



## THE ROLE OF THE MADRASAH PRINCIPAL IN DEVELOPING THE QURAN MEMORIZATION CURRICULUM

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### Abstract:

This research examines the role of the headmaster in developing the Tahfidzul Qur'an curriculum at Madrasah Tsanawiyah Zainul Hasan Pajajaran Probolinggo. The study aims to analyze the leadership strategies, curriculum planning, and implementation to enhance students' ability to memorize the Qur'an. The findings highlight that the headmaster plays a crucial role in establishing a clear vision, motivating staff, and ensuring the curriculum is tailored to the needs of the students. The leadership strategies implemented include creating a conducive environment for Qur'an memorization, regular assessments, and active involvement of parents and the community. The curriculum planning emphasizes effective methods such as *tasmi'* (listening to students' recitations) and *muraja'ah* (revision), which are integrated into students' daily routines. The implementation of these strategies has shown a significant impact on students' ability to improve their Qur'an memorization consistently. The study concludes that the leadership of the headmaster is pivotal in ensuring the success of the Tahfidzul Qur'an curriculum, fostering a disciplined, spiritually enriched, and academically capable generation. The research recommends adopting similar strategies in other madrasahs to enhance the overall quality of Qur'an memorization programs.

**Keywords:** *Headmaster leadership, Tahfidzul Qur'an curriculum, curriculum planning.*

### INTRODUCTION

Education is essentially the responsibility of the family, society, and government as a whole. The functions and roles of the three educational institutions bridge education in the family, in society, and in all levels of institutions that deal with formal education. This aims to ensure that the need for education that grows from each family can be developed in educational activities in schools or madrasahs and is a public policy made by the government, namely the Ministry of Education and Culture (Kemendikbud) (Dwiana et al., 2023).

Along with the development of the times and the aspirations of society, especially parents, they really want their children to have various knowledge and skills, so that they can change habits for the better than before. Several madrasahs offer breakthroughs in the form of program development such as memorizing the Qur'an, this is done to produce a generation that has high competitiveness in the wider community but still has personality, character and morals (Dwiana et al., 2023).

This breakthrough is the first step in the goal of Indonesian education which wants to create advanced and moral education in the future by launching the Al-Qur'an memorization program (Nahdhy, 2019).

Education based on Islamic values in madrasas not only aims to equip students with general knowledge, but also to strengthen Islamic character rooted in the teachings of the Al-Qur'an. One form of strengthening Islamic education in madrasas is through the tahfidzul Qur'an program. The Al-Qur'an memorization program in madrasas itself has its own impact on fulfilling learning in other places, namely it can support the needs of religious subjects in madrasas, besides that this program is also expected to produce individuals who are proficient in reading and writing the Al-Qur'an, reciting the Al-Qur'an, or reliable memorizers of the Al-Qur'an (Munastiwi, 2021). The process of studying the Qur'an is not just about seeking knowledge, but rather about the formation, formation, understanding and development of a Muslim personality who faithfully worships Allah and can practice all the teachings contained in it (Mardhiyah, 2020).

Therefore, in seeking knowledge must be planned well. Seeking knowledge is intending to gain the pleasure of Allah SWT in the world and in the hereafter, to eliminate the ignorance that exists in oneself and in others, to revive religion, and to maintain the teachings of Islam, because with Islamic knowledge it can be maintained. In this context, the development of the tahfidzul Qur'an curriculum is one of the important priorities for Islamic educational institutions, including at the Zainul Hasan Junior High School, Pajarakan District, Probolinggo Regency.

Nursam (2020), states that leadership is the process of guiding, directing, influencing or supervising the thoughts, feelings, actions and behavior of others. If the leader is creative, innovative, and able to move the subordinates he leads to walk in one direction, then efforts to advance the madrasah will be achieved. Leadership is a key factor in developing an effective madrasah that makes it easier for all components of the madrasah to work to achieve goals, including improving human resources for educators and education personnel, facilities and infrastructure, student development including curriculum development (Alimuddin 2020). The Qur'an memorization curriculum in madrasahs must be designed systematically and integrated with the main curriculum, so that students not only get spiritual benefits but are also able to manage their study time optimally. In this case, the head of the madrasah plays a central role as an educational leader who is responsible for the management and development of the curriculum. The head of the madrasah must be able to formulate relevant policies, motivate teachers and staff to support the tahfidz program, and ensure that this program runs effectively and sustainably.

However, the development of the tahfidzul Qur'an curriculum is not free from various challenges, such as limited learning time, lack of competent human resources in the field of tahfidz, and the diverse levels of student ability. In addition, support from family and society is also an important factor that influences the success of this program. In facing these challenges, the head of the madrasah must be able to demonstrate adaptive, innovative, and collaborative leadership.

The development of the tahfidzul Qur'an curriculum at Madrasah Tsanawiyah Zainul Hasan, Pajarakan District, Probolinggo Regency presents various social issues that need to be considered in the context of current Islamic education. One of the main issues that arises is the imbalance between academic demands and the development of Al-Qur'an memorization. Amid the pressure to

achieve academic achievement, students often face difficulties in dividing their time between preparing for general exams and participating in intensive tahfidzul Qur'an programs. This has the potential to reduce students' interest and enthusiasm to memorize the Al-Qur'an consistently.

In addition, the lack of adequate resources, such as teachers who are specially trained in the tahfidzul Qur'an program, is a significant issue. Although the principal of the madrasah has an important role in formulating policies and strategies for curriculum development, the success of this program is highly dependent on the quality of teachers who can manage students with varying levels of ability in memorizing the Qur'an. The limited special training for teachers who teach tahfidz is also a challenge in ensuring the success of this program.

There are several previous researchers who have discussed the Role of Madrasah Principals in Developing the Quran Memorization Curriculum, including; (1). Ruwandi et al. (2023) who studied the implementation of Quran memorization learning and its implications for students' morals in seeking knowledge, which explains that the implementation of Quran memorization learning at MTs N Salatiga is divided into three stages, namely planning, implementation and evaluation stages. Meanwhile, the implications of Quran memorization learning in instilling morals in seeking knowledge at MTs N Salatiga are sincere and serious intentions, respecting teachers and appreciating knowledge, as well as istiqomah and consistency, namely repeating lessons and always reviewing the memorization of the Quran. Another thing that was studied by (2). Dewi et al. (2022) in his research emphasized the importance of intensive training for Quran memorization teachers to enrich the teaching methods used, such as utilizing digital applications or media to support Quran memorization learning. (3) Hidayat (2021) researched the Role of Madrasah Principal Leadership in Improving the Quran Memorization Program in Junior High Schools, in his research emphasizing that madrasah principals who have a clear vision and high commitment to the development of religious education are able to formulate policies that support strengthening the memorization program. The leadership of the madrasah principal who is collaborative with teachers and parents also plays a role in creating a conducive environment for students to memorize the Quran. This study shows the importance of the role of the madrasah principal in compiling a curriculum that effectively integrates Quran memorization into the daily schedule.

From several studies above, many of which discuss the role of the head of the madrasah are very important in formulating and developing an effective tahfidzul Qur'an curriculum. Visionary, creative, and collaborative leadership between the head of the madrasah, teachers, parents, and the community are the main factors in the success of the tahfidzul Qur'an program in madrasahs.

Meanwhile, the novelty in this study emphasizes the role of the head of the madrasah in developing the curriculum of memorizing the Qur'an at the Zainul Hasan Junior High School, Pajajaran District, Probolinggo Regency, which includes leadership strategies, curriculum planning and implementation processes, and their impact on students' abilities in memorizing the Qur'an. This study is expected to contribute to the development of a more effective tahfidzul Qur'an program and become a reference for other madrasahs that have similar goals.

## **RESEARCH METHODS**

This study uses a qualitative method by conducting research that aims to describe the problem and analyze the problems that occur (Harahap, 2020). The qualitative approach was chosen because it allows researchers to gain a deep understanding of the phenomena studied in the social and educational context in madrasas. Researchers collect data through several stages such as; observation, observing directly at the research location. Interviews, interviewing a number of informants at the research location. Observation, visiting the research location. Documentation study, analyzing documents related to the research. The research location was carried out at an institution under the auspices of the Ministry of Religion, namely the Zainul Hasan Tsanawiyah Madrasah Institution located in Pajarakan District, Probolinggo Regency. Accurate data was obtained from several informants who were able to inform and describe events in the field. There are several informants who provide an overview of field conditions. Informant data can be seen in table 1.1.

Table 1.1 Sources of Research Informants

NO	ELEMENTS	TOTAL	INITIALS
1	Head of Madrasah	1	HN
2	Deputy Head of Curriculum	1	HR
3	Teacher	4	MS, SD, KN, UK
4	Parent	2	AZ, NA,

From the table, it can be explained that there are four sources of informants (Rukajat, 2018); principal, curriculum, public relations, teachers of Madarasah Tsanawiyah Zainul Hasan.

Data analysis techniques refer to the theory of miles, Huberman and saldana which is carried out with the initial process of data collection through observation, interviews and documentation. The second step of data condensation is selecting, focusing, simplifying, abstracting and transforming. The third step of data presentation which is interpreted as part of the structured information that provides the possibility of drawing conclusions. The fourth step of drawing conclusions or verification of the data studied by rechecking with evidence that has been found in the field.

## RESULTS AND DISCUSSION

The results of this study indicate that the role of the madrasah principal in developing the tahfidzul qur'an curriculum at the Zainul Hasan Junior High School, Pajarakan District, Probolinggo Regency, has been carried out in a planned and mature manner. This management process not only aims to maintain the quality of existing education, but is also expected to encourage quality improvement in the next stage. This reflects the institution's understanding of the importance of continuous evaluation and systematic improvement in education management (Arikunto, S., & Pendidikan, 2021).

The development of the tahfidzul Qur'an curriculum at the Zainul Hasan

Junior High School, Pajarakan District, Probolinggo Regency cannot be separated from the significant role played by the madrasah principal. As the leader of an educational institution, the madrasah principal has the responsibility to design and implement policies that can support the success of the tahfidzul Qur'an program.

### **Madrasah Principal Leadership Strategy in Developing the Quran Memorization Curriculum**

The leadership of the madrasah principal in developing the Qur'an memorization curriculum at the Zainul Hasan Junior High School, Pajarakan District, Probolinggo Regency greatly determines the success of the program. The madrasah principal acts as a leader who not only regulates administration, but also plays a role in creating policies, motivation, and systems that support the achievement of the goals of Qur'an memorization education. Some leadership strategies implemented by the madrasah principal at the Zainul Hasan Junior High School, Pajarakan District, Probolinggo Regency are as follows:

*First*, formulate a clear vision and mission related to the development of the Qur'an memorization curriculum. The head of the Zainul Hasan madrasah compiled a curriculum that not only focuses on memorization, but also on the spiritual and character development of students. According to research by Dewiana et al. (2023), madrasah heads who have a strong vision in religious education can integrate the Qur'an memorization curriculum with other subjects, creating harmony between religious education and general education. Based on statements from several informant sources, namely MS and SD, it was stated that a clear vision and mission in curriculum development have a very important role in creating an effective and sustainable education system. In the context of education, especially in madrasahs or religious-based schools, a well-defined vision and mission can guide the entire teaching and learning process, including in terms of developing the Qur'an memorization curriculum. HN emphasized that every element of the curriculum supports this goal, namely to form a generation that not only memorizes the Qur'an, but also practices the values contained therein. This allows the development of a culture of reading and memorizing the Qur'an to become an integral part of students' daily lives.

*Second*, Inspirational and empowering leadership. The head of the madrasah applies an inspirational and empowering leadership strategy. In this case, the head of the madrasah does not only function as a regulator, but also as a leader who provides an example. The head of the madrasah at Zainul Hasan shows a personal commitment to the tahfidzul Qur'an program and becomes a source of motivation for teachers and students. As a leader, the head of the madrasah moves the entire academic community to have a common goal in memorizing the Qur'an.

Research by Fadhila et al. (2023) shows that democratic leaders who empower teachers can encourage them to innovate in learning tahfidzul Qur'an, thereby improving the quality of teaching and student interest in participating in the program. In Zainul Hasan, the principal gives teachers the freedom to develop more interesting teaching methods, such as using technology in memorizing.

HN said that he is an example for all teachers, students, and parents in instilling a great vision of Qur'an-based education. I always motivate the team by showing personal commitment, such as participating in tahfidz activities and organizing regular curriculum evaluation programs.

*Third*, Empowerment of human resources. HN ensures that every tahfidz teacher feels appreciated by providing regular training and self-development

opportunities. For students, we provide awards such as scholarships for those who achieve memorization targets. In addition, I also often share spiritual experiences about the benefits of memorizing the Qur'an, which can motivate them emotionally.

Dewi et al. (2022) in their research emphasized the importance of intensive training for tahfidz teachers to enrich the teaching methods used, such as utilizing digital applications or media to support tahfidz learning. The principal of the Zainul Hasan madrasah tried to create an environment where teachers felt motivated to continue learning and developing their abilities in teaching the Qur'an.

*Fourth*, Increasing parental and community involvement. The principal holds regular meetings with parents to provide information on the development of the Quran memorization program and invites them to play an active role in supporting their children in memorizing. Emphasized by HN, We often hold discussions with the school committee and community leaders to strengthen synergy. In fact, we involve guardians of students in the joint memorization program at home, so that there is continuity between learning at school and at home.

According to NA, parental involvement is very important because education is not only the responsibility of teachers at school. As parents, we must ensure that children continue their memorization at home, help motivate them, and support the needs needed in this program. Likewise, AZ said that We help them organize their study schedules at home, provide special time to listen to their memorization, and ensure that the environment at home is conducive to learning. In addition, we often discuss with teachers about children's development and participate in the madrasah community program.

*Fifth*, Continuous evaluation and improvement. This evaluation includes observation of students' progress in memorizing the Qur'an, as well as evaluation of the teaching methods used by teachers. The head of the madrasah at Zainul Hasan strives to continuously improve the curriculum based on evaluation results and feedback from students, teachers, and parents.

For example, if a method is found to be less effective in helping students memorize, the principal can propose changes or the introduction of new methods, such as the Tasmi' method or using technology to facilitate student memorization. This evaluation is important to ensure that the Qur'an memorization curriculum continues to develop according to student needs and the development of the times (Nyarminingsih et al. 2023)

### **Curriculum Planning and Implementation Process**

The process of planning and implementing the Tahfidzul Qur'an curriculum in Madrasah Tsanawiyah involves a series of very important steps to ensure success in developing memorization and understanding of the Qur'an among students.

*First*, the process of planning the tahfidzul qur'an curriculum. The planning of the Tahfidzul Qur'an curriculum begins with an analysis of educational needs, both academically and spiritually. This planning includes the following steps: (a) Identification of Learning Objectives: The main objective of the Tahfidzul Qur'an curriculum is for students to be able to memorize and understand the Qur'an in depth. According to Abdussyukur (2021), the planning of the Tahfidz curriculum needs to be directed at developing student character based on the values of the Qur'an. (b) Preparation of Syllabus and Learning Materials: The head of the madrasah and the curriculum team work together to

prepare a syllabus that includes efficient memorization techniques and sufficient time to repeat memorization (muraja'ah). This needs to be designed so as not to interfere with other lessons at school. Learning models that can be applied in madrasahs include repetition (tikrar) or the tasmi' method. HR emphasized that the preparation of the Tahfidzul Qur'an curriculum syllabus began with reference to applicable educational standards, both from the Ministry of Education and religious institutions. We analyze student needs and adjust them to the broader objectives of the madrasah program, namely memorizing the Qur'an with a deep understanding. Our syllabus includes time allocation for memorization, understanding interpretation, and teaching the meaning of the memorized verses. (c) Involvement of All Parties: The head of the madrasah, teachers, and parents have an important role in this planning process. Involving parents in supporting children to study at home is one of the strategic steps to achieve educational goals. Good planning in the Tahfidz program will lead to the formation of a generation that is not only good at memorizing the Qur'an but also practicing the values contained therein (Fadhila, 2023).

*Second, Implementation of the Quran Memorization Curriculum.* After the curriculum is well planned, the implementation stage is the biggest challenge. This implementation requires special attention in several aspects: (a) Implementation of Quran Memorization Learning: The Quran Memorization Curriculum is implemented using teaching methods that have been proven effective. Tasmi' (the process of listening to students' memorization) and tikrar (memorization repetition) are methods that are often used. According to research by Dwiana et al. (2023), the implementation of these methods can accelerate students' memorization mastery in madrasahs. HR revealed that the learning material in the Quran Memorization curriculum includes memorization techniques which include the tikrar (repetition) and tasmi' (listening to students' memorization) methods. In addition, we also include material on tajwid to ensure that each reading is correct according to the rules. We also provide special sessions for muraja'ah (memorization repetition) so that students' memorization is maintained and developed. We adjust all of this to the abilities and needs of students in each class. (b) Learning Time Management: Madrasahs need to manage their time well between general subjects and tahfidz. As stated by Mashuri (2022), optimal time management between general curriculum and tahfidz lessons can create balance in student education. (c) Evaluation and Adjustment: The head of the madrasah routinely monitors students' progress in memorization and understands the challenges they face. This evaluation involves teachers and parents in providing input for continuous improvement. Evaluations that are carried out periodically and involve parents and the community are key to the successful implementation of the Tahfidz curriculum (Dewimurdianingsih et al., 2022).

### **Impact on Students' Ability to Memorize the Qur'an**

The Quran Memorization Curriculum at Zainul Hasan Junior High School, Pajarakan District, Probolinggo Regency has a significant impact on students' ability to memorize the Quran. The implementation of a structured curriculum based on effective memorization methods can improve the ability to memorize the Quran among students. Some positive impacts that can be observed include improving the quality of memorization, developing students' character, and strengthening religious values within them. (a) Improving the Ability to Memorize the Quran. The Quran Memorization Curriculum implemented in this school is designed to accelerate the process of memorizing the Quran with a

systematic approach. The memorization process carried out routinely using the *tasmi'* (listening to memorization) and *muraja'ah* (repetition) methods has a direct impact on students' memorization abilities. Research by Dwiana et al. (2023) showed that students involved in the *tahfidz* program with a planned approach tend to have stronger memorization and faster recall of the texts of the Qur'an compared to those who are not structured in memorization. SD revealed that the *tahfidz* program in this madrasah has been proven to significantly improve the quality of students' memorization, especially in improving their memory and consistency of memorization. (b) Increasing Consistency and Memory. One of the very important impacts of the *Tahfidzul Qur'an* curriculum is increasing students' memory. Through daily memorization repetition, students can strengthen their memory of the text of the Qur'an. This also contributes to the consistency of memorization, where students not only memorize but also repeat their memorization regularly to keep them from forgetting. Mashuri (2022) noted that the regularity in the *muraja'ah* process applied in the *tahfidz* curriculum plays a major role in maintaining the quality of students' memorization. (c) Student Character Development. The *Tahfidzul Qur'an* curriculum does not only focus on memorization alone, but also on developing students' character. In the process of memorizing the Qur'an, students are trained to have high discipline, responsibility, and patience. They learn to divide their time between general lessons and memorizing the Qur'an, which fosters an independent attitude and a sense of responsibility towards their obligations. According to Dewimurdianingsih et al. (2022), strengthening students' character through this *Tahfidz* curriculum contributes to the formation of a younger generation who are more responsible and have high integrity. (d) Spiritual and Religious Motivation. Memorizing the Qur'an is not only about achieving memorization targets, but also deepening their understanding of the contents of the Qur'an. This increases their religious awareness and strengthens spiritual ties with Islamic teachings. Abdussyukur (2021) emphasized that a good *tahfidz* program does not only focus on memorization alone, but also on increasing religious understanding and practicing the values of the Qur'an in everyday life. (e) Challenges in Implementation. Although the positive impact is very significant, the implementation of the *Tahfidzul Qur'an* curriculum is not without challenges. One of the main challenges is how to align the schedule between *tahfidz* activities and other lessons at the madrasah. Some students may find it difficult to divide their time between memorization and general lessons. Therefore, the head of the madrasah and teachers need to provide more intensive guidance to help students manage their time effectively. HR emphasized that the main challenge is the balance between general material and *tahfidz*. We must ensure that the time for memorization does not interfere with other lessons. In addition, the many variations in students' abilities in memorizing are also a challenge. Therefore, we continue to adjust the teaching method to be more flexible and support the development of each student.

## CONCLUSION

The inspiring and visionary leadership of the madrasah principal is very important in developing the *Tahfidzul Qur'an* curriculum. The madrasah principal plays a role in creating an environment that supports memorization activities by establishing a clear vision, mobilizing all related parties (teachers, parents, and the community), and providing a good example.

The process of planning and implementing the *Tahfidzul Qur'an*

curriculum which is carried out carefully and thoroughly has a positive impact on the success of the tahfidz program. The head of the madrasah together with the curriculum development team work to compile a syllabus that suits the needs of students, manage time allocation efficiently, and choose effective methods for memorizing, such as tasmi' and muraja'ah.

The implementation of a structured Tahfidzul Qur'an curriculum has a significant impact on students' ability to memorize the Qur'an. By following an intensive tahfidz program, students show consistent and sustainable improvements in memorization abilities. Periodic evaluation and a flexible approach to learning help students to strengthen their memorization and develop an understanding of the contents of the Qur'an.

Overall, the head of the madrasah has a very important role in developing and implementing the Tahfidzul Qur'an curriculum at the Zainul Hasan Tsanawiyah Madrasah, Pajarakan District, Probolinggo Regency. Good leadership strategies, careful planning, and effective implementation are the main factors that influence students' ability to memorize the Qur'an. This tahfidz program not only improves students' memorization skills, but also contributes to strengthening their character and religious values. With ongoing evaluation and a flexible approach, this Tahfidzul Qur'an curriculum is expected to continue to develop and provide benefits for future generations.

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