

# Analysis of the Implementation of the Islamic Boarding School Curriculum in Enhancing Students' Competence in the Tahfidzul Qur'an Program

Muhamad Arif Nugraha,<sup>1\*</sup> Deni Tata Kusuma,<sup>2</sup>  
Muhamad Imam Pamungkas<sup>3</sup>

<sup>1</sup> Politeknik Negeri Bandung, Indonesia

<sup>2</sup> UIN Sunan Gunung Djati Bandung, Indonesia

<sup>3</sup> Coventry University, England

---

**\*Correspondence:**

 [muhamad.arif.nugraha@polban.ac.id](mailto:muhamad.arif.nugraha@polban.ac.id)

---

**Article History:**

Received:

February 10, 2025

Revised:

March 4, 2025

Accepted:

March 8, 2025

Published:

March 23, 2025

---

**Keywords:**

Curriculum,  
Islamic Boarding  
School, Tahfidzul  
Qur'an, Evaluation,  
Student  
Competency

**Abstract:** *This study analyzes the implementation of the Islamic boarding school curriculum in enhancing students' competencies in the Tahfidzul Qur'an program at Pesantren Darul Ulum Gunung Halu, Bandung. Key challenges include unsystematic evaluation, varied teaching methods, and differing levels of student discipline. Using a qualitative case study approach, this research collects data through observations and interviews with administrators and students. Findings show that the tahfidz curriculum is implemented through muroja'ah, tasmi', and tadarus methods, with evaluations consisting of daily recitations, semester exams, and annual assessments. The program's success is driven by effective management, strict discipline, and competency-based learning. Systematic curriculum planning and periodic evaluations significantly enhance the quality of tahfidz education. Through structured learning, discipline, and a supportive environment, the pesantren successfully produces students who not only excel in Qur'anic memorization but also internalize and practice Islamic values in daily life.*

**Abstrak:** Penelitian ini menganalisis implementasi kurikulum pesantren dalam meningkatkan kompetensi santri dalam program Tahfidzul Qur'an di Pesantren Darul Ulum Gunung Halu, Bandung. Tantangan utama meliputi evaluasi yang tidak sistematis, variasi metode pengajaran, dan perbedaan tingkat kedisiplinan santri. Dengan pendekatan studi kasus kualitatif, penelitian ini mengumpulkan data melalui observasi dan wawancara dengan pengelola pesantren serta santri. Hasil penelitian menunjukkan bahwa kurikulum tahfidz diterapkan melalui metode muroja'ah, tasmi', dan tadarus, dengan evaluasi berupa setoran harian, ujian semester, dan penilaian tahunan. Keberhasilan program ini didukung oleh manajemen yang efektif, disiplin yang ketat, dan pembelajaran berbasis kompetensi. Perencanaan kurikulum yang sistematis dan evaluasi berkala secara signifikan meningkatkan kualitas pendidikan tahfidz. Melalui sistem pembelajaran yang terstruktur, disiplin, dan lingkungan yang mendukung, pesantren ini berhasil mencetak santri yang tidak hanya unggul dalam hafalan Al-Qur'an, tetapi juga menginternalisasi serta mengamalkan nilai-nilai Islam dalam kehidupan sehari-hari.

---

**Please cite this article in APA style as:**

Nugraha, Muhamad Arif; Kusuma, Deni Tata; Pamungkas, Muhamad Imam. (2025). Analysis of the Implementation of the Islamic Boarding School Curriculum in Enhancing Students' Competence in the Tahfidzul Qur'an Program. *Journal of Islamic Education Research*, 6 (2), 125–144; doi: <https://doi.org/10.35719/jier.v6i2.472>



## INTRODUCTION

The Tahfidzul Qur'an program in Islamic boarding schools (*pesantren*) plays a highly strategic role in shaping students (*santri*) who are not only capable of memorizing the Qur'an but also understanding and practicing Islamic teachings in their daily lives. This program is not solely focused on the cognitive aspect of memorization but also aims to develop students' character based on Qur'anic values (Arif Nugraha et al., 2024; Munfa'ati et al., 2024; Rohaeti et.al., 2021).

Islamic boarding schools are among the key Islamic educational institutions that play a strategic role in developing Islamic knowledge and culture in Indonesia (Roqib, 2021; Jubba et.al., 2022). Since their inception, *pesantren* have not only functioned as centers for religious learning focused on classical Islamic texts but have also adopted various teaching methods relevant to the needs of students in different eras (Budiharso et.al., 2023; Rohman, 2022). In this regard, Pesantren Darul Ulum Gunung Halu Bandung places a strong emphasis on its Tahfidz Al-Qur'an program as an integral part of its educational system. This program not only aims to produce students capable of memorizing the Qur'an but also seeks to instill an understanding and application of Qur'anic values in daily life (Kertayasa et al., 2023).

The historical development of *pesantren* in Indonesia shows that these institutions have existed since the 13th century and have played a crucial role in shaping the landscape of Islamic education in the archipelago (Malik, 2024). One of the key figures in establishing the first *pesantren* in Indonesia was Sheikh Maulana Malik Ibrahim, who introduced an Islamic boarding school system that integrated both spiritual and intellectual aspects of education (Riyanto et al., 2024). Over time, *pesantren* have transformed, including curriculum management. A well-structured and needs-based curriculum can enhance learning effectiveness and ensure that educational objectives are achieved optimally. Various studies have shown that a structured and updated curriculum management system can significantly improve the quality of *pesantren* education (Maduningtias, 2022; Efendi, 2022; Ali & Dian, 2024; Rodliyah et al., 2024; Zahraini, 2022).

Established in 2014, Pesantren Darul Ulum Gunung Halu Bandung is committed to becoming a Qur'an-based educational institution that not only focuses on achieving memorization targets but also on developing students' character and morals based on Qur'anic values. With a vision to cultivate a generation proficient in Qur'anic memorization and comprehension, the *pesantren* continues to develop effective Tahfidz learning systems. However, challenges in curriculum management persist, particularly in the evaluation and standardization of teaching methods. Many *pesantren*, including Pesantren Darul Ulum Gunung Halu Bandung, still rely on traditional teaching methods without standardized evaluation systems, leading to variations in students' learning outcomes. Therefore, a more comprehensive evaluation and curriculum development are needed to optimize the program and achieve its objectives effectively (Nurdiah et al., 2023; Yuri et al., 2023). Therefore, a more systematic curriculum development and comprehensive evaluation implementation are necessary to enhance the effectiveness of the Tahfidz program.

The success of the Tahfidz Al-Qur'an program depends not only on the curriculum system but also on other supporting factors, such as the relationship between the *kiai* (Islamic scholars), *ustadz* (teachers), and *santri* (students), which creates a conducive learning environment. The harmonious interaction between educators and students plays a crucial role in fostering motivation and improving memorization quality (Zaenuri & Abdullah, 2023). Furthermore, selecting appropriate teaching methods is a key factor in optimizing the Qur'an memorization process. Several pedagogical approaches, such as the tartil and sorogan methods, have proven effective in enhancing reading skills and memorization quality (Syarifudin, 2022). Additionally, the implementation of learning models such as Tallaqi, which emphasizes direct learning with systematic repetition, has significantly improved the effectiveness of Tahfidz education (Munfa'ati et al., 2024). Therefore, pesantren needs to continuously develop a Tahfidz curriculum that not only prioritizes memorization targets but also emphasizes a profound understanding of the Qur'an, enabling students to internalize and practice its values in daily life.

Overall, pesantren remain fundamental institutions in Indonesia's Islamic education system. By implementing a systematic Tahfidz program and managing the curriculum based on evaluation and continuous development, pesantren can play a crucial role in shaping a generation that excels not only in memorization but also in a deep understanding of Islamic teachings. Therefore, this study aims to analyze the implementation of the Tahfidz curriculum at Pesantren Darul Ulum Gunung Halu Bandung, identify factors contributing to its success, and provide recommendations to enhance the effectiveness of Tahfidz education in the future.

## METHOD

This study employs a qualitative approach, utilizing data collection techniques such as observation and interviews the implementation of the Tahfidz curriculum at Pesantren Darul Ulum, Gunung Halu, Bandung in depth. The case study design was chosen as it allows for a comprehensive analysis of the dynamics involved in curriculum management, the challenges faced, and the factors that contribute to the effectiveness of the program. A qualitative approach was selected because it enables the generation of rich descriptive data regarding the experiences, perceptions, and practices involved in the management of the Tahfidz curriculum (Creswell, 2017).

This study involves 10 key participants, including pesantren administrators (the head of the pesantren, deputy head for curriculum affairs, and Tahfidz instructors), students enrolled in the Tahfidz program, and parents as additional informants. The purposive sampling technique was used to select participants based on their direct involvement in the planning, implementation, and evaluation of the Tahfidz program (Miles et al., 2019).

Data were collected through participant observation, in-depth interviews, and documentation. Direct observations were conducted to examine the learning process, interactions between instructors and students, and the overall learning environment at the pesantren. In-depth interviews were conducted in a semi-

structured format using open-ended questions to gather detailed insights into curriculum management strategies. The documentation process included an analysis of academic policies, student evaluation reports, and instructional materials used in the Tahfidz program.

The data were analyzed using Miles and Huberman's model, which consists of three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by filtering relevant information and eliminating insignificant data. Data were then presented in descriptive narratives and tables to facilitate interpretation. The final stage involved drawing conclusions by comparing the findings from observations, interviews, and documentation to obtain a comprehensive understanding of the effectiveness of the Tahfidz curriculum in the pesantren. To enhance the validity of the study, data triangulation was employed by comparing results obtained from different data collection methods. Additionally, methodological references were updated with more recent sources, such as (Creswell, 2017) and (Miles et al., 2019), to strengthen the credibility of the findings. Thus, this study is expected to provide significant academic contributions to the evaluation of the effectiveness of the Tahfidz curriculum in Islamic boarding schools.

## RESULT AND DISCUSSION

### RESULT

#### Curriculum Planning

The tahfidz curriculum at Pesantren Darul Ulum Gunung Halu Bandung is systematically designed to enable students to memorize one juz of the Qur'an within one year. This curriculum is structured based on proven methods that effectively assist students in memorizing the Qur'an while considering psychological aspects and individual capabilities in absorbing and retaining memorization. To achieve this target, the tahfidz curriculum is divided into three main stages. The first stage is the preparation stage, focusing on strengthening the basic reading skills of the Qur'an, including understanding tajwid and makharijul huruf. This stage is crucial to ensure that students have a solid foundation before beginning the memorization process. Once they have mastered proper recitation, students proceed to the second stage, which is the memorization stage. In this stage, students begin memorizing verses according to a set schedule. Using the *one day, one ayah* method, students are expected to submit at least one new verse daily. This approach ensures that memorization progresses gradually, systematically, and is easier to retain. After completing one juz, students enter the third stage, the reinforcement stage, where they focus on *muroja'ah* (revision) or periodic repetition to maintain the strength of their memorization and prevent forgetting.

The tahfidz learning process at the pesantren follows a structured routine, ensuring students complete one juz within ten months, while the last two months are allocated for *muroja'ah* and final exams. This systematic approach allows students to reinforce their memorization before proceeding to the next juz. In addition to structured memorization, students are encouraged to review their

memorization independently. This practice aims to ensure that their memorization remains intact even after completing their studies at the pesantren. The maximum study period at Pesantren Darul Ulum Gunung Halu is six years. After completing the tahfidz program, students have several options, including continuing their studies at another pesantren, enrolling in an Islamic junior high school (*Madrasah Tsanawiyah*), becoming a Qur'an teacher, or returning to their hometowns to apply the knowledge they have acquired.

The memorization methods and strategies applied at the pesantren have proven to be effective in terms of learning duration and cost efficiency. Some students even receive free education, allowing them to focus entirely on memorization without financial burdens. One of the key strengths of Pesantren Darul Ulum Gunung Halu is its accelerated memorization program, enabling students to complete one juz in less than a year. This system maintains a balance between memorization speed and recitation quality through intensive guidance from instructors.

The quality of students' memorization is maintained through the implementation of effective methods and strategies, supported by factors such as student motivation, teacher guidance, and a conducive learning environment. According to the pesantren's tahfidz guidelines, memorization success relies heavily on structured curriculum planning. With clear and systematic targets, students can achieve stable, high-quality memorization and maintain it in the long term.

### **Implementation of the Tahfidz Program**

Pesantren Darul Ulum Gunung Halu Bandung applies a structured approach to ensure an effective and systematic memorization process. One of the primary methods used is *muroja'ah* (revision), conducted daily before students submit new memorization. *Muroja'ah* strengthens previously memorized portions to prevent forgetting. This process is carried out in several formats: individually, in pairs with peers, and in groups to reinforce each other's memorization. In addition to *muroja'ah*, the pesantren implements the *tasmi'* method, where students must recite their memorization to a teacher or ustadz. During *tasmi'* sessions, students must articulate their memorized verses with proper tajwid and fluency. This activity is conducted regularly as part of the daily evaluation. Another method used is *tadarus*, a group reading activity where students recite and understand Qur'anic verses together. This practice not only reinforces memorization but also helps students comprehend the meaning of the verses they recite. While traditional approaches remain central, the pesantren has also begun integrating technology into tahfidz learning, though still in its early stages. Some students use digital Qur'an applications for *muroja'ah* and audio recordings to review their memorization.

Students are required to follow these stages according to a set schedule, ensuring a systematic and structured learning process. Observations have shown that students who consistently adhere to the *muroja'ah* schedule retain their memorization more effectively than those who are less disciplined. Teachers also provide additional motivation to students who face difficulties in memorization, encouraging them to persist in the tahfidz process.

## Learning Objectives of the Tahfidz Program

The tahfidz program at Pesantren Darul Ulum Gunung Halu aims not only to increase the quantity of students' memorization but also to shape Qur'anic character, reflecting Islamic values in daily life. The pesantren does not merely target students to memorize the Qur'an but also ensures that they understand and apply the teachings contained within the verses they memorize. The primary goal of this program is to enhance the quality of students' memorization so that they can memorize the Qur'an correctly, fluently, and by tajwid rules. With a structured learning system, students are guided not only to reach their memorization targets but also to ensure that their memorization remains strong in the long run. Additionally, the pesantren strives to instill a love for the Qur'an in students so that they do not view memorization as merely an academic obligation but as an integral part of their spiritual lives. Their memorization is expected to serve as a guiding principle in making decisions and acting by Islamic teachings.

## Evaluation of Memorization

After planning and implementing the learning process, evaluation is a crucial step in assessing the effectiveness of the tahfidz program and measuring students' competency achievements. The evaluation in the tahfidz program aims not only to determine how well students have memorized the Qur'an but also to serve as a parameter for assessing the effectiveness of the teaching strategies employed by educators.

Pesantren Darul Ulum Gunung Halu Bandung applies a progressive evaluation system to ensure that students maintain their memorization well. The evaluation is conducted in several stages: (1) Daily Memorization Submission: Students must submit two lines from the Mushaf Utsmani or one ayah daily (*one day, one ayah* method); (2) Weekly Evaluation: Students must submit one full page from Monday to Friday. On Saturday, they recite all memorized portions in a *tasmi'* session; (3) Biweekly Evaluation: Students submit one full sheet (two pages) every two weeks; (4) Monthly Evaluation: Students are tested on four pages of memorization in front of the tahfidz teacher; (5) Semester Examination: Conducted every six months with a target of ten pages. Students must recite ten consecutive pages with a maximum of five mistakes to pass; and (6) Annual Examination: Students are tested on one complete juz (20 pages). The test involves students continuing recitation from a given verse to assess fluency and retention.

Additionally, reinforcement programs such as tahsin (improving tajwid and pronunciation) and tahfidz camp (intensive memorization sessions) are conducted to strengthen students' retention and fluency. Through this structured evaluation system, students who consistently follow the process demonstrate higher retention rates compared to those who are less disciplined. This rigorous evaluation framework ensures that students not only achieve their memorization targets but also retain them in the long term.

**Table 1. Key Aspects of the Curriculum**

| Aspect                  | Description                                                                                                                                                  |
|-------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Curriculum Planning     | Three main stages: preparation (learning tajwid and makharijul huruf), memorization (one day, one ayah method), and reinforcement (muroja'ah).               |
| Learning Methods        | Muroja'ah (individual, paired, group), Tasmi' (recitation submission to ustadz), Tadarus (group recitation and comprehension), and the use of digital tools. |
| Learning Objectives     | Strengthening memorization, developing Qur'anic character, instilling love for the Qur'an, and ensuring long-term retention.                                 |
| Memorization Evaluation | Daily submission (1 ayah/day), weekly evaluation (1 page), monthly evaluation (4 pages), semester exam (10 pages), and annual exam (1 juz).                  |
| Reinforcement Programs  | Tahsin (tajwid and pronunciation improvement), Tahfidz Camp (intensive memorization camp).                                                                   |

## DISCUSSION

### Pesantren Curriculum Program in Enhancing the Competence of the Tahfidzul Qur'an Program

*Muroja'ah* is an Arabic term derived from the root word *roja'a-yarji'u*, which means "to return." In a specific terminological context, *muroja'ah* refers to the process of reviewing previously memorized verses. This method can be understood as a periodic repetition technique aimed at strengthening memorization. The *muroja'ah* process involves repeatedly reciting passages from notes or written records until they become firmly ingrained in memory (Alpianto, 2013; Arifa & Ridwan, 2024).

*Muroja'ah* plays a crucial role in preserving Qur'anic memorization, preventing it from fading over time. This process is carried out by reciting the memorized verses to a teacher, ustadz, ustadzah, or kiai to ensure fluency and accuracy in makhraj (pronunciation) and tajwid (recitation rules). Even if a student has memorized a verse or surah well, errors may still occur during recitation, such as forgetting or skipping a verse. Such errors, even if minor, are considered serious, especially for those leading congregational prayers. Therefore, *muroja'ah* is an essential practice for every Qur'an memorizer (*hafidz*) to maintain and reinforce their memorization (Irsyad et al., 2016; Febrianingsih, 2020).

However, in practice, students at Pesantren Darul Ulum Gunung Halu Bandung often face challenges in maintaining consistent *muroja'ah* due to a lack of motivation, weak determination, and a tendency toward laziness. Despite its importance, many students neglect *muroja'ah*, which can lead to memory deterioration. A Qur'an memorizer should avoid hastily adding new memorization before ensuring that previous memorization is well retained. If earlier memorization is not yet solid, introducing new passages may confuse and increase the risk of forgetting previously learned verses. If this issue persists, motivation to memorize may decline. In reality, however, when *muroja'ah* is properly

implemented, older memorization becomes easier to retain compared to newly acquired verses (Latipah, 2022; Mardianti et.al., 2024).

One of the key benefits of *muroja'ah* is that it strengthens Qur'anic memorization in the minds of the memorizers. Regular repetition, especially under the guidance of a teacher or kiai, yields better results than practicing alone. This is because reciting memorization to a teacher or ustadz enhances retention and helps correct errors effectively. Therefore, students who frequently review their memorization under the supervision of a teacher tend to have stronger and more precise (*mutqin*) Qur'anic recall (Al-Hafidz & Junaidi, 2006; Black et.al., 2020).

For students who sincerely wish to preserve their Qur'anic memorization, *muroja'ah* serves as the primary solution to prevent their memorized verses from fading. Thus, it is essential for every student to regularly recite their memorization to their teachers, ustadz, or kiai in the pesantren. The Qur'an is a divine guide for humanity, and preserving its memorization is a form of reverence and responsibility toward the sacred scripture (Ayyad, 2022). The obligation to safeguard Qur'anic memorization is further emphasized in Surah Taha, verses 124-126, in which Allah SWT states:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا كَذَلِكَ الْيَوْمَ تُنْسَى

(124) And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." (125) He will say, "My Lord, why have you raised me blind while I was [once] seeing?" (126) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

These verses explicitly emphasize the importance of preserving and paying attention to the Qur'an, while also warning of the consequences for those who neglect it. In *Fadhail Al-Qur'an*, Ibn Kathir explains that scholars of tafsir categorize those who "turn away from Allah's reminder" as individuals who forget their recitation, abandon their memorization, or fail to give proper attention to the Qur'an. Such an attitude is considered a form of negligence that leads to a major sin.

Thus, *muroja'ah* is a fundamental aspect of the Qur'anic memorization process. For students and Qur'an memorizers, discipline in *muroja'ah* not only ensures that their memorization remains strong but also serves as a form of responsibility in safeguarding the divine revelation entrusted to them.

### **Tasmi' in the Qur'anic Memorization Tradition in Pesantren**

*Tasmi'* or *Sema'an* is a fundamental tradition in Islamic boarding schools (*pesantren*) that serves as an effective method for reinforcing Qur'anic memorization. This tradition has been passed down for generations and has become an integral part of the Qur'anic learning system in many Islamic educational institutions. Etymologically, the term *tasmi'* originates from the Arabic language, meaning "to hear" or "to be heard." In the context of Qur'anic memorization, *tasmi'* refers to the process in which a *hafiz* (Qur'an memorizer) recites their memorization to others, receiving constructive feedback on potential errors in

pronunciation, *tajwid* (rules of recitation), fluency, and accuracy (Nahdliyah et al., 2022; Wulandari & Arbeni, 2025). The practice of *tasmi'* is not only intended to ensure the accuracy of Qur'anic memorization but also serves as a structured review system, known as *muroja'ah*. Through this process, students (*santri*) engage not only as reciters but also as active listeners for their peers, fostering a culture of mutual correction with responsibility and precision. Regular *tasmi'* sessions instill discipline in students, helping them maintain their memorization and minimize the risk of forgetting or making errors in reciting previously memorized verses.

According to Sahfitri et al., (2023), *tasmi'* is conducted regularly under the supervision of a listener or *mushaf holder* who ensures the accuracy of the recitation. This approach allows students to focus on identifying mistakes and making continuous improvements. Additionally, the feedback provided by the listener not only serves as correction but also as a means of guiding students toward a better understanding of *tajwid* and *makharijul huruf* (the correct articulation of Arabic letters).

Similarly, Syafruddin et al., (2021), emphasizes that *tasmi'* has psychological benefits beyond its evaluative function. By participating in *tasmi'* sessions, students develop greater confidence in reciting their memorized portions of the Qur'an in front of others. This increased confidence proves beneficial in various contexts, such as competitions, memorization exams, or even leading congregational prayers. Therefore, *tasmi'* plays a strategic role in shaping students' mentality and character, particularly in fostering courage, discipline, and perseverance in maintaining their Qur'anic memorization.

### **Forms and Methods of Tasmi'**

*Tasmi'* can be conducted in two primary formats: individual and group sessions, each offering distinct benefits in the memorization process. In an individual *tasmi'* session, a student recites their memorization to a teacher or a peer who acts as a listener. This method allows for focused attention, enabling detailed correction and personalized feedback. Individual sessions are particularly beneficial in the early stages of memorization or when a student aims to refine specific portions before reciting in a larger setting. The one-on-one nature of this approach helps build confidence and ensures accuracy in recitation.

On the other hand, group *tasmi'* involves collective recitation, where participants take turns reading selected portions of the Qur'an. The length of the recitation can vary, ranging from one-tenth of a juz to a full juz, depending on mutual agreements among the group members. This format fosters a sense of community and motivation, as students learn from each other's strengths and mistakes. Additionally, feedback is provided by peers, creating an interactive learning environment that enhances memorization and retention (Nahdliyah et al., 2022; Suwardi et al., 2023).

This group-based approach offers several advantages, including fostering social interaction among students, cultivating a sense of collective enthusiasm for memorization, and exposing students to diverse recitation styles. Furthermore, this

method instills a shared responsibility for maintaining the purity of Qur'anic recitation, as each participant actively listens and corrects errors when necessary.

### **Objectives and Significance of the Tasmi' Method**

The *tasmi'* method plays a crucial role in preserving and strengthening Qur'anic memorization among *hafiz* (memorizers). One of the greatest challenges in memorization is ensuring that the memorized verses remain intact and do not fade over time. To address this, the implementation of *tasmi'* aims to help students maintain the accuracy and stability of their memorization. Through continuous repetition in *tasmi'* sessions, memorizers not only reinforce their recollection of the verses but also internalize their structure and meaning. This process significantly contributes to long-term memory retention, ensuring that memorized portions remain strong and well-preserved (Addaraini & Inayati, 2023).

Additionally, *tasmi'* plays a vital role in enhancing the effectiveness of *muroja'ah* (revision). One of the common difficulties in *muroja'ah* is maintaining consistency and motivation, especially for students who review their memorization independently. However, with the *tasmi'* method, *muroja'ah* becomes more dynamic and engaging, as it is conducted with a partner or group. The interaction with a listener during *tasmi'* sessions creates a more vibrant learning environment, where students not only revise but also receive moral support and motivation from their peers or teachers. Consequently, this method not only strengthens memorization but also builds students' confidence in reciting the Qur'an publicly (Addaraini & Inayati, 2023).

Beyond serving as a tool for ensuring memorization fluency, *tasmi'* also functions as an interactive learning medium that helps students improve their Qur'anic recitation skills. Memorizing the Qur'an is not solely about recalling verses but also about reciting them with proper *tajwid* (rules of recitation) and *makhrajul huruf* (correct articulation of Arabic letters). The *tasmi'* method provides students with immediate feedback, allowing them to correct pronunciation errors (*makhraj*), elongation, *idgham*, *ikhfa'*, and other essential *tajwid* principles (Hinayah, 2024).

A key advantage of *tasmi'* lies in its instant correction mechanism, which is provided by a listener—whether a teacher, peer, or fellow *halaqah* (study circle) participant. This immediate feedback is highly effective in helping students identify and rectify mistakes promptly. Unlike independent memorization, which often lacks direct assessment, *tasmi'* offers a structured approach that enhances fluency and accuracy in recitation (Addaraini & Inayati, 2023). In addition to technical aspects, *tasmi'* helps students develop a better understanding of Qur'anic rhythm and intonation. In Islam, reciting the Qur'an with *tartil*—a slow and careful manner that adheres to the rules of *tajwid*—is highly encouraged (Sabaruddin & Mastur, 2023). Through *tasmi'*, students can refine their pacing and intonation, ensuring their recitation aligns with proper guidelines. As a result, this method not only reinforces memorization but also significantly enhances the overall quality and beauty of Qur'anic recitation.

## Indicators of Success in the Tasmi' Method

The effectiveness of the *tasmi'* method in Qur'anic memorization can be evaluated through several key indicators that reflect the quality of a student's recitation and retention. According to Addaraini and Inayati (2023), three primary factors determine the success of this method: fluency in recitation, achievement of memorization targets, and accuracy in *tajwid*. Fluency in recitation refers to the student's ability to minimize errors in pronunciation, maintain a smooth flow, and recall memorized verses in the correct sequence. A higher level of fluency indicates a more effective memorization process. Achievement of memorization targets is another critical measure, assessing whether the student has successfully met the predetermined goals in terms of both the quantity of memorized verses and their precise recall. This ensures that memorization is not only extensive but also structurally sound.

In addition to fluency and memorization targets, accuracy in *tajwid* plays a vital role in evaluating the effectiveness of *tasmi'*. Proper application of *tajwid* principles ensures that recitation adheres to the correct articulation of letters (*makhraj*), their intrinsic characteristics (*sifat huruf*), and other essential phonetic and rhythmic rules. Mastery of *tajwid* enhances the beauty and correctness of recitation, preserving the integrity of the Qur'anic text. When these three indicators—fluency, target achievement, and *tajwid* accuracy—are consistently met, the *tasmi'* method can be considered highly effective in supporting a student's memorization and recitation journey.

## Tadarus as a Means of Qur'anic Learning and Understanding

*Tadarus* in the context of Qur'anic learning extends beyond mere recitation; it also involves a deep comprehension and internalization of the meanings embedded within its verses. This activity is carried out with the intention of worshiping Allah SWT while also aiming to enhance both the quality of recitation and the understanding of Islamic teachings contained in the Qur'an. In practice, *tadarus* is not only an individual endeavor but also a collective learning process that fosters a supportive environment for improving reading proficiency and comprehension (Handayani et.al., 2024; Ro'is & Rokhman, 2021).

According to Hendriani & Abdurrahman (2023), *tadarus* is defined as a collaborative Qur'anic learning process that encompasses not only reading but also listening and exchanging insights to refine the quality of recitation. Through this process, participants are able to correct one another's mistakes, improve their *tajwid* (rules of recitation), and engage in discussions to gain a deeper understanding of the verses. Consequently, *tadarus* is not merely a technical exercise in fluency but also an interactive method that encourages meaningful engagement with the Qur'an.

Furthermore, *tadarus* plays a crucial role in fostering a love for the Qur'an. This practice is commonly conducted in various settings, including family gatherings, schools, Islamic boarding schools (*pesantren*), and mosques, particularly during the month of Ramadan. The collective nature of *tadarus* enhances its benefits, as it not only improves reading skills but also strengthens the bonds of

Islamic brotherhood (*ukhuwah Islamiyah*) among participants. The spirit of togetherness in *tadarus* sessions serves as a source of motivation, encouraging individuals to develop a stronger connection with the Qur'an.

### **The Qur'an as a Guide for Life: Building Understanding and Practical Application**

As the holy book of Islam, the Qur'an is not merely a text to be recited and memorized but a comprehensive guide that provides direction for all aspects of human life. Ismail et al., (2023) emphasize that the Qur'an serves as an eternal source of guidance, remaining relevant from the beginning of civilization until the end of time. Therefore, the purpose of *tadarus* extends beyond achieving fluency in recitation; it also serves as a means for understanding and internalizing the Qur'anic teachings so they can be effectively applied in daily life.

A deep understanding of the Qur'an enables individuals to make decisions aligned with Islamic principles. Through *tadarus*, participants have the opportunity to explore the meanings of verses that address various aspects of life, including morality, law, social interactions, and economic principles. This process encourages individuals not only to understand the text but also to interpret and implement divine values in their daily actions (Saeed, 2014; El-Bassiouny et.al., 2023).

Moreover, *tadarus* contributes to strengthening spirituality and self-awareness. Regular recitation and contemplation of Qur'anic verses allow individuals to develop a greater appreciation for the majesty of Allah SWT and nurture a deeper spiritual connection with Him. This practice also serves as a moment of self-reflection, enabling participants to better understand their purpose in life and to lead a more meaningful existence guided by Qur'anic teachings.

### **The Practice of Tadarus in Pesantren Traditions**

In Islamic boarding schools (*pesantren*), *tadarus* is not merely an activity of reading the Qur'an but a daily practice aimed at improving recitation skills and deepening students' understanding of the holy book. This activity is typically scheduled at specific times, such as after *Fajr* or *Maghrib* prayers, to ensure consistency in Qur'anic learning. One notable example of its implementation can be observed at Darul Ulum Islamic Boarding School in Gunung Halu, Bandung, where *tadarus* is conducted continuously to enhance students' fluency in reciting the Qur'an (Oktapiani, 2020).

The continuity of *tadarus* in the *pesantren* education system offers numerous benefits. Beyond improving fluency in Qur'anic recitation, it also cultivates discipline and a sense of responsibility among students regarding their memorization and comprehension of the Qur'an. Through regular *tadarus* sessions, students become accustomed to reading the Qur'an with *tartil* (proper rhythm and articulation), correcting pronunciation errors, and strengthening their retention of previously learned verses. Furthermore, this activity fosters a spirit of collaboration and positive social interaction among students, as *tadarus* is often conducted in small groups or alternately in front of a mentor (Gade, 2002).

## Observing Etiquette in Tadarus: Upholding the Sanctity of the Qur'an

Beyond serving as a means of practicing recitation, *tadarus* also emphasizes the importance of *adab* (etiquette) in engaging with the Qur'an. Proper etiquette in *tadarus* is crucial in preserving the sacredness and reverence of the holy book. As explained by Ismail et al., (2023), one of the essential etiquettes before reciting the Qur'an is *taharah* (ritual purification), which reflects respect and sincerity in interacting with Allah's divine words. In this context, students are taught to always be in a state of purity before touching or reading the Qur'an, whether through ablution (*wudu'*) or maintaining the cleanliness of the place where *tadarus* is conducted.

In addition to purification, environmental factors play a significant role in the practice of *tadarus*. Hendriani & Abdurrahman, (2023) highlight that selecting a quiet place and determining an appropriate time are essential aspects of Qur'anic recitation etiquette, as they help improve concentration and minimize disturbances to others. A conducive atmosphere enables students to focus better on refining their pronunciation, understanding the meaning of the verses they recite, and internalizing the messages of the Qur'an.

In many *pesantren*, the implementation of *adab* in *tadarus* extends to other aspects, such as maintaining order in the study circle, refraining from unnecessary conversation or distractions while reading, and demonstrating humility and devotion. Some *pesantren* even enforce specific dress codes during *tadarus*, requiring students to wear clean and modest clothing as a sign of respect for the Qur'an. These practices aim to instill an awareness that Qur'anic recitation is not merely an academic exercise but an act of worship that must be carried out with reverence and sincerity.

## Tajwid and Contemplation in Tadarus

One of the fundamental aspects of *tadarus* is the proper application of *tajwid* rules, which ensures that Qur'anic recitation adheres to the correct pronunciation, articulation, and phonetic standards. The accurate application of *tajwid* is not merely a technical requirement but a means of preserving the integrity and authenticity of the Qur'anic message. According to Ismail et al., (2023), reciting the Qur'an with *tartil*—which entails clarity, deliberation, and adherence to *tajwid* principles—is an essential component of *tadarus*. This method of recitation is emphasized in Surah Al-Muzzammil (73:4), where Allah commands believers to "recite the Qur'an with measured recitation" (*wa rattilil Qur'āna tartīlā*). This underscores the significance of *tajwid* as a fundamental aspect of engaging with the Qur'an.

The importance of *tajwid* in *tadarus* extends beyond phonetics; it is also a safeguard against misinterpretation. Errors in pronunciation (*makhraj*) and articulation (*sifat huruf*) can lead to distortions in meaning, which may result in misunderstandings of Qur'anic teachings. For instance, the mispronunciation of similar-sounding Arabic letters—such as "ح" (*ha*) and "هـ" (*ha*), or "ص" (*ṣād*) and "س" (*sīn*)—can alter the meaning of a word entirely. Therefore, in the *tadarus* process, participants not only recite the Qur'an but also receive corrections and

guidance from more proficient readers to ensure that their recitation aligns with *tajwid* principles. This collaborative aspect enhances the quality of Qur'anic learning while fostering humility and a continuous desire for improvement among students.

### **Beyond Recitation: The Intellectual and Spiritual Dimensions of Tadarus**

Beyond its technical aspects, *tadarus* is also deeply rooted in intellectual and spiritual reflection. As emphasized by Ismail et al., (2023) and Rasmussen (2001), engaging with the Qur'an is not merely a vocal exercise but also an intellectual and spiritual endeavor. This perspective aligns with the concept of *tadabbur*, which refers to contemplating the meanings, wisdom, and moral guidance embedded in the Qur'anic verses. The Qur'an itself encourages believers to ponder its message, as stated in Surah Sad (38:29): "*This is a blessed Book which We have revealed to you, so that they may reflect upon its verses and that those of understanding may take heed.*"

In the context of *tadarus*, this means that recitation should not be limited to phonetic accuracy but should also inspire deeper reflection on the moral, legal, and ethical values contained within the Qur'an. For instance, when reciting verses related to compassion and justice, students are encouraged to internalize these values and consider their application in daily life. This integrative approach helps bridge the gap between theoretical knowledge and practical implementation, making *tadarus* a transformative learning experience rather than a mere ritualistic practice (Khairiyah & Nadiya, 2024).

Moreover, *tadarus* fosters a spiritual connection between the reader and the Qur'an. The process of reciting the Qur'an with sincerity and devotion strengthens one's faith and instills a sense of tranquility and mindfulness. The act of reading and listening to the Qur'an in a structured manner, particularly in a group setting, creates an atmosphere of reverence and unity among participants. This is especially evident in Islamic boarding schools (*pesantren*), where *tadarus* sessions often take place in a communal setting, reinforcing the sense of collective worship and shared spiritual growth.

### **Curriculum Management in the Tahfidzul Qur'an Program at Islamic Boarding Schools**

The curriculum in the Tahfidzul Qur'an program at Islamic boarding schools plays a strategic role in shaping students' ability to memorize and comprehensively understand the Qur'an. According to Hafizi (2023), the Tahfidzul Qur'an curriculum is not only designed to strengthen memorization but also emphasizes the understanding of the meanings of Qur'anic verses. Thus, students do not merely memorize mechanically but are also able to internalize and apply the teachings of the Qur'an in their daily lives. This approach asserts that Qur'anic memorization must be integrated with contextual understanding, allowing students to face various life challenges with wisdom derived from Qur'anic values.

In the implementation of the Tahfidzul Qur'an curriculum, Rosmawati highlights the importance of a structured and systematic approach to ensure that the memorization process runs optimally (Taryana et al., 2021). Each student is required to submit their memorization to Tahfidz teachers, who act as facilitators in the learning process as well as mentors ensuring the quality of memorization.

Furthermore, the implementation of the Tahfidz curriculum must be adjusted to the specific needs and policies of each Islamic boarding school to create a conducive learning environment for the students' memorization progress.

To ensure the effectiveness of the Tahfidz curriculum, periodic evaluations are an essential component. Arif Nugraha et al., (2023) emphasize that curriculum evaluation must be carried out systematically to measure students' progress, both in terms of memorization quantity and their understanding of the Qur'an's content. This aligns with the research conducted by Maduningtias (2022), which found that effective curriculum management in the Tahfidzul Qur'an program significantly enhances the quality of Islamic boarding school graduates. Therefore, continuous evaluation not only serves as a measure of student success but also acts as the foundation for curriculum development and refinement to better suit the educational needs of Islamic boarding schools.

The novelty of this research lies in the systematic approach to evaluating the tahfidz curriculum implemented at Pesantren Darul Ulum Gunung Halu, Bandung. Unlike previous studies that primarily focused on memorization methods, this study identifies that the success of the tahfidz program is not only determined by the muroja'ah, tasmi', and tadarus methods but also by competency-based curriculum management and periodic evaluations. By integrating performance-based assessment systems, the use of digital technology in tahfidz learning, and continuous teacher training, this research offers a new perspective on optimizing tahfidz education in Islamic boarding schools. These findings provide an academic contribution to the development of a more adaptive and effective tahfidz curriculum in the modern era.

## CONCLUSION

This study confirms that a well-structured tahfidz curriculum with periodic evaluations plays a significant role in enhancing students' memorization quality at Pesantren Darul Ulum Gunung Halu Bandung. Implementing muroja'ah, tasmi', and tadarus methods, along with a comprehensive evaluation system—including daily recitation submissions, semester exams, and annual assessments—has improved retention and accuracy. The success of this program is supported by effective pesantren management, student discipline, and competency-based learning approaches.

The primary contribution of this research is its emphasis on the importance of performance-based evaluation, digital technology integration in tahfidz learning, and teacher competency enhancement through continuous training. These findings serve as a valuable reference for Islamic boarding schools in developing a more effective and adaptive tahfidz curriculum.

As practical recommendations, pesantren should strengthen performance-based evaluation systems, integrate digital media to enhance the effectiveness of muroja'ah, and conduct regular training for teachers to improve teaching strategies. Future research could explore the impact of technology on tahfidz learning, conduct

comparative studies across different pesantren, and develop psycho-pedagogical learning models to boost student motivation and memorization retention.

## ACKNOWLEDGMENT

We would like to express our gratitude to all parties who have supported the completion of this research. Special thanks go to Pesantren Darul Ulum Gunung Halu Bandung, its administrators, teachers, and students who willingly participated as respondents and shared their experiences regarding the implementation of the tahfidz curriculum. We also extend our gratitude to our institutions, Politeknik Negeri Bandung, UIN Sunan Gunung Djati Bandung, and Coventry University, for their academic support and facilities throughout this research. Furthermore, we sincerely appreciate our families and colleagues for their motivation and valuable input in the preparation of this article. We hope that this research can contribute positively to the development of tahfidz education in Islamic boarding schools.

## REFERENCES

- Addaraini, A. N., & Inayati, N. L. (2023). The Application of the Halaqah Method as an Effort to Improve the Qur'an Memorization of Female Students in Grade X at MA Al-Mukmin Surakarta. *Jurnal Tarbiyah*, 30(2), 272. <https://doi.org/10.30829/tar.v30i2.3220>
- Al-Hafidz & Junaidi. (2006). *Menghafal Al-Qur'an itu Mudah*. Lamongan: CV Angkasa
- Ali, A. ., & Dian, D. (2024). Curriculum Management In Strengthening The Quality Of Graduates Of Pesantren-Based Islamic Senior High Schools. *International Journal of Education and Digital Learning (IJEDL)*, 2(4), 16–34. <https://doi.org/10.54443/ijedl.v2i4.126>
- Alpianto. (2013). *Menjadi Juara dan Berkarakter*. Jakarta: PT. Tujuh Samudra
- Arif Nugraha, Irawan, Oman Warman, Oding Ahmad Effendy, & Rizal Rahmatullah. (2023). Management Program Implementation For Student Discipline Character Through Positive Value Habituation Program Management. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 16(1), 56–68. <https://doi.org/10.37812/fikroh.v16i1.693>
- Arif Nugraha, M., An, D. A., Qolbi, S. K., & S, W. Q. (2024). Strategi Penguatan Pendidikan Karakter di Era Digital: Tantangan dan Solusi dalam Implementasi di Sekolah. *Masagi: Jurnal Pendidikan Karakter*, 1(2). <https://doi.org/10.29313/masagi.v1i2.4993>
- Arifa, L. R., & Ridwan, A. M. (2024). The Effectiveness Of Muroja'ah In Prayer On The Quality Of Memorization. *Al Muhafidz: Jurnal Ilmu Al-Qur'an dan Tafsir*, 4(2), 304–316. <https://doi.org/10.57163/almuhafidz.v4i2.139>
- Ayyad, E. (2022). Re-Evaluating Early Memorization of the Qur'ān in Medieval Muslim Cultures. *Religions*, 13(2), 179. <https://doi.org/10.3390/rel13020179>
- Black, R., Mushtaq, F., Baddeley, A., & Kapur, N. (2020). Does learning the Qur'an improve memory capacity? Practical and theoretical implications. *Memory*,

- 28(8), 1014-1023. <https://doi.org/10.1080/09658211.2020.1811347>
- Budiharso, T., Bakri, S., & Sujito, S. (2023). Transformation of education system of the pesantren in indonesia from the dutch colony to democratic era. *Journal of Social Studies Education Research*, 14(4), 179-206. <https://www.learntechlib.org/d/224819/>
- Creswell, John W. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th Edition, Sage
- Efendi, N. (2022). Implementation of total quality management and curriculum on the education quality. *Journal of Social Studies Education Research*, 13(3), 120-149. <https://www.learntechlib.org/d/222921/>
- El-Bassiouny, N., Anwar Abdou, Y., El-Bassiouny, D., Jamal, A., & Wilson, J. (2023). Qur'anic wisdom and the sustainability mind-set: deciphering the relationship. *Journal of Islamic Marketing*, 14(4), 1107-1127. <https://doi.org/10.1108/IJMA-07-2021-0227>
- Febrianingsih, D. (2020). Application of Halaqah Tahfidz Qur'an Extracurricular Activities Specifically in the Formation of Religious Behavior of Santriwati Ar-Rohmah Ngawi Islamic Boarding School. *EDUTECH: Journal of Education And Technology*, 4(1), 118-129. <https://www.ejournal.ijshs.org/index.php/edu/article/view/495>
- Gade, A. M. (2002). Taste, Talent, and the Problem of Internalization: A Qur'ānic Study in Religious Musicality from Southeast Asia. *History of Religions*, 41(4), 328-368. <https://www.journals.uchicago.edu/doi/abs/10.1086/463691?journalCode=hr>
- Hafizi, Z. (2023). The Importance of Moral Education in the Formation of Children's Character. *Ijgie (International Journal of Graduate of Islamic Education)*, 4(2). <https://doi.org/10.37567/ijgie.v4i2.2527>
- Handayani, N. L., Prahara, E. Y., & Daryono, R. W. (2024). The Effects of Learning Al-Quran Hadits and Tadarus Activities on the Ability to Read the Al-Quran in Madrasah Tsanawiyah Students: Does the Mediation of Reading Intention Matter?. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 18(5), 3382-3410. <http://dx.doi.org/10.35931/aq.v18i5.3939>
- Hendriani, A., & Abdurrahman, Z. (2023). The Role of Islamic Counselors in Increasing the Interest in Learning the Qur'an Among the Elderly at UPT Pelayanan Sosial Lanjut Usia Binjai. *Reslaj Religion Education Social Laa Roiba Journal*, 5(6), 3069-3083. <https://doi.org/10.47467/reslaj.v5i6.3755>
- Hinayah, S. N. (2024). The Application of Tajweed Science in the Qur'an Learning Process at TPQ Ponpes Sa'adatul Ikhwan NW Rensing. *Journal of Scientific Studies and Multidisciplinary Research*, 1(2), 71-77. <https://www.journal.formadenglishfoundation.org/index.php/JSSMR/article/view/45>
- Ismail, M., Fajriah, H., Poetri, R., & Amelia, L. (2023). Kemampuan Guru PAUD Dalam

- Membaca Al-Quran Di Kabupaten Gayo Lues. *Pionir Jurnal Pendidikan*, 12(1). <https://doi.org/10.22373/pjp.v12i1.17448>
- Jubba, H., Pabbajah, M., Abdullah, I., & Juhansar, J. (2022). Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia. *The Islamic Quarterly*, 65(10).
- Kertayasa, H., Erihadiana, M., & Kusuma, D. T. (2023). Kurikulum Pesantren Dalam Meningkatkan Kompetensi Program Tahfidzul Quran. *BUANA ILMU*, 7(2), 37–50. <https://doi.org/10.36805/bi.v7i2.5364>
- Khairiyah, H., & Nadiya, R. (2024). The Role of Social Education in Increasing Understanding of the Values of the Qur'an Among Students of Al-Qur'an Science And Tafsir. *International Journal Multidisciplines and The Development of Science*, 1(3), 284-299. <https://jurnal.asrypersadaquality.com/index.php/ijmnds/article/view/484>
- Latipah, E. (2022). Motives, Self-Regulation, and Spiritual Experiences of Hafizh (The Qur'an Memorizer) in Indonesia. *International Journal of Instruction*, 15(1), 653-672. <https://eric.ed.gov/?id=EJ1331306>
- Maduningtias, Lucia. (2022). Manajemen Integrasi Kurikulum Pesantren Dan Nasional Untuk Meningkatkan Mutu Lulusan Pesantren . *Al-Afkar, Journal For Islamic Studies*, 5(4), 323–331. <https://doi.org/10.31943/afkarjournal.v5i4.378>
- Malik, A. (2024). New variants of ultra-conservative Islamic schools in Indonesia: A study on Islamic school endeavor with Islamic group movement. *Power and Education*, 16(1), 14-28. <https://doi.org/10.1177/17577438231163042>
- Mardianti, M., Nasution, M., & Is, F. (2024). Problematics of Students Memorizing the Qur'an in Maintaining Memorization Post-Pesantren (Case Study of Ushuluddin Faculty Students, UINSU). *Indonesian Interdisciplinary Journal of Sharia Economics (IJIJE)*, 7(2), 4174-4188. <https://doi.org/10.31538/ijse.v7i2.5144>
- Miles, Huberman, & Saldana. (2019). *Qualitative Data Analysis*. SAGE Publication.
- Munfa'ati, N., Suyatno, S., & Sukirman, S. (2024). Tallaqi Learning Model at Madrasah Tsanawiyah Tahfidz Quran. *Edusoshum Journal of Islamic Education and Social Humanities*, 4(3), 223–233. <https://doi.org/10.52366/edusoshum.v4i3.106>
- Nahdliyah, K. A., Sunardi, S., & Ilmiyah, F. (2022). The Application of Muroja'ah and Sima'i Methods in Improving Qur'an Memorization Among Students at MA Al Washoya Kertorejo Ngoro Jombang. *Urwatul Wutsqo Jurnal Studi Kependidikan Dan Keislaman*, 11(2), 191–205. <https://doi.org/10.54437/urwatulwutsqo.v11i2.615>
- Nurdiah, N., Suprpto, S., Maujud, F. ., & Nasri, U. (2023). Manajemen Rumah Qur'an dalam Mencetak Generasi Qur'ani: (Studi Kasus di Rumah Qur'an Nahdlatul Wathan Lombok Yayasan Pondok Tahfidz Baqiyatussalaf Nahdlatul Wathan). *Jurnal Ilmiah Profesi Pendidikan*, 8(1), 161–170. <https://doi.org/10.29303/jipp.v8i1.1167>

- Oktapiani, M. (2020). Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an. *Tahdzib Al-Akhlaq Jurnal Pendidikan Islam*, 3(1), 95–108. <https://doi.org/10.34005/tahdzib.v3i1.861>
- Qomariyah, Nurul dan Muhammad Irsyad. (2016). *Metode Cepat dan Mudah Agar Anak Hafal Al Quran*. Yogyakarta: Semesta Hikmah
- Rasmussen, A. K. (2001). The Qur'an in Indonesian daily life: The public project of musical oratory. *Ethnomusicology*, 30-57. <https://doi.org/10.2307/852633>
- Riyanto, S., Kurniawan, A., & Rochman, T. (2024). Bantuan Teknis Desain Dan Pembelian Material Furniture Pada Pesantren Ribat Barokat. *Jurnal Pengabdian Polinema Kepada Masyarakat*, 11(2), 165–169. <https://doi.org/10.33795/jpkm.v11i2.4519>
- Ro'is, M. Y., & Rokhman, M. (2021). Principal's Strategy in Developing Al-Qur'an Learning in Madrasah Tsanawiyah. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 2(2), 103–115. <https://doi.org/10.31538/munaddhomah.v2i2.77>
- Rodliyah, S., Khusnuridlo, M., Fauzi, I., & Baharun, H. (2024). Optimizing the quality of Islamic Senior High School graduates through curriculum management of vocational programs based on pesantrens in East Java, Indonesia. *Cogent Education*, 11(1), 2423437. <https://doi.org/10.1080/2331186X.2024.2423437>
- Rohaeti, R., Ulfiah, U., Arifin, D., & Khorri, A. (2021). Management of Islamic Religious Education In Developing The Noble Ability of Santries Through The Tahfidz Approach. *Journal of Social Science*, 2(4), 483-501. <https://doi.org/10.46799/jss.v2i4.180>
- Rohman, F. (2022). Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren. *Global Journal Al-Thaqafah*, 12(1), 82-97. <https://doi.org/10.7187/GJAT072022-5>
- Roqib, M. (2021). Increasing social class through islamic boarding schools in Indonesia. *Journal of Social Studies Education Research*, 12(2), 305-329. <https://jsrer.org/index.php/jsrer/article/view/3291>
- Sabaruddin, H., & Mastur, S. (2023). Problems And Solutions Of The Arts Of Recurring The Qur'an In Developing The Character Of Students At The Nurul Qur'an Boarding School, Lombok Central Province Of West Nusa Tenggara. *Journal of Namibian Studies*, 2023, 33(1064)
- Saeed, A. (2014). Reading the Qur'an in the twenty-first century: A contextualist approach (p. 208). Taylor & Francis. <https://library.oapen.org/handle/20.500.12657/87378>
- Sahfitri, W. D., Harahap, S. M., & Hasibuan, H. (2023). Qur'an Tahfiz Learning Methods in Strengthening the Memorization of Students at Al-Ansor Manunggang Julu Islamic Boarding School, Padangsidempuan City. *Wahana Didaktika Jurnal Ilmu Kependidikan*, 22(1), 53–65. <https://doi.org/10.31851/wahanadidaktika.v22i1.12924>
- Suwardi, S., Anif, S., Waston, W., & Uthman, Y. O. O. O. (2023). Tasmi'bil Ghoib

- Assessment Model of the Qur'an for Children: Case Study In Multicity. *Profetika: Jurnal Studi Islam*, 24(02), 343-353. <https://journals2.ums.ac.id/profetika/article/view/1696>
- Syarifudin. (2022). The Role of Tahfidz Teachers in Improving the Memorization of Female Students at Al-Aziziah Kapek Gunungsari Lombok Barat Main Dormitory in 2021. *Jurnal Al Musthafa*, 2(2), 39-53. <https://doi.org/10.62552/ejam.v2i2.43>
- Taryana, T., Suprihartini, Y., Rukisman, A. N. B., Asih, P., & Widiarto, H. (2021). Bathroom Renovation, Terrace Tile Installation, and Wall Plastering at Nurul Huda Islamic Boarding School, Kp. Somang, Ds. Somang, Kec. Parung Panjang, Kab. Bogor—Jabar. *Darmabakti Jurnal Inovasi Pengabdian Dalam Penerbangan*, 2(1), 1-7. <https://doi.org/10.52989/darmabakti.v2i1.34>
- Wulandari, M., & Arbeni, W. (2025). Improving The Ability to Memorize the Qur'an Using Tasmi'Based Method audio Visuals on Mts Maura El-Mumtaz. *Jurnal Riset Ilmu Pendidikan*, 5(1), 175-181. <https://doi.org/10.56495/jrip.v5i1.898>
- Yuri, J., Crosbie, K., & Joanna, C. (2023). *Management of Boarding School Leaders Towards Teaching Tahfidz*. 1(1), 25-36. <https://doi.org/10.55849/jnhl.v1i1.82>
- Zaenuri, L. A., & Abdullah, S. (2023). Uncovering the Key Elements and Supporting Factors of Tahfiz Houses in Shaping the Spiritual Education of the Younger Generation in Indonesia. *FWU Journal of Social Sciences*, 17(2). <https://doi.org/10.51709/19951272/Summer2023/3>
- Zahraini, B. S. (2022). Development of Traditional Management Model of Traditional Islamic Boarding School Education Based on Total Quality Management in Islamic Education (Tqm-Ie) in Aceh Province, Indonesia. *Journal of Positive School Psychology*, 7355-7377. <http://184.168.115.16/index.php/jpsp/article/view/8562>