



## The *Tarbiyah Ruhiyyah* Curriculum of Isy Karima Qur'anic Memorization Boarding School, Karanganyar, Central Java

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### Abstract

It has been observed that some Qur'an memorizers do not demonstrate the expected performance. Some of them merely memorise without ensuring harmony between the quality of their deeds and noble character on the one hand, and the progress of their memorisation on the other. The cause is the inadequacy of *tarbiyah ruhiyah* which effectively internalizes the values contained in the Qur'an within oneself. This study aimed to explore the *tarbiyah ruhiyah* curriculum implemented at Ma'had Tahfizhul Qur'an Isy Karima by employing a descriptive qualitative research method in the form of a field study. Data was collected through observation, interviews and documentation. The collected data was analyzed through the stages of reduction, presentation, and drawing conclusions. The finding indicated that the Qur'an memorization education concept at Ma'had Tahfizhul Qur'an Isy Karima was considered ideal, as it was supported by a strong *tarbiyah ruhiyah* curriculum. This curriculum encompassed objectives, contents, methods, and evaluation. Therefore, this curriculum is recommended for implementation in Islamic educational institutions focusing on Qur'an memorization, particularly those based in Islamic boarding schools, as its design is derived from the Islamic boarding school system.

**Keywords:** : Curriculum, Isy karima, Ma'had, Tahfizhul Qur'an, Tarbiyah Ruhiyah.

### Abstrak

Ditemukan sebagian penghafal Al-Qur'an tidak menunjukkan performa sesuai harapan. Sebagian mereka hanya sebatas menghafal, sehingga tidak selaras antara kualitas amal dan baiknya akhlak dengan peningkatan hafalan. Penyebabnya adalah kurang memadainya *tarbiyah ruhiyah* yang mampu menginternalisasikan nilai-nilai yang terkandung di dalam Al-Qur'an ke dalam diri. Penelitian ini bertujuan menggali kurikulum *tarbiyah ruhiyah* yang diterapkan di Ma'had Tahfizhul Qur'an Isy Karima dengan menggunakan metode kualitatif deskriptif jenis studi lapangan. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Data yang telah terkumpul dianalisis melalui tahap reduksi, penyajian dan penarikan kesimpulan. Melalui penelitian ini ditemukan bahwa konsep pendidikan tahfizh Al Qur'an Ma'had Tahfizhul Qur'an Isy Karima dinilai ideal karena ditopang dengan kurikulum *tarbiyah ruhiyah* yang kuat. Di dalamnya terdapat tujuan, materi, metode dan evaluasinya. Kurikulum ini disarankan untuk dapat diterapkan di lembaga pendidikan islam yang berfokus kepada tahfizh Al-Qur'an khususnya yang berbasis pesantren dikarenakan desain kurikulum ini diangkat dari pesantren.

**Kata kunci:** Isy karima, Kurikulum, Ma'had, Tahfizhul Qur'an, Tarbiyah Ruhiyah



## A. INTRODUCTION

*Ma'had Tahfizhul Qur'an* is a model of Islamic educational institution in the form of a boarding school (*pesantren*) that has a main program of memorizing the Qur'an. Basically, the purpose of establishing the *Ma'had Tahfizhul Qur'an* is to produce memorizers of the Qur'an who are able to memorize the entire Qur'an, namely 30 chapters. The hopes and expectations desired from a memorizer of the Qur'an are to become a person who lives in accordance with the guidance and instructions of the Qur'an in both speech and action, practices the contents of the Qur'an, embody Qur'anic ethics, and possesses strong faith, perseverance (*istiqamah*), and profound spirituality (*ruhiyyah*) due to frequent interaction with the Qur'an by means of recitation and reflection on its meanings.

Initially, the number of *Ma'had Tahfizhul Qur'an* was relatively small. However, due to the increasing public interest in memorizing the Quran, Quranic memorization competitions became increasingly widespread, and even some universities and institutions began to provide special admission tracks for Quran memorizers. As a result, *Ma'had Tahfizhul Qur'an* developed significantly and expanded rapidly.

Institutions that organize Quranic memorization were initially limited to a few regions, but after the Quran memorization branch was added to the MTQ in 1981, it spreaded to various regions in Indonesia. This was inseparable from the role of Islamic scholars who strive to spread Quran memorization learning in various Islamic boarding schools (*pesantren*) and similar institutions (Lillah, 2022).

Some Quran memorization institutions are no longer organize in the form of Islamic boarding schools, but rather smaller and simpler called Quran houses (*rumah Qur'an*). The growing public interest in Quran memorization is certainly a positive phenomenon, as it fosters a closer connection and love for the Quran. Muslims' closeness to the Quran will bring blessings and glory to their lives, as it is a source of blessings, glory, knowledge, guidance, solutions to all problems, and happiness in this world and the hereafter.

However, recently, gaps and irregularities have been discovered in the field. Some Quran memorizers are not performing as expected. Quran memorizers, who are expected to practice the Quran's contents, become a light in society, and preach its values, are

unable to fulfill this role. What often happens is that Quran memorizers are limited to leading prayers without influencing their congregations. Some are even obsessed by the ambition to win one competition after another. These Quran memorizers are passive and lack sensitivity to the problems that arise among the community.

In fact, some Quran memorizers have been found to have behaviors and attitudes that contradict the Quran's guidance. Among them are those who smoke, engage in romantic relationship, indulge in Korean dramas, waste their time on useless activities rather than on muraja'ah (revising the Qur'an), and some even engage in indecent and inappropriate actions for Quran memorizers. These phenomena cannot be ignored, as they will tarnish the image of Quran memorizers and could discourage people from engaging with the Quran because they are no longer interested.

Al-Fudhail ibn 'Iyadh explained that bearers of the Qur'an are essentially bearers of the Islamic flag, which means the symbol of Islam, so it is not appropriate to be negligent and behave in vain as a form of glorifying the Qur'an (Al Nawawi, 2008).

The inconsistency between one's deeds with the knowledge gained, or behavior with the number of Quranic verses memorized, indicates the loss of the blessings and benefits of knowledge. Beneficial knowledge is knowledge that is understood by the intellect, absorbed into the heart, and becomes a spiritual force that motivates the body to perform righteous deeds. This means that some Quran memorizers only memorize and have not been equipped with adequate Tarbiyah Ruhiyah that can internalize the values contained in the Quran so that they will eventually be rooted in the heart.

Based on this, the urgency of conducting research on a Ma'had Tahfizhul Qur'an deemed adequate or even ideal becomes evident. An ideal Ma'had Tahfizhul Qur'an is one that, although prioritizing Qur'anic memorization, it is also accompanied by a good Tarbiyah Ruhiyah concept for its students. So that the ideal performance expected from Qur'an such as firm faith, strong spirituality and worship, the emergence of noble morals, having sensitivity to the problems of the community, having a da'wah spirit and a fighting spirit *fi sabilillah*, can be realized. These characteristics, in fact, are found in the educational framework of the Ma'had Tahfizhul Qur'an Isy Karima.

Ma'had Tahfizhul Qur'an Isy Karima is an Islamic educational institution based on Islamic boarding schools model whose main program is memorizing the 30 chapters of

the Qur'an. However, the educational goals established by its administrators and managers go beyond producing mere memorizers of the Qur'an. The institution envisions nurturing a generation of hafizh Qur'an who have the spirit of *da'wah ilallah* and the spirit of *jihad fi sabilillah* or fighting in the way of Allah. The official statement of objectives specifies that the desired outcome is Qur'an memorisers who are responsive to the challenges faced by the Muslim community and the dynamics of the modern age, and who actively engage in *da'wah* and *amr bi'l-ma'rūf wa nahy 'an al-munkar*. In addition, this vision and objectives are also strengthened and emphasized by the motto of the ma'had which is *aqidah salimah, ibadah sahihah, akhlaqul karimah, and strong body*. The formulation of the vision, goals, and motto indicates the existence of Tarbiyah Ruhiyah process and spiritual development that is not ordinary considering the complexity of the desired achievements realized in its graduates.

## **B. RESEARCH METHODOLOGY**

This study aimed to explore the spiritual education (*tarbiyah ruhiyah*) process that took place at an Islamic educational institution, namely *Ma'had Tahfizhul Qur'an*. To achieve this goal, the author employed a descriptive qualitative research method.

Qualitative research was conducted in natural settings, with direct access to the data sources, and the researcher acted as the key instrument. It was descriptive in nature. The data collected was in the form of words or images. The study emphasized process rather than product, and data analysis was carried out inductively (Nasution, 2023). Qualitative research is characterized by describing the meaning of data and phenomena captured by the researcher, while providing supporting evidence. The interpretation of those meaning depends largely on the researcher's ability and analytical acumen (Abdussamad, 2021).

A descriptive qualitative research is appropriate in describing a phenomenon or process in detail. This research would focus on studying the concept and observing the implementation of Tarbiyah Ruhiyah. The chosen approach was a field study because the data were source directly from the field, namely aMa'had Tahfizhul Qur'an.

This research was conducted on Ma'had Tahfizhul Qur'an Isy Karima located on Jl. Raya Solo-Tawangmangu, KM34, Pakel Hamlet, Gerdu Village, Karangpandan District,

Karanganyar Regency, Central Java Province. The fieldwork took place from January to early February 2025. The selection of Ma'had Tahfizhul Qur'an Isy Karima as a research target was considered suitable because it pays great attention to Tarbiyah Ruhiyah . This can be seen from the vision, mission, goals and motto that have been determined and formulated. In it there is a seriousness to internalize the values of the memorized Qur'an so that These elements evidenced a clear commitment to internalise Qur'anic values, so that memorization of the Qur'an was not confined to the cognitive aspects alone.

Data collection in this study was carried out through direct observation of the processes that occurred, in-depth interviews with relevant informants and sources, and documentation by collecting notes, photos, or related documents. Direct observation at the location was conducted on January 31, 2025 to February 3, 2025. The interview sources in this study were Ustadz K.H. Syihabuddin Abdul Muiz Al-Hafizh as the caretaker of the ma'had, Ustadz Apip Najaruddin Al-Hafizh as the mudir of the ma'had, Ustadz Akhmadiyah Saputra Al Hafizh and Ustadz Agus Harianto Al-Hafizh as part of the santrian ma'had who was responsible for tarbiyah ruhiyah and Ustadz Muhsinin Al-Hafizh as the head of the madrasah.

Based on the data obtained through the observation, interview and documentation processes, the author analyzed the material, identified patterns, then classified the findings which became the results of the research and then formulated them in a curriculum framework which in substance consists of four elements, namely objectives, materials, methods and evaluation.

## **C. RESULT AND DISCUSSION**

### **Result**

Research at the Roudlotul Muftadiin Balekambang Islamic Boarding School showed that the model of integrating Salaf and Khalaf education succeeded in creating a balanced and adaptive learning ecosystem. Traditional Salaf methods such as Sorogan, Bandhongan, and Mukhafadoh remained the main foundations of learning, allowing students to master the yellow book and classical literature in depth. In addition, this method also fostered discipline, a sense of responsibility, and the courage to speak in public. Based on an interview with the head of Madrasah *Aliyah*, Ustadz Alex, this

traditional teaching was found to effective in fostering respect for the book and teachers, as well as deepening the faith of students. The experience of students indicated that this direct and interactive method required them to focus and understand the material carefully, so that Islamic values could be internalized in real terms.

### **1. The Concept of *Tarbiyah Ruhiyyah* at *Ma'had Tahfizhul Qur'an Isy Karima***

The Isy Karima Qur'an Memorization boarding school (*Ma'had Tahfizhul Qur'an*) emphasized its nprimary program on memorizing the 30 chapters of the Qur'an. This was evident in the institution's name, which included the term *tahfizhul Qur'an*. However, this did not mean that the activities carried out were solely about memorizing the Qur'an. In addition to memorization, there were other programs that reflect the magnitude of the ideals being realized and the strong attention paid to the *Tarbiyah Ruhiyyah* process.

*Tarbiyah Ruhiyyah* is also called spiritual education, soul education, spiritual strength, and soul education (Fadli & Puteh, 2022). *Tarbiyah Ruhiyyah* is defined as the process of journeying towards Allah, namely the movement of the soul from an impure state to a pure state, the movement of the mind from a non-sharia state to a sharia state, the recovery of the heart from sickness to health, the movement of the spirit from a state of forgetfulness of Allah to knowing Allah, and the movement of the body from a state that is not in line with sharia to being in line with sharia rules.(Hawwa, 1999).

The educational concept of *Ma'had Tahfizhul Qur'an Isy Karima* emphasized the formation of three outcomesthe formation of *huffaz* (Qur'an memorizer), a *da'i* (*caller to Islam*), and a *mujahid* (on who strives in the path of Allah). These three outcomes were the best deeds collected and concluded from the Qur'an and *Al-Sunnah*. *Ma'had Tahfizhul Qur'an Isy Karima* strove to adopt from the most virtuous aspects to Islamic deeds because it believes that these three things are the peak of deeds and those peak deeds are the ones that bring one closest to Allah SWT. And the true meaning of spirituality is how someone feels closer to Allah SWT (Muiz, 2025).

*Tarbiyah Ruhiyyah* is describes as the soul (*ruh*) of all knowledge. Knowledge is beneficial when it is put into practice. When knowledge is put into practice, it is actually where the soul (*ruh*) is embedded within the individual. Many people are intelligent and clever, but without that soul, knowledge remains merely knowledge and cannot shape themselves to the knowledge they seek. In fact, one of the goals of memorizing the Quran

is to improve the spiritual and moral level of students. Memorizing the Quran without *Tarbiyah Ruhiyah* is like a donkey carrying a book. It doesn't realize the value of what it has memorized. Logically, the more knowledge a person has, the higher their spirituality should be. as a person's memorisation increased, his worship should have strengthened (Najar, 2025).

Human beings are described as comparing soul (*ruh*) and a body (*jasad*). A human without a soul is like an animal or livestock. The soul is what distinguishes between animals and humans. Allah SWT created humans with perfection, including their physical form, and then endowed them with more than that, namely, the mind and heart. This determines a person's perfection and salvation. Because Allah does not look at physical appearance or form, but rather at the heart and deeds. The soul is essential for both male and female believers, especially scholars such as those who have memorized the Quran. Nurturing the soul in the current generation may require extra effort. Sometimes, the tendency to focus on the body is greater than the tendency to pay attention to the heart. Yet, what is more important is how we can be more sensitive to the heart, mind, and soul. Does the soul know God or does it only know humans and this world? Does the soul recognize the hereafter, the grave, and the true life? In essence, the true soul is a soul that knows Allah, knows the Hereafter, and knows Paradise and the Hereafter, and it is truly embedded in the heart, so that with this kind of cultivation the soul will awaken. Therefore, it is very important for scholars and students in Islamic boarding schools to always be taught these kinds of souls. In general, the soul (*rūḥ*) is described as the soul or life-force. This soul means the growth and development of a healthy heart to be able to practice and do good deeds to better understand Allah, the Hereafter, and the true life. This is what distinguishes humans from livestock, and this soul is also what distinguishes the quality of one human from another (Muhsinin, 2025).

*Tarbiyah Ruhiyah* was both an obligation and a necessity for Quran-based Islamic boarding schools like Isy Karima. The spirit of Isy karima must permeate the minds of the students. The urgency of *Tarbiyah Ruhiyah* at Isy Karima was to strengthen the spirit of Isy karima in particular and the spirit of Islam in general. *Tarbiyah Ruhiyah* also strengthened and balanced the scientific and technological knowledge gained in class, systematically and systematically, aligning it with spiritual strength, creating a balance.

Intellectuals were nurtured in class and spiritually within the boarding school (Saputra, 2025).

From the explanation above, it could be understood that the educational concept of *Ma'had Tahfizhul Qur'an Isy Karima* indeed placed memorization of the Qur'an as the main program. However, *Ma'had Tahfizhul Qur'an Isy Karima* did not want a Qur'an hafizh who has the ability to simply memorize the Qur'an with his mind, but a *hafizh* who has a high spirituality who is able to motivate himself to practice the contents of the Qur'an, preach it and fight for it. And this was emphasized through the vision of *Ma'had* which to produce memorizers of the Qur'an (hafizh) with the spirit of preachers (da'i) and fighters (mujahid) in the way of Allah (fi sabilillah). Through this vision, it could also be understood that the educational concept of *Ma'had Tahfizhul Qur'an Isy Karima* placed great attention on *Tarbiyah Ruhiyah*.

## **2. The Curriculum of the *Tarbiyah Ruhiyyah* at *Ma'had Tahfizhul Qur'an Isy Karima***

### **a. The Objectives of the *Tarbiyah Ruhiyyah* at *Ma'had Tahfizhul Qur'an Isy Karima*.**

According to KBBI, the word "goal" means direction, course, aim, intention and demand (Compiler, 2008). According to M. Arifin, the word "goal" when expressed in Arabic and English means the direction of an action or what is to be achieved through effort or activity (Jamaluddin, 2022). The goal is defined as the desired target achievement (Al Hawari et al, 2016). The objective component is a curriculum component that represents the target or goal that must be achieved by implementing a curriculum (Hidayat, 2020). According to Munawar et al. emphasized that, in formulating these objectives, it is crucial to involve various stakeholders, such as teachers, parents, and community leaders, so that the objectives set can reflect the expectations and needs of all parties (Bustari et al., 2024).

According to Setiyadi, Setiyadi, Revyta, & Fadhilah, (2020), the curriculum is a key component in implementing the learning process; if these components are good and strong, then these components will help ensure the learning process runs smoothly and the goals are achieved (Nurmaliah et al, 2025).

The goal of the *Tarbiyah Ruhiyah* of the *Ma'had Tahfizhul Qur'an Isy Karima* was to enable student to have the ability to sense the existence and presence and majesty of



Allah SWT, thus encouraging the physical to draw closer to Allah by offering the best deeds. And the best deeds that are expected to emerge from the students of the *Ma'had Tahfizhul Qur'an Isy Karima* are in threefold: becoming a *hafizh* (memorizer of the Qur'an), a *da'i* (preacher), and a *mujahid* (struggler in the way of Allah). The determination of these three deeds is based on evidence from the Qur'an and Al-Sunnah (Muiz, 2025).

It can be concluded that the goal of the *Tarbiyah Ruhiyah* of the Ma'had Tahfizhul Qur'an Isy Karima was the goal stated in the vision, objectives and motto of the *Ma'had Tahfizhul Isy Karima* itself. The vision of the *Ma'had Tahfizhul Qur'an Isy Karima* was to produce *Hafizh* who have the soul of a *Da'i* and *Mujahid fi Sabilillah*. The word soulful indicates the existence of a spiritual element and how great this element is in the education of Isy Karima so that it animates all aspects and activities of education. The *Ma'had Tahfizhul Qur'an Isy Karima* envisions the emergence of *hafizh* who not only understand what they have memorized, but also practice it, and who possess the zeal and determination to propagate the teachings of the Qur'an and to strive (*jihad*) earnestly in the process of da'wah.

Meanwhile, the educational objective of *Ma'had Tahfizhul Qur'an Isy Karima* was to shape a *hafizh* personality who has sensitivity to the problems of the people and the development of the times and is active in *da'wah* and *amar ma'ruf nahi munkar*. Then the motto that is echoed is *Aqidah Salimah*, which means having a true and straight *aqidah*, *Ibadah Shohihah*, which means worshiping correctly by realizing the sincerity and *mutaba'aah* of *Rasulillah saw*, *Akhlaqul Karimah*, which means realizing noble morals, and physical strength.

Based on the explanation, the formulation of the objectives of the *Tarbiyah Ruhiyah* of the Ma'had Tahfizhul Qur'an Isy Karima was as follows:

- 1) Students developed the ability to sense the existence, presence and majesty of Allah SWT.
- 2) Students cultivated the motivation to get closer to Allah by offering the best deeds.
- 3) Students embodied *Aqidah Sahihah*, *Ibadah Sahihah*, *Akhlaqul Karimah*, physical strength.
- 4) Students established a strong foundation in memorizing the Qur'an.

- 5) Students acquired the ability and drive to practice the memorized Qur'an and the knowledge they have learned.
- 6) Students nurtured the soul to preach the Qur'an and strove to live it.
- 7) Students developed sensitive to the problems faced by the community and were encouraged to be involved in providing solutions.
- 8) Students acquired the ability to adapt to the challenges of the times by remaining steadfast in upholding Islamic and Islamic values.

b. The Content of *Tarbiyah Ruhiyyah at Ma'had Tahfizhul Qur'an Isy Karima*

Curriculum material is essentially the content of the curriculum (Hamalik, 2008). Material components are components designed to achieve the objective components. What is meant by material components are study materials consisting of knowledge, values, experience and skills that are developed into the learning process to achieve the objective components (Hidayat, 2020).

To realize the goal of its *Tarbiyah Ruhiyyah, Ma'had Tahfizhul Qur'an Isy Karima* had created a material plan that would be a provision for the students. The *Tarbiyah Ruhiyyah* materials were compiled by senior *asaatidz* (teachers), who graduated from Islamic boarding schools who have years of experience in educating students, thus possessing deep insight into the world of students. The senior *asaatidz* compiled and formulated the materials under the guidance of Kiyai Syihabuddin Abdul Mu'iz who is the caretaker of the Islamic boarding school, the guidance of the *muassis* (founders and pioneers of Islamic boarding schools) some of whom came from the Indonesian Islamic Propagation Council (DDII) representative of Central Java, and the guidance of *Masyayikh* with expertise in their respective fields, invited from Syria, Egypt, Saudi Arabia, Yemen, and others.

The *Tarbiyah Ruhiyyah* materials at the *Ma'had Tahfizhul Qur'an Isy Karima* were divided into two categories. First, *Tarbiyah Ruhiyyah* materials **delivered** through formal classroom learning. Second, *Tarbiyah Ruhiyyah* materials **acquired** informally outside of class.

Regarding the *Tarbiyah Ruhiyyah* material obtained in class, it was not structured as a specific subject, but was integrated through *diniyah* learning such as *Aqidah* subject which emphasizes the aspect of faith, *Fiqh* subject which emphasizes the aspect of

practice, hadith subject which uses the book *Al-Arba'in An Nawawiyah* which contains the main points of Islamic teachings which most of them includes *Tarbiyah Ruhiyah* content, and others (Muhsinin, 2025).

Due to the *Tarbiyah Ruhiyah* material obtained outside of class, this **constituted the core of** Isy Karima's *Tarbiyah Ruhiyah*. There are five most important components that form the content of the *Tarbiyah Ruhiyah* curriculum: *Hubbu Al-Qur'an wa Sunnah*, *Sirah Nabawiyah*, *Tazkiyatun Nafs*, *Fiqh Da'wah*, and *Tauhidul Ummah* (Muiz, 2025).

### 1) *Hubbu Al-Qur'an wa Al-Sunnah*

This material aims to instill love in the souls of students for the Al-Qur'an and *Al-Sunnah* so as to provide true and strong motivation to memorize the Al-Qur'an, *istiqamah* to read it and guard it, stimulated to try to understand its secrets and contents, and broadcast the values of the Al-Qur'an to oneself and society, either through the form of speech, reflection, or action of the Qur'an.

### 2) The Prophet's *Sirah*

This material is design in order to foster motivation to emulate the attitudes and morals of the Prophet Muhammad, his companions and previous Salaf scholars who are examples in applying the values of the Qur'an and *Al-Sunnah*. Through this material, students will get a powerful spiritual intake because they understand how firmness is in faith, sacrifice for tawhid, and commitment to supporting the religion of Allah and His Messenger.

### 3) *Tazkiyatun Nufus*

This material seeks to educate students' souls to free them from various spiritual and mental illnesses that can erode and even destroy their good deeds. Through this material, students will pay more attention to their inner state, believing that Allah does not judge a person's appearance or physique, but rather at the heart and the quality of one's deeds. A pure heart and a pure soul also contribute to a person's ease of interaction with the Quran. *Tazkiyatun Nufus*, including the recitation of the Qur'an, serves as a means of strengthening Qur'anic memorization.

#### 4) *Fiqh of Da'wah*

This material **equips** students to represent their preaching spirit so that they have the competence to analyze the problems of the people, have sensitivity towards the people, understand civilized ways, have morals and behave with the people. Through this training, students can transmit the values of the Qur'an to society using approaches rooted in wisdom, while maintaining patience in advocating for them. As previously mentioned, *Ma'had Tahfizhul Qur'an Isy Karima* did not want *hafizhs* who have been born to be passive and thus far from the people, but what they wanted the *hafizhs* who have the spirit to be the preachers and *mujahids*.

#### 5) Unity of the *Ummah*

This material is **intended to enable** students understand the problems facing the Muslim community and to distinguish between issues that require serious attention and those that can be overlooked for the sake of preserving unity and integrity. Through this material, students understand the urgency of unity and the dangers of division, which would weaken the position of Muslims in the eyes of followers of other religions.

#### c. The *Tarbiyah Ruhiyah* Method at *Ma'had Tahfizhul Qur'an Isy Karima*

The word "method" comes from the Greek word "methodos." This word consists of two syllables: metha, meaning through or passing through, and hodos, meaning path or way. In Arabic, the word "method" is called *Thariqat*, meaning path (Aris, 2022). Learning strategies and methods must be designed according to the goals to be achieved. Goals related to the cognitive field have different strategies and methods from goals in the affective and psychomotor fields (Halimah, 2017).

In order to facilitate the delivery of established *Tarbiyah Ruhiyah* materials, the *Ma'had Tahfizhul Qur'an Isy Karima* designed methods and programs that accommodated these materials in order to realize the objectives of *Tarbiyah Ruhiyah*. These methods included the following:

#### d. Organizing a Quranic Memorization Circle with a High Memorization Target

*Ma'had Tahfizhul Qur'an Isy Karima* made Qur'an memorization the most mandatory program to participate in because it is the most important program. The Qur'an memorization program was implemented in the form of organizing a Qur'an memorization circle (*halaqah*) which occupied a significant portion of the curriculum

structure. This circle was held for 6 days a week from Saturday to Thursday with 3 sessions each day. The first session after the dawn prayer, the second session after the afternoon prayer, and the third session after the evening prayer. The halaqah took place in and around the *Masjid*. Each circle was led by a *musyrif* or *tahfizh* mentor.

Every day, students were required to memorize new memorizations and review old memorizations. Once they completed one *juz* (chapter), they were required to memorize that *juz* in a single session. They could only proceed to the next *juz* after successfully passing the previous one. Each year, students were given a target of memorizing 10 *juz* which served as a prerequisite for promotion to the next grade. At the end of the program, there was a final memorization exam of 30 *juz*. This memorization target was considered quite high.

The implementation of the Al-Qur'an memorization circle **represented** the first and most important method of *Tarbiyah Ruhiyah*. Students received *Tarbiyah Ruhiyah* through daily recitation and memorization of the Qur'an, which became a habit. The process of memorizing the Qur'an itself not only aimed to increase the quantity of memorization, but also aimed to improve the spiritual level and morals of the students. Through this process, especially with a sufficiently high target, it taught students to be patient in undergoing the process and depend on Allah SWT. Students were taught that no matter how intelligent they were, they cannot be separated from Allah's will. When facing difficulties in memorization, all students were encouraged to put their trust in Allah SWT, which ultimately led to submission to Allah SWT. This atmosphere encouraged students to frequently pray to Allah SWT for ease, and it was where the *Tarbiyah Ruhiyah* process took place (Najar, 2025).

Furthermore, the role of a *tahfizh* instructor was not limited to simply receiving, listening to, and correcting recitations. If the task were simply to listen and correct, students could use the recordings to correct them themselves. The role of a *tahfizh* instructor was intended to fulfill the educational function of instilling spiritual values related to the Quran. The instructor also acted as a motivator, encouraging students to strive toward their goals. Exposing students to this challenging and challenging environment helps internalize Islamic values such as sincerity, patience, discipline, and steadfastness (Najar, 2025).

e. Organizing Learning in Schools that Combines Islamic Law and Science

*Ma'had Tahfizhul Qur'an Isy Karima* was not only limited to producing hafizh who could lead prayers, but also aimed for something bigger, namely the emergence of a hafizh who were sensitive to the conditions of the community, played a role and preach in society to spread the values of Islam and the Qur'an and adapted to the challenges of the times and advances in technology and science and were involved in providing solutions for the community. All of this was only possible if a hafizh is also equipped with knowledge of sharia and science without dichotomy.

Learning sharia sciences such as *Aqidah*, *Hadith*, *Fiqh*, and others serve a means of spiritual education because in essence every Islamic science brings light to the heart. In order for this learning to provide a spiritual education effect, the learning carried out is not limited to the transfer of knowledge alone, but also includes the aspect of *tadzawwuq* or feeling the value of a learning and the aspect of *tahaqquq* or practicing a knowledge from the lesson (Muhsinin, 2025). Learning hadith is focused on exploring the material of *Al-Arba'in Al-Nawawiyah* which compiles the main hadiths of Islamic teachings whose content is full of spiritual education material such as sincerity of intention, *hijrah*, understanding the levels of religion, advice, *ihsan*, *istiqamah*, morals and others. Learning *Aqidah* is not limited to understanding monotheism and shirk alone, but also leads to feel the sweetness of faith in Allah. Likewise, *Sirah Nabawiyah* learning does not only tell about events and occurrences, but also provides a portion for concluding enlightening *tarbawiyah fawaa'id*.

Science learning is also intended for *Tarbiyah Ruhiyah*. It is expected that through science learning, students will develop the competence of *At-Tafakkur fi Khalqis Samawati wa Al Ardh*, namely the ability to meditate on the creation of the heavens and the earth, culminating in acknowledgment of the greatness of Allah SWT and glorifying Him. *Rabbanaa maa khalaqta hadza bathila subhanaka*.

*Tarbiyah Ruhiyah*, in this context, encompasses intensive learning, alongside the high target of Quran memorization. This forges the soul, and the Asaatidz guided students to rely on the power of Allah SWT, rather than relying solely on their own strength and intellect. This spiritual cultivation fosters a resilient personality that perseveres, fostering resilience in the future when engaging with the community.

f. Organizing Studies and Sermons (*Tausiyah*)

*Ma'had Tahfizhul Qur'an Isy Karima* placed a significant emphasis on religious studies and sermons. This was a hallmark and tradition of Islamic boarding schools. These studies and sermons were based on the recognition that many areas of spiritual education remain untouched by the classroom curriculum, which was predominantly textbook-based. These studies presented *Tarbiyah Ruhiah* materials, motivational materials for good deeds, *tazkiyatun nufus* (religious devotion), explanations on how to respond to certain moments, Islamic insights, and more.

Studies and sermons at the *Ma'had Tahfizhul Qur'an Isy Karima* were divided into several types (Muiz, Najar, Harianto, 2025):

1) Kyai's Study

This study was taught directly by the Tutor of *Ma'had Tahfizhul Qur'an Isy Karima*, Kyai Syihabuddin Abdul Muiz. This study was divided into two, namely the Tuesday Evening Study at Maghrib attended by all students from various classes and various units in the *Ma'had Tahfizhul Qur'an Isy Karima* environment. This study was a basic study and was filled with *tazkiyatunnufus* material and materials that discussed the Islamic perspective on reality and other Islamic insights. The material was thematic and did not refer to a particular book.

There were also a Final Class Study for students in their final year. This study aimed to better prepare prospective Isy Karima alumni to face and respond to the outside world. It included discussions on how to make decisions in life, among other things.

2) Tarbiyah Circle

This study was organized by the Islamic boarding school (*pesantren*) section. Students in this study were divided into classes. Ideally, each study circle should consisted of 10 students. However, due to limited resources, it was divided into classes. This Tarbiyah study circle played a crucial role in the spiritual education of Isy Karima. It aimed to introduce students to Isy Karima-related materials specifically and Islamic material in general. The material in this study was written and neatly documented. The materials discussed about recognizing the *Manhaj* Isy Karima, its history and founders, the etiquette of tarbiyah, the problems of the Muslim community, the concept of Islamic tarbiyah, the importance of tarbiyah, the goals of *tarbiyah*, the concept of the Qur'an,

*Ma'rifatullah, Tauhidullah, Ma'rifatu Rasulillah saw, Ma'rifatu din Al-Islam, Arkan Iman*, the concept of *As Sunnah, Akhlaq Salaf, Ghazwul Fikr, Ukhuwwah Islamiyyah*, and others.

Apart from that, this tarbawiyah halaqah study also functioned to follow up the chaplain's teachings and other general studies so that the benefits obtained through the kiyai's studies so that the lessons obtained through the kyai's studies, **can be implemented in daily life.**

One of the unique features of this study was that the *Ustadz*, who serves as the *murobbi* or guide for this circle, is required to understand the ins and outs of the students under his responsibility, their potential strengths that need to be developed, and their spiritual weaknesses and shortcomings that required guidance. This study was held every Monday after the Asr prayer.

3) *Tausiyah* after prayer

This activity took the form of delivering short messages to remind students of things they should pay attention to in their daily lives. These sermons were delivered by a variety of speakers, including religious leaders (*Kiyai*), *asaatidz* (Associate Leaders), *masyaayikh* (Islamic leaders), and even students themselves. They were usually held after the obligatory prayers, but at an irregular time. These sermons were similar to *Ibn al-Jauzi's* concept in his book, *Shaidul Khaatir*, in which he discussed matters that cross his mind and had benefits.

Sometimes some people underestimated these sermons, assuming they merely entered through one ear and exited the other. This was not the case, because it was possible that a single sermon could transform and inspired a student later in life (Najar, 2025).

4) Aswaja Study

This study discussed the creed of *Ahlussunnah wal Jamaah*, delivered by a qualified *sheikh*. It discussed books on creeds such as *Usul Tsalasah, Aqidah Wasithiyah*, and so on. What made this program distinctive was its implementation: it was held every month for two consecutive days, on the last Wednesday and Thursday. These two days are divided into six sessions. This study was intended for students.

5) *Tarbiyah* Day and Meeting with Leaders



*Tarbiyah* Day was an event held every second Saturday of every month. It was primarily aimed at the entire Islamic boarding school community, including students, *ustadz*, and *amil*. The students' *Tarbiyah* Day included religious studies conducted by external speakers. The *Ustadz* and *Amil* *Tarbiyah* Day included group exercise, breakfast, and study. The purpose of *Tarbiyah* Day was to foster brotherhood, foster a sense of belonging to the Islamic faith (*Isy Karima*), and provided a forum for conveying specific visions, general messages, and *Isy Karima*'s stance on a particular situation or reality.

6) Sunday Morning Study

This study aimed to educate the community around the *Ma'had Tahfizhul Qur'an Isy Karima*. This significantly contributed to the formation of the community. Students participated in it to strengthen memorization. The Sunday Morning Congregation had evolved over time. Initially, the studies were conducted only at the central location of *Ma'had Isy Karima*. At Present, each village had its own weekly study group. To ensure that this study provided meaning and a positive impact on the community, it was structured accordingly. With proper management, the results of this study had a significant impact on gaining community support for the Islamic boarding school.

g. SAPALA KAHADMUFISA

SAPALA KAHADMUFISA is an abbreviation of *Santri Pecinta Alam Kader Hafidzh Mujahid Fi Sabilillah*. It was a scouting-like activity which included a process that had been designed for physical, mental, intellectual, spiritual development and instilling Islamic character. SAPALA KAHADMUFISA was held every third, fourth, fifth Fridays, each month. Through a series of SAPALA activities, students were educated with discipline training, marching drills, punctuality, individual skills, the ability to stand, walk, run, punctuality, dexterity, physical and mental endurance, courage, assertiveness, caring, brotherhood, perseverance in worship, devotion to worship, and many others. At certain moments, there are activities such as mountain climbing, camping, and long marches which mean making a long journey that takes several days. Through SAPALA activities, students were trained to realize noble moral values such as patience, courage, masculinity, obedience to leaders, solidarity, unity, solidity, sharing, sacrifice and other virtues.

SAPALA KAHADMUFISA has become the hallmark method that is the advantage and characteristic of the spiritual tarbiyah of *Ma'had Tahfizhul Qur'an Isy Karima*. In fact, it can be said that SAPALA KAHADMUFISA is the *tariqat* of Isy Karima. SAPALA is the estuary of all spiritual tarbiyah activities at *Ma'had* because it was a forum for implementing all *tarbiyah* materials obtained through both the Al-Qur'an *tahfizh* circle, classroom learning, as well as studies and *tausiyahs* (Muiz, 2025).

SAPALA activities were closely linked to *Tarbiyah Ruhiyah*. It served as a spiritual foundation on one hand and a physical strengthening on the other. The SAPALA curriculum reflected the education taught in these scholarly circles. SAPALA's existence represented these studies, and these studies also served as a platform to motivate students to participate in SAPALA. Thus, the two dimensions—spiritual and physical—cannot be separated, and it was precisely within this integration that balance was achieved (Saputra, 2025).

The distinctive feature of the spiritual education of the *Ma'had Tahfizhul Qur'an Isy Karima* was found in SAPALA. The essence of SAPALA was training in discipline, obedience, and the core of the lessons at the *Ma'had Isy Karima*. Other lessons were theoretical. SAPALA was sometimes underestimated. However, the future effect was that they would be disciplined, they would respect those around them. They felt that in this life we cannot act arbitrarily. There was control beyond human. SAPALA strengthened the physical and mental. When physical exercises were given, the end and goal was to eventually be closer to Allah Almighty. A commander (*mudarrif*) will not receive divine blessing if detached from spiritual commitment. SAPALA was not merely about physical toughness; it was equally about embedding the spirit of jihad and worship. A student has not truly succeeded in SAPALA if they excelled physically but failed to maintain congregational prayer in the *Masjid* (Najar, 2025).

#### h. *Khidmah Masyayikh*, Scholars (*Ulama*) and Society

The term *Khidmah* means to serve or provide service. One of the methods of *Tarbiyah Ruhiyah* at *Ma'had Tahfizhul Qur'an Isy Karima* is to accustom students to perform good services to *ustadz*, *masyayikh*, the community and even to their own friends. *Khidmah* will train a person to be humble and able to overcome arrogance and self-confidence (Muiz, 2025).

Service to the *Asatidz, Masyayikh, and ulama* will unlock the blessings of knowledge. Service is a leadership mentality, as it is often said that the leader of a people is one who serves them. In the fourth year, students did not immediately continue their education to a higher level. Instead, each student was assigned to serve in the world of education and *da'wah* for an entire year. Some were assigned to serve at *Ma'had Isy Karima*, while others were sent to places in need.

Included in the service program was a teaching program in prayer rooms (*mushalla*) or *Masjid* around the Islamic boarding school, known as "*ta'limul quro*". This activity was a crucial spiritual education method, as students interacted with the community, understood their needs, and developed sensitivity to solve problems within the community. Students gained encouragement and motivation to study harder to provide greater benefits to their students. They gained a deeper understanding of the realities of needs on the ground (Muhsinin, 2025).

Also included in the service that could provide spiritual education were social activities such as collecting aid for oppressed Muslims, Muslims affected by disasters, or participating in volunteer work. For example, someone who is active as a humanitarian volunteer will eventually experience spiritual awakening, which will naturally lead to devotion in prayer (Muiz, 2025).

i. Praying for students and alumni

The method of praying for students and alumni essentially reflected the spiritual condition of a religious teacher and his or her dependence on Allah in carrying out the spiritual education process. This was based on the belief that Allah is the One Who can turn hearts and determine guidance. Therefore, a religious teacher or educator cannot neglect prayer. No matter how effective a pedagogical method may seem, it will be futile without Allah's will for the student to receive goodness and guidance (Muiz, 2025).

### **3. Evaluation of the *Tarbiyah Ruhiah* at *Ma'had Tahfizhul Qur'an Isy Karima***

Evaluation is an activity to find out and decide whether the program that has been determined is in accordance with the original objectives (Lazwardi, 2017). The evaluation components aim to evaluate the overall educational process and the objectives that have been determined (Rahayu et al., 2022). Curriculum evaluation is the process of

applying scientific procedures to determine the value or effectiveness of an activity in making decisions about curriculum programs (Maryati, 2020).

To measure the achievement of the spiritual education process, the Ma'had Tahfizhul Qur'an Isy Karima (Harianto, 2025) applied several evaluation techniques. These include:

#### *Mutaba'ah Yaumiyyah*

Mutaba'ah Yaumiyyah was a method of controlling the daily spiritual activities of students by making a checklist on a piece of paper which contained a list of daily practices and *wirid* that needed to be done routinely by the students.

The use of mutaba'ah yaumiyyah helped monitor the spiritual well-being of students and their consistency in carrying out daily worship and practices. These mutaba'ah reports would then be evaluated by the *musyrif kamar* (dormitory supervisor), *murabbi halaqah* (study circle mentor).

#### Comprehensive Examination

The Comprehensive Examination was an activity to measure students' understanding of the spiritual education material taught through studies, sermons, and *tarbiyah* circles. This exam is conducted in written form and is usually administered every three months, six months, and annually.

#### Daily Observation

A *musyrif kamar* (dormitory supervisor), *murabbi halaqah* (study circle mentor), a memorization instructor, or even a classroom teacher would observe the performance of their students. If a student was frequently late for congregational prayers, often fell asleep in class, or exhibited other signs, a religious teacher would detect a decline in spirituality. The religious teacher would approach the student to uncover the problem and help them find a solution.

This observation required keen analytical ability. Therefore, a teacher must sharpen their *bashirah* (spiritual insight) by improving their own spiritual condition. Furthermore, long-term experience in educating students was also a crucial factor in detecting signs of spiritual decline.

#### Regular Evaluation between *Murabbi* with Senior *Murabbi*

Among the spiritual challenges of students, some could be resolved independently, while others required advice and input. Therefore, an evaluation forum among fellow students, attended by senior students, was necessary.

The presence of senior murabbi aimed to provide input, suggestions, and support to address the spiritual issues facing students in the field. This evaluation also allowed for the design of programs that were more relevant to current realities and thus more solution-oriented.

#### **D. CONCLUSION**

The concept of memorizing the Qur'an at the *Ma'had Tahfizhul Qur'an Isy Karima* was considered ideal. Because although the main program is memorizing the 30 juz (chapters) of the Qur'an, when viewed from the vision, mission, goals, motto and field implementation indicate that it did not merely stop at memorization. Instead, it was accompanied by an adequate process of *tarbiyah ruhiyah*. This spiritual education process was a curriculum that must be applied to all students so that the main purpose and noble goal of memorizing the Qur'an could be realized. An overview of the spiritual education curriculum of the *Ma'had Tahfizhul Qur'an Isy Karima* could be seen in terms of its objectives, materials, methods and evaluation.

The objectives include cultivating in students the ability to feel the presence of Allah SWT, motivating them to offer the best deeds, a strong foundation and drove to memorize the Qur'an and practice it, fostering the soul of a preacher (*da'i*) and a struggler (*mujahid fi sabilillah*), nurturing sensitivity to the problems of the community, and the ability to adapt to the environment while remaining steadfast in upholding Islamic values and the Isy Karima. Meanwhile, the material revolved around 5 major things, namely hubbu Al-Qur'an wa Sunnah, Sirah Nabawiyyah, Tazkiyatun Nafs, Fiqhu Da'wah, and Tauhidul Ummah.

The method was in the form of holding a Qur'an memorization circle with a high memorization target, holding learning in schools that combine sharia and science, holding studies and sermons (such as Kiyai studies, tarbiyah circles, sermons after prayer, aswaja studies, tarbiyah days, meeting figures, Sunday morning studies), SAPALA KAHADMUFISA, khidmah, and praying for students and alumni continuously. To measure

the achievement of goals, material success, and suitability of methods, tarbiyah ruhiyah was evaluated through mutab'ah yaumiyyah, comprehensive exams, daily observations, and routine evaluations of murabbi with senior murabbi.

This spiritual education curriculum is recommended for implementation in Islamic educational institutions that focus on Quran memorization. It is specifically aimed at Islamic boarding school-based institutions, as its design is based on the concept of Islamic boarding school education. This spiritual education curriculum requires careful attention to ensure that graduates of the Quran memorizers possess the necessary qualifications and demonstrate performance consistent with the noble values contained within the Quran.

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