

Date Received : December 2025
Date Revised : February 2026
Date Accepted : February 2026
Date Published : February 2026

QUR'AN MEMORIZATION CURRICULUM MODEL AT BOARDING-BASED UNIVERSITIES

Umi Sa'adah¹

Universitas Pamulang, Indonesia (dosen03088@unpam.ac.id)

Dede Rosyada

UIN Syarif Hidayatullah Jakarta, Indonesia (dede.rosyada@uinjkt.ac.id)

Sapiudin

UIN Syarif Hidayatullah Jakarta, Indonesia (sapiudin@uinjkt.ac.id)

Keywords:

Curriculum Model, Qur'an Memorization, Learning Methods, Supporting Factors and Obstacles, Boarding-Based Universities.

ABSTRACTS

This research aims to uncover: 1). The history of boarding campuses; 2). The Qur'an memorization curriculum model at boarding-based universities (IIQ, PTIQ, and IDAQU); 3). Methods and techniques for learning and memorizing the Qur'an for boarding students; 4). Supporting and inhibiting factors for implementing the Qur'an memorization curriculum, its evaluation, and its influence on the achievement of boarding students. This research methodology uses a qualitative approach and focuses on the Al-Qur'an memorization curriculum model, namely by examining naturally occurring phenomena as a direct data source. Data collection techniques were carried out through observation, in-depth interviews, and documentation studies as supporting information. The informants in this study were the head of the tahfidz institution as a key informant, institutional staff, tahfidz instructors, Islamic boarding school/ma'had administrators, and students. Data analysis techniques were carried out using qualitative analysis, consisting of data reduction, data display, and verification or drawing conclusions. These three activities are interrelated with each other. The research found the following results: First, IIQ was founded in 1977, PTIQ in 1971, and IDAQU in 2020. Second, the three boarding-based universities have different tahfidz curriculum models: IIQ Jakarta offers 5, 10, 20, and 30 Juz programs; PTIQ offers 30 Juz (full tahfidz), 3 Juz (limited tahfidz), and 1 Juz (employee class); and IDAQU categorizes students as mu'tadi (beginner), mutawassit (intermediate), and mahir (advanced). Third, the primary Qur'an memorization learning method at all three boarding campuses is recitation. Fourth, both supporting and inhibiting factors exist in Qur'an memorization. A gradual/tiered memorization curriculum model can assist students in fulfilling their dual obligations of Qur'an memorization and academic studies. These findings offer a replicable framework for other higher education institutions seeking to integrate Qur'an memorization into their academic programs, particularly in boarding-based settings.

¹ Correspondence Author

A. INTRODUCTION

The Qur'an, as the divine revelation to Prophet Muhammad SAW, serves as a sacred text and a guide for humanity (Abdurrohman et al., 2023; Najati, 1982). Its authenticity and preservation are paramount to the Muslim community, a responsibility undertaken by safeguarding its original form. A significant method of preservation is through memorization, or *tahfidz*. Islamic jurisprudence deems Qur'an memorization a *fardhu kifayah* (communal obligation) (Masduki, 2018), and the Prophet Muhammad SAW himself was the first *hafiz* (memorizer), setting an exemplary standard for his companions. The act of memorization is not only a spiritual practice but also a cognitive endeavor, aligning with the "knowledge" (C1) domain of Bloom's Taxonomy, which involves recalling previously learned material (Ruwaida, 2019). Beyond mere recall, memorization of the Qur'an engages the intellect and fosters a deeper spiritual connection (Boyle, 2006).

Indonesia, with its Muslim majority, has witnessed a growing enthusiasm for Qur'an memorization. Initially confined to informal settings, the inclusion of *Tahfidz Al-Qur'an* in the National Qur'an Recitation Competition (MTQ) in 1981 significantly boosted its popularity. This led to a proliferation of *tahfidz* institutions, from kindergartens to high schools. However, such programs are less prevalent at the university level, with boarding-based higher education institutions like Institut Ilmu Al-Qur'an (IIQ) Jakarta, Universitas PTIQ Jakarta, and Institut Darul Qur'an (IDAQU) being notable exceptions. These institutions integrate Qur'an memorization into their academic curricula, offering unique models for students to pursue both religious and general education.

Despite the profound motivations for memorizing the Qur'an including divine blessings (Al-Hashr 59:21; Al-An'Am 6:155), intercession on the Day of Judgment (HR. Muslim), and personal spiritual growth students encounter various challenges. These include difficulties in time management, distractions from electronic gadgets, intense extracurricular activities, fluctuations in personal motivation, and the inherent difficulty of memorizing linguistically intricate verses (Akbar et al., 2024; Simanjuntak, 2021). Such obstacles often lead to students failing to meet their memorization targets, highlighting a critical need for effective curriculum models, pedagogical methods, and robust support systems in boarding-based universities.

This research addresses a crucial gap in the literature. While previous studies have extensively explored *tahfidz* programs in madrasahs and pesantren settings, there remains limited scholarly attention to Qur'an memorization curricula at the higher education level. Previous studies have explored *tahfidz* programs in madrasahs and pesantren, but none have extensively analyzed the curriculum models, implementation strategies, and their impact on student achievement in universities (Desrani & Juami, 2022; Fauzi & Fata, 2021; Muawanah et al., 2022; Robbaniyah & Lina, 2022; Rohmatillah & Shaleh, 2018; Wiyarandi et al., 2020). By examining the models at IIQ, PTIQ, and IDAQU, this study aims to: 1) enrich the academic literature on Qur'an memorization curriculum problems, 2) offer insights into the development of Islamic religious education in the *tahfidz* field, 3) provide practical information for boarding-based higher education institutions, and 4) serve as a foundation for future research on *tahfidz* curriculum paradigms. Specifically, this study seeks to answer the following research questions: How do IIQ, PTIQ, and IDAQU structure their *tahfidz* curricula? What methods and

techniques are employed? And what factors support or inhibit effective implementation?

B. METHODS

This study employs a qualitative research approach, focusing on understanding phenomena within their natural settings (Creswell & Poth, 2016). The specific method utilized is grounded theory, which aims to generate a general explanation (theory) of a process, action, or interaction based on the perspectives of participants and empirical data (Muhammad & Akbar, 2024).

The research subjects are students involved in Qur'an memorization programs at three boarding-based universities in Jakarta: Universitas PTIQ Jakarta, Institut Ilmu Al-Qur'an (IIQ) Jakarta, and Institut Darul Qur'an (IDAU). These institutions were selected due to their unique Islamic boarding school characteristics and their location within the DKI Jakarta area. These three institutions were purposively selected based on three criteria: (1) their formal integration of tahfidz programs into higher education curricula, (2) their boarding-based (pesantren/ma'had) operational model, and (3) their location within the DKI Jakarta metropolitan area, enabling comparative analysis within a similar socio-cultural context. The object of this study is the Qur'an memorization curriculum model implemented at these boarding campuses, encompassing the curriculum's structure, learning methods, supporting mechanisms, inhibiting factors, evaluation processes, and their influence on student achievement. A total of 15 interviews were conducted across the three institutions, involving 12 key informants. Data collection was carried out over a period of six months, from March to August 2023.

Data were collected from both primary and secondary sources. Primary data were gathered through direct observation, in-depth interviews, and questionnaires. Key informants included the heads of tahfidz institutions, institutional staff, tahfidz instructors, pesantren/ma'had administrators, and students. Secondary data comprised documents, journals, articles, and other publications obtained from both hard-copy and digital formats.

The data collection techniques involved:

- Questionnaires: Structured, multiple-choice questionnaires were used to gather data on students' perceptions of the tahfidz curriculum and learning processes, utilizing a five-point Likert scale (Arikunto, 2010).
- Observation: Direct, controlled observation was conducted to understand social interactions, teaching-learning processes, and daily activities of students in the boarding environment.
- Interviews: In-depth, semi-structured interviews were conducted with key informants to gather detailed information on campus policies, curriculum models, learning methods, challenges, and solutions (Moleong & Surjaman, 2014).
- Documentation: Various documents such as learning modules, activity matrices, syllabi, institutional profiles, meeting minutes, and daily notes were collected to complement other data sources. Photographs were also used to capture relevant activities.

To ensure the validity of the data, triangulation was applied:

- Source Triangulation: Data obtained from different sources (e.g., LPTQ head, boarding administrators, instructors, students) were cross-checked.

- Technique Triangulation: Data from the same source were verified using different techniques (e.g., interviews, observation, documentation).
- Time Triangulation: Data collection was conducted at different times and situations to ensure consistency.

Data analysis followed the Constant Comparative Method (Miles, 1994) involving three stages: data reduction (selecting, focusing, simplifying, abstracting, and transforming raw data), data display (organizing and compressing data for easy understanding), and conclusion drawing/verification (interpreting findings and confirming validity).

C. RESULTS AND DISCUSSION

History of Boarding-Based Campuses

The three universities under study Universitas PTIQ Jakarta, Institut Ilmu Al-Qur'an (IIQ) Jakarta, and Institut Darul Qur'an (IDAQU) share a common foundation in their commitment to Islamic education, particularly Qur'an memorization, within a boarding framework.

- Universitas PTIQ Jakarta: Established in 1971 by Yayasan Ihya Ulumuddin, under the guidance of prominent scholars like KH. Mohammad Dahlan and Prof. KH. Ibrahim Hosen, LML. Its founding aimed to address the scarcity of Qur'anic scholars in Indonesia, particularly after the establishment of the National MTQ in 1968. PTIQ is notable for being one of the first institutions globally dedicated specifically to Qur'an memorization and studies. Initially known as Perguruan Tinggi Ilmu Al-Qur'an, it underwent transformations, including a brief period as Institut Studi Ilmu Al-Qur'an (ISIQ) before reverting to Institut PTIQ Jakarta, and finally becoming Universitas PTIQ Jakarta in 2023. Its vision is to be a world-class university excelling in Qur'anic studies integrated with science and Indonesian values.
- Institut Ilmu Al-Qur'an (IIQ) Jakarta: Founded in 1977, also initiated by Prof. KH. Ibrahim Hosen, LML, and supported by H.M. Joesoef Abdillah. IIQ Jakarta is unique as a higher education institution exclusively for women, focusing on Qur'anic sciences. It combines a university system with pesantren traditions, requiring all female students to participate in tahfidz and classical Islamic studies. Its vision is to be a global Islamic university renowned for Qur'anic excellence by 2044.
- Institut Darul Qur'an (IDAQU): Established in 2020 by Yayasan Daarul Qur'an Nusantara, led by Ustadz Yusuf Mansur. IDAQU aims to cultivate a generation with Qur'anic character and entrepreneurial spirit, providing quality higher education that equips students with entrepreneurship, leadership, and Qur'anic values. Its establishment reflects a modern approach to Islamic education, combining religious studies with practical skills.

A significant figure in the establishment of both PTIQ and IIQ is Prof. KH. Ibrahim Hosen, LML, a renowned Islamic scholar and jurist. His vision laid the groundwork for these institutions to foster a new generation of Qur'anic scholars.

Qur'an Memorization Curriculum Models at Boarding Campuses

The curriculum models for Qur'an memorization vary across the three institutions, reflecting their distinct philosophies and student demographics.

- Institut Ilmu Al-Qur'an (IIQ) Jakarta: IIQ's tahfidz curriculum is compulsory for all female students across faculties and programs. It is managed by the *Lembaga Tahfidz dan Qira'at Al-Qur'an* (LTQQ). Historically, the curriculum evolved from requiring full 30 Juz memorization for specific faculties (Syariah and Ushuluddin) to offering four distinct models: 5 Juz, 10 Juz, 20 Juz, and 30 Juz. This tiered approach, implemented from 2002 onwards and further adjusted in 2015, allows students to choose a program based on their ability and interest, while still ensuring a minimum *Juz 30* memorization for graduation as per KKNi (Indonesian National Qualification Framework) requirements. A recent change (2022 onwards) involves memorization starting from the latter parts of the Qur'an (Juz 30, 29, 28) before moving to Juz 1 onwards, to align with societal needs for preachers familiar with these sections. This approach aligns with the Grass Roots Curriculum Model (Model dari Bawah), emphasizing flexibility and responsiveness to student needs and interests (Sukmadinata, 2020).

Semester	30 Juz (T)	20 Juz (T)	10 Juz (T)	5 Juz (T)
I	Juz 28-30 & 1-2	Juz 28-29 & 1-2	Juz 28-29	Juz 28
II	Juz 3-7	Juz 3-6	Juz 1-2	Juz 29
III	Juz 28-30 & 1-7 (M)	Juz 28-29 & 1-6 (M)	Juz 28-29 & 1-2 (M)	Juz 28-29 (M)
IV	Juz 8-12	Juz 7-10	Juz 3-4	Juz 1
V	Juz 13-17	Juz 11-14	Juz 5-6	Juz 2
VI	Juz 8-17 (M)	Juz 7-14 (M)	Juz 3-6 (M)	Juz 1-2 (M)
VII	Juz 18-22	Juz 15-18	Juz 7-8	Juz 3
VIII	Juz 23-27 (T), & 1-30 (Comp)	Juz 30 (T), & 1-18, 28-29 (Comp)	Juz 30 (T), & 1-8, 28-29 (Comp)	Juz 30 (T), & 1-3, 28-29 (Comp)

(T) = *Tahfidz (memorization)*, (M) = *Muraja'ah (repetition)*, (Comp) = *Comprehensive exam*.

- Universitas PTIQ Jakarta: PTIQ consistently maintains a model with three tiers: 30 Juz (full memorization), 3 Juz, and 1 Juz (for employee-class students). The philosophy is that true Qur'an memorization implies all 30 Juz. Students opting for full memorization receive financial incentives, while those in limited programs do not. This model, with its top-down prescriptive nature, aligns with the Administrative Curriculum Model (Model Garis dan Staf), where curriculum development is initiated and managed by educational administrators (Baduwailan, 2014).

Semester	30 Juz	3 Juz	1 Juz
I	Juz 1-4	Juz 30	Surah An-Naba - Surah An-Nazi'at
II	Juz 5-8	Surah Abasa, At-Takwir, Al-Infithar	
III	Juz 9-12	Juz 29	Surah Al-Muthaffifin, Al-Insyiqaq, Al-Buruj

IV	Juz 13-16	Surah Ath-Thariq, Al-A'la, Al-Ghashiyah
V	Juz 17-20	Juz 28 Surah Al-Fajr, Al-Balad, Asy-Syams, Al-Lail
VI	Juz 21-24	Surah Ad-Dhuha - Surah An-Naas
VII	Juz 25-28	
VIII	Juz 29-30	

- Institut Darul Qur'an (IDAFU): IDAFU's curriculum is not mandatory for all students but is offered for those interested. It categorizes students into three proficiency levels: *Mubtadi'* (beginner, for those needing to learn Hijaiyah letters and basic Tajwid), *Mutawassit* (intermediate, for those needing fluency in reading and advanced Tajwid), and *Mahir* (advanced, for those proficient in all Tajwid rules and their application). While no specific Juz targets are enforced, all students are required to memorize 3 Juz for a bachelor's degree. This model, similar to PTIQ, can also be categorized under the Administrative Curriculum Model, as it is centrally structured to guide students through specific learning stages, though with more flexibility in individual Juz achievement.

Tiers	Information
Mubtadi (Beginner)	For students who have not mastered Hijaiyah letters or basic Tajwid rules (e.g., Fathatain, Dhammatain, Sukun). Learning materials include identifying Hijaiyah letters, diacritics, connected letters, and basic Mad rules.
Mutawassit (Intermediate)	For students not yet fluent in reading the Qur'an or mastering advanced Tajwid rules. Materials cover Tashdid, specific Mad rules (<i>Mad Wajib Muttashil, Al Ta'rif, Lafdhul Jalalah</i> , rules of <i>Nun Mati</i> and <i>Mim Mati, Qalqalah</i> , and advanced reading techniques (<i>Gharib</i>).
Mahir (Advanced)	For students who have mastered all Tajwid rules, including <i>Makharijul Huruf, Sifatul Huruf, Mad wal Qasr</i> , rules of <i>Mim</i> and <i>Nun Sakinatain</i> , and <i>Gharibul Qira'ah</i> , along with their practical application.

Memorization Learning Methods and Techniques

Across all three boarding-based universities, the primary method for Qur'an memorization is Recitation (Metode Resitasi). This involves instructors assigning specific verses or pages for students to memorize, which are then recited back to the instructor (Alawiyah Wahid, 2014). The recitation process is often termed *Tasmi'* or *Sorogan* in pesantren contexts, where students listen to or present their memorization to a mentor. Across all three institutions, the recitation method (Metode Resitasi) serves as the common pedagogical foundation. This shared approach underscores the universal importance of direct oral transmission and instructor-guided correction in Qur'an memorization. The structured stages of Bin-Nazhar, Tahfidz, Talaqqi, Takrir, and Tasmi' collectively ensure accuracy, retention, and quality,

contributing significantly to students' success in both routine assessments and national competitions.

The stages of memorization generally follow a structured approach:

1. Bin-Nazhar: Diligent reading of the verses to be memorized from the *Mushaf* (Qur'an text), repeatedly, to gain a comprehensive understanding of the text and its sequence (Sadulloh, 2008). This stage often involves studying the meaning of the verses.
2. Tahfidz: Actual memorization of small portions of verses, ensuring accuracy without errors.
3. Talaqqi: Presenting the newly memorized verses to a *hafiz* instructor, who provides guidance and corrections. This ensures the accuracy of pronunciation and application of Tajwid (rules of recitation).
4. Takrir: Repeated recitation and review of memorized verses, either with an instructor or individually, to strengthen retention and prevent forgetting. A common ratio is 1:10 (one page of new memorization to ten pages of review).
5. Tasmi': Listening to or presenting memorization to others, either individually or in a group, to enhance concentration and ensure accuracy.

Specific implementation details:

- IIQ Jakarta: Historically, IIQ's methods included fasting for 40 days (1977-1980) or memorizing specific surahs for spiritual benefits (1981-1991). Currently, structured daily memorization sessions are held in various locations (pesantren, main campus, Al-Husainy campus) on specific days (Monday, Wednesday, Friday), with additional optional sessions throughout the week. The recent shift to memorizing from the back juz (30, 29, 28) first reflects an adaptation to societal needs.
- PTIQ Jakarta: Memorization is a core component, with mandatory sessions often on Fridays and flexible daily sessions. PTIQ also utilizes *Musyrif* (mentors) and *Muroqqib* (supervisors) to track student progress and provide guidance. The *sorogan* method (individual recitation to an instructor) is common.
- IDAQU: Memorization activities are minimal three times a week, with flexible schedules coordinated between students and mentors. It also emphasizes *Tasmi'* and *Sorogan*.

Aspect	IIQ Jakarta	PTIQ Jakarta	IDAQU
Year Founded	1977	1971	2020
Curriculum Model Type	Grass Model (Model dari Bawah) — flexible, bottom-up	Roots Model (Model dan Staf) — centralized, top-down	Administrative Model (Model Garis dan Staf) — centralized with flexibility
Juz Target Options	5 Juz, 10 Juz, 20 Juz, 30 Juz	30 Juz (full), 3 Juz (limited), 1 Juz (employee class)	Minimum 3 Juz (for bachelor's degree); no specific upper Juz target enforced
Mandatory Optional	/ Mandatory for all students	Mandatory (30 Juz incentivized financially)	Optional (for interested students)

Proficiency Levels	Tiered by Juz target (students choose based on ability)	Tiered by Juz program (30 / 3 / 1)	Mubtadi' (Beginner), Mutawassit (Intermediate), Mahir (Advanced)
Managing Body	LTQQ (Lembaga Tahfidz dan Qira'at Al-Qur'an)	LTTQ	Intensive Tahfidz Program
Memorization Starting Point	From back Juz (30, 29, 28) then Juz 1 onward (since 2022)	From Juz 1 sequentially	Not specified
Primary Method	Recitation (Metode Resitasi)	Recitation (Metode Resitasi)	Recitation (Metode Resitasi)
Student Gender	Female only	Male and female	Male and female

All three institutions implement Tahsin Matriculation for new students to assess and improve their Qur'an reading quality before formal memorization. This program is crucial as it addresses varied initial reading abilities and ensures a strong foundation for tahfidz.

Supporting and Inhibiting Factors and their Influence on Student Achievement

Implementing Qur'an memorization programs in boarding-based universities involves several supporting and inhibiting factors.

Supporting Factors:

- **Competent Instructors:** All three institutions emphasize the recruitment of highly qualified *hafiz* instructors, often national/international MTQ champions, ensuring high-quality guidance in Tajwid and memorization.
- **Dedicated Institutions:** The presence of specialized bodies like IIQ's LTQQ and PTIQ's LTTQ, along with IDAQU's intensive tahfidz programs, provides structured administration, training, and operational support.
- **Structured Curriculum and Schedules:** The tiered curriculum models and organized daily/weekly schedules contribute to disciplined memorization, allowing students to manage their dual academic and memorization responsibilities.
- **Conducive Environment:** Boarding facilities (*pesantren/ma'had*) provide an immersive and spiritually rich environment, with dedicated spaces (mosques, gazebos) that foster concentration and community engagement in memorization activities.
- **Extracurricular Activities:** Programs like *MADIN* (Madrasah Diniyah) at IIQ, *sima'an* (group listening/recitation), and regular *muroja'ah* sessions further support and strengthen memorization.
- **Academic and Infrastructural Support:** Libraries, language labs, IT multimedia classrooms, and transportation (like IIQ's bus service) facilitate a holistic learning experience.
- **Talent Scouting and Development:** Programs for identifying and nurturing talented students in tahfidz and qira'at ensure a continuous pipeline of skilled

individuals who can become future instructors or participate in national/international competitions.

Inhibiting Factors:

- **Lack of Internal Motivation:** Some students join tahfidz programs due to external pressure rather than genuine personal motivation, leading to decreased enthusiasm and eventual withdrawal (IIQ).
- **Varying Initial Abilities:** Students' diverse educational backgrounds result in varied initial Qur'an reading and memorization skills, requiring individualized attention that can strain resources.
- **Time Management Challenges:** Balancing demanding academic coursework (lectures, assignments, exams) with intensive memorization and review (5-8 hours daily) is a significant challenge for many students in all three institutions.
- **Distractions:** Electronic devices (gadgets) are a major source of distraction, as are numerous extracurricular activities and off-campus engagements.
- **Inadequate Facilities (on main campus):** While pesantren/ma'had facilities are often conducive, central campus locations can be noisy and lack sufficient dedicated, quiet spaces for tahfidz, affecting concentration (IIQ, PTIQ).
- **Lack of Consistent Supervision:** Limited numbers of mentors relative to students can lead to less optimal supervision and personalized guidance in memorization progress (PTIQ).
- **Student Residency:** Students not living in boarding facilities often have less time dedicated to memorization, as their schedules are fragmented by commuting or other responsibilities (IIQ).
- **Inconsistent Mentor Discipline:** Some mentors' infrequent or flexible attendance for memorization sessions can disrupt student routines and motivation (IIQ).
- To address these challenges, the institutions have implemented several strategies. IIQ addresses varying initial abilities through its Tahsin

Matriculation program. PTIQ utilizes the Musyrif and Muroqqib mentoring system to maintain consistent supervision and tracking. IDAQU's proficiency-based classification (Mubtadi, Mutawassit, Mahir) ensures that students receive instruction appropriate to their level. Regarding electronic device distractions, all three boarding environments enforce structured daily schedules that limit unproductive screen time. Furthermore, the tiered curriculum models themselves serve as a motivational tool, allowing students to set achievable targets rather than facing an overwhelming 30 Juz requirement.

Evaluation and Achievement:

All three institutions employ rigorous evaluation systems to assess memorization progress and quality. This typically includes:

- **Ujian Marhalah (Stage Exams):** Regular exams (e.g., semesterly) testing memorization of specific Juz, serving as prerequisites for advancement.
- **Ujian Niha'iy / Komprehensif (Comprehensive Exams):** Final exams covering the entire memorized portion (e.g., 30 Juz) as a graduation requirement. These often involve testing recall, Tajwid accuracy, and the ability to continue verses from random prompts.
- **Grading System:** A detailed grading system assesses fluency, Tajwid, and overall accuracy. Failure to meet standards can result in re-takes or impact eligibility for academic exams (e.g., UAS - Ujian Akhir Semester).

Despite the challenges, students from IIQ, PTIQ, and IDAQU consistently achieve high honors in national and international MTQ/STQ competitions, demonstrating the effectiveness of these programs in producing skilled Qur'an memorizers and reciters. The emphasis on continuous *muraja'ah* (review) and a strong support system for talented students (*pembibitan dan pengkaderan*) contributes significantly to these achievements.

D. CONCLUSION

The study reveals that boarding-based universities in Jakarta (IIQ, PTIQ, and IDAQU) implement diverse Qur'an memorization (*tahfidz*) curriculum models, all aiming to integrate religious learning with higher education. IIQ Jakarta offers a flexible, tiered curriculum with 5, 10, 20, and 30 Juz options, catering to individual student capabilities and preferences, aligning with a Grass Roots curriculum model. PTIQ Jakarta, conversely, maintains a more centralized, Administrative curriculum model, primarily emphasizing full 30 Juz memorization while offering limited 3 Juz and 1 Juz options. IDAQU adopts a proficiency-based model (*Mubtadi, Mutawassit, Mahir*), also leaning towards an Administrative curriculum structure. Despite these differences, all three institutions share the common goal of cultivating Qur'anic scholars.

The pedagogical approach across these campuses predominantly utilizes the recitation method (*Metode Resitasi*), where students memorize and present their recitations to instructors. This process involves a structured series of stages: *Bin-Nazhar* (observational reading), *Tahfidz* (memorization), *Talaqqi* (recitation to a teacher), *Takrir* (repetition), and *Tasmi'* (listening/recitation to others). These stages are designed to ensure high-quality, precise, and well-retained memorization, in accordance with Tajwid rules.

The implementation of these curricula is supported by several factors, including the availability of highly competent instructors, dedicated *tahfidz* institutions (like LTQQ), structured schedules, and a conducive boarding environment with facilities like mosques and designated study areas. However, significant challenges persist, such as varying levels of student motivation and initial Qur'an reading proficiency, difficulties in managing time between academic studies and intensive memorization, distractions from electronic devices and extracurricular activities, and, at times, inadequate dedicated memorization spaces on main campuses. The balance between academic demands and memorization commitment remains a critical area for ongoing attention.

Ultimately, the boarding school environment plays a crucial role in enabling students to pursue their *tahfidz* goals alongside their academic studies. The structured living, peer influence, and dedicated support systems within these institutions are instrumental in fostering discipline and motivation for Qur'an memorization.

Future research could explore the long-term impact of these curriculum models on graduates' Qur'anic retention and professional development. Additionally, comparative studies involving boarding-based universities outside Jakarta or in other countries would enrich the understanding of best practices in *tahfidz* curriculum design. Universities seeking to implement similar programs may benefit from adopting tiered curriculum models that accommodate diverse student proficiency levels, supported by a robust mentoring system and a conducive boarding environment.

REFERENCES

- Abdurrohman, A. F. M., Amelia, E., & Rodoni, A. (2023). Analisis Kebijakan Ekonomi Syariah Zaman Rasulullah Saw Berdasarkan Perspektif Hukum Ekonomi Islam. *AR RASYIID: JOURNAL OF ISLAMIC STUDIES* Учредителу: Sekolah Tinggi Agama Islam Minhaajurroosyidiin, 1(1), 1–12.
- Akbar, F. M. A., Lazuardi, A., & Haniatunnisa, S. (2024). EVOLUSI PEMIKIRAN MANAJEMEN SYARIAH TINJAUAN LITERATUR DARI PERSPEKTIF HISTORIS. *An Nawawi*, 4(2), 187–204.
- Alawiyah Wahid, W. (2014). *Cara Cepat Bisa Menghafal Alquran*. Jogjakarta: DIVA Press.
- Arikunto, S. (2010). prosedur penelitian, jakarta: Rineka Cipta. *Syarifudin*, Y.(2015). *Kompetensi Menulis Kreatif*. Bogor: Ghalia Indonesia.
- Baduwailan, A. B. S. (2014). Cara Mudah dan Cepat Hafal Al-Qur'an. *Solo: Kiswah Media*.
- Boyle, H. N. (2006). Memorization and learning in Islamic schools. *Comparative Education Review*, 50(3), 478–495.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Desrani, A., & Juami, R. (2022). Pembelajaran Tahfidz Al-Qur'an: Studi Komparasi di SMP Plus Babussalam Bandung dan Pondok Pesantren Tahfidz Yatim Dhuafa Al-Afiyah Bandung. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(1), 36–45.
- Fauzi, M., & Fata, A. K. (2021). Modernisasi Pesantren Tahfiz: Studi atas Pesantren Daarul Qur'an Tangerang. *POTENSIA: Jurnal Kependidikan Islam*, 7(2), 207–227.
- Masduki, Y. (2018). Implikasi psikologis bagi penghafal Al-Qur'an. *Medina-Te: Jurnal Studi Islam*, 14(1), 18–35.
- Miles, M. B. (1994). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks.
- Moleong, L. J., & Surjaman, T. (2014). *Metodologi penelitian kualitatif*.
- Muawanah, S., Said, A., Furqoni, R., Muzayanah, U., & Mustolehudin, M. (2022). Evaluating Mandatory Tahfīz Quran Program Implementation at Madrasah. *Jurnal Pendidikan Islam*, 8(2), 239–254.
- Muhammad, F., & Akbar, A. (2024). *METODE KUALITATIF DAN KUANTITATIF PADA STUDI ISLAM*. 2(2), 2986–5034. <https://jurnal.staimi.ac.id/index.php/arraysiid/DOI:https://doi.org/10.70367/arraysiid.v2i2.23>
- Najati Usman Muhammad. (1982). *Al-Qur'an wa 'Ilm al-Nafs*. Dar al-Suruq.
- Robbaniyah, Q., & Lina, R. (2022). Administrasi Kurikulum Pembelajaran Tahfidz Di Pondok Pesantren Islamic Center Binbaz Yogyakarta. *Jurnal Administrasi Pendidikan Indonesia*, 13(2), 159–168.
- Rohmatillah, S., & Shaleh, M. (2018). Manajemen Kurikulum Program Tahfidz Al-Qur'an di Pondok Pesantren Salafiyah Syafi'iyah Al-Azhar Mojosari Situbondo. *Jurnal Pendidikan Islam Indonesia*, 3(1), 107–121.
- Ruwaida, H. (2019). Proses kognitif dalam taksonomi bloom revisi: analisis kemampuan mencipta (c6) pada pembelajaran fikih di mi miftahul anwar desa banua lawas. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 4(1), 51–76.
- Sadulloh, S. Q. (2008). *9 Cara Praktis Menghafal Al-Quran*. Gema Insani.
- Simanjuntak, D. (2021). Faktor-faktor Pendukung dan penghambat dalam menghafal Al-Qur'an. *Al FAWATI: Jurnal Kajian Al Quran Dan Hadis*, 2(2), 92–101.
- Sukmadinata, N. S. (2020). *Pengembangan kurikulum teori dan praktik*. Rosda.
- Wiyarandi, U. K., KHAERUDIN, M. P., & Ariani, D. (2020). Pengembangan Kurikulum

Program Tahfidz Al-Qur'an di Pondok Qur'an Bahrul Ulum Bogor. *Jurnal Pembelajaran Inovatif*, 3(2), 79-87.