

IMPLEMENTATION OF THE AL-QUR'AN MEMORIZATION PROGRAM BASED ON THE AL-AZHAR CAIRO CURRICULUM (CASE STUDY AT AZHARI ISLAMIC SCHOOL, RASUNA, SOUTH JAKARTA)

Ilal Hilaliah¹, Sutardjo Atmowidjoyo², Syahrullah³

¹ Universitas Islam Jakarta, Indonesia

² Universitas Islam Jakarta, Indonesia

³ Universitas Islam Jakarta, Indonesia

Corresponding Author:

Ilal Hilaliah,
Universitas Islam Jakarta, Indonesia
Jl. Balai Rakyat No.37 4, RT.8/RW.10, Utan Kayu Utara, Kec. Matraman, Kota Jakarta Timur, Daerah Khusus Ibukota Jakarta 13120
Email: ihilaliah@gmail.com

Article Info

Received: March 10, 2026

Revised: June 12, 2026

Accepted: August 14, 2026

Online Version: October 14, 2026

Abstract

Elementary Islamic educational institutions often face difficulties in aligning the targets of an international memorization curriculum with the diverse reading abilities of local students. This study aims to analyze the implementation strategy of a comprehensive Al-Azhar Cairo Curriculum-based Al-Qur'an Memorization Program at the Azhari Islamic School in Rasuna, South Jakarta. The researchers applied a descriptive qualitative method using a field case study design. They collected primary data through classroom observations, in-depth interviews with key informants, and a review of student mutaba'ah book documentation. The results of the study prove that the school has successfully made tahfidz a compulsory intracurricular subject. Teachers practice tanzil, tashih, and ta'miq teaching methods through a disciplined differentiated learning approach. The school adapts this international curriculum by inserting basic IQRO material specifically for beginner students. Teachers measure students' memorization success using a daily authentic oral assessment system and periodic syafawi exams at the end of each learning term. The conclusion of this study confirms that the educational institution has succeeded in effectively realizing global memorization standards through modifications, local mentoring, and active collaboration with parents.

Keywords: Al-Qur'an Memorization, Curriculum Implementation, Learning Localization



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/alhijr>

How to cite:

Hilaliah, I., Atmowidjoyo, M & Syahrullah, Syahrullah. (2026). Implementation of the Al-Qur'an Memorization Program Based on the Al-Azhar Cairo Curriculum (Case Study at Azhari Islamic School, Rasuna, South Jakarta). *Al-Hijr: Journal of Adulearn World*, 5(5), 158–170. <https://doi.org/10.55849/alhijr.v5i5.1345>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

Islamic education places the Quran as the primary guide to human life. Muslims are obligated to introduce and instill the values of this holy book from an early age. Learning the Quran forms a strong spiritual foundation for elementary school students. Children who study the Quran from an early age grow into a generation of pious and noble characters (Fauzan & Dariyanto, 2025).

An increasing number of elementary education institutions in Indonesia are offering memorization programs. Modern parents prefer schools with structured religious programs over traditional public schools. Tahfidz programs play a crucial role in shaping students' personalities by directly instilling divine values. Schools are responding to this need by integrating memorization targets into their formal learning systems (Faiz et al., 2025).

Engkizar et al., (2022) emphasized that memorization (tahfidz) learning fosters spirituality, discipline, and perseverance in students' interactions with the Quran. Teachers guide students in memorizing holy verses in a planned and systematic manner. Students develop focus and memory through continuous interaction with the Quranic text. This learning requires a high level of commitment from all parties involved in the school ecosystem.

The Al-Azhar curriculum in Cairo is the primary reference for global Islamic education today. Al-Azhar University designed this curriculum to harmoniously balance religious and general knowledge. It emphasizes mastery of Islamic insight, Arabic language, and focused memorization of the Quran. Graduates of this curriculum system possess a balance of intellectual intelligence and spiritual maturity (Fahriyan et al., 2023).

Azhari Islamic School Rasuna, South Jakarta, implements this international curriculum at the elementary level. The school integrates Al-Azhar standards with national education guidelines. The tahfidz (Quran recitation) program is a mandatory intracurricular subject for all students. Students undergo continuous memorization from first to sixth grade under the guidance of a dedicated teacher.

Integrating an international curriculum into the national education system presents various technical challenges. Schools must balance high memorization targets with a heavy general course load. An imbalanced schedule has the potential to undermine students' academic achievement and memorization targets. Many educational institutions still struggle to find an ideal and balanced curriculum format (Anam et al., 2025).

Students enter elementary school with widely varying levels of Quranic reading ability. Some students are already fluent in reading Arabic sentences, while others are only just learning the basic hijaiyah letters. This diversity of initial abilities makes it difficult to implement uniform memorization targets for all students. Teachers need specific strategies to address this ability gap within a single classroom (Harahap, 2023).

Abdurabb Nawabuddin identified heterogeneity in initial abilities and fluctuations in student motivation as the biggest obstacles in the elementary-level tahfidz program. Students who struggle to read texts tend to experience a drastic decline in learning enthusiasm. Uneven motivation hinders the achievement of overall curriculum targets. Teachers often run out of time to manage these psychological obstacles during the learning process (Pratama & Rosid, 2025).

Academic literature has not specifically examined the local adaptation of the Al-Azhar Cairo Curriculum in Indonesian elementary schools. Previous research has focused more on the general tahfidz program without analyzing the underlying international curriculum framework in detail (Khofsah et al., 2025). The public needs an in-depth analysis of school strategies to

address the clash between international standards and the realities of local student abilities. This knowledge gap limits the development of effective integrated Islamic education models (Ruslan, 2025).

Azhari Islamic School Rasuna Elementary School provides a highly relevant research case to fill this knowledge gap. This school systematically designed a tahfidz (memorization) program using Al-Azhar's distinctive methods, such as talaqqi (recitation), tashih (recitation), and ta'miq (recitation) (Ishomuddin et al., 2023). Researchers need to empirically analyze the effectiveness of these methods in directly addressing the challenges of student heterogeneity. The results of this analysis will demonstrate the practical working mechanisms of curriculum integration in the field (Fitriya et al., 2026).

Beauchamp, through the concept of curriculum localization, states that educational institutions can adapt the curriculum to the local context without changing the core standards at all. Elementary School Azhari Islamic School Rasuna implemented this theory by adding IQRO' material as a supporting curriculum for beginner students. Analysis of this localization practice demonstrates that the international curriculum can dynamically adapt to the needs of local students. This practice offers a real solution to the challenge of the reading ability gap in children (Annisa & Yudiati, 2024).

This study aims to analyze the planning, implementation, and evaluation strategies for a tahfidz (memorization) program based on the Al-Azhar Cairo Curriculum at the school. This in-depth study will produce a comprehensive and applicable curriculum implementation model for education. Other Islamic schools can use the findings of this study as a practical guide to developing their own tahfidz programs. This research enriches the academic literature on curriculum management in Islamic education at the elementary level (Rizki, 2023).

RESEARCH METHOD

Research Design

This research uses a qualitative approach with a case study design to analyze in depth the implementation of the Al-Azhar Cairo Curriculum-based Al-Qur'an Memorization Program. This descriptive-analytical framework allows for a systematic examination of curriculum planning, learning implementation, material organization, memorization target setting, and teacher guidance methods (Ardiansyah et al., 2023). This design captures all stages of the learning process in its entirety, from the initial delivery of material, deposition activities, and muraja'ah, to the evaluation mechanisms used to monitor students' memorization progress (Jannah et al., 2025).

This research was conducted at the Azhari Islamic School Rasuna Elementary School in Kuningan, South Jakarta, an educational institution affiliated with the Al-Azhar curriculum system in Egypt. The research period ran from July 2025 to July 2026, covering a full academic cycle of curriculum implementation and evaluation. This location was specifically chosen because it has a structured tahfidz program oriented towards the Al-Azhar Cairo educational model, supported by competent teaching staff and adequate facilities and infrastructure.

Research Target/Subject

The main subjects in this qualitative research consist of key actors directly involved in the implementation of the tahfidz program, selected through a purposive sampling technique. The research subjects include the Principal (H. Opik Taopikullah, Lc., M.Hum.), tahfidz teachers or mentors (Maimunah Hilaliyah, S.Pd., Ahmad Dzaki, Junaidi, Lc., and Ayuni Kusuma Maya),

active students (Teuku Muhammad Ammar and Lujna Kamilia), and parents as supporting informants. This subject selection targets individuals who have direct operational experience, understanding, and real involvement in the dynamics of the curriculum in schools.

Research Procedure

The research procedure followed four sequential stages, starting with the preparation stage, which included determining the focus of the problem, literature review, instrument development, and obtaining official research permits. The second stage involved collecting field data through direct observation of classroom activities, in-depth interviews, and document collection at the school site. In the third stage, the collected data were analyzed using Miles and Huberman's interactive model through data reduction, data presentation, and conclusion drawing. The final stage included data validity testing through source and technique triangulation, member checking, and peer debriefing before compiling the final report (Sironi et al., 2023).

Instruments, and Data Collection Techniques

Data collection utilized primary and secondary data gathered through three primary qualitative techniques and specialized instruments. Primary data were collected using structured observation sheets during learning activities and in-depth interview guides aimed at the principal, teachers, and students. Secondary data were collected using a documentation checklist to examine official school documents, including the written memorization curriculum, daily deposit books, learning schedules, student memorization achievement reports, and learning modules (Rabbani et al., 2025).

Data Analysis Technique

Data analysis was conducted interactively and continuously using the Miles and Huberman model. The process began with data reduction to sort, focus, and simplify the rough field notes and interview transcripts in accordance with the research problem formulation (Hidayah et al., 2023). Next, data presentation structured the organized information into descriptive narratives and thematic matrices to identify patterns and relationships between variables. The final stage was drawing conclusions and verifying the findings to interpret them, establish thematic meaning, and validate the research results against a relevant theoretical framework (Rahayu et al., 2023).

RESULTS AND DISCUSSION

The organizational structure of SDS Azhari Islamic School Rasuna for the 2025/2026 Academic Year displays a hierarchical yet integrative institutional governance under the leadership of the Principal, H. Opik Taopikullah, Lc., M.Hum., who coordinates directly with the School Committee and the Treasurer. The school's leadership is supported by three Vice Principals, namely the National Curriculum Division, the Cairo Curriculum Division, and the Student Affairs Division, which oversees the library's operational functions and administration/operators. At the learning level, this structure houses class teachers from Grade 1 to Grade 6 along with specialist subject teachers who accompany and guide all students in achieving academic targets and developing Quranic character.

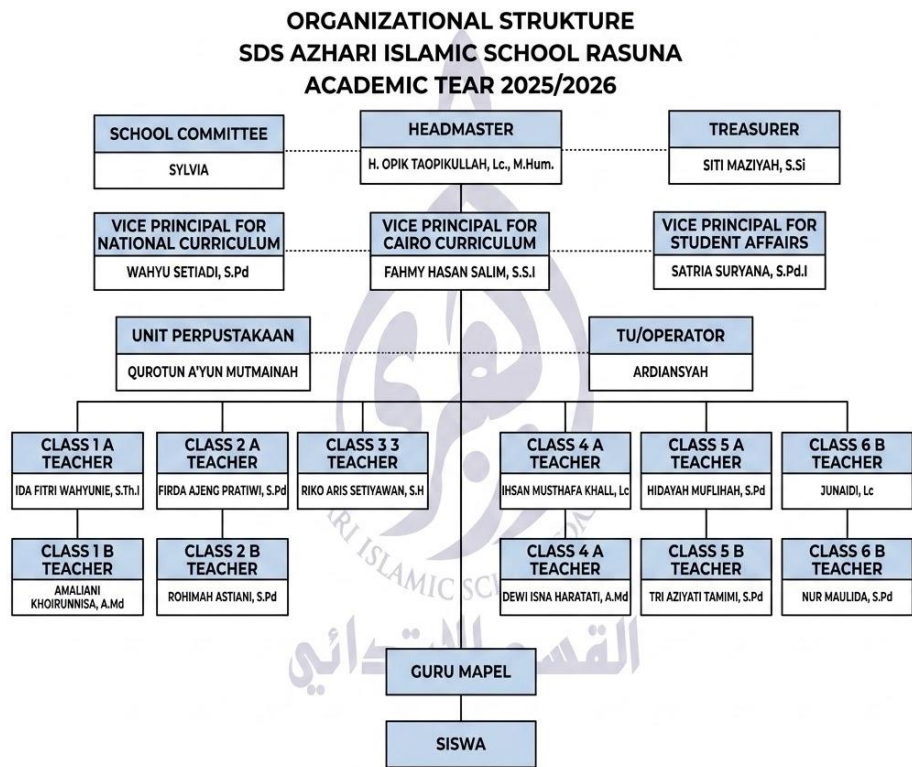


Figure 1. School Organizational Structure

Azhari Islamic School Rasuna Elementary School provides integrated Islamic elementary education in the Kuningan area of South Jakarta. The Tanwirul Qulub Islamic Education Foundation oversees the institution's management and operations. The school continuously integrates the National Curriculum with the Al-Azhar Cairo Curriculum. This curriculum integration focuses on the core subjects of Quran memorization, Islamic Studies, and Arabic.

The Cakrawala Insan Azhari Foundation (YCIA) facilitated the formal implementation of the Al-Azhar Cairo Curriculum at this school. This institution connects local educational entities with the Al-Azhar Cairo authority in Egypt. The school received curriculum guidelines, learning tools, and competency standards directly from this bilateral collaboration. The school management also received a standardized evaluation system that fully adheres to international standards.

Secondary data from the institution indicates the availability of adequate teaching staff and physical support facilities. On-site learning facilities include representative classrooms, a prayer room, student books, and state-of-the-art visual media. The following table summarizes secondary data regarding the structure of resources supporting the tahfidz program at the school.

Table 1. Data on Tahfidz Learning Facilities and Resources

Category	Type of Facilities/Amenities	Main Function
Infrastructure	Representative classroom	Supports classical talaqqi and tasmi' activities
Worship place	School prayer room/mosque	Place for muraja'ah and congregational prayer
Evaluation Media	Memorization deposit book	Student daily assessment and monitoring instruments
Technology	Blended learning system	Integrating face-to-face and modern learning

The implementation of the Tahfidz Program at this institution aims to shape Quranic character through a strict system. Principal H. Opik Taopikullah explained the institutional basis for implementing this program: "The background to the implementation of the tahfidz program at SDS Azhari is determined based on the MoU signed between the school Foundation and the Al-Azhar Institute for International Cooperation, so in this case the school is obliged to implement Al-Qur'an learning (tahfidz) in the school environment." This verbal explanation emphasizes the legality of the tahfidz program in the eyes of the institution.

The tahfidz program occupies a central position as an official intracurricular subject within the curriculum. This strategic policy places tahfidz learning on a par with other general science subjects. Students follow a daily Quranic study schedule under the supervision of professional educators. This intracurricular status disciplines study routines and ensures that students achieve memorization targets.

Quran memorization teachers undergo a rigorous recruitment process before serving at the school. The school requires all Quran teachers to master advanced Quran recitation and memorization skills. The foundation routinely requires teachers to participate in memorization sessions with an expert sheikh from Al-Azhar. This preventive measure serves as a long-term quality assurance tool for teaching the holy book.

The technical implementation of the tahfidz program utilizes the tanzil, tashih, and ta'miq methods, as instructed by Al-Azhar Cairo. Teachers incorporate these three theoretical methods into practical activities such as tasmi', tashih, and muraja'ah. The tahfidz coordinator monitors students' progress through daily physical mutaba'ah books. Tahfidz learning also integrates the classical face-to-face system with the convenience of supporting technology.

Students presented the challenge of heterogeneous Arabic reading abilities at the beginning of enrollment. Some brought memorized chapters of the Quran from home or kindergarten. Another group of students was only just entering the stage of haltingly recognizing the basic hijaiyah letters. Teachers addressed this initial ability difference by separating the study groups proportionally.

Schools incorporate IQRO' materials into learning modules for beginner students. This curriculum insert helps children who are not yet fluent in composing Arabic texts. The following table lists the various methods teachers use based on the students' specific abilities.

Table 2. Variations in Learning Methods Based on Ability Groups

Student Group	Main Method	Learning Activities
Not yet fluent in reading	Group pledge	Memorize together with teacher guidance during tasmi'
Fluent Reading	Independent memorization	Memorize independently under teacher supervision
All Students	Talaqqi	Submitting memorization directly in front of the supervisor

Learning differentiation strategies enable teachers to accommodate the varying cognitive speeds of each child. Tahfidz teacher Maimunah Hilaliyah described the implementation of this classification in the field: "For students who are not yet able to read, they are grouped specifically and memorize together through repetition (tikrar) with teacher guidance during tasmi' hours." This group separation prevents beginning students from excessive academic pressure.

The talaqqi method fosters intensive, face-to-face interaction between teacher and student. Students present their daily memorization achievements directly to their instructor. This traditional method provides an immediate opportunity for the instructor to correct the students' pronunciation and tajweed. Students gain complete confidence in the accuracy of their recitation before moving on to new verses.

The muraja'ah activity overlaps with the students' congregational Dzuhur prayer ritual at school. The prayer leader recites surahs from the memorization curriculum during the first and second rak'ahs. This combination of activities instills an emotional love for the holy verses outside the classroom. This practice also trains students' long-term memory stability by recalling verses during worship.

A collaborative relationship between school authorities and parents accelerates students' memorization. Tahfidz teachers distribute a list of memorization targets for the coming week to parents through a communication group. Parents and fathers supervise their children's muraja'ah activities within the family. This two-way collaboration reduces the risk of declining memorization motivation due to physical or mental fatigue.

A unidirectional correlation links mastery of tahsin with accelerated completion of tahfidz material. Students equipped with a precise understanding of tahsin demonstrate a stable rate of memorization. Program organizers position tahsin as a mandatory foundation before students advance to independent tahfidz. The burden on teachers correcting tajweed pronunciation has decreased significantly thanks to the completion of this basic reading program.

Regular interaction between the educational team and the sheikh of Al-Azhar Cairo enhances the teachers' pedagogical expertise. The sheikh transfers memorized knowledge through collective muraja'ah (religious study) sessions with all teachers. Teachers pass on this pure knowledge to all students in the class equally. This maintained chain of knowledge safeguards the purity of Egypt's international curriculum tradition in Indonesia.

Teuku Muhammad Ammar goes through his daily routine as an active participant in the intracurricular memorization program. This male student undergoes the talaqqi and tikrar (recitation) process with his peers non-stop. The school's learning pattern frees him from the problem of mispronouncing the hijaiyah letters. Direct verbal correction from the teacher boosts Ammar's confidence as he demonstrates his memorization.

Lujna Kamilia showcases a student's track record of successfully achieving her Quran memorization target. This student in the tahfidz (Quran memorization) class consistently absorbs daily material through dedicated study hours. Her personal mutaba'ah (Quran memorization) book attests to her fluency from page to page. The following table lists the assessment elements observed by teachers from Lujna's daily evaluation records.

Table 3. Daily Evaluation Elements in the Assessment Instrument

Assessment Aspects	Achievement Indicators	Measurement Method
Quantity	Number of verses/pages achieved	Direct calculation of daily deposit amount
Tajweed Quality	The legal accuracy of tajwid and makhraj	Teacher observation when students are making talaqqi payments
Smoothness	Student memory stability without gaps	Assessment of fluency level during the Syafawi exam

Formal school evaluations employ an oral exam, or Imtihan Syafawi, at the end of each semester. Assessing teachers measure students' fluency, tajweed accuracy, and verse length. Students with outstanding grades are eligible to receive a tahfidz certification from the institution's management. This certificate serves as the final document for admission to higher education through the special achievement pathway.

Individual student experiences validate the psychological benefits of educators' positive affirmations. Student Lujna Kamilia expressed her personal satisfaction with the classroom teacher's approach: "She really enjoyed the muraja'ah atmosphere during congregational Dzuhur prayers. For her, reciting the surahs she had memorized during prayers provided a special spiritual satisfaction." This empathetic touch sparked intrinsic motivation to continue pursuing the remaining memorization pages. Emotional support kept students from becoming depressed when faced with the high quantity of verses from the Quran.

Oral exams provide a fair assessment of students' actual grades. Exam participants demonstrate natural memorization skills without the distortion of written exams. This oral evaluation model provides authentic evidence of cognitive mastery and psychomotor flexibility. Educators follow up on Syafawi's practice data to modify teaching strategies for students who have fallen behind (A. Sari et al., 2025).

Daily classroom dynamics present obstacles for teachers in achieving established curriculum targets. Some children frequently interact with their deskmates instead of focusing on repeating verses. A teacher named Junaidi formulated a practical solution to address this common misbehavior: "Teachers assign students who haven't yet completed their memorization targets to write Quranic verses at home." This logical consequence restores focus, concentration, and a sense of responsibility in students who are diligent in submitting their assignments (Haryono, 2023).

The integration of the tahfidz certificate program is strongly linked to the student's future academic prospects. The memorization certificate inspires students' determination to go beyond the standard school curriculum. This sacred document boosts students' bargaining power in competing for admission to prestigious junior high schools. The certification policy guarantees fair rewards for students' years of hard work (A. Sari et al., 2025).

A reciprocal, chain-like relationship unites educators' empathetic abilities with students' fluency. Teachers flexibly modify daily memorization demands if students show signs of declining focus due to fatigue. Individual teacher affirmations break down students' mental blocks after failing to memorize long verses. This intimate psychological bond produces graduates who are dignified bearers of the Quran (Ashoumi et al., 2025).

The institution's vision is realized through a tactical combination of short-term planning and long-term design. Completing daily memorization forms the building blocks of students' Quranic character. The school realizes the theory of an integrated religious education curriculum purely through hard work in the workplace. Azhari Islamic School's elementary school alumni have successfully presented national student figures modeled after Egypt's Al-Azhar University.

Azhari Islamic School Rasuna Elementary School integrates the Al-Azhar Cairo Curriculum into its formal primary education system. The school places the tahfidz program as a core intracurricular subject alongside general subjects. This managerial policy ensures a regular daily Quranic study schedule for all students without exception (Zakariyah et al., 2025).

Teachers apply the tanzil, tashih, and ta'miq methods in accordance with the educational methodology standards of the Egyptian university. Educators respond to differences in students' initial abilities through local adaptations, including the addition of IQRO' material. This differentiation strategy divides students based on their fluency in reading the hijaiyah letters before they move on to the stage of memorizing verses independently (R. Sari et al., 2023).

The school management designed an authentic evaluation system to precisely measure students' memorization progress. Examiners used daily mutaba'ah books and held syafawi recitation exercises at the end of each term. High-achieving students received a special tahfidz certificate, which served as supporting documentation for their application to higher education through the achievement pathway (Mizani et al., 2024).

Most previous research has focused on the memorization program, which is a supplementary extracurricular activity in the afternoon. This study demonstrates the effectiveness of placing memorization as a mandatory, high-volume, intracurricular component. This intracurricular status requires all school elements to be fully accountable for each student's memorization progress.

Previous academic literature often portrays conventional memorization methods as rigid and uniform. This research's findings demonstrate teachers' flexibility in combining international standards with the local realities of Indonesian students. The addition of the Iqro curriculum challenges the notion that foreign curricula are difficult to adapt to the heterogeneity of beginner students in Indonesia (Hakim et al., 2025).

Other scientific publications note that memorization evaluations rely solely on internal school report card records. The practice of the Azhari Islamic School Rasuna Elementary School introduces the innovation of Al-Azhar Cairo-standard certification, which boasts a high level of external validity. External institutional recognition of this certificate boosts graduates' competitiveness as they advance to secondary education (Ifana, 2023).

The implementation of this program marks the successful implementation of global curriculum localization at the grassroots level of primary education. Local Islamic educational institutions are able to adopt high-quality international standards without abandoning the sociological context of their students. This success erases the imaginary boundary between the exclusivity of Middle Eastern curricula and the realities of national education management.

This school practice reflects a paradigm shift in Quranic education from quantity to quality. Teachers are shifting their primary focus from simply memorizing verses to developing accurate tajwid (recitation). Prioritizing tahsin (recitation) improvement before tahfidz (recitation) practice marks the institution's maturity in providing process-oriented religious education (Syahidah et al., 2024).

The muraja'ah routine reflects the blurring of boundaries between the academic classroom and the purely ritual space of worship. Students naturally recite memorized verses while performing the Dhuhr prayer in congregation with their teachers. This integration of activities demonstrates the school's ability to unite the development of children's cognitive and spiritual abilities in a single activity (Harmi & Fathurrochman, 2025).

Education providers need to formulate robust institutional regulations before adopting a foreign curriculum system. Schools are required to enter into formal partnerships with institutions that hold official international curriculum licenses. The legality of these partnerships ensures the smooth supply of syllabi, teacher training, and ongoing updates to evaluation standards.

Educators must abandon a single teaching approach for all students in a classroom. Teachers need a keen eye to precisely map the diversity of students' initial competencies. Implementing differentiated learning requires teachers to provide a variety of specialized guidance methods tailored to each child's level of learning readiness (Nurhaliza et al., 2024).

School policymakers need to develop authentic assessment instruments specifically for subjects based on practical oral skills. Teachers should not use multiple-choice written tests to assess students' oral fluency when memorizing verses. School administrators should regulate the implementation of periodic oral exams as the sole standard for determining the level of completion of memorization material.

The synergy of vision between the foundation, the principal, and the teaching team is crucial to the success of this program. The stakeholders share a shared ideological belief in the excellence of Al-Azhar University's scholarly tradition in Cairo. This unified perspective facilitates the policy's implementation from conceptualization to practical classroom practice.

A positive psychological classroom ecosystem successfully fosters students' intrinsic motivation to continually increase their memorization targets. Teachers routinely provide constructive verbal affirmations each time students successfully complete a new verse. The teacher's personalized approach to guidance reduces students' stress levels as they face the heavy burden of memorizing curriculum material (Syahmira & Hasibuan, 2025).

Proactive parental involvement enhances the chain of character development across diverse environments. Parents take over the daily muraja'ah (religious study) supervision once the children arrive home. Consistent repetition of material in the family room cements students' short-term memories into permanent long-term retention (Harmi & Fathurrochman, 2025).

Other Islamic educational institutions need to replicate this model of teacher quality development based on the supervision of external experts. Schools should schedule regular memorization sessions for their tahfidz teachers with certified Quran experts. Maintaining the teachers' sanad (chain of transmission) ensures the purity of the teaching materials all students receive in class (Sriyanto & Saputra, 2023).

The Ministry of Education and the Ministry of Religious Affairs need to formulate a scheme for integrating memorization certificates into the national student admissions system. The government holds full authority to establish standards for converting memorization into

specific academic points. This sustainable macro policy will foster positive competition among schools in providing quality Quranic education (Agustono & Firdaus, 2025).

CONCLUSION

This study found that SD Azhari Islamic School Rasuna successfully localized the Al-Azhar Cairo tahfidz curriculum into a compulsory intracurricular subject through a student differentiation strategy and the addition of basic IQRO material. This local adaptability addressed the problem of heterogeneity in children's reading abilities without compromising the high standards of international methods. This study contributes a new theoretical concept regarding the localization model of a global religious education curriculum at the national elementary school level. Other Islamic school administrators can replicate this curriculum differentiation concept to marry international memorization standards with the realities of local student abilities in their regions. The main limitations of this research lie in the scope of single-institution observations and the very limited duration of field observations. Future researchers should design longitudinal studies at various multinational educational institutions to validate the long-term durability and effectiveness of this integrated curriculum model.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-investigation.

Author 3: Data curation; Investigation.

REFERENCES

- Agustono, I., & Firdaus, H. (2025). Cognitive and spiritual approaches to Qur'anic memorization: A study of the Yadain method in Yogyakarta. ... *Muhafidz: Jurnal Ilmu Al-Qur'an*. <https://ejournal.stiq-almultazam.id/index.php/muhafidz/article/view/146>
- Anam, S., Wahidmurni, W., Ulum, M., & ... (2025). Impact of learning discipline on students' Qur'an memorization achievement. *Al-Ishlah: Jurnal*. <http://journal.staihubbulwathan.id/index.php/alishlah/article/view/6069>
- Annisa, A., & Yudiati, R. (2024). Learning Arabic Language Improves Student's Memorization of the Al-Qur'an. ... *Arab, Linguistik Dan Kajian Literatur Arab*. <https://ejournal.unia.ac.id/index.php/dzihni/article/view/1777>
- Ardiansyah, F., Andini, G., Nurahmah, K., & Tabroni, I. (2023). Memorizing the Qur'an: The fast and precise way with the talaqqi method. *International Journal of Integrative*.
- Ashoumi, H., Mahfudh, M., & ... (2025). Sustaining the Mutqin Qur'an Memorization Tradition via the Talaqqi Method. *SCHOOLAR: Social and*. https://ejournal.unwaha.ac.id/jurnal_pengabdian/article/view/5735
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & ... (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of*.
- Fahriyan, W., Kurniawan, A., Ainiy, N., & ... (2023). Imla'as an innovative memorization method in qur'an-hadith learning. ... *Journal of Education*. https://www.researchgate.net/profile/Nurul-Ainiy/publication/376268292_IMLA'_AS_AN_INNOVATIVE_MEMORIZATION_METHOD_IN_QUR'AN-HADITH_LEARNING/links/657140f29460885889959820/Imla-as-an-Innovative-Memorization-Method-in-Quran-Hadith-Learning.pdf

- Faiz, M. A., Amin, S., Sari, E., & ... (2025). Enhancing Qur'anic Memorization through the Yanbu'a Method: The Role of Tahfidz Teachers at SD Takhasus Al-Qur'an Walisanga Tanjung. *AL GHAZALI: Jurnal*.
http://jurnal.staialjami.ac.id/index.php/AL_GHAZALI/article/view/475
- Fauzan, A., & Dariyanto, D. (2025). Difficulty in Memorizing the Qur'an among Grade II Students at SDIT Salman Al Farisi: A Case Study. *Jurnal Studi Guru Dan Pembelajaran*.
<https://e-journal.my.id/jsgp/article/view/6742>
- Fitriya, V., Pujiono, P., & ... (2026). Implementation of the Qur'an Study Program in Improving Reading Ability and Memorize the Quran. *Al Qalam: Jurnal Ilmiah*.
<http://www.jurnal.stiq-amuntai.ac.id/index.php/al-qalam/article/view/5569>
- Hakim, A., Chusniatun, C., & ... (2025). The Role of Qur'an Memorization in Enhancing Emotional and Spiritual Intelligence. *ISEEDU: Journal of*.
<http://journals2.ums.ac.id/iseedu/article/view/13634>
- Harahap, M. (2023). Implementation of Al-Quran memorization learning management in Islamic universities. *Edukasi Islami: Jurnal Pendidikan*.
<https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/8137>
- Harmi, H., & Fathurrochman, I. (2025). Al-Qur'an Learning Model in Improving The Quality of Students' Reading and Memorization At Daarul Mubarak Curup Islamic Boarding School (DMC). *AL QUDS: Jurnal Studi*.
<https://journal.iaincurup.ac.id/index.php/alquds/article/view/12843>
- Haryono, K. (2023). Quran memorization technologies and methods: Literature review. *IJID (International Journal on Informatics for*.
<https://www.academia.edu/download/99653638/rev3-ijid-quran-memorizing-based-on-technology-kholid-haryono-submit-proofread-1-10.pdf>
- Hidayah, K., Kurnianto, R., & ... (2023). OPTIMIZING QUR'AN MEMORIZATION THROUGH THE APPLICATION OF ILQA'MUFRADAT. ... : *Jurnal Kajian Ilmu*.
<http://jurnal.staim-probolinggo.ac.id/index.php/Muaddib/article/view/2695>
- Ifana, S. (2023). The influence of Al-Qur'an memory level and learning motivation on student academic achievement. *Journal of Islamic Education and Ethics*.
<https://jieee.umsu.ac.id/index.php/jieee/article/view/11>
- Ishomuddin, K., Rizquha, A., & Mubaroq, M. (2023). MANAGEMENT HIFDZIL AL-QUR'AN IN IMPROVING SANTRI'S MEMORIZATION IN ISLAMIC BOARDING SCHOOLS. ... : *Indonesian Journal of*.
<https://www.serambi.org/index.php/managere/article/view/214>
- Jannah, R., Hasanah, M., Norlaila, N., & ... (2025). Memorizing The Qur'an as a Formation of Self-Identity. *Jurnal Pendidikan*.
<https://ejournal.uiidalwa.ac.id/index.php/jpi/article/view/2782>
- Khofsah, S., Kusuma, I., Kunta, I., & ... (2025). Management of the habit of reading the Qur'an as an effective memorization strategy for tahfidz class students at madrasahs. *Journal of Education* <https://ejournal.unuja.ac.id/index.php/jemp/article/view/13703>
- Mizani, H., Ramli, M., Mof, Y., & ... (2024). The Use of Extrinsic Motivation in Learning to Memorize Al Qur'an. *Eurasian Journal of*
<https://openurl.ebsco.com/contentitem/gcd:177830436?sid=ebsco:plink:crawler-gcd&id=ebsco:gcd:177830436&crl=c&jrnl=1302597X>
- Nurhaliza, N., Darmawan, H., Hakti, F., & ... (2024). Analysis of the Al-Qur'an Memorization Program's Implementation at the Rumah Tahfidz Al-Haramain Banjarmasin. *Jurnal Pendidikan*. <https://ejournal.uiidalwa.ac.id/index.php/jpi/article/view/1805>
- Pratama, A., & Rosid, M. A. (2025). Implementation of Management Functions in the Al-Qur'an Memorization Program at Madrasahs. *Media Manajemen Pendidikan*.
<https://jurnal.ustjogja.ac.id/index.php/mmp/article/view/18378>

- Rabbani, M., Shohib, M., & ... (2025). Overcoming Challenges in Qur'an Memorization: The Role of Motivation and Teaching Strategies Practices at Islamic Boarding School. *JIE (Journal of Islamic ...)* <https://ejournal.letiges.or.id/index.php/jie/article/view/568>
- Rahayu, T., Subando, J., Fatimah, M., & ... (2023). ... OF TEACHING STRATEGIES OF TAHFIDZ TEACHERS TO IMPROVE THE QUALITY AND QUANTITY OF STUDENT'S MEMORIZATION OF THE QUR'AN. ... : *Jurnal Studi Islam*. <http://journals2.ums.ac.id/profetika/article/view/1976>
- Rizki, B. (2023). Learning Methodology of Tahfiz Al-Qur'an in Islamic Elementary School. *Scaffolding: Jurnal Pendidikan Islam Dan ...* <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/3028>
- Ruslan, M. (2025). Implementation of the Qur'an Memorization Learning Curriculum for Al-Qudwah Primary School Students Malaysia. *Journal of English Language and Education*. <https://jele.or.id/index.php/jele/article/view/768>
- Sari, A., Sari, M., Prasetyo, H., & Jefryadi, J. (2025). Strategies to Increase Student Interest in the Superior Al-Qur'an Memorization Program in Elementary Schools. *Journal of Childhood Development*.
- Sari, R., Zou, G., & Jie, L. (2023). The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an. *International Journal of Educational ...* <https://research.adra.ac.id/index.php/ijen/article/view/304>
- Sironi, M., Rachele, F., & Anindya, S. (2023). Motivation and Problems of Memorizing Al-Qur'an. *Journal Neosantara Hybrid ...* <https://research.adra.ac.id/index.php/jnhl/article/view/219>
- Sriyanto, A., & Saputra, A. (2023). COGNITIVE COMPETENCY EARLY CHILDREN MEMORIZING THE QUR'AN OBTAINED FROM THE TAHFIDZ AL-QUR'AN LEARNING PROCESS. ... : *Jurnal Kajian Ilmu ...* <http://jurnal.staim-probolingo.ac.id/index.php/Muaddib/article/view/851>
- Syahidah, M., Hina, S., & Qodriyah, K. (2024). The Effectiveness of " Taslima" Method in Optimizing the Quality of Al-qur'an Memorization on Long-term Memory Retention. *Proceeding of International*. <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10095>
- Syahmira, P., & Hasibuan, S. (2025). Comparative Study of Al-Qur'an Memorization Methods at Darul Qur'an and Sulaimaniyah Islamic Boarding Schools in Medan. *Al-Fikru: Jurnal Ilmiah*. <http://www.jurnal.staiserdanglubukpakam.ac.id/index.php/alfikru/article/view/708>
- Zakariyah, Z., Muhid, A., & Arifin, M. (2025). Transformation of Al-Qur'an Memorization Learning in the Digital Age through the Blended Learning Flipped Classroom Approach. ... : *Jurnal Pendidikan Islam*. <https://nazhruna.uacmjk.ac.id/index.php/nzh/article/view/193>

Copyright Holder:

© Ilal Hilaliah et.al (2025).

First Publication Right:

©Al-Hijr: Journal of Adullearn World

This article is under:

