



Research Article

Implementation of Tahfidz Al-Qur'an Program in Islamic School Curriculum: Integration Models and Their Effectiveness

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Implementation of Tahfidz Al-Qur'an Program in Islamic School Curriculum: Integration Models and Their Effectiveness

Abstract. This research examines the integration models of Tahfidz Al-Quran program in Islamic school curriculum and analyzes their effectiveness. There is a gap between the ideal concept and the implementation of the Tahfidz program, where many Islamic schools implement Tahfidz program without thorough planning, resulting in unsystematic implementation and tending to become an additional burden for students. This research aims to comprehensively analyze various integration models of Tahfidz program into the Islamic school curriculum structure and measure their effectiveness based on previous research. Using the literature review method utilizing the Harzing Publish or Perish version 8 application, this research analyzes relevant publications from 2020-2024.

The results show that the implementation of the Tahfidz Al-Quran program in Islamic school curriculum can be realized through three main integration models: curricular, extracurricular, and project-based integration models. The effectiveness of program implementation is influenced by the qualifications of the supervising teachers, the learning methods applied, the evaluation system used, support from the school and family environment, and the consistency of program implementation. This research also identifies seven potential areas for developing more effective Tahfidz programs relevant to contemporary educational demands, including hybrid integration models, comprehensive evaluation frameworks, competency-based approaches, program personalization, adaptive technology integration, program sustainability, and community involvement.

Keywords: Tahfidz Programs, Islamic School Curriculum

INTRODUCTION

Islamic school curriculum has developed towards more integrative and contextual models, with emphasis on balancing Islamic values and 21st century competencies. The Tahfidz Al-Quran program is a flagship program of Islamic schools as an effort to facilitate students in memorizing the Quran in a structured and sustainable manner. This program is also designed as a means of forming Islamic personality and character. Students are trained to memorize the Quran to preserve its authenticity in an effort to understand, appreciate, and practice Quranic values in daily life. The Tahfidz Al-Quran program in Islamic schools has experienced significant development in the last two decades. According to Syairofi and Nihayah (2024, p. 42), the Tahfidz program in Islamic schools is no longer viewed as an additional component, but has become an integral part of the educational curriculum. According to Iqlima and Mahsun (2022, p. 45), the Tahfidz program emphasises that contemporary Islamic schools position the Tahfidz program as a competitive advantage in offering quality education that combines academic and spiritual aspects. However, the challenges of the Tahfidz Al-Quran program in the context of formal education cannot be ignored. According to the main challenges of Tahfidz program implementation include limited learning time, inadequate teacher qualifications, and unstandart evaluation methods. According to Khoiriah et al. (2025, p. 220), another challenge is the heterogeneity of students' basic abilities in reading the Quran, which becomes a particular challenge requiring an adaptive approach to learning.

On the other hand, the Tahfidz Al-Quran program in modern education systems can be varied with digital technology and differentiated curricula. Integration of learning technology can optimise the process of memorizing the Quran through interactive digital applications and platforms. The preparation of differentiated curricula allows students to achieve memorisation targets according to their individual abilities. From several previous studies, problems that still occur in the field indicate a gap between the ideal concept and implementation of the Tahfidz Al-Quran program. Many Islamic schools implement the Tahfidz program without careful planning, so that its implementation is not systematic and tends to be an additional burden for students. Schools face challenges in integrating the Tahfidz

program into the formal curriculum structure of Islamic schools without disturbing other subjects. Evaluation of the effectiveness of the Tahfidz program is often limited to quantitative aspects in the form of the number of juz or surahs memorised, without paying attention to the quality of memorize and understanding of the content of the Quran. The model of integrating the Tahfidz Al-Quran program into the Islamic school curriculum and its effectiveness is the main focus of this research. Several previous studies have examined aspects of methods and techniques for memorizing the Quran, but few have comprehensively analyzed the model of integrating the Tahfidz program into the Islamic school curriculum structure and how its effectiveness is measured based on clear indicators.

This literature-based research is undertaken because there is a research gap that has not found previous research that systematically examines various models of Tahfidz program integration in Islamic school curricula from the perspective of curriculum design and learning management. Most previous research has focused on methodological aspects of Tahfidz or implementation in one particular institution, thus not providing a comprehensive picture of the variety of integration models and their effectiveness in general.

RESEARCH METHOD

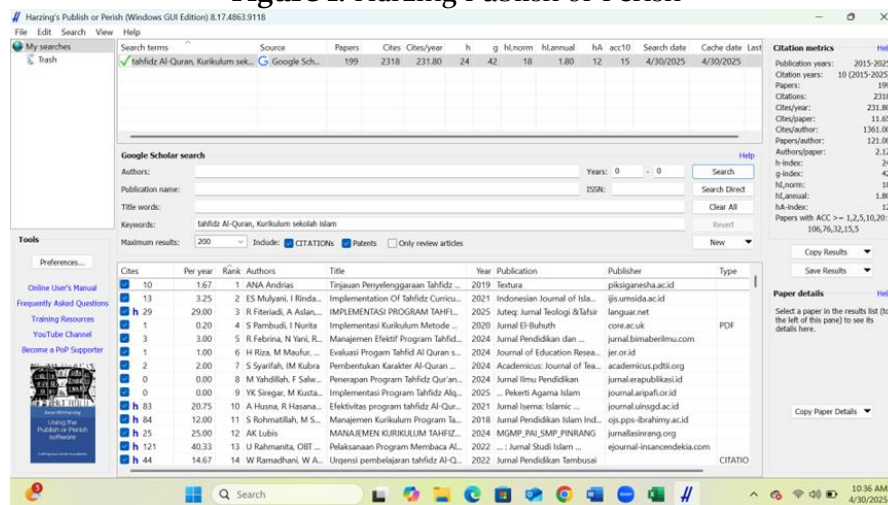
This study employs the Literature Review method. The literature review method is essential for identifying, evaluating, and interpreting prior research on a specific topic, field of study, or phenomenon of interest. This method enables researchers to gain a comprehensive understanding of knowledge development in the researched field, identify research gaps, and formulate new areas for further investigation.

The researcher follows these steps: (1) formulating research questions, (2) establishing inclusion and exclusion criteria, (3) identifying and selecting relevant studies, (4) extracting data from the selected studies, (5) analyzing and synthesizing findings, and (6) reporting the review results systematically (7) Highlighting novelty/findings related to the researched topic.

This study utilizes the Harzing Publish or Perish version 8 application to locate hundreds of relevant prior studies. The researcher sets the range of prior studies from 2020 to 2024. The search yields hundreds of relevant studies using the keywords: Tahfidz Al-Quran program, Islamic school curriculum integration model, curriculum effectiveness. The keyword "Tahfidz Al-Quran program" retrieves 156 relevant studies, "Islamic school curriculum integration model" retrieves 98 relevant studies, and "curriculum effectiveness" retrieves 187 relevant studies. Subsequently, inclusion and exclusion criteria are established for selecting the obtained literature.

The inclusion criteria include: (1) studies published between 2020–2024, (2) studies discussing the Tahfidz Al-Quran program in Islamic schools, (3) studies addressing curriculum integration models in Islamic schools, (4) studies examining curriculum implementation effectiveness, and (5) studies accessible in full text. The exclusion criteria comprise: (1) studies with unclear methodologies, (2) studies focusing on theological aspects without an educational context, and (3) studies not indexed in reputable databases.

Figure 1. Harzing Publish or Perish



RESEACH DISCUSSION

The results of previous relevant research data in this literature review take the form of presentation, analysis, and interpretation of several articles divided into studies of the Tahfidz Al-Quran programme and Islamic school curriculum. These two major topics will be discussed separately and can be seen in tables 1 and 2 below:

Table 1. Research Results on Tahfidz Al-Quran Programme

No	Title and Authors	Journal Name	Main Findings
1	"Implementation of Tahfidz Programme at SDI Ash Shiddiq Buduran Sidoarjo Academic Year 2022/2023" Authors: Moh. Agus Syairofi Syafi' and Khummaidatun Nihayah	Tarbawiyat: Journal of Education Vol.3 No.01 June 2024, ISSN: 2986-1276	Implementation of the tahfidz programme at SDI Ash Shiddiq shows success with parental support, effective management, and teacher creativity. The school implements an integrated curriculum that combines the National Curriculum, Ministry of Religion Curriculum, and Special School Curriculum with the tahfidz programme as an integral part of the formal curriculum.
2	"Improving the Quality of Quranic Education Through the Tahfidz Class Programme at MI Islamiyah Ngoro Jombang" Authors: Himda Iqlima and Ali Mahsun	Al-Adawat: Journal of Madrasah Ibtidaiyah Education, Volume 01, No. 01, February 2022, pages 40-49	The tahfidz programme at MI Islamiyah Ngoro Jombang successfully improved the quality of Quranic education. The programme is implemented systematically for 45 minutes every day with a division of time for muroja'ah and memorisation deposit. Tahfidz programme students show better academic achievement, especially in religious subjects.

3	"Learning Quran Memorisation in Heterogeneous Schools" Authors: Liatul Rohmah and Lailatuzz Zuhriyah	Indonesian Journal of Humanities and Social Sciences, Volume 5, Issue 1, March 2024	The research reveals the implementation of Quranic memorisation learning at SDN Kampungdalem 1 Tulungagung, a heterogeneous public primary school. Memorisation evaluation is conducted daily, weekly, and per semester.
4	"Implementation of the Quran Tahfidz Programme at Al Azhar Islamic Primary School" Authors: Yusnil Khoiriah Siregar, Martin Kustati, Rezki Amelia, Gusmirawati	Journal of Islamic Character Education, Volume 3, Number 1 Year 2025, pages 215-224 e-ISSN: 3031-8343, p-ISSN: 3031-8351	The tahfidz programme at SD Islam Al Azhar 32 Padang is implemented with a combination method of talaqqi, tahsin, murajaah, and tasmi'. Students are grouped based on memorisation ability (low, middle, high) with daily and semester evaluations. Implementation uses visual and auditory approaches with a focus on character building. Success factors include school commitment, parental involvement, and a conducive learning environment.
5	"Tahfidz Al-Qur'an Learning in Forming Islamic Character" Authors: M. Erwinsyah Nasution and Idris Siregar	Tabsyir: Journal of Da'wah and Social Humanities, Volume 5, No. 3 October 2024, pp. 53-65 (e-ISSN: 2964-546; p-ISSN: 2964-5484)	The tahfidz programme is integrated into the official curriculum with a time allocation of 2x40 minutes per week for Tahsin Qiraah lessons. Programme management is managed by the Quranic Tahfidz Team (TTQ) formed by the principal, curriculum deputy, and Islamic Education teachers. Cultivation of five Islamic characters (Religious, Clean, Istiqomah, Discipline, and Patient) is taught through exemplary, habituation, and formation of a supportive environment, including activities of performing ablution before studying tahfidz, praying, five daily prayers, qiyamulail, and Monday-Thursday fasting. The comprehensive approach in the programme shows a significant increase in the percentage of students who successfully

			memorise the Quran in the last three years.
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Table 2. Islamic School Curriculum

No	Title and Authors	Journal Name	Main Findings
1	"Implementation of Integrated Islamic-Based Primary School Curriculum" by Pratama Ananda Ayu Nur Fadhilah, Nursahid, and Khuriyah	JUDIKDAS: Journal of Indonesian Primary Education Science, Volume 3 No. 1 (2023), pages 22-29	The school successfully integrates Islamic values in learning through formal approaches and school programmes, with a comprehensive evaluation system that includes academic aspects, projects, Quranic memorisation, prayers/hadith, and student personality.
2	"Implementation of Quranic Material Curriculum in Islamic Primary School (SDIT) Bani Saleh Cikembar" by Emi Tresnawati, Siti Qomariyah, Aat Yuniawati, Lussi Hermawati	Reflection: Islamic Education Journal (Volume 2, Number 2, Year 2025) e-ISSN: 3063-3613; p-ISSN: 3063-3605	The evaluation process of Quranic learning is carried out comprehensively covering reading ability, memorisation, application of Quranic values, evaluation through extracurricular activities, and semester evaluation. The curriculum integrates general components (Merdeka Curriculum) with a Quran-based institutional curriculum. The main challenges in implementation are time limitations, variations in student abilities, and the need for learning innovation.
3	"Development of School Curriculum with Tahfidz Excellence" by Isna Hidayat, Fitri Puji Rahmawati, Anik Ghufon	Pendas: Scientific Journal of Primary Education, ISSN Print: 2477-2143 ISSN Online: 2548-6950, Volume 09 Number 04, December 2024	Development of the tahfidz excellence curriculum has a positive impact on students, teachers, parents, and schools, and correlates with increased public interest in religious-based educational institutions. The tahfidz programme implementation model combines the classical system with the Islamic boarding school learning system, with activities of memorisation deposit, tahsin, murajaah, and tasmi'.
4	"Concept of Tahfidz Al Quran-Based Curriculum PPTQ Masjid Agung	MODELING: Journal of PGMI Study Programme, Volume	The curriculum structure includes five components: objectives, materials, strategies,

	Surakarta" by Annisa Regina Anandari, Luthfi Badrus Tsani, Nisa A-Zahro Jauzaa', Khuriyah	10, Number 3, September 2023; p-ISSN: 2442-3661; e-ISSN: 2477-667X, pages 449-460	organisation, and evaluation. Memorisation strengthening techniques include reading binnadzor, memorising per sentence, linking sentences into complete verses, adding material after previous memorisation is mastered, and submitting memorisation for correction. Evaluation includes assessment of reading etiquette, makhraj, tajwid, and fluency of memorisation.
5	"Implementation of Quran-Based Curriculum at SDIT At-Tawazun" by Hendi Supandi, Siti Qomariah, Toha Suryana, and Tedi	Katalis Pendidikan: Journal of Education Science and Mathematics Volume 2, Number 1, Year 2025, pp. 234-248 e-ISSN: 3046-5699; p-ISSN: 3046-6156	SDIT At-Tawazun integrates the Merdeka Curriculum with a Quranic-based curriculum that includes subjects of Tafsir Al-Quran, Hadith, Aqidah, Fiqh, Islamic History, Arabic Language, and Quran Tahfidz and Tilawah. Learning methods include Tahfidz Al-Quran, Tadabbur Al-Quran, and Talqin Method.

Based on the journals above, it is concluded that the Tahfidz Al-Quran programme has undergone a significant transformation in the context of formal education. Tahfidz program is no longer just a memorisation activity, but has developed into a comprehensive education system with measurable targets and evaluations. The importance of adaptation to technological developments to overcome various challenges in implementing the Tahfidz program. The importance of selecting the right method and integration model that suits the characteristics of educational institutions to optimise the results of the Tahfidz program.

Islamic school curriculum are developing towards more integrative and contextual models. The importance of balance between the idealism of Islamic values and the pragmatism of contemporary needs in curriculum development. Offers a tauhid-based curriculum model that integrates tauhid values into all subjects. Emphasises the importance of strategic planning and continuous evaluation in the management of excellent Islamic school curriculum. Affirm that contemporary Islamic school curricula need to integrate 21st century competencies with Islamic values to prepare students to face global challenges.

The integration of the Tahfidz Al-Quran programme in Islamic schools can be classified into three main models based on the research analysed. First, the curricular integration model, where the Tahfidz program becomes part of the formal curriculum structure and has a specific time allocation in the regular learning schedule. Second, the extracurricular integration model, where the Tahfidz programme is implemented outside regular lesson hours as a mandatory or optional self-development activity. Third, the project-based integration model, where the Tahfidz programme is

integrated with various learning activities through a project-based learning approach that allows students to apply Quranic memorisation in real contexts.

Figure 2. Curriculum integration model of Islamic school

07.00-07.15	Muraji					
07.15-07.30	Sholat Dhuha					
07.30-08.00	Tilawah					
08.00-08.30	KUDAH	PAI	MTK	OR	IPAS	TAHFIDZ
08.30-09.00	KUDAH	PAI	MTK	OR	IPAS	TAHFIDZ
09.00-09.30	IPAS	MTK	QURDIS	IPAS	TAHFIDZ	TK
09.30-10.00	ISTIRAHAT/SNACK					
10.00-10.30	IPAS	MTK	QURDIS	IPAS	TAHFIDZ	TK
10.30-11.00	TAHFIDZ	B.JAWA	PAI	SKI	FIQH	MTK
11.00-11.30	TAHFIDZ	B.JAWA	PAI	SKI	FIQH	MTK
11.30-12.00	STA	FIQH	TAHFIDZ	TAHFIDZ	PRANCA	SENI
12.00-12.30	Sholat Zuhur					
12.30-13.30	Makan/Istirahat					
13.30-14.00	STA	FIQH	TAHFIDZ	TAHFIDZ	PRANCA	SENI

Figure 3. Curriculum integration model of Islamic school



The effectiveness of the Tahfidz Al-Quran programme can be seen from several indicators based on the results of literature analysis. From the academic aspect, the Tahfidz programme integrated in the Islamic school curriculum has been proven to improve students' cognitive abilities, especially in terms of memory, concentration, and analytical ability. From the character aspect, the Tahfidz programme contributes positively to the formation of students' discipline, perseverance, and responsibility. From the spiritual aspect, the Tahfidz programme strengthens the understanding and practice of Quranic values in daily life. Factors that influence the effectiveness of the Tahfidz programme include: qualifications of the guiding teacher, learning methods applied, evaluation system used, support from the school and family environment, and consistency of programme implementation. Some potential novelties/research findings that can be developed:

1. Hybrid Integration Model: Development of an integration model that combines the best elements of the three existing models (curricular, extracurricular, and project-based) according to the specific characteristics of Islamic schools.
2. Comprehensive Evaluation Framework: Creating an evaluation framework that holistically measures the success of the Tahfidz programme from the aspects of memorisation quality, understanding of meaning, and application of Quranic values.
3. Competency-Based Approach: Developing a Tahfidz programme that not only focuses on memorisation but also on the development of 21st century competencies (critical thinking, creativity, communication, collaboration) through Quranic content.
4. Personalisation of Tahfidz Programme: Developing an approach that takes into account students' learning styles, cognitive abilities, and individual interests in the Tahfidz programme.
5. Adaptive Technology Integration: Creating a model of technology integration in the Tahfidz programme that is adaptive to the specific context of Islamic schools and the characteristics of students.
6. Programme Sustainability: Developing mechanisms to ensure the sustainability of the Tahfidz programme after students complete a certain level of education, including strategies to maintain and improve the quality of memorisation.
7. Community Involvement: Creating a model of Tahfidz programme that involves the wider school community, including parents and surrounding community, to support the achievement of programme objectives.

By developing these aspects of novelty, it provides a significant contribution to the development of the Tahfidz Al-Quran programme in Islamic schools that is more effective, comprehensive, and in accordance with the demands of contemporary education.

CONCLUSION

Based on the results of the literature review that has been conducted, it can be concluded that the implementation of the Tahfidz Al-Quran programme in the Islamic school curriculum can be realised through three main integration models: curricular integration model, extracurricular, and project-based. Each model has its own characteristics, advantages, and challenges that need to be adapted to the context and needs of educational institutions. The effectiveness of implementing the Tahfidz Al-Quran programme in the Islamic school curriculum is influenced by various factors, including the qualifications of the guiding teacher, learning methods applied, evaluation system used, support from the school and family environment, and consistency of programme implementation.

The curricular integration model offers the advantage of clear time allocation and equal status with other subjects, but requires adjustment of students' overall learning load. The extracurricular integration model provides flexibility in programme implementation without disturbing the core curriculum structure, but risks being viewed as an additional activity that is less important. The project-based integration model allows application of Quranic memorisation in real contexts and

development of more comprehensive competencies, although it requires more complex planning and coordination.

The effectiveness of the Tahfidz Al-Quran programme is measured not only from the aspect of memorisation quantity, but also from the aspects of memorisation quality, understanding of the content of the Quran, and its impact on students' character and overall academic achievement. Effective implementation of the Tahfidz programme is able to balance memorisation targets with the development of other educational aspects, so that it does not become an additional burden for students but becomes an added value that enriches their learning experience.

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