Al-Qur'an Learning Curriculum Design: Conceptual and Implementation Studies

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Abstract

This article examines the importance of Al-Qur'an learning curriculum design in the context of modern Islamic education. The curriculum plays a fundamental role in guiding the learning process, not only in cognitive aspects, but also in shaping the character and spirituality of students. This study aims to examine the concepts, foundations, and models of an ideal Qur'an learning curriculum design, as well as to identify the challenges of its implementation in the digital age. This research uses a literature study method by examining various references related to curriculum concepts, Islamic education principles, and innovations in Qur'an learning. The results of the study show that an effective curriculum design must include spiritual and practical objectives, combine traditional and innovative methods, and be relevant to the needs of the times. An ideal curriculum guides students not only to be able to read the Qur'an, but also to understand and practice it in their lives. Thus, a contextual Qur'anic curriculum design can be the key to building a Qur'anic generation with character and knowledge.

Keywords: Curriculum; Islamic Education; Al-Qur'an Learning; Educational Design.

Abstrak

Artikel ini membahas pentingnya desain kurikulum pembelajaran Al-Qur'an dalam konteks pendidikan Islam modern. Kurikulum memainkan peran fundamental dalam mengarahkan proses pembelajaran, tidak hanya dalam aspek kognitif, tetapi juga dalam membentuk karakter dan spiritualitas siswa. Penelitian ini bertujuan untuk mengkaji konsep, landasan, dan model desain kurikulum pembelajaran Al-Qur'an yang ideal, serta mengidentifikasi tantangan implementasinya di era digital. Penelitian ini menggunakan metode studi literatur dengan mengkaji berbagai referensi terkait konsep kurikulum, prinsip pendidikan Islam, dan inovasi dalam pembelajaran Al-Qur'an. Hasil penelitian menunjukkan bahwa desain kurikulum yang efektif harus mencakup tujuan spiritual dan praktis, menggabungkan metode tradisional dan inovatif, serta relevan dengan kebutuhan zaman. Kurikulum ideal membimbing siswa tidak hanya untuk dapat membaca Al-Qur'an, tetapi juga memahami dan mempraktikkannya dalam kehidupan mereka. Oleh karena itu, desain kurikulum Al-Qur'an yang kontekstual dapat menjadi kunci dalam membangun generasi Al-Qur'an yang berakhlak dan berilmu.

Kata kunci: Kurikulum; Pendidikan Islam; Pembelajaran Al-Qur'an; Desain Pendidikan.

Introduction

Quranic education plays a very strategic role in Islamic education: it does not merely teach reading and memorization, but also fosters understanding of meaning, instills Quranic values, and guides students to practice these teachings in their daily lives. However, in the field, many institutions still face challenges in designing a Quranic learning curriculum that is systematic, values-based, and contextual to the development of students and the dynamics of contemporary society. Recent research and studies emphasize the need for an adaptive Quranic curriculum that is relevant to the needs of the times in order to produce a generation with character and competence.en, and socially productive(Fikri et al., 2024).

Within the framework of classical-contemporary scholarship, Imam al-Ghazali's thought is relevant as a reference because it emphasizes the integration of religious and worldly knowledge. This means that an ideal curriculum should not only focus on the cognitive aspect but also harmonize the intellectual and spiritual dimensions so that students develop in a balanced intellectual, moral, and spiritual manner. This holistic approach aligns with al-Ghazali's idea of balancing knowledge and ethics in the formation of a Muslim personality that is epistemologically and morally mature.(Muslim, 2024)Implementing these principles requires the formulation of clear objectives, the selection of valuable materials, reflective learning strategies, and evaluation mechanisms that measure mastery of the reading as well as the depth of meaning and behavior. A study of al-Ghazali's perspective on curriculum design and its relevance to contemporary learning outcomes supports this recommendation.(Hanafie & Khojir, 2023).

Studies on curriculum design in Islamic education emphasize that good curriculum design must be built on a strong and comprehensive conceptual foundation. The curriculum does not merely function as a toolIt is not only a technical aspect of teaching, but also an integrated system that links theological, philosophical, and sociological foundations with practical components such as

learning objectives, materials, methods, media, and evaluation. This systematic and integrative approach enables Islamic education to balance the intellectual, spiritual, and social development of students simultaneously. Thus, the curriculum serves not only as an administrative guide but also as a strategic instrument for realizing an education rooted in monotheistic values and relevant to the needs of modern society.(Amin Muttaqin et al., 2023)However, very few studies specifically analyze the design of the Quranic learning curriculum from both conceptual and implementation aspects. This is where this research comes in: to formulate a comprehensive framework for designing a Quranic learning curriculum, then to describe its implementation in educational practice.(Susanto et al., 2021).

Based on this description, this study aims to analyze the basic concept of designing a Quranic learning curriculum that is based on Islamic values and takes into account the psychological and social dimensions of students. Furthermore, this study also seeks to illustrate how this curriculum design can be implemented effectively in various educational institutions, both formal and non-formal. With this approach, it is hoped that the resulting study will not only be conceptual but also have practical relevance in developing Quranic learning that is in line with the needs of the times and the demands of holistic Islamic education.

Research methods

This study uses a descriptive qualitative approach with a library research method, which focuses on analyzing theoretical concepts regarding the design of the Al-Qur'an learning curriculum. The descriptive qualitative approach is very suitable for library studies because it allows researchers to collect and interpret scientific ideas from various written documents without direct intervention with students or field practitioners (see the PAI curriculum development research that uses the library research method to understand the curriculum foundation and its implications for learning).(Naila Rizqi Salsabila et al., 2025a)This literature study

examines various perspectives on Islamic education that discuss the importance of a curriculum that is responsive to the needs of the times and the values of the Qur'an in the context of modern education (an example of a study of the Islamic education curriculum that emphasizes the relevance of Qur'anic values to 21st-century skills).(Syarifah Normawati, 2025).

The research procedure was carried out systematically through four stages, namely: (1) identification of topics and formulation of the focus of the study related to the needs of designing an ideal Al-Qur'an learning curriculum, (2) collection of data from various written sources such as books, educational reports, and policy documents, (3) analysis and categorization of data based on main themes such as foundations, components, implementation strategies, and evaluation principles, and (4) synthesis and interpretation of data to build a complete and logical analytical framework. This step is in line with the literature which shows that the literature study approach must involve organizing data based on main themes and concepts before being processed into a comprehensive theoretical synthesis.(Naila Rizqi Salsabila et al., 2025b).

The analysis process is conducted inductively, starting from an understanding of general data to obtaining specific and applicable conclusions. This is in line with the literature study methodology that emphasizes gradual data interpretation so that the theory developed has a logical connection and is able to explain the relationship between Islamic education curriculum concepts in learning the Qur'an (for example, a literature review on Islamic Education curriculum development that emphasizes the relevance of curriculum planning to educational goals and student needs).(Naila Rizqi Salsabila et al., 2025b). Thus, this method not only describes the theory but also provides a strong conceptual foundation for the development of a contextual and relevant Al-Qur'an learning curriculum to the dynamics of today's education, as discussed in the latest research on Islamic education literature.(Naila Rizqi Salsabila et al., 2025b).

Results and Discussion

Basic Concepts of Curriculum Design for Learning the Qur'an

The theological foundation in developing the Al-Qur'an learning curriculum is based on the concept of monotheism as the core of all educational activities. The value of monotheism is not only understood as a recognition of the oneness of God, but also as a principle that guides human relationships with God, fellow humans and the universe.(Bhima, 2024)From the perspective of the Qur'an, monotheism is the main principle that unites all aspects of the curriculum, so that every goal, material, and learning strategy must be directed towards strengthening the awareness of divinity and devotion to Allah. Hendawi et al. (2024) emphasized that the ideal Islamic education curriculum is derived from the divine values of the Qur'an and makes monotheism a holistic foundation in shaping the personality of students who are balanced spiritually, morally, and intellectually.(Hendawi et al., 2024)**.**

Philosophical and psychological foundations In developing the Al-Quran learning curriculum, the importance of balance between the intellectual, emotional and spiritual aspects of students is emphasized.(Ishak, 2024)The curriculum is not only aimed at developing cognitive abilities, but also at developing affective sensitivity and spiritual depth to make the process of learning the Quran meaningful. Thus, learning does not stop at memorizing the sacred text, but rather encourages students to understand its meaning and practice it in their daily lives. According to Kurniawan et al. (2024), the philosophical and psychological approach in Islamic education must be oriented towards the holistic development of human potential, so that the curriculum functions as a means of character development and sustainable value instillation.

Meanwhile,sociological and contextual basisdemands that the Al-Quran learning curriculum be able to adapt to social, cultural and technological

changes.(Afifah & Marwiji, 2025)The curriculum needs to be designed responsively to the realities of students' lives so that the values of the Quran can be internalized in a way that is relevant to the challenges of the times. One form of this adaptation is the integration of digital literacy into Quranic learning, which allows the younger generation to access, understand, and practice the teachings of the Quran through media that is close to their world.(Afiqah et al., 2025)This is in line with the view of Kurniawan et al. (2024) that modern curriculum design must be flexible, contextual, and utilize technological advances as a means to strengthen Islamic values.(Kurniawan et al., 2024).

Components of the Al-Quran Learning Curriculum

The primary objective of the Quranic learning curriculum is to develop a well-rounded Quranic generation, both intellectually and spiritually. The formulated learning outcomes encompass four important dimensions: tilāwah (the ability to read correctly and with deep appreciation), hifẓ (mastery of selected verses), tafsīr (understanding the meaning and context of verses), and akhlāq Qur'ānī (practicing Quranic values in daily life). These four dimensions complement each other in shaping the character of students who are faithful, moral, and possess deep spiritual awareness. Thus, the Quranic learning curriculum not only produces individuals who are fluent in reading, but also individuals who are able to bring the values of revelation to life in their behavior and attitudes.(Maulana, 2024).

To achieve these goals, the material in the Quranic learning curriculum is designed comprehensively to encompass aspects of reading, understanding, and applying values. The material focuses not only on the ability to recite the sacred text in tartil (literally), but also on understanding the content of verses related to monotheism, etiquette, and ihsan (good character). By connecting the teachings of the Quran to real-life contexts, students are expected to grasp the moral and spiritual messages contained within, so that learning does not stop at memorization or theory

alone, but rather continues with the appreciation and practice of Islamic values in everyday life.(Amin Muttaqin et al., 2023).

The process of learning the Quran certainly requires the right strategy so that students can be actively involved and gain meaningful learning experiences. An active-constructive approach is one effective strategy because it provides space for students to discuss, reflect on Quranic verses, and apply the values they learn in real-life activities. Through activities such as the Quranic value application project, students not only understand the text cognitively but also experience its meaning emotionally and spiritually. Furthermore, the tahsin and tahfizh methods combined with the thematic interpretation approach help students memorize verses with in-depth understanding, so that memorization is not mechanical or merely a formal routine.(Latifatul Azizah & Sunarto Sunarto, 2025).

In the context of modern education, the success of Quranic learning is also greatly influenced by the use of relevant and innovative media. Learning media is no longer limited to textbooks and mushafs, but includes various digital tools such as recordings of Quranic recitations, instructional videos, and online platforms that provide broad access to Quranic literacy.(Hadi, 2023)Utilizing this media not only increases the effectiveness of learning but also makes it more engaging and relevant to the characteristics of today's digital generation. Integrating technology into the Quranic curriculum is a crucial step in conveying Islamic values contextually and in a way that is relevant to the world of students.(Kurniawan et al., 2024).

Meanwhile, evaluation is an inseparable part of the overall design of the Al-Quran learning curriculum.(Hamidah et al., 2025). Assessment is not only focused on aspects of reading and memorization ability, but also on the depth of understanding and application of the values of the Qur'an in real behavior.(Murdiono, 2024). Evaluations implemented in both formative and summative ways help educators assess the learning process and outcomes in a balanced manner. Furthermore, the implementation of peer- and self-assessment

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allows students to reflect on their own development. In this way, evaluation is no longer merely a tool for measuring academic performance, but also a means of spiritual development that fosters self-awareness and moral responsibility toward the teachings of the Quran.(Hendawi et al., 2024).

Implementation Model in Educational Institutions

One example of the implementation of a Quran-based curriculum can be found in research conducted at SDQ Anwarul Muhlasin Magelang. This institution developed a learning system that integrates the national curriculum with a typical Islamic boarding school curriculum through a full-day school approach. The development process follows the Hilda Taba model, which includes the stages of needs diagnosis, formulation of educational objectives, selection of materials and learning experiences, and evaluation of learning outcomes. With this model, the curriculum is not only oriented towards academic achievement but also instills Quranic values and strong Islamic character among students.(Muna, 2022).

In the context of formal and non-formal education in Indonesia, the successful implementation of a Quran-based curriculum requires synergistic collaboration between various stakeholders. Teachers, institutional administrators, parents, and the community need to be actively involved in the planning, implementation, and evaluation of educational programs to ensure the curriculum remains relevant to the needs of the times. Support from competent human resources and ongoing evaluation are also crucial factors in maintaining the quality of Quranic learning, which is oriented toward shaping the next generation.Qur'anic character(Maulana, 2024).

Critical Analysis and Development

Critically, the Quranic learning curriculum design described above offers significant advantages. This model fosters a more holistic learning process, as it goes beyond mere recitation and memorization, emphasizing understanding the

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meaning and application of Quranic values in real life. This approach makes Quranic learning more relevant to the needs of the times and closer to the dynamics of students' lives. Amidst the rapid flow of modernization and social change, this curriculum is an effective means of instilling spiritual values without disconnecting from the realities of life.

However, implementing a Quran-based curriculum is certainly not without its challenges. One major obstacle is the limited human resources, particularly the lack of educators with in-depth Quranic interpretation and mastery. Furthermore, limited digital learning resources and persistent resistance to curriculum change often slow down the innovation process. Another challenge lies in the lack of empirical research that truly measures the effectiveness of Quranic learning models comprehensively, from cognitive, affective, and spiritual perspectives.

Given these challenges, future development needs to focus on strengthening teacher quality and expanding field-based research, using both qualitative and quantitative approaches. Developing training and competency improvement programs (PD/PK) for Quran teachers is a strategic step to address the demands of the times. Furthermore, it is necessary to develop learning modules that are more adaptive to technological advances and the social context of students. With these steps, the Quranic learning curriculum will not only be a normative document but will be truly alive and grounded in educational practices that shape the Quranic character of future generations.

Implementation stage

Stage 1: Needs Analysis (Conceptual).

This stage aims to identify the needs of students and institutions comprehensively. The analysis is conducted through a survey covering the age of students, initial ability level (e.g., beginners with a target of memorizing Juz 30 and advanced levels with a focus on thematic interpretation), and the context of

educational institutions, both formal and non-formal. The conceptual study at this stage includes the philosophical foundations of the Quran and Hadith, the application of Bloom's taxonomy to the cognitive, affective, and psychomotor domains, and the urgency of forming a Quranic generation in the digital era. As an initial implementation step, a program design team was formed consisting of expert teachers of interpretation, Quranic education practitioners, and representatives from the local Ministry of Religious Affairs.

Stage 2: Design and Development (Conceptual–Implementative)

At this stage, the program is systematically designed and developed. The curriculum is structured by establishing learning objectives, such as completing the Qur'an in one year, organizing the material in stages from short surahs to Juz Amma, and selecting learning methods such as talaqqi and musyafahah supported by digital murottal. In addition, teacher training modules, technology-based learning media such as tajwid applications, and evaluation rubrics are developed with a minimum fluency standard of 90 percent. The integration between the concept of the value of monotheism and learning implementation is realized through the habit of daily tilawah recitation for 30 minutes. This stage also includes a limited trial (pilot project) in small classes to test the validity and effectiveness of the program design.

Stage 3: Implementation

The implementation phase began with program socialization to parents and all stakeholders. The program was implemented through a daily learning schedule, including morning memorization sessions and afternoon tafsir studies, as well as weekly monitoring of student progress through a digital platform. Teachers implemented interactive learning methods, including group deliberations and individual memorization sessions. To maintain quality and standard uniformity,

collaborations with religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah were conducted. Student discipline challenges were addressed through the implementation of strict rules and the provision of incentives in the form of musabaqah (competition competitions) or achievement awards.

Stage 4: Evaluation and Revision (Implementative–Conceptual)

Evaluation is conducted continuously through formative and summative assessments. Formative evaluation includes monthly tajwid tests, while summative evaluation is conducted through final assessments such as annual Quranic completion. Student achievement is measured using clear indicators, including memorization accuracy and verse comprehension, with a minimum target of 80 percent. Evaluation results and feedback from students and teachers are used as the basis for program revisions in the next cycle, for example by adding a digital interpretation module. All evaluation results are summarized in a program effectiveness report as a basis for the institution's development and scalability.

Conclusion

The ideal Quranic learning curriculum design must be based on the principle of monotheism as the primary foundation and spiritual direction of the entire educational process. The curriculum must be designed with attention to the holistic development of students, including cognitive, affective, and spiritual aspects, and be responsive to social and cultural changes and technological advancements. Every component, from objectives and materials to methods and media to evaluation, must be integrated to ensure the learning process aligns with Islamic values and the needs of the times.

The implementation of a Quranic learning curriculum requires an accurate needs assessment, solid collaboration between various stakeholders, and ongoing evaluation to ensure the program's relevance and sustainability. Moving forward,

empirical research is essential to assess the effectiveness of this curriculum model, as well as to provide a basis for developing teacher professionalism and developing learning modules that are more adaptive to the realities of modern life. Thus, Quranic education will not only produce a generation capable of reading and memorizing holy verses, but also foster individuals who internalize, practice, and pass on Quranic values in a contextual and transformative manner.

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