

Innovation in the Al-Qur'an Tahfidz Curriculum in the Implementation of Integrated Islamic Education at SMA Muhammadiyah 3 Jakarta

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ABSTRACT

Islamic education is expected to balance academic competence, spiritual development, and moral character amid technological advancements and curricular changes. This study aimed to examine innovations in the Al-Qur'an tahfidz curriculum within the implementation of integrated Islamic education at SMA Muhammadiyah 3 Jakarta. A descriptive qualitative approach with a mini-research design was employed. Data were collected through observations of memorization activities, student mentoring processes, and teacher-student interactions, supported by documentation of the school curriculum, program guidelines, activity reports, and institutional policies. The data were analyzed through data reduction, data presentation, and conclusion drawing. The findings showed that the school integrated a six-juz memorization target into the Merdeka Curriculum through proportional time allocation without reducing core subject instruction. Learning innovations included memorization sessions at the beginning and end of the school day, public examinations, munaqosyah, Tahfidz Camp, and individualized mentoring for students who had not achieved their targets. A Learning Management System supported tajwid instruction, recitation recording, progress monitoring, and feedback provision. Program sustainability was strengthened through coordination among curriculum leaders, ISMUBA personnel, and Quranic teachers, supported by a religious learning culture. The study concluded that coherent curriculum planning, humanistic instruction, digital support, continuous assessment, and differentiated mentoring enabled tahfidz education to strengthen students' discipline, confidence, spiritual development, and academic engagement.

INTRODUCTION

Historically, Islamic education has aimed to develop holistic human beings who are balanced across intellectual, spiritual, and moral dimensions (Ibrahim et al., 2024; Kurnianingsih et al., 2025; Rofhani & Yusuf, 2025; Sholichah et al., 2025; Srinio et al., 2025; Surbakti et al., 2024). Education is understood not merely as a process of knowledge transfer but also as a strategic means of shaping personality, character, and community civilization (Nata, 2016). From this perspective, Islamic education is responsible for instilling faith, noble character, and critical thinking skills grounded in the teachings of the Qur'an and Sunnah. Therefore, the success of

Islamic education is measured not only through academic achievement but also through the moral and spiritual quality of graduates (Al Mursyidi & Darmawan, 2023; Amirudin et al., 2025; Faizin et al., 2025; Firmansyah, 2026; Umami & Yasin, 2024).

In the context of modern education, Islamic educational institutions face increasingly complex challenges (Hidayat et al., 2022; Husni et al., 2025; Ibrahim et al., 2024; Mustofa & Ramdhani, 2023; Nabriz et al., 2025; Zahraini et al., 2025). The rapid development of science and technology requires schools to prepare graduates who are adaptive, competitive, and equipped with 21st-century skills. However, these demands are often accompanied by educational pragmatism that positions academic achievement as the primary indicator of educational quality. This condition may shift the orientation of education from character formation toward cognitive achievement alone, requiring Islamic educational institutions to respond to contemporary developments while maintaining their Islamic identity.

The current national education context demonstrates a strong emphasis on academic achievement and cognitive competency. Evaluation systems that prioritize grades, rankings, and graduation outcomes often result in insufficient attention to affective and spiritual dimensions. Without a balanced approach that strengthens religious values, education may produce students with strong intellectual abilities but limited spiritual and moral development. This condition presents a significant challenge for Islamic educational institutions, which carry the responsibility of maintaining Qur'anic values and noble character as fundamental foundations of education (Arifin, 2011).

As a progressive Islamic movement, Muhammadiyah has positioned education as a means of da'wah (Islamic outreach) and tajdid (renewal). Education is regarded as a strategic instrument for developing a progressive, open-minded society with a strong commitment to Islamic values. Muhammadiyah education aims to produce individuals who are faithful, knowledgeable, committed to good deeds, and capable of contributing actively to social and national development (Tilaar, 2015). This paradigm emphasizes that Islamic education is not exclusive but inclusive and contextual in addressing the challenges of modern society.

Within this framework, SMA Muhammadiyah 3 Jakarta has developed an innovative Al-Qur'an tahfidz curriculum as a strategic effort to integrate religious value reinforcement with academic achievement. This innovation is based on the understanding that strengthening students' relationship with the Qur'an is an essential foundation for character and moral development. The tahfidz program is not positioned merely as an extracurricular activity but is systematically integrated into the school curriculum structure in alignment with the implementation of the Merdeka Curriculum.

The Al-Qur'an tahfidz program, with a target of memorizing six juz, represents an important innovation in Islamic education implementation at the senior high school level. The program is designed to ensure that students complete formal education according to national standards while also developing a strong spiritual connection with the Qur'an as a life guide. Through this program, students are expected to achieve balance among intellectual competence, spiritual resilience, and moral maturity. Therefore, the implementation of Islamic education at

SMA Muhammadiyah 3 Jakarta provides an important example of curriculum innovation and represents a relevant best practice for addressing contemporary educational challenges.

Despite these contributions, existing literature has largely focused on Islamic boarding schools, Qur'anic learning centers, or primary education, while evidence from senior high school contexts remains limited. Previous studies have frequently examined curriculum management or memorization methods separately and have provided limited explanation of how tahfidz curricula interact with the Merdeka Curriculum, digital learning platforms, school culture, assessment practices, and differentiated student mentoring within a single institutional system. Furthermore, limited attention has been given to the Muhammadiyah educational context, where Islamic education, organizational identity, academic standards, and the principle of *tajdid* must be implemented simultaneously. This limitation creates an empirical gap regarding how established Islamic senior high schools translate these principles into coherent and sustainable curriculum practices.

SMA Muhammadiyah 3 Jakarta provides a relevant context for addressing this gap because the school integrates a six-juz memorization target into its formal curriculum without reducing the core learning requirements of the Merdeka Curriculum. The program includes scheduled memorization activities, public memorization examinations, oral *munaqosyah*, Tahfidz Camp, Learning Management System support for *tajwid* learning and recitation monitoring, and intensive mentoring for students who have not achieved their targets. Its implementation involves coordination among the vice principal for curriculum affairs, ISMUBA personnel, and Qur'anic teachers. These interconnected components demonstrate curriculum innovation as an integration of curriculum design, pedagogical practices, digital adaptation, assessment, institutional management, and school culture.

Examining this practice is important because the development of tahfidz programs should be supported by evidence regarding educational design and implementation rather than evaluated solely through memorization targets or ceremonial achievements. A program may appear successful while overlooking differences in student abilities, variations in recitation quality, excessive learning pressure, or limited coordination with academic subjects. Conversely, a well-organized program can transform memorization into a process that strengthens discipline, self-regulation, confidence, spiritual awareness, and commitment to learning. The novelty of this study lies in its integrated examination of five interconnected dimensions—curriculum structure, learning methods and assessment, digital utilization, institutional management and school culture, and individualized student mentoring—within a Muhammadiyah senior high school implementing the Merdeka Curriculum.

Accordingly, this study aimed to describe and examine the innovation of the Al-Qur'an tahfidz curriculum in implementing integrated Islamic education at SMA Muhammadiyah 3 Jakarta. Specifically, it investigated how the tahfidz curriculum was incorporated into the school curriculum, how memorization learning and assessment were organized, how digital technology supported *tajwid* instruction and progress monitoring, how school management and religious culture sustained the program, and how mentoring accommodated differences in student

achievement. This study contributes conceptually to discussions on holistic Islamic curriculum innovation and provides practical insights for schools seeking to integrate Qur'anic memorization with national curriculum requirements. The findings may benefit school leaders, curriculum developers, Qur'anic teachers, and educational policymakers by providing a context-based model for developing adaptive, manageable, inclusive, and spiritually grounded tahfidz education.

METHOD

This study employed a qualitative descriptive approach with a mini-research design. The qualitative approach was selected to explore the implementation of Islamic education innovation at SMA Muhammadiyah 3 Jakarta, particularly the integration of the Al-Qur'an tahfidz curriculum with the national curriculum. The descriptive design was used to systematically describe tahfidz-based Islamic education practices implemented through daily learning activities and student mentoring.

The data sources consisted of primary and secondary data. Primary data were obtained through direct observations of the Al-Qur'an tahfidz program implementation within the school environment, including learning activities, memorization practices, and teacher–student interactions. Secondary data were collected through documentation, including the school curriculum, tahfidz program guidelines, activity reports, and internal policy documents related to Islamic education management.

Data analysis was conducted through three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting and organizing information relevant to the research objectives. The data were then presented systematically to identify patterns and findings, while conclusions were drawn by connecting empirical findings with theories of Islamic education and curriculum innovation as the analytical foundation (Muhaimin, 2012). The analysis process was conducted throughout the research period to develop a comprehensive understanding of the Islamic education practices examined.

RESULTS AND DISCUSSION

Institutional Profile

SMA Muhammadiyah 3 Jakarta is one of the leading Islamic senior high schools in Jakarta, operating under the auspices of the Muhammadiyah Association. As part of the Muhammadiyah education network, this school carries the mandate to provide education oriented not only toward academic achievement but also toward the formation of a complete Islamic personality. Its identity as a progressive Islamic school is reflected in various educational policies and programs that place Al-Islam and Kemuhammadiyahan values as the primary foundation of education.

This school has a strong commitment to integrating academic education with Islamic mentoring and the strengthening of student character. This integration is realized through the development of a curriculum that balances general subjects with religious programs, including the Al-Qur'an Tahfidz curriculum. The vision of progressive Islamic education serves as the main foundation for all educational activities, whether in curriculum planning, learning implementation,

or learning outcome evaluation. With this vision, SMA Muhammadiyah 3 Jakarta strives to produce graduates who possess intellectual capability, spiritual steadfastness, and readiness to contribute to social and national life.

As an Islamic educational institution, SMA Muhammadiyah 3 Jakarta does not place academic achievement alone as the indicator of educational success. This school also places great emphasis on the formation of good character, discipline, responsibility, and a strong learning ethic among students. The educational process is viewed as a means of habituating Islamic values, reflected in students' attitudes, behavior, and school culture. Character development is therefore an inseparable part of daily learning activities.

The school environment is built with a religious culture conducive to fostering a love for the Qur'an and Islamic values. Religious activities such as habitual Qur'an reading, congregational worship, and the exemplary conduct of teachers and education staff are important elements in shaping a learning atmosphere with Islamic nuances. This religious culture serves not only as a symbol of the school's identity but also as a pedagogical strategy for continuously instilling the values of faith and noble character. Thus, SMA Muhammadiyah 3 Jakarta strives to present a holistic educational environment in which academic, spiritual, and moral aspects develop in balance.

School Curriculum

SMA Muhammadiyah 3 Jakarta continues to use the Merdeka Curriculum as the national curriculum serving as the primary reference for organizing learning. The Merdeka Curriculum is regarded as a flexible and adaptive framework because it grants educational units the latitude to develop flagship programs suited to the characteristics, potential, and needs of students. This flexibility is what SMA Muhammadiyah 3 Jakarta has leveraged to systematically integrate the Al-Qur'an Tahfidz program into the school's curriculum structure.

Adjustments were made primarily to the allocation of learning time, while maintaining a balance between academic subjects and religious programs. The school did not eliminate core subjects, but instead rearranged class hours so that the Tahfidz program could run alongside academic learning. This step reflects careful, needs-based curriculum planning and embodies the principle of an integrative curriculum in Islamic education.

The Al-Qur'an Tahfidz curriculum is designed with a target of memorizing six juz over the course of study at the senior high school level. This target is structured realistically and progressively, tailored to students' abilities and development. The memorization process emphasizes not only quantity but also the quality of recitation, the accuracy of tajwid, and a basic understanding of the memorized verses. Thus, the Tahfidz program does not stand as a mere supplementary activity, but becomes an integral part of the students' educational process.

The integration of the Merdeka Curriculum with the Al-Qur'an Tahfidz curriculum is consistent with the view that Islamic education must be holistic, encompassing the balanced development of cognitive, affective, and psychomotor aspects (Hidayat & Suryana, 2018: 150). Through this approach, SMA Muhammadiyah 3 Jakarta strives to produce graduates who are not

only academically excellent but also possess spiritual intelligence, discipline, and strong Islamic character as provisions for life in society and the nation.

Strengths and Innovations in the Implementation of Islamic Education

1. Curriculum Innovation

The integration of the Merdeka Curriculum with the Al-Qur'an Tahfidz curriculum is the primary innovation that characterizes the implementation of Islamic education at SMA Muhammadiyah 3 Jakarta. This curriculum is not designed as two independently running systems, but as a unified whole that complements each other. Strengthening Qur'an memorization is positioned as an integral part of the educational process, on par with the development of students' academic competence and character.

Adjustments to the curriculum structure and learning time allocation were made through careful, needs-based planning. The school arranges its schedule proportionally so that all core subjects continue to be delivered in accordance with Merdeka Curriculum standards, while also providing adequate space for the Tahfidz program. As a result, students are still able to achieve the core competencies, learning outcomes, and Pancasila Student Profile established by the government.

This integrative curriculum approach demonstrates that strengthening religious aspects, particularly Qur'an memorization, need not come at the expense of academic achievement. On the contrary, the habit of memorizing the Qur'an, which demands discipline, consistency, and perseverance, contributes positively to students' overall learning attitudes. Therefore, the Tahfidz curriculum at SMA Muhammadiyah 3 Jakarta can be viewed as a form of Islamic education curriculum innovation that is adaptive, contextual, and relevant to the challenges of modern education.

2. Learning Method Innovation

Innovation in the Al-Qur'an Tahfidz learning method at SMA Muhammadiyah 3 Jakarta is realized by placing memorization activities at the beginning and end of the learning day. This strategy is based on psychological and pedagogical considerations, as students' concentration levels are relatively optimal for receiving and processing information during these times (Nasution, 2010). By making use of these time slots, the memorization process becomes more effective and does not interfere with students' focus on other subjects.

Beyond time management, the Tahfidz learning method is also designed to be varied and communicative. Teachers do not merely require quantitative memorization achievement, but also build humanistic and motivating interactions. Students are encouraged to understand the meaning of memorizing the Qur'an as an act of worship and a process of self-formation, rather than merely an academic obligation. This approach helps create an enjoyable learning atmosphere and reduces the potential for burnout in the memorization process.

As part of the learning evaluation, SMA Muhammadiyah 3 Jakarta implements an assessment system based on public tests (*uji publik*) and oral examinations (*munaqosyah*). Public tests are conducted by having students demonstrate their memorization ability in front of teachers, peers, and school community members, thereby training students' confidence,

mental resilience, and academic responsibility toward their memorization. Meanwhile, the munaqosyah is conducted as a form of academic and religious evaluation that comprehensively tests the accuracy of memorization, quality of recitation, and mastery of tajwid. This evaluation model ensures that Tahfidz achievement is not merely administrative but genuinely reflects the quality of students' memorization.

To maintain motivation and create an enjoyable learning atmosphere, the school also holds a Tahfidz Camp as part of its memorization-reinforcement method. This activity is designed as an intensive mentoring program packaged in an educational and recreational format, allowing students to deepen their Qur'an memorization in a more relaxed and inspiring atmosphere. The Tahfidz Camp serves as an effective alternative learning space for fostering a spirit of togetherness, love for the Qur'an, and students' commitment to maintaining and improving their memorization. The role of teachers throughout this learning method is highly strategic, serving not only as instructors but also as mentors, motivators, and role models. This pattern of learning is consistent with the principles of Islamic education, which emphasize meaningful learning, the internalization of Islamic values, and the continuous, holistic formation of student character.

3. Digital Utilization Innovation

The use of a Learning Management System (LMS) in tajwid learning is a concrete manifestation of digital technology adaptation in the implementation of Islamic education at SMA Muhammadiyah 3 Jakarta. The LMS is used as a supporting medium to monitor the quality of students' Qur'an recitation, store recitation recordings, and provide structured and documented feedback.

Through this system, teachers can conduct recitation evaluations more objectively and continuously, while students have the opportunity to independently correct recitation errors. The LMS also allows students to access tajwid materials, pronunciation guides, and examples of correct recitation anytime and anywhere.

This use of technology demonstrates that Islamic education is not opposed to digital development, but is in fact able to make use of it selectively and responsibly. Technology is used as a means of strengthening the quality of Qur'an learning without diminishing the essence of the traditional values inherent in Islamic education.

4. Management and School Culture Innovation

Innovation in the implementation of Islamic education at SMA Muhammadiyah 3 Jakarta is also reflected in the aspects of management and school culture. The management of the ISMUBA (Al-Islam, Kemuhammadiyahan, and Arabic) curriculum falls under the coordination of the Deputy Head of School for Curriculum Affairs, with oversight from ISMUBA staff and technical implementation by Qur'an teachers. This clear division of roles allows the Tahfidz program to be managed professionally, purposefully, and sustainably.

In addition to structural management, the school also builds a religious and conducive school culture. The values of discipline, exemplary conduct, and love for the Qur'an are instilled through daily habituation. The school environment is designed as an educational

space that supports the growth of Islamic character, both through formal learning activities and social interaction among members of the school community.

The synergy between well-organized management and a strong school culture is an important factor in the successful implementation of the Tahfidz curriculum. The program does not merely function as an administrative policy but is alive in the school's daily practice.

5. Student Mentoring Innovation

As a form of commitment to the success of all students, SMA Muhammadiyah 3 Jakarta implements a special mentoring innovation for students who have not yet reached their memorization target. This mentoring is carried out through an intensive memorization program tailored to each student's ability, learning pace, and individual circumstances.

This mentoring approach reflects the principles of fairness and care in Islamic education, in which each student is regarded as an individual with different potential who requires appropriate guidance (Zubaedi, 2015). The mentoring program is not punitive or pressuring in nature, but rather supportive and motivating.

This humanistic approach makes students feel accompanied and valued. Its impact is evident in the increased motivation, confidence, and commitment of students in continuing to participate in the Tahfidz program.

6. Impact of the Tahfidz Program

The implementation of the Al-Qur'an Tahfidz program has had a significant positive impact on students, teachers, and the institution as a whole. Students show improved discipline, character, and stability in academic achievement. The habit of memorizing the Qur'an shapes students to be more focused, responsible, and possessed of good self-control in their daily lives.

For teachers, the Tahfidz program has received strong support and appreciation, as it has proven to create a more conducive and religious learning climate. Teachers report noticing positive changes in students' learning attitudes and behavior.

At the institutional level, SMA Muhammadiyah 3 Jakarta has recorded sustained academic and non-academic achievements. The success of its graduates, including Tahfidz students, in continuing their studies at public universities is an indicator that the Tahfidz program does not hinder academic achievement, but instead strengthens the overall quality of the school's graduates.

CONCLUSION

The study concluded that the innovation of the Al-Qur'an tahfidz curriculum at SMA Muhammadiyah 3 Jakarta represented an integrated model of Islamic education that aligned Quranic learning with the Merdeka Curriculum. The six-juz memorization target was incorporated into the formal curriculum through proportional time allocation, structured learning activities, public examinations, munaqosyah, Tahfidz Camp, and intensive mentoring for students who had not achieved the expected targets. The use of a Learning Management System to support tajwid instruction, store recitation recordings, monitor progress, and provide feedback demonstrated the

school's ability to utilize digital technology while maintaining the essential values of Quranic education. Furthermore, coordination among curriculum leaders, ISMUBA personnel, and Quranic teachers, together with a supportive religious culture, strengthened program sustainability. These practices indicated that the tahfidz curriculum could support students' discipline, confidence, spiritual development, and academic engagement when implemented through coherent planning, humanistic instruction, differentiated mentoring, and continuous evaluation.

Future research should evaluate this curriculum through broader and more rigorous research designs involving students, teachers, school leaders, parents, and graduates. Comparative and mixed-methods studies across Muhammadiyah and other Islamic senior high schools are recommended to examine whether similar curriculum models generate consistent outcomes in different institutional contexts. Further studies should also incorporate longitudinal approaches and measurable indicators, including memorization retention, tajwid accuracy, student motivation, psychological well-being, character development, academic performance, and workload balance. Additional investigation into the effectiveness and accessibility of Learning Management Systems is needed, particularly regarding student engagement, teacher feedback quality, digital readiness, and data privacy. Such research would strengthen the empirical foundation for developing an inclusive, sustainable, and replicable tahfidz curriculum model within formal secondary education.

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