidz education at Al-Hikamussalafiyah Islamic Boarding School, and scheduling activities."

The author acknowledges the effective organization of the Quranic Tahfidz learning program at Al-Hikamussalafiyah, spearheaded by the mudir of the Tahfidz madrasah. This includes the establishment of a dedicated Tahfidz coordinator section and the selection of qualified teachers for each Quran learning session, as emphasized by Ust. Yosep Lukman Nugraha when discussing efforts to enhance educational quality, particularly in Quranic Tahfidz. He stated: *"Yes, here, because the background of the teachers originates from Al-Hikam itself, the efforts made primarily focus on providing motivation and additional teaching knowledge. Occasionally, seminars are also conducted."*

At Al-Hikamussalafiyah, efforts to enhance educational quality primarily involve direct motivational initiatives led by the mudir and coordinator. Seminars, on the other hand, occur once or twice a year and feature alumni who are recognized as influential figures in the Quranic field. Therefore, it can be concluded that Al-Hikamussalafiyah fulfills its role in organizing educational activities, as outlined by Syaiful (Sagala, 2007), which includes:

- a) Providing necessary facilities, equipment, and personnel to efficiently implement learning plans.
- b) Structuring learning components within the school framework systematically.
- c) Establishing authority structures and coordination mechanisms for learning.
- d) Formulating learning methods and procedures.
- e) Conducting training and education to enhance the capabilities of teachers and other essential resources.

The implementation of learning is a procedure for teaching and learning in madrasah tahfidz al-Qur'an, which is the core of activities in an educational institution. The implementation of learning is the implementation of a plan that has been prepared before. In education, the implementation of learning is a series of learning that is carried out continuously, which includes the stages of preparation, presentation, application, and assessment.

In the learning process, teachers as leaders play a role in influencing or motivating students to want to do the expected work, so that the teacher's work in teaching becomes smooth, and students can master the subject matter, so that learning objectives are achieved. Teachers should always try to strengthen the motivation of learners in learning. This can be achieved through the presentation of engaging lessons and pleasant personal relationships in both indoor and outdoor learning activities (Safariah & Masykur, 2022).

In connection with the implementation of learning tahfidzul Qur'an, it should be considered by the teacher that tahfidz is the method used. Because, the learning process will not run as expected without being supported by the use of good methods. As educators, we must always be required to be able to create a conducive teaching and learning climate, and be able to motivate students in achieving memorization targets

optimally. The teacher must be able to use certain strategies, in the use of his methods so that he can teach appropriately, effectively and efficiently, to help improve learning activities and motivate students to memorize well. Therefore, the use of the right method in learning tahfidz al-Qur'an will make it easier for students to memorize the Qur'an.

In learning activities at Al-Hikamussalafiyyah, the method used is to combine several methods, including; Muraja'ah method (tadarrus and tahsin), kitabah method, jami' method (reading guidance, imitating students), sima'an method, talaqqi method and musyafahah.

According to the author, the method used can already be said to be good. This is based on teachers who have carried out methods based on the PAIKEM concept, namely creating an active, innovative, creative, effective and fun learning atmosphere (Rofiq & Khoirinnada, 2024; Ulum & Syafi'i, 2022). This can be seen from the istiqomahan of students adding memorization every day, mastering their own memorization or listening to each other between students, as well as their enthusiasm in utilizing leisure time to improve the quality of memorization of the Qur'an (Rozali et al., 2022). However, it is undeniable that there are still many students who have difficulty memorizing the Qur'an due to various factors both internal and external.

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The curriculum structure of the tahfidz program at Al-Hikamussalafiyyah Islamic Boarding School involves planning Quranic memorization learning, which encompasses establishing the fundamentals and objectives of tahfidz learning, selecting tahfidz learning materials, and scheduling learning sessions. Additionally, the planning of Quranic memorization learning includes annual programs, semesters, and daily study plans. The teachers responsible for guiding the students have all memorized the entire 30 juz of the Quran and are graduates of Al-Hikamussalafiyyah. Initially, within the first one to three months, with a maximum duration of six months, students undergo intensive training in tahsin (proper recitation) of the Quran, as well as talaqqi (repetition) of the Quran *bin-Nadzor* starting from Surah al-Fatihah to Surah an-Nas. Students are encouraged to increase their memorization by at least one page per day, and to review a quarter of a juz through *murajaah* (revision of memorization). There are three *halaqoh* (study circles) of the Quran conducted daily. The tahfidz learning method employed combines various approaches, including *Muraja'ah*, *Kitabah*, *Jami'*, *Sima'an*, *Talaqqi*, and *Musyafahah*.

The implementation of the curriculum to optimize the tahfidz program at Al-Hikamussalafiyyah Islamic Boarding School involves supervision and evaluation of Quranic memorization learning. This is achieved through several activities. Firstly, daily *halaqah* activities aim to assess students' recitation and memorization progress. Secondly, monthly tahfidz reports are generated to monitor students' memorization progress and goal attainment. Thirdly, monthly Quran sima'an activities are conducted to assess students' mental readiness and memorization proficiency. Additionally, periodic examinations covering multiples of 5 juz aim to ensure the quality maintenance of

students' Quranic memorization. The outcomes of tahfidzul Quran learning include improvements in Quranic recitation proficiency according to tajweed rules, with some students completing memorization of the entire 30 juz. Furthermore, there is an increasing consistency in Quranic khotmil (completion) ceremonies, leading to the graduation of numerous outstanding alumni.

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