

Curriculum design and implementation of qur'anic *tahsin* and *tahfizh* education

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Abstract

This research is motivated by the declining quality of Quranic literacy among the younger generation, so that learning tahsin and tahfizh has become an urgent need. SMP Quran Asy Syahid presents an integrated curriculum, but in-depth studies on the design, implementation, and effectiveness of the curriculum are still limited. This study aims to analyze the structure and implementation of the tahsin and tahfizh curriculum at SMP Quran Asy Syahid as a model for developing Quranic education. The research method used is qualitative research with a field research type. The research data sources were obtained through observation, documentation, and interview techniques which were then processed by the author to obtain conclusions in the form of a tahsin and tahfizh curriculum. The results of the research found that this curriculum manages aspects of planning, organizing, implementation, and evaluation with the aim of producing a generation of leaders with Quranic morals. The learning materials emphasize tahsin (reading quality) as a prerequisite, with a gradual memorization target starting from juz 30. The methods used include letter talaqqi, verse talaqqi, binnadzor deposits, then entering the tahfizh class with the talaqqi method. Learning media include the standard Rasm Uthmani mushaf, talaqqi modules, tajwid books, and mutaba'ah. Evaluation is carried out through exams per juz, mid-term/final evaluations, and tasmi. The implementation of this curriculum has proven systematic in improving the quality of students' reading and memorization.

Keywords: *Qur'an curriculum; Qur'an instruction; Qur'an education; memorization; recitation*

Abstrak

Penelitian ini dilatarbelakangi oleh menurunnya kualitas literasi Al-Quran di kalangan generasi muda, sehingga pembelajaran *tahsin* dan *tahfizh* menjadi kebutuhan yang mendesak. SMP Quran Asy Syahid menyajikan kurikulum terpadu, namun studi mendalam mengenai perancangan, implementasi, dan efektivitas kurikulum tersebut masih terbatas. Penelitian ini bertujuan untuk menganalisis struktur dan implementasi kurikulum *tahsin* dan *tahfizh* di SMP Quran Asy Syahid sebagai model pengembangan pendidikan Al-Quran. Metode penelitian yang digunakan adalah penelitian kualitatif dengan jenis penelitian lapangan. Sumber data penelitian diperoleh melalui teknik observasi, dokumentasi, dan wawancara yang kemudian diolah oleh penulis untuk memperoleh kesimpulan berupa kurikulum *tahsin* dan *tahfizh*. Hasil penelitian menunjukkan bahwa kurikulum ini mengelola aspek-aspek perencanaan,

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pengorganisasian, pelaksanaan, dan evaluasi dengan tujuan menghasilkan generasi pemimpin yang berakhlak Al-Quran. Bahan pembelajaran menekankan *tahsin* (kualitas bacaan) sebagai prasyarat, dengan target hafalan bertahap yang dimulai dari *juz* 30. Metode yang digunakan meliputi *talaqqi* huruf, *talaqqi* ayat, penyimpanan *binnadzor*, kemudian masuk ke kelas *tahfizh* dengan metode *talaqqi*. Media pembelajaran meliputi mushaf Rasm Uthmani standar, modul *talaqqi*, buku tajwid, dan *mutaba'ah*. Evaluasi dilakukan melalui ujian per *juz*, evaluasi tengah semester/akhir semester, dan tasmi. Penerapan kurikulum ini telah terbukti sistematis dalam meningkatkan kualitas bacaan dan hafalan siswa.

Kata kunci: kurikulum Al-Qur'an; pembelajaran Al-Qur'an; pendidikan Al-Qur'an; *tahfizh*; *Tahsin*.

Introduction

The best Islamic schools prioritize Quranic learning, as explained in a hadith: "The best among you are those who learn the Quran and teach it." In the development of education, many educational institutions have incorporated Quranic learning into both intracurricular and extracurricular activities. Currently, many schools offer memorization (*tahfizh*) as a flagship program, both in public schools and Islamic boarding schools. Many universities, both public and private, have even opened pathways to Quranic memorization, recognizing the abilities and efforts of students who memorize the Quran. Quranic education is a key pillar in shaping the character and morals of future generations. In the era of globalization, challenges to Islamic morals and values are increasingly complex, necessitating structured and effective learning strategies to instill a love and deep understanding of the Quran. *Tahsin* and *tahfizh* are two crucial aspects of Quranic education. *Tahsin* focuses on improving recitation according to correct tajwid rules, while *tahfizh* emphasizes the process of memorizing Quranic verses accurately and consistently. These two aspects not only train cognitive abilities but also foster discipline, patience, and consistency in students. The application of appropriate teaching strategies is expected to benefit students in understanding and practicing the teachings of the Quran (Sultan, Muhammad, and Samarinda, 2023).

The *tahsin* and *tahfizh* learning curriculum plays a crucial role in ensuring these goals are optimally achieved. A good curriculum encompasses planning, implementation, evaluation, and follow-up of learning, all carried out in a measurable and sustainable manner. Asy Syahid Quran Middle School, as an educational institution based on the Quran, has a vision to produce a future generation who loves the Quran, possesses Islamic character, and is a leader who can contribute to the dissemination of virtuous values. Therefore, a *tahsin* and

tahfizh learning curriculum system is needed that integrates effective teaching methods, competent teaching staff, and adequate facilities and infrastructure.

Tahfizh learning planning is a systematic activity developed by *tahfizh* teachers based on various aspects of *tahfizh*, such as the student approach, the student-based approach to *tahfizh*, *tahfizh* problem-solving, and *tahfizh* assessment (Sulaichah, 2023). The implementation of the curriculum in *tahfizh* Islamic boarding schools also occurs through several stages, similar to those in formal educational institutions. In general, the curriculum development strategy is carried out through three curriculum stages, namely curriculum planning, curriculum implementation, and curriculum evaluation (Rohman and Hayati, 2024)

Previous studies have provided a general overview of the *tahsin* and *tahfizh* education curriculum. Research conducted by Supi Amaliah (2021) examined the curriculum implemented at Ma'had Kareem Bil-Qur'an, specifically focusing on the practical aspects of Qur'an recitation, mastering the practice of *itmamul harakat*, *makharijul huruf*, and *shifatul huruf*. Furthermore, it also encompasses understanding of *tahsin* theories. Research conducted by Pangestu Aji Swasono (2024) examined how the implementation of an integrative curriculum can improve students' memorization performance. Many studies have been conducted at Ma'had or Islamic boarding schools, which focus on Qur'an learning. However, a good and measurable *tahsin* and *tahfizh* learning curriculum in formal schools is still rare. Therefore, further research is needed in formal institutions or schools under the auspices of the Ministry of National Education that include the *tahsin* and *tahfizh* curriculum as part of their curriculum. As is the case at Asy Syahid Junior High School, where the graduation standard is not only that students are able to read the Quran fluently according to Tajweed and have a solid memorization, but they are also continually encouraged to excel and excel in both academic and non-academic learning.

Similarly, Sulaichah's (2023) research aimed to determine the *tahfizh* (Quran memorization) curriculum for producing quality graduates and also explained the benefits of memorizing the Quran. However, it did not include *tahsin* (Quran recitation) instruction, ensuring students' recitations adhere to Tajweed rules. Proper recitation with *tahsin* is a prerequisite for memorizing the Quran. Many memorizers of the Quran have extensive memorization but neglect *tahsin* and Tajweed rules, resulting in numerous errors. The originality of this research lies in the disclosure of an integrated *tahsin* and *tahfizh* curriculum model at the junior high school level, which combines the *tahsin* and *tahfizh* curriculum with the national curriculum, with tiered stages (*tahsin* as a prerequisite for entering *tahfizh* classes, memorization targets starting from *juz* 30, a gradual *talaqqi*

method), an evaluation system that combines written, semester, and *tasmi* exams, and the use of *mutaba'ah* media as daily control. This research differs from previous studies that generally focus on Islamic boarding schools or *tahfizh* schools alone, as it offers an implementation framework in formal schools aimed at producing leaders with Qur'anic morals. The purpose of this research is to examine the *tahsin* and *tahfizh* curriculum at Asy Syahid Al-Qur'an Junior High School, encompassing planning, implementation, and evaluation. This research will also examine the supporting and inhibiting factors of the *tahsin* and *tahfizh* curriculum. The results of this study are expected to benefit various parties.

Research Methods

The research conducted at Asy Syahid Quran Middle School used a qualitative approach and descriptive research methods, which describe the realities of the study location. In this study, the author focused on the realities related to the *tahsin* and *tahfizh* curriculum at Asy Syahid Quran Middle School to obtain descriptive data in the form of written words compiled from oral data, actions, and documentation that were observed holistically and contextually (Sulaichah, 2023). The data collection techniques used in this study included interviews, observation, and documentation. Interviews were conducted to gather in-depth information about the *tahsin* and *tahfizh* curriculum at Asy Syahid Quran Middle School. Observations were conducted to obtain an overview of the *tahsin* and *tahfizh* curriculum at Asy Syahid Quran Middle School. Observations were conducted by observing *tahsin* and *tahfizh* learning activities, evaluation activities, and other activities related to the *tahsin* and *tahfizh* curriculum. Documentation studies were conducted to obtain information relevant to this research, such as *tahsin* and *tahfizh* curriculum documents.

This study uses data from observations, interviews with teachers, curriculum vice principals, and students, as well as documentation of modules, *mutaba'ah*, schedules, and evaluation notes analyzed through data reduction, data presentation, and drawing conclusions. The first finding shows that the planning of the *tahsin* and *tahfizh* curriculum at SMP Quran Asy Syahid aims to produce a generation of leaders with Quranic morals, with *tahsin* as an absolute prerequisite before *tahfizh* because the quality of reading is a strong foundation for memorization, different from other institutions that directly target memorization without improving reading first. In its organization, the learning flow is arranged in stages starting from *talaqqi* letters, *talaqqi* verses, *binnadzor* deposits, to *tahfizh* classes with the *talaqqi* method, where grouping students based on mastery level (not age) and daily scheduled time creates a mastery-based system that minimizes learning loss. The implementation of the method starts with *talaqqi*

letters to differentiate *makhraj* such as *ح* and *خ*, continues with *talaqqi* verses with an even learning rate, then *binnadzor* deposit for direct correction from the teacher, and ends with *talaqqi tahfizh* without a *mushaf* which makes memorization stronger because it goes through the process of listening and repeating, thus creating indirect *sanad* where students directly imitate the teacher's reading.

In terms of learning media, SMP Quran Asy Syahid uses the Uthmani rasm *mushaf* as a uniform reading standard to facilitate control, a *talaqqi* module containing letter pronunciation exercises that are evaluated for each submission, a tajwid book as a reference for reading laws, and a *mutaba'ah* or daily monitoring book filled in by teachers after each submission. *Mutaba'ah* has proven to be an important managerial innovation because it not only functions as a teacher's record but also a visual motivator, where students with full stamps tend to be more confident, even the *tahfizh* teacher emphasized that *mutaba'ah* is proof of student *istiqamah* who if empty for a week will call their parents. Meanwhile, the evaluation system consists of three types: a per-juz exam as a formative evaluation, passing which is a prerequisite for advancing to the next *juz*; mid-term and final assessments combining *tajweed* theory and memorization practice, which accommodate both knowledge and skills; and *tasmi'*, which is carried out by each student who has memorized 3/5/10/15 *juz* in public (in front of teachers, parents, and friends) as an authentic assessment that builds self-confidence and public accountability, as expressed by parents who were impressed to see their children able to *tasmi'* 5 *juz* fluently and perform well in *tajweed* despite rarely performing *tajweed* at home.

Based on triangulation of observation, interview, and documentation data, the effectiveness of this curriculum is proven by four indicators: all students in the *tahfizh* class have passed the *tahsin* exam with a minimum score of stable *ghunnah*, length, shortness, and thickness; an average of 7th-grade students have memorized *juz* 30 and *juz* 29; 85% of students meet the weekly quota target based on *mutaba'ah*; and all parents interviewed expressed satisfaction with seeing positive changes in their children. Thus, the *tahsin* and *tahfizh* curriculum at SMP Quran Asy Syahid has unique characteristics in the form of a tiered system (*tahsin* to *tahfizh*) with the quality of reading as the foundation, a gradual *talaqqi* method (letters, verses, *binnadzor*, memorization) that imitates the traditional model but is packaged in a modern school structure, a three-layer evaluation system (*juz* exams, mid-term and final semester exams, *tasmi'*) that measures cognitive, psychomotor, and affective aspects simultaneously, and *mutaba'ah* media as an effective daily control tool to build discipline. Theoretically, this study enriches the theory of religious education curriculum management by showing that the

mastery learning model can be applied effectively in *tahsin-tahfizh* learning in formal schools, and practically this model can be replicated by other integrated Islamic schools that want to improve Qur'an literacy systematically without leaving the characteristics of *talaqqi* learning.

Results and Discussion

A. Research findings

The results of the research on the *tahsin* and *tahfizh* Al-Qur'an curriculum at SMP Quran Asy Syahid indicate that the curriculum is implemented through four main stages: (1) the *tahsin* and *tahfizh* curriculum planning stage, (2) the *tahsin* and *tahfizh* curriculum organization stage, (3) the *tahsin* and *tahfizh* curriculum implementation stage, and (4) the *tahsin* and *tahfizh* curriculum evaluation stage. These four stages involve all stakeholders, including the principal, the head of the *tahfizh* department, *tahsin* and *tahfizh* teachers, students, and parents who actively participate in supporting the curriculum program. The following is a detailed explanation of each stage.

1. *Tahsin and tahfizh learning curriculum planning*

Learning planning is a critical step in the educational process, aimed at achieving optimal learning outcomes. The essence of learning planning is developing a structured and systematic plan to effectively achieve learning objectives. This involves identifying learning objectives, selecting appropriate teaching methods, and determining learning evaluation results (Ahmad Tanaka et al., 2023). A learning curriculum is a teacher's ability to utilize existing resources through activities such as creating and developing collaboration, resulting in effective and efficient learning to achieve classroom objectives (Rukajat, 2018).

The *tahsin* and *tahfizh* learning curriculum at Asy Syahid Quran Middle School begins with guidance from the foundation's head regarding the preparation of the learning program. This includes targeting the *tahfizh* field, appointing the head of the *tahfizh* field, selecting teachers who teach *tahsin* and *tahfizh* according to the disciplines, providing supporting facilities and infrastructure for the learning program, various media, and allocating time for *tahsin* and *tahfizh* teaching activities. The Head of the Quranic Division's planning for the *tahsin* and *tahfizh* curriculum began with a working meeting held before the new school year with the Quranic teaching team at Asy Syahid Quran Middle School. Among the discussions at the meeting was that all students enrolling at Asy Syahid Quran Middle School must take a Quranic reading and memorization test. This test aims to place students according to their level of

Quranic proficiency, thus facilitating the learning process. Based on the test results, all new students in the Quranic program will be placed into two classes: the *tahsin* class and the *tahfizh* class.

Tahsin is linguistically derived from the words *hassana-yuhassinu-tahsiinan*, which have the same meaning as *jawwada-yujawwidu-tajwidan*, meaning to improve. In terms of terminology, *tahsin* has the same meaning as *tajwid*, namely the science of knowing the correct pronunciation of Arabic letters by understanding their *makhraj-makhraj*, original and '*aridh* (non-original) properties, and the laws that arise from them. Meanwhile, *tahfizh* means memorizing, derived from the Arabic root words *hafizha - yahfazhu - hifzhan* which are the opposite of forget, namely always remembering and forgetting a little (Yunus, 1989). *Tahfizh* Al-Qur'an consists of two syllables, namely *tahfizh* and Al-Qur'an. Al-Qur'an means the holy book of Muslims which contains the words of Allah revealed to the Prophet Muhammad SAW through the angel Gabriel to be read, understood, and practiced as guidance or guidance for life for mankind (KBBI, 2019).

Then the planning carried out by the Al-Qur'an teacher of SMP Quran Asy Syahid is to record the abilities of each student, create weekly targets and daily targets for each student that are adjusted to the effective week in the semester, so that it can be seen how many goals or final achievements of each student at the end of each semester, both goals from the target ability of reading the Al-Qur'an and goals from the target number of memorizations. The targets and goals of each student are then socialized to students so that students understand their abilities and understand the targets that must be achieved every day or every week. This is very important for every Al-Qur'an teacher to do so that teachers understand the condition of each student's abilities, and most importantly, a successful spirit and a winning spirit grow in each student because they carry out Al-Qur'an halaqah activities according to their respective abilities, and even a fighting attitude will grow in each student to increase their memorization targets.



Source: Personal Document

Figure 1. Work Meeting Activities

A working meeting of the Al-Qur'an teaching team at Asy Syahid Quran Middle School (SMP Quran Asy Syahid) to develop the *tahsin* and *tahfizh* curriculum program for the upcoming semester. Various aspects were comprehensively discussed, from memorization targets, student placement based on ability, the development of a three-session daily schedule, the *talaqqi* method, the use of *mutaba'ah* books, to preparation for the end-of-semester exams per *juz* and *tasmi'*. This meeting demonstrated the school's commitment to developing a generation of leaders with Qur'anic morals through a systematic and measurable curriculum.

The success of the Al-Qur'an *tahfizh* program can be seen from the achievement or memorization targets achieved by each student (Rustiana & Maarif, 2022). This aligns with the quality of their memorization. Throughout the process, the Al-Qur'an *tahfizh* program at Asy Syahid Quran Middle School emphasizes that, in addition to memorization targets, the quality of *tahsin* in reading the Al-Qur'an is a key consideration. This is evident in student and teacher monitoring journals containing indicators for assessing students' Al-Qur'an reading. Therefore, if a student's Quran memorization has not reached the school's reading standard or the assessment indicators have not been met, they must repeat the memorization process. Once their reading is good, they can continue with the next stage. This indicates that the Quran memorization program at SMP Quran Asy Syahid prioritizes memorization quality, meaning that the memorization targets achieved align with the quality of their reading and memorization.

2. Organization of the *tahsin* and *tahfizh* learning curriculum

At Asy Syahid Quran Middle School, *tahsin* and *tahfizh* lessons are taught by *tahfizh* teachers who are appointed by the Head of the *Tahfizh* Division based on the selection process for *tahfizh* teachers. *Tahfizh* teachers meet specific criteria for acceptance to Asy Syahid Quran Middle School. The teacher recruitment process is conducted through a test and communicated to the community. Once accepted, Qur'an teachers are required to participate in new teacher training to better prepare them for their duties in accordance with the school's regulations. Furthermore, the principal and the Head of the *Tahfizh* Division communicate with the foundation regarding the selection process. The criteria for accepted teachers include having good recitation skills in accordance with *tajweed*, having memorized at least 15 chapters of the Quran, and having experience teaching Qur'an memorization. This experience is essential for motivating students to memorize the Quran and fostering innovation and creativity in Quran learning, especially in today's digital age.

3. Implementation of the tahsin and tahfizh learning curriculum

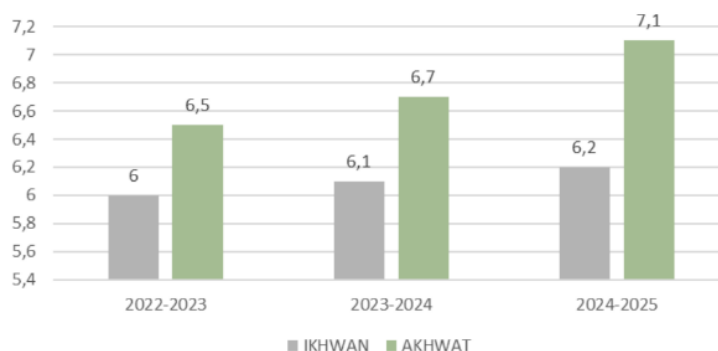
The process of implementing the *Tahfizh* Al-Quran learning at SMP Quran Asy Syahid includes preliminary, core, and closing activities. *Tahfizh* learning takes place from Monday to Friday and is divided into three sessions. The first session is for adding new memorization (HB) from 5:00-6:00 AM; the second session is for reviewing new memorization (MHB) from 7:30-9:30 AM; and the third session is for reviewing old memorization (MHL) from 6:30-7:30 PM WIB. In this *tahfizh* learning, educators, including *ustadz* and *ustadzah*, are responsible for the continuity of the learning process from beginning to end. This is done to ensure a conducive learning environment and achieve the desired learning objectives.

The implementation of the *Tahsin* and *Tahfizh* learning curriculum at SMP Quran Asy Syahid is divided into three stages. First, the introduction is the initial stage in implementing Quranic learning. It begins with assessing students' readiness and neatness in learning, followed by reciting an opening prayer. This is done to ensure students' focus and maintain good manners throughout the learning process. Second, the core activity is the main learning activity, which includes exploratory activities such as *talaqqi* (recitation of memorized verses), submission of new memorizations, review of new memorizations, and review of old memorizations, all of which must be submitted directly to the teacher. Once the core program is complete, it continues with independent recitations or review, providing motivation on the importance of learning and memorizing the Quran, and recording all students' memorizations and review of their work in a *mutaba'ah* book filled out by the Quran teacher. Third, the evaluation of the halaqah activity concludes with a prayer. The implementation of *tahsin* and *tahfizh* learning at SMP Quran Asy Syahid follows the Merdeka curriculum. Therefore, the *tahsin* and *tahfizh* curriculum implemented here is a synergistic combination of the *tahfizh* curriculum and the curriculum from the National Education Office.

4. Evaluation of the tahsin and tahfizh learning curriculum

The purpose of evaluating Quran learning is to determine the learning objectives and the extent to which students have successfully implemented Quran learning. Evaluation involves several aspects, including a systematic process carried out continuously. Evaluation of *tahsin* and *tahfizh* learning includes assessing students' memorization fluency and the absence of errors in recitation, both in the *juz* (chapter) exam. If students meet these criteria, they can proceed to the next page. The evaluation is outlined in the memorization exam assessment sheet, which is administered at each *juz* (chapter) level, including *tasmi'* (graduation exams) for 3, 5, 10, 15, 20, 25, and 30 *juz* (chapter), a midterm

exam for 3 *juz* (chapter), a final exam for 5 *juz* (chapter), and at the end of the three-year level, a final exam for all memorization achieved. The results of the *tahfizh* learning evaluation are communicated to parents as a report and used as a consideration for class promotion and graduation requirements.



Source: Personal Document

Figure 2. Comparison of the Average Quran Memorization Achievement of Ninth-Grade Students at Al-Syahid Al-Quran Junior High School

Based on Figure 2 above, which presents the average memorization achievement of Asy Syahid Quran Middle School students over the past three academic years, there is a consistent increase each year. In the 2022-2023 academic year, the average student memorization achievement was 6.5 *juz*. This figure increased to 6.7 *juz* in the 2023-2024 academic year, and again to 7.1 *juz* in the 2024-2025 academic year. This upward trend indicates that the implementation of the *tahsin* and *tahfizh* curriculum at Asy Syahid Quran Middle School continues to demonstrate its effectiveness year after year.

B. Discussion

The research results show that the implementation of the *tahsin* and *tahfizh* curriculum at SMP Quran Asy Syahid is carried out through four main stages: planning, organizing, implementing, and evaluating. These findings strongly support the basic concept of curriculum management put forward by experts, such as Ahmad Tanaka et al. (2023), who state that the essence of learning planning is developing a structured and systematic plan to effectively achieve learning objectives. The research evidence shows that planning at SMP Quran Asy Syahid begins with a working meeting involving the foundation chairman, the head of the *tahfizh* division, and the entire teaching team. During this meeting, memorization targets are set, student placement based on the results of Quran reading and memorization tests, and infrastructure is provided. This demonstrates that the school not only makes administrative plans but also first diagnoses student abilities, a step that aligns closely with the principle of teaching at the right level.

At SMP Quran Asy Syahid, *tahsin* and *tahfizh* learning is well-planned collaboratively each week and developed by each *tahfizh* teacher. The following are the operational standards for *tahsin* and *tahfizh* learning at Asy Syahid Quran Middle School. The *tahsin* and *tahfizh* curriculum planning at Asy Syahid Quran Middle School begins with the division of two main classes based on the results of the initial Quran reading and memorization test: the *tahsin* class and the *tahfizh* class. In the *tahsin* class, each student is required to follow a series of sequential stages, starting with letter *talaqqi*, verse *talaqqi*, *binnadhar* deposit, and the SIM (Memorization Permit) test. Students can only proceed to the *tahfizh* program after passing each stage.

In the letter *talaqqi* stage, the teacher first explains the importance of learning the Hijaiyah letters, including the perfection of the *makhraj* (properties), letter properties, letter patterns, the thickness and thinness of the recitation, and the urgency of learning *tajweed*. Students are required to know and memorize the *makhraj* and letter properties in detail. In each session, the teacher mentally recites two to three letters, explaining where the letters appear, the letter properties, and the thickness and thinness of the recitation. The teacher then mentalizes each letter pattern in the *talaqqi* book, then checks each student's reading of the letters one by one until they are correct.

After students master the letters, learning continues to the verse *talaqqi* stage. The *juz* that are recited start from *juz* 30, then *juz* 29, and continue with *juz* 1 to 5. At each meeting, students recite a minimum of 5 lines up to a maximum of half a page together (*jamai'*). The teacher reads a piece of verse and the students follow along, then the teacher continues to the next piece of verse until they reach the target. Next, each student reads the verse that has been recited while the teacher and friends listen to it. The teacher then explains *tajweed*, *makhraj*, and the characteristics of the verses that have been read. Students are declared to have passed this stage after being able to read one page (between chapters 1 to 3) according to Asy Syahid reading standards with a maximum of 3 mistakes. Students who pass will move to the *binnadhar* deposit program, while those who have not passed remain in the *talaqqi* class until they have passed. During this process, students are required to recite independently at least 1 to 2 *juz* per day with the following details: the first week as many as 10 pages per day, the second and third weeks of August as many as 15 pages per day, the fourth week of August to the third week of September as many as 20 pages per day, and the fourth week of September to the third week of October as many as 30 pages per day. The reading standards that students must achieve include: reading is based on the *qiraah* of Imam Asim narrated by Imam Hafs and Thoriq Syatibiyyah, reading with a *tartil* tempo of at least *tadwir* (moderate reading), paying attention

to the laws of *tajweed*, being consistent with harakat, *ghunnah*, thick and thin, letters, mad, *makhraj* and characteristics, reading of obligatory and *jaiz* mad for 4 or 5 harakat, mad *aridh* for 4 harakat, mad *lazim* for 6 harakat, *ghunnah* for 2 harakat with a ratio of 3 harakat mad, and reading with a clear and loud voice. Next, in the *binnadhar* (recitation) stage, students who have passed the verse *talaqqi* are required to recite the *binnadhar* according to the Asy Syahid recitation standards from *juz* 1 to 5. If students have not yet passed the SIM (Student's License) test, the *binnadhar* recitation continues to *juz* 6 and beyond. The minimum recitation is 1 to 2 pages, but if there are more than two errors, whether hidden or obvious, then the recitation is limited to 1 page. If there is more than one error in a single recitation, the student is not permitted to continue to the next page. During this class, students continue to recite the *talaqqi* until they pass the SIM (Student's License). Students are also required to independently recite at least 1 to 2 *juz* per day according to the regulations, and begin memorizing *juz* 30 or 29 for those who have already memorized them. The flow of activities in this class is the same as for verse *talaqqi*, but with the addition of the *binnadhar* recitation program.

The SIM (Memorization Permit) test is the final stage of the *tahsin* class. Students who have completed the *binnadhar* deposit of 5 *juz* are eligible to take the *tahsin* test starting from *juz* 1 to 10 with a total of 2 questions in *juz* 1-5 and 2 questions in *juz* 6-10. Students are required to know and memorize the laws of *nun sukun*, *mim sukun*, *mad*, *qalqalah*, *lam jalalah*, the law of *ra*, and *lam ta'rif*. In the SIM test, students are declared to have passed if there are no errors on one page and are tested with 2 questions: one page from *juz* 1-5 and one question from *juz* 6-10. During test preparation, students are required to recite independently at least 2 to 3 *juz* per day. The activities at this stage are the same as those at the *binnadhar* deposit stage. Students who are declared to have passed the SIM then continue to the *tahfizh* program.

After being declared to have passed the SIM, students enter the *tahfizh* class. The placement of the *tahfizh* class is adjusted to the class of each student's national education. At this stage, the priority is the fluency of memorization and reading with tajwid according to the standard of recitation of Asy Syahid. Students begin to memorize from *juz* 30, then *juz* 29, then continue from *juz* 1 to 28. Students are required to follow a series of deposit programs and exams in stages, including: first pre-*dhabit* deposit, second pre-*dhabit*, daily *dhabit*, post-*dhabit* deposit, *tasmi'* program 3 *juz*, 5 *juz*, 10 *juz*, 15 *juz*, *dhabit shugra*, *dhabit kubra*, pre-*khataman*, final *tahfizh* exam, until *khatamul Qur'an*. Every time a student completes the deposit of the first 0.5 *juz*, he is required to deposit the entire memorization of the first 10 pages to his *muhafidz*. If he has not passed the first 0.5 *juz*, the student is not

allowed to continue memorization until he is declared to have passed the first pre-*dhabit* deposit program. If the student has completed a new memorization of 1 full volume (20 pages), he is required to re-deposit it, i.e. re-deposit the memorization to the *dhabit* officer. Before entering the daily *dhabit* program, students are required to follow the pre-*dhabit* program, which is to return all new memorization to their *muhafidz* in accordance with the provisions in the daily *dhabit* chapter. With this systematic and gradual planning, SMP Quran Asy Syahid ensures that each student not only achieves the target quantity of memorization, but also has the quality of reading and memorization that meets the standard

Furthermore, the hypothesis that the implementation of a systematic curriculum will improve the quality of memorization has been proven true. The research found that students are not allowed to continue new memorization before the old reading and memorization meet the standards of the evaluation indicators that have been set. This fact is reinforced by the existence of student and teacher monitoring journals that contain indicators for evaluating the reading of the Qur'an. In other words, the memorization target that is achieved is always consistent with the quality of reading and the quality of memorization. This is in line with the opinion of Rustiana & Maarif (2022) that the success of the *tahfizh* program can be seen from the achievement of the memorization target obtained by each student, but SMP Quran Asy Syahid adds the dimension of quality as an absolute prerequisite.

In addition, the hypothesis about the importance of continuous evaluation was also confirmed. Evaluation is not only done at the end of the semester, but at each increase per *juz*, gradual *tasmi'* (3, 5, 10, 15, 20, 25, 30 *juz*), mid-semester test, up to the final level test. The facts show that the results of the evaluation are communicated to parents and become a condition for class promotion and graduation. This proves that the evaluation system is high stakes but measurable, thus motivating students to continue to improve the quality of their memorization. Lastly, the empirical data in Figure 2 shows an increase in the average reach of *juz* from 6.5 (2022-2023) to 6.7 (2023-2024) and 7.1 (2024-2025). This positive trend confirms the hypothesis that the implementation of *tahsin* and *tahfizh* curriculum structured with three daily sessions (morning, afternoon, evening), *talaqqi* method, and *mutaba'ah* books has a real impact on increasing the quantity and quality of students' memorization consistently.

The results of the study at Asy Syahid Quran Middle School align with several previous research findings. For example, a study by Rustiana & Maarif (2022) emphasized that the success of the *tahfizh* program is evident in students' memorization targets. This aligns with findings at Asy Syahid Quran Middle

School, which routinely records each student's weekly and daily targets. Similarly, the principle that *tahfizh* teachers must have memorized at least 15 *juz* (chapters) and have teaching experience is also found in other studies on the effectiveness of *tahfizh* teachers in Qur'an-based schools.

However, there are also findings that complement or even differ from another research. *First*, in terms of time management, most previous studies report *tahfizh* implementation in only two sessions (morning and afternoon). However, Asy Syahid Quran Middle School implements three daily sessions (5:00-6:00, 7:30-9:30, and 6:30-7:30). This is an innovation not commonly found in junior high schools for memorizing the Quran. Special evening sessions for reviewing old memorization (MHL) demonstrate serious attention to the *muraja'ah* aspect, which is often neglected in other institutions. *Second*, in terms of curriculum integration, SMP Quran Asy Syahid integrates the *tahfizh* curriculum with the Merdeka Curriculum from the National Education Office. Other studies tend to separate the two or focus solely on the *diniyah* curriculum. This finding demonstrates that the *tahsin* and *tahfizh* curricula can work synergistically with the national curriculum without compromising the quality of the Quran. In fact, the average achievement of 7.1 *juz* at the end of ninth grade is relatively high compared to some studies in similar schools, which generally range from 3-5 *juz*.

Third, in terms of evaluation, other studies often only conduct semester exams or final *tasmi'*. However, SMP Quran Asy Syahid conducts evaluations at each incremental *juz* and gradual *tasmi'* (3, 5, 10, 15, 20, 25, and 30 *juz*). This demonstrates a more granular and ongoing evaluation system, preventing students from accumulating fees at the end of the semester. These findings can serve as a model for other *tahfizh* institutions seeking to improve learning accountability. Thus, in general, the results of this study do not contradict previous findings, but rather enrich the body of research on *tahfizh* curriculum management by demonstrating good practices such as three daily sessions, integration with the Independent Curriculum, and a phased evaluation system that have been proven to consistently improve memorization outcomes for three consecutive years.

Conclusion

Based on the research objectives to analyze the structure and implementation of the *tahsin* and *tahfizh* curriculum at SMP Quran Asy Syahid as a model for developing Al-Qur'an education, it can be concluded that the curriculum in this school has been designed and implemented systematically through management that includes four main aspects, namely planning, organizing, implementing, and evaluating. This curriculum places *tahsin* (reading quality) as an absolute

prerequisite before students enter the *tahfizh* program, with a gradual memorization target starting from *juz* 30. The learning methods used include *talaqqi* letters, *talaqqi* verses, *binnadhar* deposits, to *tahfizh* with the *talaqqi* method, supported by media such as the standard Rasm Uthmani mushaf, *talaqqi* modules, tajwid books, and *mutaba'ah* books. Evaluation is carried out continuously through exams per *juz*, mid-term and end-of-semester evaluations, and *tasmi'*. Thus, the *tahsin* and *tahfizh* curriculum at SMP Quran Asy Syahid has proven to be effective and systematic in improving the quality of students' reading and memorization of the Al-Qur'an, so it is worthy of being used as a model for developing Al-Qur'an education at the junior high school level.

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