An Innovation Of The Tahfidz Curriculum Model At Zhilalul Qur'an Boarding School In Jepara

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Abstract

This study investigated the renewal of Qur'anic learning design at Zhilalul Qur'an Islamic Boarding School in Jepara as part of a strategic transformation in curriculum system to align with contemporary educational demands. The research aimed to thoroughly examine the implementation of the tahfidz program within the boarding school-based learning environment, while also exploring key strategic innovations in its curriculum structure. The study focused to a single faith-based educational institution, Zhilalul Qur'an, to allow for an in-depth contextual analysis. Employing a qualitative interpretive approach, the study emphasizes in-depth exploration of social realities that cannot be quantified, with primary data obtained directly from informants involved in and possess comprehensive insights into the institutional dynamics and management of the boarding school. The findings revealed a substantial transformation in the tahfidz curriculum at Zhilalul Qur'an, marked to shift away from a monotonous independent memorization method. Instead, it implemented a classified learning system as part of renewed and more structured strategy in Qur'anic education.

Keywords: Curriculum Tahfidz, Innovation, Islamic Boarding School

Abstrak

Penelitian ini menelusuri pembaruan desain pembelajaran al-Qur'an pada Institusi pendidikan Islam Zhilalul Qur'an Jepara, sebagai strategi transformasi sistem kurikulum agar selaras dengan kebutuhan. Penelitian ini diarahkan untuk mengamati secara mendalam rancangan pembelajaran terkait tahfidz dengan diimplementasikan pada lingkungan Pondok berbasis boarding school Zhilalul Qur'an Jepara, sekaligus mengeksplorasi pembaruan strategis dalam struktur kurikulum tersebut. Fokus utama penelitian ini diarahkan pada satu institusi pendidikan berbasis agama, yakni lembaga bernama Zhilalul Qur'an. Pada metode yang dipergunakan terkait kajian ini berfokus pada eksplorasi mendalam terhadap realitas sosial yang tidak dapat diukur secara kuantitatif, di mana bahan informasi utama dihimpun langsung dari narasumber yang memiliki keterlibatan serta pemahaman komprehensif mengenai dinamika kehidupan dan pengelolaan di lingkungan Pondok berbasis boarding school tersebut. Riset ini mengungkap transformasi signifikan dalam penyelenggaraan kurikulum tahfidz pada Pondok berbasis boarding school terkait Zhilalul Qur'an,yang kini tidak lagi mengandalkan metode hafalan mandiri yang monoton. Sebagai gantinya, pesantren telah menerapkan sistem klasifikasi pembelajaran, sebagai bagian dari pembaruan strategi dalam pendidikan al-Qur'an yang lebih terstruktur.

Kata kunci: Kurikulum Tahfidz, Inovasi, Pondok Boarding School

A. INTRODUCTION

Historians argue that long before the spread of Islam in the Nusantara, Islamic educational institutions resembling boarding school-based boarding schools had already existed. These boarding school have thrived to the present day due to their crucial role in integrating religious teachings with relevant curricula (Akmansyah & Nurnazli, 2024). The development of boarding school-based institutions has been significant, particularly with the innovation of curriculum models implemented within their instructional structures. Specifically, tahfidz (Qur'anic memorization) programs have gained increasing popularity among the public, given the importance of reading, understanding, and memorizing verses of the Qur'an. The ability to read the Qur'an is a fundamental skill that every Muslim is religiously obligated to acquire (Mahalli et al., 2021). Although Qur'anic memorization has existed since the first revelation was received, Muslim communities and educational institutions have not always fully realized its importance as a means of preserving the Qur'an's authenticity (Muslimah et al., 2024). As time progresses, awareness among Muslims regarding the value of memorizing the Qur'an continues to grow, prompting many educational institutions to integrate tahfidz programs as a hallmark of their curriculum frameworks.

Every educational institution implementing a learning program requires a guiding framework to ensure the program's objectives are achieved. Likewise, boarding school that offer Qur'anic memorization programs require a clear pedagogical structure. The curriculum serves as the foundational framework that guides educational institutions in achieving their instructional goals. This also applies to boarding school, where the curriculum functions as a roadmap for implementing learning programs (Nurmaliah et al., 2024). The importance of curriculum within boarding school necessitates continuous innovation to keep pace with the dynamic progress in the educational field. In essence, the body of knowledge evolves progressively, and curriculum development must align with this advancement (Chairudin, 2020). Hence, the curriculum is subject to change in line with innovative thought and educational trends.

The tahfidz curriculum model within boarding school also requires innovation. Various learning methods have been employed to implement tahfidz programs, offering opportunities to create more accessible and relevant memorization techniques (Wahid,

2023). Since memorizing the Qur'an is a time-intensive process, selecting the right memorization method is essential. It helps students optimize their memory and facilitate the memorization of Qur'anic verses more effectively (Rokhmawanto et al., 2019).

One boarding school that has adopted a tahfidz program is Zhilalul Qur'an in Jepara. The curriculum applied at Zhilalul Qur'an relies on an individual-classical approach. This method represents the boarding school's efforts to optimize and enhance the tahfidz curriculum. The applied model of tahfidz program includes classroom divisions and consistent scheduling to support the memorization and learning process of the Qur'an. In line with this, the present study seeks to explore an in-depth reserach regarding the implementation of the tahfidz curriculum model at Zhilalul Qur'an Islamic boarding school.

Numerous studies have explored tahfidz curricula in boarding school, such as Rustiana & Maarif (2022), entitled "The management of Tahfidzul Qur'an Curriculum at Tersobo Prembun Kebumen" that examined on how the boarding school manage the Tahfidzul Qur'an Curriculum for children at Yanbu'ul Qur'an. However, their research focused on curriculum management without addressing curriculum innovation. Another study by Chairudin (2020) titled "The innovation of curriculum development in boarding school (the research on curriculum development model at Qomaruddin Sampurnan Bungah, Gresik)" that investigated curriculum development by combining national and boarding school-based curricula to create an integrated framework. However, this study also did not address innovation in the tahfidz curriculum model in particular. Likewise, Wahid (2023), in his study "An innovation of curriculum implementation in boarding school," emphasized the importance of curriculum innovation in boarding school education generally, so that the education held in boarding school can adapt within the current development era without discussing innovation in tahfidz curriculum models or the relevance of current memorization methods.

Although many studies have addressed curriculum innovation in boarding school, there remains a lack of research focusing specifically on innovation within tahfidz curriculum models. Therefore, this study aims to explore such innovations within the context of a boarding school environment, focusing particulary on the application of a tahfidz Al-Qur'an curriculum at Zhilalul Qur'an Islamic boarding school. The objective is

to investigate how the curriculum model is implemented and what innovative methods are employed to enhance memorization quality and the effectiveness of the tahfidz program, entitled: "An Innovation of the Tahfidz Curriculum Model at Zhilalul Qur'an Islamic Boarding School in Jepara Regency".

B. RESEARCH METHODOLOGY

This research focuses on a single Islamic boarding school, namely Zhilalul Qur'an, located in Jepara Regency. The research employed a qualitative approach, with data obtained directly from informants who possess significant roles and in-depth knowledge of the Zhilalul Qur'an boarding school (Arifin et al., 2023). The study aimed to comprehensively and thoroughly analyze social phenomena through information and arguments related to the realities within the tahfidz al-Qur'an curriculum implemented in the boarding school (Firmansyah et al., 2024).

The research subjects included the key stakeholders who serve as sources of information, such as the caretaker (kyai), head of the pesantren, and the administrative board. The interview results provided insights into the development of the tahfidz curriculum and its innovations as implemented by the pesantren to enhance the memorization quality of its students (santri). In addition to conducting interviews, the researcher also performed direct observation of the program's implementation. Upon collecting the data, the researcher synthesized information from observations and interviews into a coherent and comprehensive body of findings.

C. RESULT AND DISCUSSION

Zhilalul Qur'an is an boarding school established in 2006 by KH. Hasyim Sila. The institution was founded as a medium to disseminate the teachings of the Qur'an to the broader community and educational institutions, with a specific focus on the tahfidz al-Qur'an (Qur'an memorization) program. Zhilalul Qur'an is located in Raguklampitan Village, Batealit District, Jepara Regency (Ni'am, 2019).

Currently, Zhilalul Qur'an houses approximately 1,000 male and female students. The school offers several levels of formal education, including Elementary (MI), Junior High School (SMP), and Senior High School (MA). Some students continue their education at Wahid Hasyim University in Semarang, which maintains a collaborative partnership

with the boarding school. Others prioritize participation exclusively in the tahfidz al-Qur'an program (as revealed through interviews with KH. Hasyim Sila).

Zhilalul Qur'an has employed the Qira'ati method for Qur'anic recitation and has developed an individual-classical model as its main instructional approach. This individual-classical method is a memorization strategy combining group and individual activities: students first learn Qur'anic verses collectively in teams, then take turns reciting individually while others listen and follow along (Mutowali, 2020). These instructional methods form part of the broader tahfidz curriculum implemented by the institution. In essence, many scholars have defined the concept of curriculum. George A. Beauchamp describes curriculum as a documented plan outlining the learning content to be taught to students across various disciplines. Likewise, Lester Donald Crow and Alice Crow define it as an educational program and a systematically organized learning plan (Faruq et al., 2024). Thus, the curriculum serves as a fundamental guide in the teaching and learning process, ensuring that educational objectives are effectively achieved.

At the early stage of its establishment, the Zhilalul Qur'an boarding school implemented a curriculum limited to the sorogan method. This method involves a one-on-one learning model in which students recite their Qur'anic memorization individually in front of the kiai (Islamic teacher) on a rotational basis (Muthoharoh & Aisyah, 2024). As the institution developed, it began to analyze the challenges encountered in the memorization process, leading to the need for curriculum evaluation. Eventually, this process gave rise to the idea of curriculum innovation, aiming to address educational aspects by balancing and integrating the obstacles faced in curriculum implementation at the boarding school (Latifah, 2024). This innovation became a distinctive feature of the tahfidz curriculum applied at Zhilalul Qur'an, with the ultimate goal of producing a generation of Qur'an memorizers (huffaz). One tangible form of this innovation is the implementation of a structured class grouping system for tahfidz activities. The school categorizes students into six different tahfidz classes, as presented in the table below:

Table 1. Grouping of Tahfidz Classes

Class	Memorization Target (Juz)	Supervisor
Class 1	Juz 1 to Juz 5	Tahfidz Class 1 Coordinator
Class 2	Juz 1 to Juz 10	Tahfidz Class 2 Coordinator
Class 3	Juz 1 to Juz 15	Tahfidz Class 3 Coordinator
Class 4	Juz 1 to Juz 20	Tahfidz Class 4 Coordinator
Class 5	Juz 1 to Juz 25	Tahfidz Class 5 Coordinator
Class 6	Juz 1 to Juz 30	Tahfidz Class 6 Coordinator

Source: The interview result with the management of Zhilalul Qur'an boarding school

"The table above illustrated the classification of memorization classes implemented in the curriculum of the Zhilalul Qur'an boarding school. Each class had a tahfidz supervisor assigned to monitor and guided the tahfidz learning process. This tahfidz class division was one of the defining features of the tahfidz curriculum model at the Zhilalul Qur'an boarding school in Jepara Regency. In addition to the division of tahfidz classes, an innovation introduced to facilitate students' memorization of Quranic verses was carried out by dividing the process into two distinct stages: the implementation stage and the evaluation stage. The implementation stage itself was further divided into several phases.

The first phase, in the first fifteen minutes, the time was allocated for lining up before entering class, reciting prayers, and continuing with the review of memorization (muroja'ah). In addition to individual classical methods, the Zhilalul Qur'an boarding school also employed the muroja'ah method. Due to the importance of preserving students' memorized verses, the muroja'ah method became one of the most essential programs within the implementation of the boarding school curriculum. The term 'muroja'ah,' which meant 'to return' in Arabic, was derived from the root word 'roja'a' and the base form 'yarji'u.' Muroja'ah referred to the activity of repeating or recalling previously memorized material (Lutfiyyah, 2024). Therefore, muroja'ah was a continuous practice involving the repeated recitation of memorized verses to strengthen

students' retention. The function of this method was highly effective in reinforcing memorization, as fundamentally, no memorization could be sustained without constant repetition (Shafia & Widianto, 2021). The practice of muroja'ah usually began with the independent review of newly memorized verses to strengthen recall, followed by the progressive and consistent review of previously memorized material (Khamid et al., 2021)."

The second phase, 15 minutes afterwards were allocated for individual preparation of ziyadah memorization. The ziyadah method was considered a crucial technique in this memorization phase. In Arabic, ziyadah means addition (Mahmudi et al., 2024). Thus, ziyadah referred to the process of gradually adding new memorized verses from the Holy Qur'an. Prior to submitting their memorized verses, students were given time to memorize and consolidate the verses that would be presented to their respective tahfidz class supervisors, as memorization submissions were only accepted if they met the criteria of fluency and correct recitation (tartil).

The third phase, in the following 15 minutes, was dedicated to istimror, a method involving the continuation of previously memorized verses to assess the strength of the students' retention (Syaifudin et al., 2024). At this stage, students evaluated their own memorization strength before presenting it to the tahfidz class supervisors. The istimror method functioned as a means to measure the solidity of students' memorization.

The fourth phase, within another 15-minute span, was devoted to halaqah, a peer-reading and listening method where students were grouped into several circles, each consisting of at least three participants (Mardiyah et al., 2022). The term halaqah, derived from the Arabic word halqah, literally means a circle. Conceptually, halaqah referred to a learning process in which students sat in a circle around a teacher who guided the session. Therefore, the strength of students' memorization at the Zhilalul Qur'an boarding school was supported by these sequential phases, including the implementation of the halaqah method, which was a frequently used strategy within the tahfidz curriculum of boarding schools (Hidayati, 2021)."

The fifth phase, which was the final stage in the series of implementation processes of memorization at a boarding school system called Zhilalul Qur'an, involved the use of the tikrar method through joint muroja'ah (review) sessions within one tahfidz

group. The tikrar method was a technique to repeatedly review previously mastered memorization material in order to maintain it and prevent it from being easily forgotten (Mashuri et al., 2022). The muroja'ah and tikrar methods were similar and interrelated; the muroja'ah method consisted of re-reading the memorized verses of the Qur'an to protect the memorization permanently. Meanwhile, the tikrar method involved repeatedly reciting various memorized verses of the Qur'an that had already been studied, with an emphasis on mastery of the memorized material to be presented or new memorization by repeating it as much as possible so that when students reached the subsequent chapters (juz), they could easily review their memorization.

After the implementation phases were completed, the next stage was the evaluation stage. This stage was crucial and a strategic step to measure the achievement of the program's implementation (Ajeng Yurika et al., 2022). The Zhilalul Qur'an boarding school innovated in assessing students' memorization by dividing the evaluation stage into several phases. The boarding school sought to provide accountability to the students' parents regarding the memorization progress achieved by the students.

The evaluation stage consisted of three stages: the first stage was daily evaluation, in which teachers listened to individual students' memorization recitations with criteria of fluency and tartil (clear and measured recitation). The second stage involved an evaluation process for the juz advancement test, which was submitted directly to the tahfidz program supervisor, the head of the Qur'an memorization program at Zhilalul Qur'an boarding school, with criteria of fluency, tartil, and a maximum of 10 mistakes per juz. The third stage was the final evaluation stage, where a class advancement test was conducted by assessing the memorized juz to the head of the tahfidz program. If a student passed the class advancement test, their parents were invited by the boarding school to attend and listen to the memorization, a program commonly referred to as the ceremonial. This ceremonial activity aimed to serve as a form of accountability from the boarding school to the students' parents regarding the Qur'an memorization achievements.

The series of stages in the tahfidz program at the Zhilalul Qur'an boarding school represented an innovation in its tahfidz curriculum model. One of the crucial elements in improving education quality was the curriculum. When the design and implementation

were adapted to the needs of teachers and students, the learning outcomes tended to be more optimal, thereby producing high-quality generations (Fuad & Iswantir, 2024). In this context, high-quality generations referred to tahfidzul Qur'an generations who possessed strong memorization capacity and were consistent in maintaining their memorization of the Qur'an

D. CONCLUSION

The Zhilalul Qur'an boarding school was an educational institution that implemented a Qur'an memorization program with innovations in its tahfidz curriculum. Several innovations in the tahfidz curriculum applied within the Zhilalul Qur'an boarding school included the grouping of classes and the division of phases in the process of memorizing the Qur'an. The class grouping was divided into six levels: Class 1 covered memorization from Juz 1 to Juz 5, Class 2 from Juz 1 to Juz 10, Class 3 from Juz 1 to Juz 15, Class 4 from Juz 1 to Juz 20, Class 5 from Juz 1 to Juz 25, and Class 6 from Juz 1 to Juz 30.

In addition, the Zhilalul Qur'an boarding school also implemented innovations in the implementation and assessment phases of the tahfidz program. The implementation stage was divided into five phases: the first phase involved students entering the class, praying, and reviewing their memorization; the second phase was the preparation for ziyadah (additional memorization); the third phase employed the istimror method; the fourth phase applied the halaqah method; and the fifth phase used the tikrari method. Regarding the evaluation phase, the Zhilalul Qur'an boarding school divided it into three stages: the first stage was daily evaluation; the second stage was the juz advancement evaluation; and the third stage was the class advancement evaluation.

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