



INTEGRATION OF TAKHASSUS TAHFIDZ PROGRAM INTO THE ISLAMIC EDUCATION CURRICULUM: A CASE STUDY AT MTS TARBIYATUT THOLABAH

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Received: 10-05-2025. Finished revisions: 12-05-2025. Published: 31-05-2025

ABSTRACT

The integration of the *Takhassus Tahfidz* program into the Islamic education curriculum represents a systemic effort to unify Qur'anic memorization with the structure of formal education, aiming to strengthen students' spiritual dimension and religious character. At MTs Tarbiyatut Tholabah Lamongan, this program is comprehensively implemented as part of the core curriculum rather than merely an extracurricular activity. This study aims to identify the tahfidz learning strategies employed and to analyze the supporting factors contributing to students' memorization achievements within a pesantren-based school context. Employing a qualitative descriptive approach, data were collected through interviews and classroom observations of the program's implementation in Grade VIII F, focusing on planning, execution, and evaluation of instruction. The findings indicate that the program's success is supported by an integrative curriculum design, contextual pedagogical strategies, the involvement of tahfidz instructors as spiritual mentors, and strong managerial support from the institution. Grade VIII F exceeded its memorization targets, demonstrating that the adopted approach effectively fosters student discipline, spirituality, and academic achievement.

Keywords: Curriculum Integration, Takhassus Tahfidz Program, Islamic Education.

ABSTRAK

Integrasi program Takhassus Tahfidz ke dalam kurikulum pendidikan Islam merupakan upaya sistemik untuk menyatukan pembelajaran Al-Qur'an dengan struktur pendidikan formal, guna menguatkan dimensi spiritual dan karakter religius siswa. Di MTs Tarbiyatut Tholabah Lamongan, program ini diimplementasikan secara menyeluruh sebagai bagian dari pembelajaran inti, bukan sekadar kegiatan ekstrakurikuler. Penelitian ini bertujuan untuk mengidentifikasi strategi pembelajaran tahfidz yang diterapkan, serta menganalisis faktor-faktor pendukung keberhasilan capaian hafalan siswa dalam konteks madrasah berbasis pesantren. Menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui wawancara dan observasi terhadap pelaksanaan program di kelas VIII F, dengan fokus pada perencanaan, pelaksanaan, dan evaluasi pembelajaran. Hasil penelitian menunjukkan bahwa keberhasilan program didukung oleh desain kurikulum yang integratif, strategi pedagogis yang kontekstual, keterlibatan guru tahfidz sebagai pembina spiritual, serta dukungan manajerial dari lembaga. Kelas VIII F berhasil melampaui target hafalan, menunjukkan bahwa pendekatan yang digunakan efektif dalam membentuk karakter disiplin, spiritualitas, dan prestasi akademik siswa.

Kata Kunci: Integrasi Kurikulum, Program Takhassus Tahfidz, Pendidikan Islam

INTRODUCTION

The integration of religious programs into the educational curriculum reflects a systematic effort to embed religious values, worship practices, and the formation of religious character into a more comprehensive structure of formal education (Hakim et al., 2020). This approach aims to eliminate the dichotomy between religious sciences and secular knowledge, enabling



students to acquire not only academic proficiency but also a strong spiritual foundation in their daily lives (Kusumawati & Nurfuadi, 2024). The integration encompasses various aspects, including syllabus design, the development of instructional materials, teaching methods, and assessment systems that combine cognitive, affective, and psychomotor domains based on Islamic values. Consequently, an integrated Islamic curriculum is expected to produce not only intellectually capable individuals but also ethically conscious and socially responsible persons grounded in religious teachings (Wildan Thobibi Bahja et al., 2023).

The *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah Kranji Paciran Lamongan represents an innovative model of Qur'anic learning that integrates memorization activities (*tahfidz*) into formal instructional hours. This program targets eighth- and ninth-grade students, with the goal of memorizing six *juz* over the course of three semesters. The outstanding memorization achievements of students, particularly the female students of class VIII-F who exceeded the set targets, indicate the program's success in both technical implementation and managerial aspects. However, scholarly studies that thoroughly examine the learning strategies employed, the role of *tahfidz* instructors, and the memorization guidance model within a formal school setting based on the pesantren system, such as MTs Tarbiyatut Tholabah, remain scarce. This research gap presents an opportunity for academic exploration into the effectiveness of the *Takhassus Tahfidz* approach in nurturing Qur'anic memorization within formal educational institutions under traditional Islamic boarding school (pesantren) frameworks.

Research on the integration of *takhassus tahfidz* programs into Islamic education curricula reveals that such programs are no longer confined to extracurricular activities but are increasingly being incorporated into the formal learning structure. Faqih's study notes that integrating *tahfidz* enhances students' discipline and learning motivation (Azizah et al., 2024), while Mawardi emphasizes the importance of adjusting time allocation, academic workload, and teacher training to maintain a balance between academic and religious objectives (Syarif et al., 2023). Alwi (2019) highlights the importance of integrative curriculum approaches that unite religious and secular knowledge to reinforce students' Islamic identity (Wiyani, 2022), whereas, finds that thematic strategies, daily routines, and student-centered learning approaches contribute to the success of integration. Nevertheless, challenges persist, such as the absence of a national standard *tahfidz* curriculum, a shortage of qualified instructors, and managerial obstacles. Overall, previous studies underscore the urgency of integrating *tahfidz* programs into Islamic education, though the development of contextual, flexible, and adaptive implementation models remains essential to accommodate student needs and institutional characteristics.

This article focuses on three key aspects: (1) the design and structure of the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah, (2) the pedagogical strategies employed by *tahfidz* instructors in guiding students' memorization, and (3) internal and external factors contributing to the program's success. These aspects are directly related to the core variables implicitly contained in the title, namely the *tahfidz* program, instructional implementation, and students' memorization outcomes. A qualitative approach is adopted to explore the dynamics and contextual realities of the program's implementation in a comprehensive manner.



The primary aim of this article is to identify and analyze the *tahfidz* learning strategies implemented in the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah and to explain the contributing factors behind students' successful memorization achievements within the context of pesantren-based formal education. Furthermore, the article seeks to reinforce its academic position within the field of contemporary Islamic education studies by offering a state-of-the-art contribution through an exploration of an integrative model that merges traditional *pesantren* scholarship (*kitab kuning*) with the formal curricular system in a sustainable *tahfidz* program design. By situating the *Takhassus* program within this framework, this study not only highlights the technical success of its implementation but also proposes a new conceptual model of synergy between formal and traditional education in shaping Qur'an memorizers who excel both academically and spiritually. It is expected that this article will serve as a valuable reference for the development of *tahfidz*-based curriculum designs in other Islamic educational institutions.

Ultimately, this article aims to identify and analyze the Qur'anic *tahfidz* learning strategies used in the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah and to explain the supporting factors behind students' memorization success in the context of pesantren-based formal education. The findings are expected to contribute to the development of a contextual and applicable integrative *tahfidz* learning model, serving as a reference for other educational institutions in designing similar programs.

METHOD

This study employs a descriptive qualitative approach, which involves a systematic and intensive process of data collection aimed at thoroughly understanding the meaning of events related to the activities of field subjects. In qualitative research, the data collected generally consist of information derived from observation-based descriptions. The findings are presented in the form of narrative text, in accordance with the nature of the qualitative approach, to provide deeper and broader insights into the meanings behind field interactions (Moleong, 2009). According to Bogdan and Taylor, "qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior" (Bogman & Biklen, 2003).

Data analysis refers to the process of interpreting data derived from specific units considered as the subjects of research (Arikunto, 2002). The research subjects refer to the focus of the investigation or the entities being examined (Sukandarrumidi, 2004), which in this case are non-human. The unit of analysis in this study is the implementation of the *Takhassus Tahfidz* learning program in class VIII F at MTs Tarbiyatut Tholabah Kranji, which includes lesson planning, instructional implementation, and evaluation processes.

Data were obtained through direct and progressive interviews and observations conducted at the site of the material object under study (Nasution, 2003). Once the data were collected and classified, a further process of analysis was conducted. To analyze the data, a descriptive analysis technique was employed, meaning the researcher aimed to reconstruct and describe the collected data regarding the implementation of the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah Kranji.

RESULTS AND DISCUSSION



General Overview of MTs Tarbiyatut Tholabah

MTs Tarbiyatut Tholabah is a private Islamic junior high school located in Kranji Village, Paciran District, Lamongan Regency. It operates under the auspices of the Tarbiyatut Tholabah Islamic Boarding School Foundation. The pesantren (Islamic boarding school) was established by KH. Musthofa in Jumadil Akhir 1316 AH (November 1898 CE). MTs Tarbiyatut Tholabah itself was founded by Romo KH. Baqir Adelan on August 1, 1963, and has now been in existence for nearly half a century. This span of time reflects a significant journey as an educational institution.

MTs Tarbiyatut Tholabah envisions itself as a leading madrasah that excels not only in nurturing noble character (*akhlakul karimah*) but also in academic achievement, life skills, and global competitiveness. To realize this vision, the school has established its mission: to enhance the development of students' faith, piety, and noble character; to promote the advancement of science and technology; and to improve students' globally competitive skills.

The school adopts the values of Islam according to *Ahlus Sunnah wal Jama'ah* as a holistic way of life for its academic community. These values align with the ideological foundation of the pesantren under which it operates. In daily interactions, all members of the school strive to instill ethical behavior, with the aim of preventing students, teachers, and staff from negative traits such as arrogance, envy, and other unethical conduct.

As an educational institution, MTs Tarbiyatut Tholabah is committed to continually improving the quality of its educational services. The goal is to equip its students with competitive capabilities in both academic and non-academic fields. Furthermore, the school emphasizes the enhancement of students' skills in information and communication technology (ICT). Facilities for both the arts and sports are continuously being improved to support the development of student competencies.

In its efforts to improve the quality of educational services, MTs Tarbiyatut Tholabah has established partnerships with various institutions, both governmental and private. These collaborations are primarily focused on the professional development of teaching staff through diverse training programs. A notable outcome of these efforts is the formation of an Active Learning Trainer Team, which plays a vital role in the school's annual programs. This collaboration is expected to have a positive impact on the quality of teaching and learning processes, ensuring that education at MTs Tarbiyatut Tholabah is conducive, effective, and provides students with meaningful learning experiences.

Through its ongoing efforts to enhance educational quality and facilities, MTs Tarbiyatut Tholabah continues to strive toward becoming a madrasah capable of competing on a global level. This commitment is evident in the numerous achievements the school has attained and its role in nurturing a generation that excels not only academically but also in essential life skills. With a strong foundation in Islamic values, the school aims to produce individuals who are intellectually excellent, morally upright, and well-prepared to face global challenges.

Integration of the Takhassus Program into the School Curriculum



The *Takhassus* program, commonly implemented within Islamic education contexts, serves as an effective means of integrating academic knowledge with religious values in the formal education system. At institutions like MTs Tarbiyatut Tholabah, the implementation of the *Takhassus* program does not solely emphasize academic learning but also prioritizes character formation rooted in Islamic teachings. As such, the program functions as a bridge between worldly and spiritual knowledge, enriching students' learning experiences by encompassing both general education and essential spiritual and moral skills necessary for daily life (Sista & Al-baqi, 2018)).

The integration of academic knowledge with religious values has a significant impact on students' personal development (Damanik, 2020). The *Takhassus Tahfidz* program, which is part of the curriculum at MTs Tarbiyatut Tholabah, aims to teach students how to memorize and understand the Qur'an properly. This goes beyond mere memorization; it involves internalizing the values contained within the text—such as patience, discipline, and perseverance. Through Qur'anic memorization, students learn to appreciate the importance of knowledge while simultaneously practicing the values embedded in religious teachings.

As part of this program, students are also guided to understand that every academic subject they learn—whether mathematics, science, or language—can be related to Islamic teachings. For instance, in science, students are taught to connect scientific discoveries with God's perfect creation, which in turn fosters a sense of gratitude and deepens their faith. This forms the foundation for a holistic way of thinking that not only emphasizes intellectual capability but also nurtures a spiritual closeness to God.

In the context of Islamic education, integrating religious values into every subject is key to shaping balanced individuals—those who are intellectually and morally competent (Rohmah, 2019). The *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah does not focus solely on the memorization of religious texts, but also encourages students to embody those values in everyday life. For example, in social interactions, students are taught to practice humility, honesty, and empathy, as emphasized in the Qur'an and Hadith.

Moreover, the *Takhassus* program trains students to develop discipline in their studies, particularly in memorization practices. This discipline proves valuable not only in religious education but also across their broader academic pursuits. For instance, students who are accustomed to structured memorization routines are more likely to develop effective time management and task organization skills, which are transferable to other subjects. In this way, the program indirectly teaches students how to apply discipline to all areas of their lives.

The importance of integrating the *Takhassus* program with religious values is also evident in its impact on students' relationships with educators and the school environment. Teachers at MTs Tarbiyatut Tholabah serve not only as instructors but also as role models who inspire students to live according to the religious values they study. The interaction between teachers and students within the *Takhassus* program creates a conducive environment for character development. Over time, it is expected that students will not only excel academically but also become individuals of noble character who positively contribute to society.



Overall, the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah illustrates how formal education can successfully integrate knowledge with religious values to produce a generation that excels academically and upholds strong moral character. This integration has a positive impact in shaping individuals who can contribute productively to the world while maintaining their faith and ethics. By continuing this program, MTs Tarbiyatut Tholabah is expected to nurture a generation capable of competing on a global scale without compromising the religious values they uphold.

Implementation of the Takhassus Program at MTs Tarbiyatut Tholabah

The implementation of the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah is the result of long-term planning that had been formulated several years earlier and was officially launched in the first semester of the 2019/2020 academic year. Its execution has been carried out in a continuous manner, involving multiple stakeholders through a structured framework to ensure the optimal achievement of tahfidz learning goals. Based on the researcher's field observations, interviews, and documentation, it was found that the program implementation aligns well with relevant educational theories. At MTs Tarbiyatut Tholabah, the implementation of the *Takhassus Tahfidz* program is carried out through three main stages: planning, execution, and evaluation. These stages are as follows:

1. Planning stage

According to the findings, the planning stage in the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah includes several key components: the preparation of instructional materials, the provision of appropriate learning media, the selection of suitable teaching methods, and the allocation of time for the learning process. These components are carefully arranged by the tahfidz instructors before the teaching sessions begin, as reflected in the orderly and effective implementation in the classroom. This preparation indicates that the teachers understand the importance of planning in ensuring the quality of both the process and outcomes of tahfidz education. Thus, the teachers' readiness at this stage becomes the foundational pillar for the successful implementation and evaluation stages (Suprihatiningrum, 2014).

This finding aligns with Muhibbin Syah's perspective, as cited by Suprihatiningrum, which states that learning planning is a systematic process that includes the preparation of materials, selection of media, approaches, methods, and evaluation plans within a specific timeframe to achieve predetermined educational goals. Within this theoretical framework, planning also involves the development of a syllabus and a lesson plan (*Rencana Pelaksanaan Pembelajaran*, RPP) as formal documentation. However, at MTs Tarbiyatut Tholabah, planning is not formalized through standard syllabi and lesson plans but is expressed in more flexible and contextual forms that suit the institution's needs. This reflects an adaptive planning model tailored to the school's resources and cultural context, while still upholding the core principles of effective instructional planning.

2. Implementation stage



Research findings reveal that the tahfidz program at MTs Tarbiyatut Tholabah incorporates two primary learning components: *ziyadah* (memorizing new verses) and *murojaah* (reviewing previously memorized content). These are implemented through structured stages that adhere to effective learning principles. In the *ziyadah* phase, a single teacher guides students in a focused effort to memorize new portions of the Qur'an. Meanwhile, the *murojaah* phase involves two teachers ensuring that previously memorized verses are retained and strengthened. This learning process occurs not only during regular school hours but also during additional sessions from 2:00 PM to 3:10 PM. The program's effectiveness is evidenced by students' memorization achievements that meet institutional targets.

The implementation of this tahfidz program is in line with the Indonesian Ministry of Education and Culture's Regulation No. 81A of 2013 on curriculum implementation, particularly the stages of instructional activities: preliminary, core, and closing sessions (Fitri et al., 2023). The implementation structure at MTs Tarbiyatut Tholabah reflects compliance with the national education policy standards. Additionally, these findings align with Yusuf Maulana's study on tahfidzul Qur'an at SMP Islam Al-Irsyad Cilacap, which emphasizes the importance of thorough planning prior to teaching, including the development of syllabi and lesson plans. This suggests that the success of tahfidz programs depends not only on execution but also heavily on the quality of the underlying planning.

Nevertheless, there are notable differences between the approach used at MTs Tarbiyatut Tholabah and the approach described in Maulana's research (Maulana, 2019). While the latter focuses on a single memorization method—*takrir*, an intensive repetition strategy done collectively—the former utilizes both *ziyadah* and *murojaah* as complementary components. This approach is more adaptive to students' individual memorization capacities. Although employing both components may lead to variation in achievement levels—where some students progress faster than others—it also allows for personalized learning and long-term retention. This indicates that the success of tahfidz education should not be measured merely by speed but also by the quality of memorization internalization and durability.

3. Evaluatuion stage

Evaluation in the tahfidz program at MTs Tarbiyatut Tholabah is conducted through two main approaches: process evaluation and outcome evaluation. Process evaluation is carried out daily during the learning sessions, from the opening activities to the core and closing activities. Its purpose is to ensure that the teaching process proceeds smoothly, effectively, and according to the pre-established plan. Through daily evaluations, teachers can quickly identify issues and make adjustments to maintain the quality of instruction. Moreover, process evaluation serves as a tool for teachers to continuously monitor students' progress in memorizing and understanding the material, allowing the instruction to be tailored to students' evolving needs.

Outcome evaluation is performed on a daily and semester basis. Daily evaluations occur after students recite their memorized portions, with assessments made directly by the teacher based on fluency. This immediate feedback helps students identify their strengths



and areas for improvement. Semester evaluations take place through formal tahfidz examinations at the end of each term, using more comprehensive criteria: fluency, *fashohah* (articulation), and *tartil* (correct and measured recitation). These assessments provide an overview of students' memorization accomplishments and evaluate how accurately they follow the Qur'anic recitation rules. In this context, outcome evaluation assesses not only the quantity of memorized verses but also the quality of Qur'anic reading proficiency.

Compared to Azizah's research at MA Al-Fathimiyah Lamongan, there are similarities in terms of evaluation criteria—fluency, *fashohah*, and *tartil*—which are widely accepted as quality indicators in tahfidz education (Azizah et al., 2024).. However, a fundamental difference lies in the evaluation scope. At SMP Islam Sabilurrosyad, assessments are conducted not only on student outcomes but also on the performance of tahfidz teachers. Teacher evaluations aim to enhance instructional quality and ensure that educators possess adequate competencies in teaching Qur'anic memorization. At MTs Tarbiyatut Tholabah, however, the focus remains primarily on students and their learning process, without a formal teacher evaluation component. This difference may stem from institutional contexts and specific needs. While the student-centered evaluation approach at MTs Tarbiyatut Tholabah allows for deeper instructional refinement, it is also important to consider teacher performance evaluations to maintain overall teaching quality.

Challenges in the Implementation of the Takhassus Tahfidz Program for Class VIII F at MTs Tarbiyatut Tholabah

In implementing the *Takhassus Tahfidz* program, students of Class VIII F at MTs Tarbiyatut Tholabah encounter various challenges that affect their memorization ability, both in the aspects of *ziyadah* (memorizing new verses) and *murojaah* (reviewing previously memorized verses). Several factors contribute to these difficulties, including an unconducive learning environment, poor time management, personal issues that hinder concentration, and a lack of intention and motivation to memorize. Additionally, students' involvement in extracurricular organizations such as PK IPPNU and MPK limits their time for memorization. Feelings of drowsiness during memorization sessions further exacerbate these challenges. These findings underscore the importance of effective time management and a supportive environment as critical components for the success of a tahfidz program. Without addressing these factors, it becomes difficult for students to achieve optimal outcomes in their memorization efforts.

These factors often interact and compound the memorization process, directly impacting students' achievement. For example, inadequate time management hinders students from balancing their memorization responsibilities with other academic and non-academic activities. Moreover, personal problems can interfere with students' focus, resulting in less effective memorization. Physical and emotional conditions significantly influence students' ability to retain and internalize their memorization. Therefore, it is crucial to ensure students' overall well-being—psychologically, physically, and socially—to enable a smoother and more focused learning process. A learning environment that attends not only to cognitive development but also to student well-being is more effective in supporting the goals of the tahfidz curriculum.



These findings align with research conducted by Nur Itsa Arina Rosida at MTs Al-Ittihad Poncokusumo Malang, which highlights the importance of a comfortable and supportive environment for successful memorization. A calm and distraction-free setting helps students concentrate and memorize more easily (Rosida, 2019). Furthermore, effective time management is essential to ensure students can allocate sufficient time for memorization without being overwhelmed by other commitments. Poor time management can hinder memorization consistency and reduce the quality of retention. This discussion highlights the need for support from various stakeholders—including schools, families, and communities—to foster an environment conducive to learning. A well-organized, quiet, and structured setting with clearly defined schedules allows students to maximize their memorization potential.

In addition, students' cognitive ability significantly influences the success of the memorization process. Students with higher intellectual capacity generally find it easier to memorize and retain verses, whereas those with lower cognitive abilities may require more time and support to achieve the same outcomes. Consequently, students' learning readiness—which encompasses their physical, mental, and emotional conditions, as well as their prior knowledge and learning needs—greatly affects the results of the tahfidz program. Teaching strategies that take these factors into account are more likely to succeed and help students overcome challenges while maximizing their memorization potential. This analysis emphasizes the importance of a holistic approach in tahfidz education, whereby teachers consider not only students' intellectual capacities but also their mental and emotional preparedness. Such an approach is crucial for effectively addressing memorization challenges and enabling students to achieve optimal results.

Solutions to the Challenges in Implementing the Takhassus Tahfidz Program for Class VIII F at MTs Tarbiyatut Tholabah

Addressing the challenges in implementing the *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah requires a comprehensive approach that manages the various factors affecting students' memorization process. One of the primary solutions is to create a more conducive environment for tahfidz activities. A calm and distraction-free atmosphere significantly enhances students' ability to concentrate. In the context of MTs Tarbiyatut Tholabah, improving classroom settings and the surrounding environment can positively influence students' memorization outcomes. Additionally, fostering a supportive learning atmosphere—by selecting appropriate times for memorization and minimizing interruptions during sessions—can increase students' focus during their study process (Rosida, 2019).

Effective time management is also a critical solution to overcome the obstacles in the implementation of the *Takhassus Tahfidz* program. At MTs Tarbiyatut Tholabah, students often struggle to balance their memorization schedule with school activities, organizational responsibilities, and personal matters. Therefore, the school administration can establish a more flexible yet structured learning schedule to ensure students have sufficient time to concentrate on memorization without being overwhelmed by other obligations. Allocating time strategically—such as designing efficient and manageable memorization sessions—can help students organize their time effectively and reduce feelings of pressure or urgency. Improved time management will also lessen fatigue, which can hinder students' concentration during memorization.



Another essential solution is to enhance students' motivation and intention (*niyyah*) in memorizing the Qur'an. Some students at MTs Tarbiyatut Tholabah may lack strong motivation due to environmental influences or personal limitations. To address this, *tahfidz* teachers can act as motivators by offering positive encouragement and emphasizing the significance of Qur'anic memorization in students' lives. Additionally, employing diverse and creative memorization methods can help attract students' interest and reinforce their intention. Activities that connect memorization with daily life—such as real-life examples of how *tahfidz* enriches spiritual and social life—can boost students' enthusiasm and commitment to the program (Azizah et al., 2024).

Another challenge that must be addressed is the variation in students' cognitive abilities. As observed at MTs Tarbiyatut Tholabah, students with higher intelligence levels typically memorize more easily, while those with lower cognitive abilities may require more time and support to achieve mastery. A viable solution to this issue is to implement more individualized learning approaches. Tailoring the difficulty level and pace of memorization to match each student's capacity can facilitate more effective learning. Providing additional attention and assistance to students who need more time ensures that the *tahfidz* program remains inclusive and effective for all participants.

Lastly, students' learning readiness must not be overlooked. Physical, mental, and emotional conditions play a crucial role in determining students' success in memorization. At MTs Tarbiyatut Tholabah, it is essential for teachers to attend to students' overall well-being. The *tahfidz* program can be more effective if students receive psychological and social support to help them manage stress or anxiety. Schools can involve counselors or mentors to assist students in overcoming personal challenges and to create a supportive environment that nurtures students' mental and emotional health. This holistic approach ensures that students are not only academically prepared but also mentally and emotionally equipped to undertake the demands of the *tahfidz* process.

CONCLUSION

The *Takhassus Tahfidz* program at MTs Tarbiyatut Tholabah Lamongan demonstrates significant success in integrating Qur'anic memorization education systematically and contextually into the broader Islamic education curriculum. This success is evident not only in students' memorization achievements—often exceeding the predetermined targets—but also in the strengthening of their religious character and increased discipline in their daily routines. These outcomes underscore that *tahfidz* education is not merely concerned with memorizing the Qur'an, but also plays a crucial role in shaping students' moral and spiritual character.

Several key factors contribute to the success of this program. One is the integrative curriculum design, which not only includes *tahfidz* as a core component but also aligns it with other subjects in a mutually reinforcing manner. Instructional strategies rooted in Islamic values are another critical aspect; these values are not taught solely in theory but are actively practiced in students' daily lives. The active role of *tahfidz* teachers—who serve not only as instructors but also as spiritual mentors—greatly enriches the students' learning experience. These teachers provide motivation, guidance, and nurture a deep love for the Qur'an. Furthermore, adaptive educational management plays a vital role in ensuring the



smooth implementation and sustainability of the program, fostering synergy among all stakeholders in pursuit of shared educational goals.

The success of this integrated curriculum model offers valuable insights not only for MTs Tarbiyatut Tholabah but also for other Islamic educational institutions seeking to develop *tahfidz*-based curricula. A comprehensive integration between Qur'anic instruction and general academic subjects can foster a more holistic educational system, in which religious, intellectual, and character development are balanced. Therefore, this model holds the potential to be more widely adopted as a means of cultivating a generation that is intellectually capable, spiritually grounded, and morally upright.

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