

Analysis of The Teacher's Role in The Implementation and Development of The Al-Qur'an Tahfiz Curriculum in Islamic Boarding Schools

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ABSTRACT

This study aims to formulate learning objectives, strategies in achieving memorization targets, how to carry out the Al-Qur'an tahfiz learning curriculum. The research method used is a qualitative approach by directly analyzing the daily activities of teachers and participants through various processes including muayasyah, research and development, interview, library, and documentation. This research was conducted in five Islamic boarding schools in West Java, Indonesia. The results of the research show that teachers are at the forefront of curriculum development, that every teacher must be smart in capturing every situation that develops. The results of research on Islamic boarding schools show that by giving teachers the widest possible authority to carry out the curriculum and develop it according to situations and conditions in the field, it has succeeded in facilitating students to achieve memorization targets according to their respective abilities. That the materials and learning strategies that have been developed can be used as comparisons in order to improve teacher quality. From this study it can be concluded that in the work of compiling the curriculum it is not enough to only use experts but also must involve experienced teachers as a team and contributors of ideas from the field.

Keywords: Teacher's Role, Tahfiz Curriculum, Implementation Of Tahfiz Curriculum

A. INTRODUCTION

The teacher is an important and determining factor in the success or failure of an educational curriculum. In other words, the spearhead of the education curriculum is the teachers. Like a battle, teachers are troops on the battlefield. It is certain that the atmosphere of the field often changes. That is why troops must be smart to read every situation that develops. If not, then he will be easily defeated by the enemy. The same is true for teachers in the education field. They are the core troops who best understand field conditions (Fatah, 2014; Suni, 2023). Therefore, leaders should provide the widest possible breadth to teachers in curriculum development in the field. Endure your illness if you ignore his advice and be satisfied with your stupidity if you ignore your teacher's advice). Remember that the vision of education is very big, namely knowing Allah SWT. As the creator of heaven and earth, a teacher is not just a transfer of knowledge, but is a role model, a driver of change and a motivator at the same time (Faqih, 2020; Hefniy & Jannah, 2019).

At the same time, no matter how great the teacher's expertise, they cannot work properly without being supported by a good curriculum. The Government of the Republic of Indonesia has paid great attention to the preparation of the national education curriculum. There is a 2006 curriculum and there is also a 2013 curriculum which is often used as the object of research by scholars. However, because times continue to change and people also have generations where each era has its own problems, this curriculum is not static, but must always develop according to the demands of the times and the demands of the situation and conditions (Prathiwi & Syamsudin, 2021; Yolandri et al., 2022). We cannot adopt a successful curriculum in Japan for example or in other countries as it is, because the human nature we educate is different. At the same time we must also be sensitive to the conditions and abilities of students from one another.

In language, the curriculum comes from the word "curere" (Greek) which means the distance traveled or the field of a running race. Usually in a running race there is a start line and a finish line (Abdulloh, 2022; Fitria et al., 2022). The distance traveled between the start line and the finish line is the "cure". It's like a person running educational and teaching activities while running a program to achieve a predetermined target (finish line). This target is in the form of changes in the child (hereinafter referred to as students). It means a change that is better and of better quality both intellectually and morally. In the hadith of Rasulullah SAW. Saying "innama bu'itstu li utammima makaarimal akhlaqi" (I was sent to perfect noble character). So the curriculum is a set of plans for educational and teaching activities, including teaching materials, teaching methodology, time for activities to take place and

guidelines for implementing learning to achieve the specified educational targets. The target of education is intellectual change so that students change from narrow insight to broad insight (Amaliah et al., 2018; Nasyirudin & Harfiani, 2022).

Moreover, several results of international studies on students as the output of the educational curriculum that applies in Indonesia are quite worrying. The "Trends in International Math and Science" survey conducted by the Global Institute showed that only 5% of Indonesian students were able to work on high-category reasoning questions compared to Korea, whose students reached 71%. In contrast, in terms of memorization in the low category, Indonesian students reached 78% compared to Korea which only reached 10%. The Program for International Student Assessment (PISA) also conducted a survey in 2009, the results of which placed Indonesia in the bottom ten of the 65 participating countries in PISA (Hidayah, 2016; Lovi, 2020). It turns out that almost all Indonesian students can only master lessons up to level three, while students from other countries can master lessons up to level four and five and even six (Nahdhy, 2019; Rohmatillah & Shaleh, 2018). That no matter how great the curriculum is, it still does not guarantee the birth of reliable students, therefore the teacher's role is still very decisive (M & Sofia, 2020; Widiastuti & dkk., 2019)..

In this condition the teacher must be able to use technology as an online learning tool. At the same time students must also learn how to use various online learning applications. The way of assignments has also changed, not only in the form of tests but also to be more creative so that the children in their homes are not negligent and feel free. This is all determined by the teacher factor goals (Amaliah et al., 2018; Nasyirudin & Harfiani, 2022).. At the same time, how should the teacher communicate with parents as a helper at home. Because the way of learning has changed. What was previously controlled directly by the teacher in the classroom now has to work closely with parents as a supporting role to control children's activities at home (Suratman, 2020; Yolandri et al., 2022). It is very interesting to reveal how the learning process in Islamic boarding schools is, especially in the implementation of Al-Quran tahfiz activities (Nurlailita, 2021; Rokhmawanto & Subarkah, 2019). Because even though the students in this boarding school have to take a formal education program, at the same time they can add to their memorization of the Al-Qur'an. There are already quite a lot of people who have memorized more than 15 juz, more than that there are also those who have finished memorizing 30 juz. In addition, the students can speak Arabic fluently. This paper focuses on the role of the teacher in developing the education curriculum with a case study of Islamic boarding schools Tahfiz Al Quran

Education Institutions in the West Java. From this paper it is hoped that new concepts will be born in giving the main role to teachers in the development of the Education curriculum.

B. METHOD

The research method used is a qualitative approach by directly analyzing the daily activities of teachers and participants through various processes including (a) muayasyah (live directly with students for several months, so that all activities appear clearly in front of the eyes. (b) research and development, by analyzing and studying the facts in the field (c) interview, namely by direct formal and informal interviews with the leadership, teachers and students (d) library, namely by referring to previous studies (e) observation, by conducting direct research on field facts related to the research object, (f) documentation, using existing documents in the form of reading books and so on. In carrying out the qualitative research data collection instrument this time, the researcher acts as "the researcher is the key instrument". Then the researcher will become a key instrument in the implementation of this research. This research was conducted in five Islamic boarding schools in West Java, Indonesia. In analyzing qualitative data, these steps are not always carried out sequentially, but are the preparation and organization of data for analysis; engage in initial exploration of data through the coding process; use the code to develop more general descriptions of data and theme descriptions; represent findings through narration and visuals; make meaningful interpretation of the results by reflecting personally on the impact of the findings and the literature that may have informed the findings and ultimately, behavioral strategies to validate the accuracy of the findings (Creswell, 2016). Validity, from this perspective, is enhanced by the researcher using well-defined and well-defined procedures and strategies. In line with and closely related to the notions of reliability, objectivity and generalization, validity is centralized as an important indicator of the quality of research in the positivist/post-positivist tradition.

C. RESULTS AND DISCUSSION

1. Target achievement strategy

Memorizing the Al-Quran requires not only intelligence but also a strong will and the right way. Many children are strong in terms of memorization, but when they are programmed to concentrate on memorizing the Al-Qur'an, they fail. On the other hand, there are many children whose ability to memorize is mediocre, but they manage to become hafiz of the Al-Qur'an. Indeed, every tahfiz institution has its own curriculum in achieving

memorization targets. There is a target of 5 juz while at the junior high school level then at the high school level it's also 5 juz, a total of 10 juz. Elsewhere, some at the junior high school level have already reached the target of memorizing 30 Juz. This is all related to the target achievement strategy. Because in the tahfiz program the target is clear, namely memorizing the Al-Quran 30 Juz. So the curriculum that is made is more of a target achievement strategy. Because the reality on the ground there are students who object to big targets. As a result, he was stressed and depressed when he was determined to memorize 30 juz. On the other hand, some are happy with the big target.

Some of the teacher's roles in curriculum development are first, as an implementer, the teacher tries to implement the existing curriculum as well as possible. In this case the teacher only carries out what is the guide that has been formulated (Farida et al., 2022; Fitria et al., 2022). This role was carried out by teachers in Indonesia during the Old Order era, at which time the curriculum was prepared by the center in the form of Outlines of the Teaching Program (GBPP). In the GBPP curriculum, everything has been determined in detail regarding the goals to be achieved, the subject matter to be taught, the techniques and teaching methods to be carried out, including the division of implementation time. In conditions like this the teacher can only carry out the tasks as determined in accordance with the contents of the curriculum. At the same time, the teacher cannot be involved in the curriculum development process at all, but only acts as a loyal executor, without innovation and creativity except for additional information during teaching (Nasyirudin & Harfiani, 2022; Nurlailita, 2021).

Second, the teacher as an adapter, in which the teacher's function is not just an implementer, but also an alignment of the curriculum to suit the abilities of students and the demands of the situation on the ground. In this case the teacher has the authority to adjust the curriculum according to the culture that prevails in the area and the habits that apply in the school. In contrast to the first condition as an implementer where teachers must be uniform even in different areas (Abdulloh, 2022; Fitria et al., 2022). Of course, this is broader than the role of implementer. Third, as a developer, where the teacher has the authority to develop the curriculum, design its contents, determine the objectives and teaching materials to be delivered. More than that, teachers can develop strategies to achieve goals and make evaluation systems more effective and efficient. With this role the teacher can fully develop the curriculum according to the experience and knowledge he has, also according to the conditions of the students, situations and conditions and in accordance with the culture that exists in the school environment (Farida et al., 2022; Fathah, 2021). If we

look at the KTSP, we find the teacher's role like this in the local content curriculum, here the teacher really gets the widest possible authority to determine direction and develop a schedule and determine the teaching targets that must be given. Because independently the local content curriculum is completely left to each educational unit, because of that we see that each institution has a curriculum that varies and differs from one another. Fourth, as a researcher, meaning that the teacher acts as a curriculum researcher.

This role can be carried out as part of the teacher's professional duties to improve self-quality. Here the teacher can test various components of the curriculum, such as basic curriculum materials, test the effectiveness of programs, strategies and learning models. Can also conduct research on the success of students based on the curriculum used. Classroom Action Research (CAR) is one method that teachers can use in this assignment. Usually with this method the teacher departs from the problems encountered in the field, then conducts research on the causes of this problem, then looks for the most appropriate solution so that the problem does not occur again. Based on this, it is clear that CAR can be a method that not only increases teacher knowledge but also increases their professionalism and continuously strengthens their quality (Faqih, 2020; Hefniy & Jannah, 2019). In other words, tahfiz teachers in carrying out the curriculum are really given the authority to develop and harmonize the curriculum that has been formulated.

From here the teacher classifies tahfiz participants based on ability, also based on big and small targets as described above. Because psychologically we cannot deny the existence of differences in abilities between students. Because of this, teachers as the vanguard in carrying out the curriculum must be given the widest possible authority – as long as they do not deviate from the outlines of the existing curriculum – to develop curriculum content in accordance with the realities on the ground. Fourth, it must be noted that students in their Islamic boarding schools do not only take part in the tahfiz program but also take part in the national learning program (Badruzaman, 2019; Fatah, 2014). Because after all this tahfiz program really needs a high focus. While at the same time the students have to run a fairly solid program. In fact, many students are quite successful. If the percentage is around 70% of students who reach the target according to their respective levels.

2. Tahfiz Curriculum

In Islamic Boarding Schools, the tahfiz curriculum is structured for two periods: First, the second pratahfiz, the tahfiz period. Particularly for the curriculum for the pre-tahfiz period, a book has been published entitled "Four Stages of Methods, A Guide to Tahsin

Reading the Al-Quran". In the pre-tahfiz period, students are coached on how to improve their reading of the Al-Qur'an. Because the wrong reading will cause mistakes in memorization. The more errors in reading, the more errors in memorization. Like building a house, this pre-tahfiz period is the foundation. That is why in pre-tahfiz four stages are determined: Stage I, learning makharijul letters. Here, the participants were actually coached directly by teachers who were fluent in pronouncing the makharijul letters. They may not move to the next stage before confirming the correct pronunciation of the letters (Faqih, 2020; Umar, 2017). Because in the language of the Al-Qur'an each letter has a position, just take the letter that is located in the throat, in practice we find them in three positions: base of throat, middle of throat and end of throat. Also on the tongue, there is one at the base of the tongue at the very back, some at the base of the tongue slightly forward and so on. All of these processes are actually practiced properly by means of talaqqi (face to face directly to the teacher).

Stage II, mad and drone learning. This means that after students are able to pronounce letters correctly, they are taught a long and short way of reading sentences or verses. Because readings that are dragged along will damage not only the rhythm, but also the meaning. Please note that how to read the Al-Qur'an directly from Allah SWT. Because of this, the ulema really cared about how to read the Al-Qur'an so that the science of tajwid (knowledge of how to read the Al-Qur'an correctly) was developed. Stage III, how to pronounce tafkhim in bold and tarqiq in thin letters. Stage IV, special readings and gharib. All of this is systematically summarized in the guidebook which also serves as the tahfiz curriculum in Islamic boarding schools. As for the curriculum for the tahfiz period, the pesantren only provides special books for the basic stage where the method of memorizing is likened to eating rice. This means that you have to take one bribe at a time (Farida et al., 2022; Yolandri et al., 2022).

3. Teachers and Curriculum Innovation

In practice, the teachers are very creative. Ustaz Muhammad, the head of the teacher team for the MTs and MA Islamic Boarding School programs, acknowledged that there were several strategic patterns in implementing the tahfiz curriculum: First, from a schedule perspective, teachers made memorization schedules in a very flexible way. There is an independent schedule, in which the participants memorize the Al-Quran individually, this is usually done after the midnight prayer while waiting for dawn. Usually, they hold the tahajud prayer in congregation to at the same time as the appointed priest take turns to train

themselves murajaah by rote. The results of the interviews showed that 85% of them were satisfied and achieved the target. The afternoon includes independent time, where the students apart from exercising they take the time to memorize rote. From the results of interviews with students, 80% of them felt satisfied and were able to achieve the target of memorization. Because the principle used is "comfortable with memorizing the Al-Qur'an". This means that there should not be participants who feel pressured, because people who are stressed will not be able to memorize. In this condition the teachers really read the psychology of their students (Amaliah et al., 2018; Wiyarandi et al., 2020).

Table 1. Self-memorization schedule and satisfaction level

Time	Executor	Satisfaction Level
Morning	Learners	85%
Afternoon	Learners	80%

Second, in terms of the form of the meeting, the teacher also really adjusts what is most comfortable for the child. The classical system is maintained because with it children learn discipline with a 70% satisfaction level. But there is also the halaqah system where the children circle around the teacher, then sit together to memorize each other, after that they line up to deposit to the teacher. In the halaqah system students are made more relaxed, so they feel relaxed, not feeling pressured with a satisfaction level of 90%. The halaqah atmosphere also makes students more dynamic so they are not monotonous, don't feel sleepy and don't get bored. There is also a system while walking, where students memorize while circling around the hut on foot. In this way there are also many students who reach the target faster with a satisfaction level of 50%. All of this in terms of the curriculum can be said to be unwritten but is the result of innovation by teachers in the field so that the participants are not bored and stressed.

Table 2 How to memorize and the level of satisfaction

Forms of activity	Executor	Satisfaction Level
Classical	Learners	70%
Special halaqah	Learners	90%
Strolling	Learners	50%

Third, in terms of where to memorize the tahfiz teachers often innovate. Because staying in one place will certainly make you bored with a 70% satisfaction level. In a bored condition, it is impossible for students to memorize well. Because of that, teachers often take the initiative to move places. Sometimes in class A and sometimes in class B with a

satisfaction level of 80%. This method is used to explain the theoretical basis used when memorizing activities take place (M & Sofia, 2020; Widiastuti & dkk., 2019). In the opinion of the teachers, this method really helps the participants focus on memorizing by 85% satisfaction rate. In fact, it is not uncommon for teachers to carry out memorization activities outside the classroom, under a tree (outdoor) with a 60% satisfaction level, because the pesantren is located in open nature so it is very easy to get a natural atmosphere. This method is usually done once a week on Saturday. The students feel refreshing in this natural way. So that the targets they have to achieve are easily fulfilled.

Table 3 Place of memorization and level of satisfaction

Place of Activity	Executor	Satisfaction Level
In Class room	Learners	70%
Move around the room	Learners	80%
Move around the room	The teachers	85%
Out door	Learners	60%

Fourth, a systematic control system. In addition to the target report card which records memorization results with a satisfaction level of 70%, the teachers also always control students' activities in memorizing. There is a system of taakhi where students are related to their study partners. Usually the weak are related to the strong. This is also the result of the innovation of the teachers to make the students feel not confined but in control with an 80% satisfaction level. However, at the Islamic boarding school the participants were taught from an early age about noble character, especially about acting honestly (Farida et al., 2022; Yolandri et al., 2022). So, this method is not only more effective, where the teacher is not too tired of correcting the participants' memorization, but also in more detail, because the participants' memorization will actually be corrected by their own friends in full. Then to find out the quality of the participants' memorization, the teacher simply calls the participants randomly with a satisfaction level of 50%, from which the quality of each participant can be seen.

Table 4. Memorization control system and satisfaction level

Forms of activity	Executor	Satisfaction Level
Taakhi (brothers)	Teacher	80%
Store directly to Guru	Teacher	85%
Random system	Teacher	50%
Report Book	Teacher	70%

Fifth, murajaah together in a structured verse or sura that has been memorized. This method is usually done after fard prayers. Usually by determining one juz, then the juz is

divided into limited readings with a duration of five minutes to ten minutes. This is also the result of innovation by teachers in maintaining students' memorization. Because in this way the juz which are usually rarely discussed are preserved (Suni, 2023; Umar, 2017). When asked what is the reason for using this method? The teachers answered that this was a substitute for the reading that participants often read over and over again at the Islamic boarding school. You may have experienced reading the poems of Abu Nawas while waiting for the prayer. Even though the students already know this poem very well. In Islamic boarding schools this poetry is replaced by murajaah together (Lovi, 2020; Nasyirudin & Harfiani, 2022).

The Prophet mentioned it with the term "ar Rahil wa murtahil". The word "al-Rahil" means reading the Al-Qur'an from beginning to end. As for "al-Murtahil" means to repeat again from the beginning after finishing reading it. For the Prophet this is the most important deed. Because of that our predecessors exemplified how to complete the Al-Qur'an, namely by directly reading al-Fatihah and opening surah al-Baqarah after completing it until we reach sura al-Nas. Only after that read the Khataman Al-Quran prayer. The activities in Islamic boarding schools are called recitations. The word recitation comes from the word talaa yatlu which means reading. In various hadiths the virtue of reading the Al-Qur'an is very large. (Abdulloh, 2022; Fitria et al., 2022) The Prophet explained the calculation of the reward per letter. Every single letter is multiplied ten times even up to seven hundred times.

At Islamic boarding schools the custom of recitations is very regular. No matter how busy the students are, they are always given the opportunity to do recitations. This means that each time waiting for the prayer, the participants read two sheets. If multiplied by five, then a day and a night becomes one juz, because the obligatory prayers are five times a day and a night. Such is the innovation of teachers in developing the tahfiz curriculum in the field. Seventh, the holiday program, where the students, even though they are on vacation, still carry a schedule of memorizing and murajaah targets (Amaliah et al., 2018; Nasyirudin & Harfiani, 2022). But so that their memorization continues and at the same time they feel relaxed on their vacation, they are provided with murajaah targets. During holidays, the teachers put more emphasis on the murajaah aspect so that it is not too heavy, even though they are not prohibited from adding new memorization.

Eighth, the Musabaqah Hifzhil Quran (MHQ) program, is an event that is held once a year. But the preparation has been arranged throughout the year with various competitions between groups, between individuals and so on. In this case the teachers really prepare students to the fullest. Because they don't want their students to be disappointed. Screening

is done at any time by teachers to get MHQ delegate participants. The students also prepared themselves as well as possible because their presence on the MHQ stage not only made the institution proud but also their parents. Like a football match, before MHQ is held, league matches are first held. Participants who pass the best from these leagues are selected to be MHQ participants. Because of that, MHQ is the most prestigious event for tahfiz al-Quran participants. All of the above programs are inseparable from the involvement of teachers in helping curriculum development.

4. Teacher Innovation on the Tahfidz Curriculum

The teacher's role in curriculum development in Islamic boarding schools is increasingly visible. No one imagined that the world would be in such a state of shock. Suddenly all offices are closed, shops are closed. Many educational activities, schools and Islamic boarding schools have to take holidays. Ikhwanudin as chairman of the daily tahfiz said that in this pandemic condition the Islamic boarding school's activities were divided into two, there were those who still lived in the pesantren with a very limited number and there were also those who studied in their homes, especially those who were members of the Rumah Quran Institute (RUQFI) program. This online learning process is certainly outside the existing tahfiz curriculum, but is a new innovation from Islamic boarding school teachers due to a pandemic emergency (Abdulloh, 2022; Lovi, 2020). Of course, this method is inseparable from various drawbacks, including not all children want to learn online, as not all parents are ready for this kind of learning process.

From this we know that all the creativity and innovation that we have described above really demands the teacher's ability to align the curriculum not only according to the situation that occurs, but also according to the abilities of students, not only in terms of memorization but also in using social media as a learning tool (Husni, n.d.; Sada, 2016; Saragih et al., 2021). the means to achieve the target. Therefore, the development of this curriculum requires the presence of teachers who have high dedication in teaching service, sincerity in carrying out their duties and intelligence in innovating when facing various developments in the field. From what we have discussed, we get the following important lessons: First, any educational activity must start from a neat and qualified curriculum. Because the curriculum is a way to a goal. At the same time, the curriculum becomes a guide for every teacher in carrying out educational and teaching tasks. Without a curriculum an institution is like a boat without a GPS, each teacher will make ijthad according to what is understood, of course an institution like this will easily be destroyed (Mudinillah & Putri, 2021; Nahdhy,

2019). Because he will still be tossed around in the middle of the waves and he still doesn't know where to go. It is certain that in educational activities that do not have a curriculum, the teachers will only experience confusion but also anxiety (Lovi, 2020; Ngabdul & Naufal, 2021). Otherwise, students as educational output will become alienated from the nature in which they live. Because of this, the involvement of teachers is needed in developing the curriculum so that the educational curriculum that has been formulated is in line with the developing conditions.

Third, in order for the teacher's role in curriculum development to be optimal, teachers are really needed with a big heart, not old-fashioned so that they are fixated on curriculum guidelines that are not in accordance with reality, nor are they too independent so they work without direction. Having a big heart means being smart in responding to the formulation of the curriculum, as well as being smart in dealing with the ever-changing situation, so that the presence of an educational institution fits perfectly with the ongoing conditions and can produce quality students in accordance with the big goals of the agreed curriculum (Faqih, 2020; Fatah, 2014; Umar, 2017). It is very clear based on the facts on the ground that tahfiz teachers in Islamic boarding schools are really actively involved in the process of developing the established tahfiz curriculum (Abdulloh, 2022; Fathah, 2021). Teachers have received great authority to continue to innovate so that students can achieve the target memorization that has been determined.

D. CONCLUSION

The results of research on Islamic boarding schools show that by giving teachers the widest possible authority to carry out the curriculum and develop it according to situations and conditions in the field, it has succeeded in facilitating students to achieve memorization targets according to their respective abilities. The results of this study found that Islamic boarding schools are institutions that not only manage formal education programs but also manage tahfiz education which is the flagship of every student studying there. It is very clear based on the facts on the ground that tahfiz teachers in Islamic boarding schools are really actively involved in the process of developing the established tahfiz curriculum. This proves that the involvement of teachers in curriculum development must be a top priority. In order for the strategy to work well, the following important things should be considered: (a) the quality of the teacher, (b) the experience of the teacher, (c) the sincerity of the teacher in carrying out the task because all of this requires the presence of a teacher who works with his heart, (d) the breadth of authority that given because with it a teacher will be confident.

That the materials and learning strategies that have been developed can be used as comparisons in order to improve teacher quality. From this study it can be concluded that in the work of compiling the curriculum it is not enough to only use experts but also must involve experienced teachers as a team and contributors of ideas from the field.

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