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CURRICULUM MODEL FOR BOARDING SCHOOL MEMORIZATION OF THE QURAN WITH STRENGTHENING UNDERSTANDING OF THE CONTENT OF THE VERSES

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ABSTRAK

Realitas bahwa sebagian lembaga tahfizh masih menitikberatkan pada aspek kuantitas hafalan, sementara pemahaman makna dan kandungan ayat Al-Qur'an belum terintegrasi secara sistematis dalam kurikulum pembelajaran. Padahal, penguatan pemahaman kandungan ayat merupakan elemen penting dalam membentuk santri yang tidak hanya hafal secara tekstual, tetapi juga mampu menginternalisasi nilai-nilai Al-Qur'an dalam sikap, perilaku, dan kehidupan sosialnya. Penelitian ini menggunakan pendekatan kualitatif dengan metode Design and Development Research (DDR), yang secara khusus ditujukan untuk mengembangkan model kurikulum yang relevan dan kontekstual pada lembaga pendidikan tahfizh Al-Qur'an. Hasil penelitian menunjukkan bahwa model kurikulum tahfizh Al-Qur'an di Pondok Pesantren Ibnu Jauzi Bogor dikembangkan secara integratif dengan memadukan program hafalan (tahfizh), pemahaman makna ayat (fahm al-ayat), dan penguatan nilai-nilai aplikatif Al-Qur'an. Penguatan pemahaman kandungan ayat dilakukan melalui pembelajaran tafsir tematik sederhana, kajian mufradat, asbabun nuzul, serta diskusi nilai-nilai moral dan sosial yang terkandung dalam ayat-ayat yang dihafalkan. Penelitian ini diharapkan dapat memberikan kontribusi teoretis dan praktis bagi pengembangan model kurikulum pesantren tahfizh Al-Qur'an yang lebih holistik, serta menjadi rujukan bagi lembaga pendidikan Islam dalam mengintegrasikan hafalan Al-Qur'an dengan penguatan pemahaman kandungan ayat secara berkelanjutan.

Keywords:

Curriculum Model 1;
Tahfizh Islamic
Boarding School 2;
Verse Understanding
3:

ABSTRACTS

The reality is that some tahfizh institutions still emphasize the quantitative aspect of memorization, while understanding the meaning and content of the verses of the Qur'an has not been systematically integrated into the learning curriculum. In fact, strengthening the understanding of the content of the verses is an important element in forming students who not only memorize the textual, but are also able to internalize the values of the Qur'an in their attitudes, behavior, and social life. This study uses a qualitative approach with the Design and Development Research (DDR) method, which is specifically aimed at developing a relevant and contextual curriculum model in educational institutions of tahfizh Al-Qur'an. The results of the study indicate that the curriculum model of tahfizh Al-Qur'an at the Ibnu Jauzi Islamic Boarding School in Bogor was developed in an integrative manner by combining memorization programs (tahfizh), understanding the meaning of verses (fahm al-ayat), and strengthening the applicable values of the Qur'an. Strengthening understanding of the verse's content is carried out through simple thematic interpretation learning, mufradat studies, asbabun nuzul, and discussions of moral and social values contained in the memorized verses. This research is expected to provide theoretical and practical contributions to the development of a more holistic curriculum model for Islamic boarding schools for memorizing the Qur'an, as well as serving as a reference for Islamic educational institutions in integrating Qur'an memorization with continuous strengthening of understanding of verse content.

A. INTRODUCTION

Quran memorization in Indonesia, as part of religious education, has deep historical roots and has become a crucial pillar in shaping the character of the Muslim generation. However, within the context of the national education system, Qur'an memorization needs to be based on a clear legal framework, including Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas), particularly in non-formal education (Tuna 2022).

To improve student quality, the Non-Formal Education Law emphasizes the importance of life skills education. Developing skills such as public speaking (by delivering tafsir), time management (by scheduling memorization and other activities), and leadership (by organizing social projects) are all outcomes of tahfizh education (Okumura et al. 2024). Students are not only religious scholars but also individuals who want to contribute to society (Urkia-Basterra, Imaz Agirre, and Álvarez-Huerta 2025).

Meanwhile, from a sociological perspective, Islamic boarding schools are rooted in the social function of the Quran as a guide to life and a source of values for society. From the perspective of the sociology of Islamic education (Saada 2023), Islamic boarding schools exist not only to produce individuals capable of memorizing the Quran, but also to shape a social structure based on Quranic values. In other words, Islamic boarding schools play a strategic role in building a religious, moral, and civilized society (Murdianto 2025).

This phenomenon is increasingly prevalent in the tahfizh learning community, which focuses solely on the quantity of memorization, while neglecting the essence of the Quran itself. It's as if the memorization process has been reduced to simply reciting a series of verses fluently, without any connection to the meaning, message, and values contained within (Pudjiati et al. 2022).

Students are able to submit one page per day, or even more. Their voices are fluent, even though some of the tajwid (Islamic pronunciation) is forgotten. However, when asked about the meaning of the verses they have just memorized, most remain silent. They don't know. They don't understand. Even verses that talk about the prohibition of harming others, the command to act justly, the stories of the prophets, or the threat to those who lie to religion, feel foreign and empty of meaning. The Quran has become merely a memorized text, not a guiding principle .

The implementation of the values of this verse in tahfizh educational institutions is not only limited to the activity of memorizing verses of the Qur'an, but also includes strengthening spiritual, intellectual, and moral awareness in an effort to maintain the purity of the Qur'an in its entirety (Preston, Hotchin, and Zarzeczna 2025). Islamic boarding schools must be a real representation of the spirit of preserving this divine revelation, starting from the aspects of curriculum, teaching, to character development of their students (Alawiyah et al. 2024).

The role of Islamic boarding schools is to instill a deep understanding that memorizing the Quran is a concrete form of safeguarding the holy book. Students are taught to recognize that they are not merely students, but guardians of Allah's word, participating in the realization of His promise in this verse. This awareness fosters a strong sense of responsibility and love for the Quran, both through memorization, reading, and practice (Jalaludin et al. 2024).

Tahfizh educational institutions need to design a teaching system that not only encourages memorization skills but also addresses the maintenance and persistence in maintaining that memorization. A structured and disciplined murojaah (repetition) program is a crucial part of the strategy for implementing this verse. A consistent murojaah schedule, exemplary character development, and regular evaluation of memorization skills will help ensure that students are not only able to memorize the Quran quickly but also able to maintain their memorization over the long term (Mubi, Hussin, and Mohamad 2024).

Character development for students must be integrated so that they possess integrity and noble morals, reflecting Qur'anic morals (Yuan et al. 2025). The Qur'an is not merely to be memorized, but also to be internalized and practiced. Therefore, learning morals, etiquette, and understanding the meaning of Qur'anic verses must be an integral part of the tahfizh (memorization) education system. This aligns with the goal of preserving the Qur'an itself, namely, ensuring that divine messages continue to live and guide humanity in life (Suciati et al. 2023).

It's as if the process of Quranic education is out of step with how it should shape character. Shouldn't those who memorize the Quran be role models in morals and behavior? Herein lies the problem. Memorization has become the primary goal, not a means to instill Quranic values in life. The Quran is memorized, but not internalized. It's recited verbally, but it doesn't touch the heart. It's recited regularly, but it's not used as a guide for life (An et al. 2025).

This imbalance indicates that the memorization process undertaken by some students has not yet addressed the most essential aspect: the formation of a Qur'anic soul and character. Memorization becomes a routine, not a process of self-transformation. Sometimes, due to over-focusing on memorization, students feel superior to others, develop a subtle arrogance, and feel "holier," even though their morals are far from Qur'anic values.

This situation also reflects the fact that the tahfiz learning method is often mechanical, emphasizing memorization of texts without understanding or internalization. Teachers focus on fluent recitation and achieving page count targets, but forget to instill the divine messages contained within the holy verses. There is no in-depth discussion of meaning, no self-reflection, and no space for students to ask questions about what to do with their memorization (Tunggal and Rochbani 2024).

On the other hand, the surrounding environment, whether family, school, or community, also plays a role. If the environment doesn't appreciate moral values, and if the behavior of adults around them doesn't reflect the Quran (Tadege, Seifu, and Melese 2022), then the students' memorization won't provide concrete examples of how it can be applied in their lives. They end up memorizing the Quran in their heads, but not in action (Che Wan Mohd Rozali et al. 2022).

Tahfiz (Quran memorization) must return to its true purpose: to develop a generation that not only memorizes the Quran but also lives by it. Students must be guided not only to achieve memorization goals but also to use the Quran as a reflection of themselves. Spaces must be created for moral development, understanding of verses, and the habituation of Quranic behavior in daily life.

This situation occurs because the tahfiz learning system in many places still emphasizes memorization alone. Quantitative targets serve as the benchmark for success. The more memorized, the higher the student's status. Understanding the meaning of verses, interpretations, or the context in which revelation was revealed is often considered secondary, even unnecessary, because the focus is solely on completing the memorization (Firman, Alef, and Eric 2022).

The impact is very serious. Without understanding, memorizing the Quran loses its function as a guide for life (*hudan lil muttaqin*). Students can memorize verses about honesty, but still lie (Santoso et al. 2022). They can fluently recite the command to prayer, but still be lazy about worship. They can recite verses about morality, but still easily become angry and hurt their friends. Because the meaning that should touch their hearts never reaches their souls (Filenti, Hendra Harmi, and Irwan Fathurrochman 2025).

It's time to change the paradigm of memorization. Memorization must be accompanied by understanding the meaning, contemplating verses, and relating them to everyday life. Children need to be guided not only to memorize, but also to love and internalize the contents of the Quran (Putra and Hidayaturrahman 2020). This way, they will become not only memorizers, but also true guardians of the Quran's spirit. Memorization without meaning is like holding water in a hollow vessel; it quickly fills up but also runs out. However, if memorization is built on a foundation of understanding, it will settle in the heart, shape morals, and become a light in life (Zekkour, Syarifah, and Minarno 2024).

This is a weakness that must be addressed immediately. Without understanding, memorization becomes merely a collection of texts that exist only in the head, not guidance in the heart. Without practice, the Quran remains merely a verbal recitation, not a reflection of daily behavior (Vullings et al. 2025). Therefore, it is time for tahfiz educational institutions to develop an integrated, comprehensive, and functional curriculum model that not only guides students to memorize the Quran but also to understand it deeply and apply it in real life (Darmansyah, Ritonga, and Arifullah 2024).

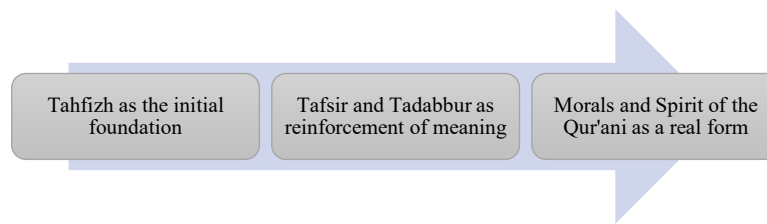


Figure 1 Design and steps of the Tahfizh education curriculum model

With a pesantren curriculum model that focuses on memorization, understanding, and practice, the Quran will not only reside in the students' heads, but also penetrate their hearts and become evident in their actions. This is the ultimate goal of true tahfizh education: to produce a generation that not only memorizes the Quran but also lives with it in their speech, thoughts, and morals .

B. METHOD

This study uses a qualitative approach with the Design and Development Research (DDR) method, which is specifically aimed at developing a relevant and contextual curriculum model in Al-Qur'an memorization educational institutions, particularly those that emphasize not only memorizing holy verses, but also strengthening the understanding of the meaning of these verses. This study took place at the Ibnu Jauzi Al-Qur'an Memorization Educational Institution in Bogor, an educational institution that integrates the memorization program with an understanding of interpretation in an applicable manner in everyday life (Mirattanaphrai and Srikoon 2025).

By using the DDR method, this research not only produced a conceptual curriculum model but also an implementation tool that can be directly applied by similar tahfizh educational institutions. The developed model is expected to provide a solution to the lack of meaningful reinforcement in the Qur'an memorization process, enabling students to not only memorize but also understand and apply its contents more fully.

1. Analysis

The need for this curriculum model is increasingly pressing given that the Quran is not simply a book to be memorized, but a book of guidance (*hudā*) for humanity. By understanding the meaning of its verses, students will be able to explore wisdom, learn lessons, and apply them to various aspects of life, including social, spiritual, and intellectual. Understanding verses related to faith, morals, social interactions, and social life will shape students' character to be more mature, tolerant, and wise in facing the realities of life (Govindasamy, Cumming, and Abdullah 2024).

A curriculum model that strengthens understanding of the verses' content is also needed to address the challenges of globalization and modernity, which erode Islamic values. The generation of Quran memorizers is not only required to be experts in memorizing the text but also to be capable spokespersons for Quranic values within society. They need to be equipped with the ability to explain the Quran's contents contextually and address contemporary issues based on Quranic principles. Without a good understanding, the hafizh can become vulnerable to textualist, narrow understanding, and even fall into radicalism due to incomplete interpretation.

2. Design

Based on the results of the needs analysis, the researchers then developed an initial design (prototype) of a curriculum model that integrates two main components: memorization (tahfizh) and thematic interpretation (tafsir). This design model includes a learning structure, teaching strategies, learning objectives that combine cognitive and affective aspects, and a learning outcome evaluation design that reflects understanding of the meaning of the verses (Eddy Saputra et al. 2023).

This curriculum model design integrates three main dimensions: (1) memorization of the Quran (tahfizh), (2) understanding the content of the verses (tafsir and tadabbur), and (3) implementation of Quranic values in life (morals and application). These three aspects are designed systematically and interconnected to form a comprehensive profile of Quranic graduates.

3. Development and Implementation

After the initial model was designed, the next stage was the development process, which involved limited implementation in several pilot classes at the Ibnu Jauzi Educational Institute. During this stage, teachers received training on implementing the new model, and teaching materials, such as the syllabus, lesson plans, and teaching materials, were adapted to the integrated tahfizh-tafsir curriculum concept (Mutimukwe et al. 2022).

During the implementation process, researchers conducted direct observations of lessons, recorded the effectiveness of the model, and conducted follow-up interviews to obtain feedback from teachers and students. The results of this initial implementation provided empirical data on the strengths and weaknesses of the developed model, including teacher readiness, student responses, and any technical and non-technical challenges encountered in the field.

The implementation of this curriculum model also emphasized understanding the verses' content contextually, directly applying it to the Quranic verses being memorized. Thus, students' understanding of the Quranic text was not solely dependent on translation but also enabled them to interpret it independently using correct Arabic language rules.

4. Evaluation

Evaluation is an integral part of the curriculum development and implementation process. In the context of the Ibnu Jauzi Al-Qur'an Memorization Educational Institute in Bogor, evaluation serves as a tool to assess the effectiveness of a curriculum model that integrates memorization (tahfizh) with deeper understanding (tafsir, tadabbur, and application of verses). Evaluation is conducted through two main approaches: formative evaluation, which takes place throughout the learning process, and summative evaluation, which is conducted at the end of a program or specific period to assess final achievements (Shimizu and Ohyanagi 2025).

C. RESULT AND DISCUSSION

Design of the Curriculum Model for the Ibnu Jauzi Tahfizh Islamic Boarding School

Until now, educational orientation has focused solely on memorization, resulting in students who are capable of memorizing dozens of chapters (juz) but lack the

necessary skills to understand the meaning of the Quran's verses. This creates a gap: students are known as strong memorizers, but are less able to serve as references in explaining the divine content and messages contextually. Therefore, a new curriculum is needed that emphasizes not only the quantitative aspects of memorization but also strengthens the understanding, appreciation, and application of Quranic values in everyday life.

The Quran memorization curriculum at the Ibnu Jauzi Islamic Boarding School in Bogor strongly focuses on memorizing the Quran as the primary learning objective. The educational program is designed with structured memorization targets, ranging from the number of verses, chapters, and even the entire Quran, which students must achieve within a specific timeframe. This focus is reflected in the students' daily schedule, which is dominated by memorization, review, and fluency strengthening activities, both individually and in groups.

In practice, student success is largely measured by fluency, accuracy, and consistency of memorization. Learning evaluations focus more on students' ability to memorize and recite Quranic verses according to the rules of tajwid and makharrijul huruf (letter pronunciation). These aspects serve as primary indicators for assessing student progress, and thus, memorization achievement is often positioned as a benchmark for the overall success of the Quran memorization program. This situation indicates that the lower-level cognitive dimension, namely memorization (hifz), occupies a dominant role in the curriculum structure.

Meanwhile, strengthening the understanding of the content of Quranic verses has not been systematically integrated into the memorization curriculum. Learning related to the overall meaning of the verses, the context in which they were revealed (asbābun nuzūl), the study of mufradat (intelligible texts), and the moral and social values contained in the memorized verses remains limited and has not yet become a core part of the curriculum. Even when understanding verses is conveyed, it is more often done incidentally through brief explanations from the teacher during memorization sessions, rather than through a planned and ongoing learning design.

The current memorization curriculum at the Ibnu Jauzi Islamic Boarding School in Bogor, which still focuses on memorization, demonstrates the need for a more comprehensive and integrative curriculum development. Strengthening the understanding of the content of the Quranic verses is a crucial aspect that needs to be accommodated in the curriculum design, so that students excel not only in the quantity of memorization but also in the quality of their understanding and depth of Quranic morals. This finding serves as an argumentative basis for research on a curriculum model for Islamic boarding schools that strengthens understanding of verse content, as an effort to refine the practice of memorization education to make it more relevant and meaningful.

The primary goal of designing the curriculum model at the Ibnu Jauzi Islamic Boarding School in Bogor is to create a more comprehensive memorization education system, oriented not only toward memorization but also toward strengthening the understanding, appreciation, and practice of the content of the Quranic verses. To date, the tahfizh curriculum has focused on memorizing the words without emphasizing their meaning and values. As a result, graduates who excel quantitatively in memorization often struggle to understand and apply the teachings of the Quran in real life. Therefore,

the primary goal of this design is to produce a generation of Quranic scholars with a balance between memorization, understanding, and practice.

In addition to these three aspects, the new curriculum also incorporates the inculcation of Quranic values into daily life. Students not only learn to memorize and understand verses, but are also accustomed to applying these values in real-life behavior, such as discipline, honesty, responsibility, social awareness, and noble character. In this way, the tahfizh curriculum not only produces intellectually strong memorizers but also shapes Muslim individuals with Qur'anic character.

The curriculum design of the Ibnu Jauzi Al-Qur'an Memorization Boarding School in Bogor using the Ralph W. Tyler model approach is based on the urgent need to integrate memorization (tahfizh) and understanding of the contents of the verses of the Qur'an. Ralph W. Tyler's curriculum model is known as the Rational Model, which emphasizes four main components, namely: educational objectives, learning experiences, organization of learning experiences, and evaluation. With this approach, the resulting curriculum is expected to be able to shape students not only as memorizers of the Qur'an, but also as individuals who understand the messages, values, and teachings of the Qur'an in depth and are able to apply them in everyday life.

Thus, the curriculum design of the Ibnu Jauzi Tahfizh Islamic Boarding School using Ralph W. Tyler's approach provides a comprehensive solution to address the gap between memorization and understanding. This model ensures that each student is not only a guardian of the Quranic text but also an interpreter of its values in real life. This curriculum is expected to produce graduates who act as memorizers and agents of social change, known not only for their strong memorization but also for their intellectual, spiritual, and social sensitivity based on the Quran.

Table 1 Tyler Model Implementation Design

Tyler Model Components	Implementation at the Ibnu Jauzi Tahfizh Islamic Boarding School	Example Activities
1. Educational Objectives	Producing students who memorize the Al-Qur'an who are not only strong in memorizing, but also understand the contents of the verses and are able to practice the values of the Qur'an in life.	Target memorization of 30 juz Understanding of concise interpretation - Habituation of Qur'anic morals
2. Learning Experience	Provides a learning experience that combines memorization with understanding.	Memorization of the verses accompanied by explanations of the meaning of the verses Thematic interpretation discussions Contemplation of verses in daily activities
3. Learning Experience Organization	Arranging learning experiences systematically and in stages according to the development of students.	Initial stage: Tahsin & Juz 30- Intermediate stage: Leveled memorization + brief interpretation- Advanced stage: Khatam 30 juz + thematic interpretation

4. Evaluation of Learning Outcomes	Evaluate not only memorization, but also understanding and application of Qur'anic values.	Memorization test (ziyadah and muroja'ah)-Verse comprehension test-Writing reflections on the meaning of verses-Simple preaching practice
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Implementation of the Ibnu Jauzi Tahfizh Islamic Boarding School Curriculum Model

The implementation of the curriculum model at the Ibnu Jauzi Islamic Boarding School in Bogor is a crucial step in realizing the institution's vision of producing a generation of Quranic scholars who not only memorize the Quran but also understand and practice its verses. Using Ralph W. Tyler's approach, the curriculum is systematically implemented through the application of objectives, learning experiences, learning organization, and comprehensive evaluation.

Through this curriculum implementation, the Ibnu Jauzi Islamic Boarding School has successfully delivered a more comprehensive and meaningful educational model. Students are recognized not only as hafizh (literate) who are fluent and fluent in maintaining the wording of the Quran, but also as Qur'anic people who are able to explain the Quran's messages contextually and internalize them in their lives. With this approach, students are expected to become agents of da'wah (Islamic preaching), community inspirations, and agents of social change based on Quranic values.

The following are the implementation stages carried out by the Ibnu Jauzi Tahfizh Islamic Boarding School in producing a curriculum model that integrates students who not only memorize but also understand.

a. The aim of Al-Quran memorization education

The primary goal of the Ibn Jauzi Islamic Boarding School in Bogor is to produce students who are memorizers of the Quran who are not only strong in memorization but also understand the content of the verses and are able to apply Quranic values in their lives. This orientation stems from the realization that memorization alone, without being accompanied by understanding and practice, risks reducing the Quran to mere recitation, unable to bring about transformation in themselves and their environment.

Students who focus solely on memorization will indeed be known as hafizh, capable of upholding the wording of the Quran. However, the true value of this holy book lies not only in memorization but also in the appreciation and practice of its content. Therefore, the Ibn Jauzi Islamic Boarding School emphasizes that every memorized verse must be understood for its meaning, studied for its asbabun nuzul (instructions), and reflected upon for its relevance to real life. Thus, the memorization process in this institution does not stop at the textual aspect, but rather moves towards internalizing Qur'anic values in daily attitudes, behavior, and actions.

The implementation of this goal is evident in various learning activities. Each time students memorize, they are directed not only to pay attention to the accuracy of their recitation and fluency, but also to understand the concise meaning of the verse. For example, when memorizing verses about honesty, teachers will relate their meaning

to the students' daily practices, such as honesty in speech, trustworthiness in their duties, and sincerity in worship. This process not only ingrains the Quran in their memory but also influences their behavior.

Furthermore, this goal guides students to become Qur'anic individuals, individuals capable of conveying the Quran's message in social interactions. Students are expected not only to recite verses fluently but also to explain the Quran's messages contextually within society. Thus, graduates of the Ibn Jauzi Tahfizh Islamic Boarding School are known not only as guardians of the Quran's words, but also as agents of da'wah and role models of noble morals.

b. Learning Experience (combine memorization with understanding)

In practice, students begin their learning experience by submitting a new memorization (*ziyādah*) to their teacher. Once their recitation is deemed correct in terms of pronunciation and *tajwid*, the teacher does not immediately close the submission but instead provides a brief explanation of the verse's meaning. For example, when students memorize a verse about patience, the teacher will allude to stories of prophets who were tested by hardship and explain how patience is the key to victory. In this way, memorization, which initially is technical, transforms into a learning experience that touches the heart and mind.

The learning experience at the Ibn Jauzi Tahfizh Islamic Boarding School is designed to strike a balance between the strength of memorization and depth of understanding. The process of memorizing the Quran is not seen as an end in itself, but rather as a gateway to a broader understanding of the content of the holy verses. Therefore, every tahfizh activity is always integrated with an effort to internalize the meaning so that students do not simply repeat the words but also develop an awareness of the moral, legal, and spiritual messages contained therein.

c. Organization of Learning Experiences (learning systematically and in stages according to the development of the students)

The learning experience at the Ibnu Jauzi Tahfizh Islamic Boarding School is organized systematically and in stages to ensure that the Quranic learning process is directed, measurable, and aligned with the students' developmental abilities. The principle is that each student has a different developmental stage, so the curriculum needs to provide a clear path, from basic mastery to achieving an integration of memorization, understanding, and practice of Quranic values.

With this systematic and hierarchical structure, the learning process at the Ibnu Jauzi Tahfizh Islamic Boarding School is not random, but rather organized along a clear path: from reading, memorization, understanding, and practice. This makes the learning experience more focused, challenging, and tailored to the students' developmental needs, while ensuring that the primary goal of tahfizh education, namely producing a generation of Qur'anic scholars who balance memorization and understanding, is truly realized.

d. Evaluation of Learning Outcomes (understanding and application of Qur'anic values)

The evaluation process is comprehensive and multi-layered. The first level focuses on memorization quality. Students are assessed through regular memorization

sessions, per-juz (juz) exams, and final recitation exams to ensure that memorization is maintained, fluent, and in accordance with Tajweed rules. However, this evaluation goes beyond the technical aspects of recitation.

Evaluation of learning outcomes at the Ibnu Jauzi Tahfizh Islamic Boarding School emphasizes not only the ability to memorize Quranic verses fluently and correctly, but also their understanding of the Quran's content and the application of Quranic values in their daily lives. This aligns with the institution's vision to produce students who are not merely memorizers but also capable of becoming Qur'anic individuals with noble morals, social sensitivity, and prepared to serve as role models in society.

The results of this comprehensive and thorough evaluation provide a strong foundation for realizing the primary goal of tahfizh education: to produce a generation of Quranic scholars who balance memorization, understanding, and practice. They are individuals who maintain the purity of the Qur'an's wording, grasp the depth of its meaning, and live the message of the Quran as a guide for life and a source of inspiration for change.

By conducting evaluations in small groups, the Ibnu Jauzi Tahfizh Islamic Boarding School is able to ensure that each student receives adequate attention throughout their education. These evaluations serve not only as a measure of memorization success but also as a means of character and spiritual development.

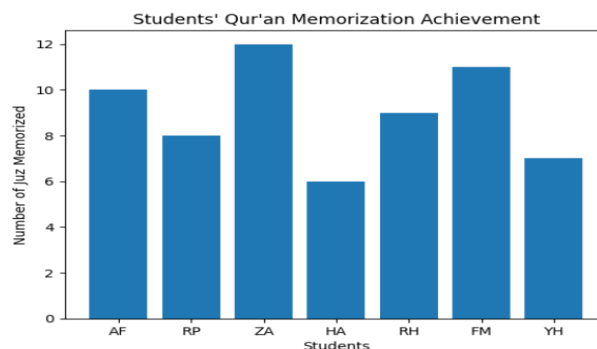


Figure 2: Evaluation results achieved

Discussion

The Tyler Curriculum Model developed at the Quranic Memorization Educational Institute with Strengthened Understanding of Verse Content (Case Study of Ibn Jauzi Islamic Boarding School, Bogor) demonstrates that the curriculum at the institution was designed and implemented by considering the four main elements of the Tyler Curriculum Model: formulation of educational objectives, selection of learning experiences, organization of learning experiences, and evaluation of learning outcomes.

In terms of educational objectives, research results indicate that Ibn Jauzi Islamic Boarding School formulated clear and focused objectives. This goal is to produce a generation of Quranic scholars who are not only strong in memorizing the Quran but also able to understand its verses and apply their values in everyday life. This goal aligns with Tyler's principles, which emphasize the importance of objectives as the foundation of all learning processes. At Ibn Jauzi Islamic Boarding School, these objectives are more

specifically outlined in memorization targets, the quality of recitation according to Tajweed, and thematic understanding of the memorized verses.

Furthermore, in terms of selecting learning experiences, the study found that the students' learning experiences were structured with a balance between memorization, muraja'ah (recitation), tajweed (recitation), and understanding. Students were not only encouraged to increase their memorization daily but were also given the opportunity to reinforce existing memorization, improve their reading through talaqqi (recitation) with their teachers, and deepen their understanding of verses through the study of concise exegesis and tadabbur (contemplation). This aligns with Tyler's principle, which emphasizes that learning experiences must be relevant to the stated objectives. Thus, the learning process at Ibnu Jauzi Islamic Boarding School (PP Ibnu Jauzi) does not stop at the quantity of memorization but also provides space for developing understanding.

Regarding the organization of learning experiences, the study showed that PP Ibnu Jauzi organized learning experiences systematically and continuously. The students' daily schedule was clearly divided: mornings were focused on new memorization (ziyadah), afternoons were used for muraja'ah (recitation) with small groups, and evenings were devoted to the study of verse interpretation and tadabbur. This organizational pattern ensures that learning is structured and planned, and helps students maintain a balance between memorization, understanding, and developing Qur'anic attitudes. Thus, the curriculum implemented is not partial, but integrative, in keeping with the characteristics of Qur'an-based education.

Finally, the evaluation of learning outcomes is one of the key findings of this study. Evaluation at Ibnu Jauzi Islamic Boarding School is conducted in layers, through both small-group and large-group evaluations. Small-group evaluations allow teachers to monitor each student's progress individually, particularly in memorization fluency, recitation quality, and strength of muraja'ah (recitation). Meanwhile, large-group evaluations are used to measure the students' overall achievement in memorization, tajwid (recitation), understanding of verse content, and Qur'anic attitudes.

The evaluation results indicate that most students are in the good to excellent category in terms of memorization and Qur'anic attitudes. However, understanding of verse content still needs improvement, as most students only fall within the fair category. This indicates that although the curriculum implementation has been successful in memorization, strengthening understanding of verse content remains a challenge that requires further attention.

In addition to the findings on the four main components, this study also revealed the results of expert validation. Experts assessed that the implementation of the Tyler Curriculum Model at Ibnu Jauzi Islamic Boarding School is appropriate and relevant to the goals of contemporary tahfizh education. However, experts provide several important notes, including the need to enrich the learning experience with interactive methods such as tadabbur discussions, the importance of continuous formative evaluation, and a stronger emphasis on fostering Qur'anic attitudes as the main identity of Islamic boarding school graduates.

Overall, the results of this study indicate that the implementation of the Tyler Curriculum Model at Ibnu Jauzi Islamic Boarding School in Bogor has successfully become an effective framework for developing a more comprehensive tahfizh curriculum. The curriculum's main strengths lie in the formulation of clear objectives, an organized learning system, and comprehensive evaluation. However, the main

challenge remains strengthening the understanding of the verses' content so that students can truly become a Qur'anic generation who not only memorize but also understand, internalize, and practice the messages of the Qur'an in real life.

This curriculum model addresses the needs of the educational institution itself. Tahfizh Islamic boarding schools can no longer simply emphasize speed in memorizing, as current educational demands emphasize holistic aspects: cognitive, affective, and psychomotor. By referring to the Tyler Curriculum Model, Ibn Jauzi Islamic Boarding School has a clear framework for formulating objectives, selecting learning experiences, organizing learning, and evaluating. This allows the institution to be more focused in achieving its vision and mission, while simultaneously being accountable to the community for the quality of its graduates.

This curriculum addresses the challenges of the global era and the current era. The current generation is faced with a rapid flow of technology, information, and global culture that often conflict with Qur'anic values. With a curriculum that emphasizes strengthening understanding of the verses, students are equipped with the ability to comprehend the moral, social, and spiritual messages of the Qur'an. This provision serves as a vital bulwark for them to face the challenges of the times and provides solutions to the problems facing the community.

This curriculum model demonstrates that tahfizh education not only produces memorizers with strong memorization but also produces a holistic generation of Qur'anic scholars. This generation not only maintains the wording of the Qur'an in their memorization but also maintains its meaning and message in their behavior. They grow as individuals who understand divine messages, internalize the spiritual meaning behind each verse, and practice these messages in concrete actions as a manifestation of individual and social piety. Thus, this curriculum affirms that tahfizh education can be a crucial pillar in producing a generation of Muslims who are not only intellectually intelligent and spiritually strong but also capable of making positive contributions to society and civilization.

The Tyler Curriculum model applied to tahfizh learning at Ibnu Jauzi Islamic Boarding School in Bogor is effective in improving the quality of learning. This curriculum is able to combine memorization, understanding, and practice, thus producing students who are not only oriented towards the quantity of memorization, but also the quality of internalization of the values of the Qur'an. This effectiveness also proves that the implementation of a systematic and measurable curriculum framework can strengthen the role of tahfizh Islamic Boarding Schools in producing a generation of Qur'anic scholars who are ready to face the challenges of the times, grounded in Qur'anic values.

The effectiveness of this curriculum model in improving understanding of Quranic verses is also evident in the evaluation results. Based on the assessment, the majority of students showed improvement in the good category in terms of understanding the content of the verses. Although a small number remained in the fair category, this overall upward trend is an indicator of the curriculum's success. This means that this curriculum successfully addresses a common weakness in many Islamic boarding schools (pesantren) for memorizing Quranic verses without in-depth understanding.

With students' increased understanding of Quranic verses, the process of memorizing Quranic verses becomes more meaningful. Memorization is no longer

merely a burden, but rather a spiritual experience that shapes character, fosters noble morals, and encourages students to practice Quranic values in real life. Students who understand the content of the verses will more easily internalize Quranic teachings in their behavior, thus developing a holistic Quranic personality.

Therefore, it can be affirmed that this curriculum model plays a significant role in improving students' understanding of Quranic verses. With a systematic design, varied methods, and targeted evaluation, this curriculum becomes a bridge between memorization and practice, and ensures that each student not only maintains the wording of the Qur'an, but also brings its messages to life in their daily lives.

CONCLUSION

Before adopting the Tyler curriculum model, the curriculum at the Ibn Jauzi Quranic Memorization Institute focused more on memorizing the Quran (tahfizh) as the primary objective, while understanding the content of the verses was not given sufficient attention. The curriculum at that time tended to follow a traditional pattern, where students were directed to achieve a target number of memorizations without optimally balancing it with the study of the meaning or tadabbur of the verses. The ideal curriculum model at Ibnu Jauzi Islamic Boarding School in Bogor is designed to create a balance between memorization (tahfizh) and understanding the contents of verses (tadabbur and concise interpretation), so that the end result is not just students who are able to memorize the Qur'an, but also a Qur'anic generation who understands, internalizes, and practices the values of the Qur'an in everyday life. This curriculum is built by combining the strong tradition of tahfizh that has been rooted with a modern learning approach that emphasizes understanding and internalization of values. This curriculum model ultimately makes tahfizh education at Ibnu Jauzi Islamic Boarding School in Bogor not only produce memorizers with strong memorization, but also complete Qur'anic individuals: able to explain the meaning of verses, internalize Qur'anic values within themselves, and display Islamic behavior in everyday life. Thus, the Qur'an is truly present in the students, not only in their words and memories, but also in their thoughts, attitudes, and concrete actions in society.

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