Components of the Al-Quran Curriculum

Sarmila[1], Muliani[2], Esriani Nasution[3], Helma Lia Putri Siregar[4]

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia
e-mail: sarmila26011@gmail.com[1]; mulianilbs578@gmail.com[2]; esrianinasution@gmail.com[3];
helmaliaputri1@gmail.com[4];

Abstract

A curriculum, understood as a structured plan encompassing learning objectives, content, methods, and assessment, serves as a foundational framework for directing educational processes. This study aims to examine the four main components of the Qur'anic curriculum to formulate a comprehensive and relevant learning framework. The research employs library research through the analysis of scholarly sources related to curriculum development and Qur'anic education. The findings show that the objectives of the Qur'anic curriculum extend beyond reading and memorization to include comprehension of meaning, internalization of Qur'anic values, and their application in daily life. In terms of content and methods, Qur'anic learning may be implemented through traditional approaches such as talaqqi *and modern approaches including technology-based learning, integrated thematic instruction,* tahsin, tilawah, *gradual memorization, and* tadabbur. *Assessment is conducted continuously through oral and written tests, reading performance, and observation of students' spiritual attitudes. The discussion highlights the importance of integrating textual mastery with character building. This study recommends that future research develop Qur'anic curriculum models that are adaptive to contemporary developments, including the use of digital technology and contextual learning approaches.*

Keywords: Al-Quran Curriculum; Method; Evaluation.

Abstrak

Kurikulum, sebagai seperangkat rencana dan pengaturan mengenai tujuan, materi, metode, dan evaluasi pembelajaran, menjadi fondasi penting dalam merancang proses pendidikan yang terarah. Penelitian ini bertujuan untuk mengkaji empat komponen utama dalam kurikulum Al-Qur'an guna merumuskan kerangka pembelajaran yang komprehensif dan relevan bagi peserta didik. Metode penelitian yang digunakan adalah studi pustaka (library research) melalui analisis berbagai sumber ilmiah terkait pengembangan kurikulum dan pendidikan Al-Qur'an. Hasil kajian menunjukkan bahwa tujuan kurikulum Al-Qur'an tidak hanya berfokus pada kemampuan membaca dan menghafal, tetapi juga mencakup pemahaman makna, penghayatan nilai-nilai Qur'ani, serta penerapannya dalam perilaku sehari-hari. Dari aspek materi dan metode, ditemukan bahwa pembelajaran Al-Qur'an dapat dikembangkan melalui pendekatan tradisional seperti talaqqi*, serta pendekatan modern seperti pembelajaran berbasis teknologi, metode tematik terpadu, tahsin, tilawah, hafalan bertahap, dan tadabbur. Evaluasi dilakukan secara berkelanjutan melalui tes lisan, tulisan, praktik membaca, serta observasi sikap spiritual peserta didik. Pembahasan penelitian menegaskan pentingnya integrasi antara penguasaan teks dan pembentukan karakter. Studi ini merekomendasikan agar penelitian selanjutnya mengembangkan model kurikulum Al-Qur'an yang adaptif terhadap perkembangan zaman, termasuk pemanfaatan teknologi digital dan pendekatan pembelajaran kontekstual.*

Kata kunci: Kurikulum Al-Qur'an; Metode; Evaluasi.

Introduction

The curriculum is a crucial plan for implementing educational programs, both formal and informal, so that the educational system can be clearly visualized. The curriculum serves as a fundamental guideline for the teaching and learning process in the world of education. The success of an education, the ability of students to absorb and deliver instruction, and the success of educational goals are determined by the curriculum.(Fadli et al., 2025).

Curriculum design is related to the arrangement of curriculum elements or components in planning to facilitate the development of student potential in order to achieve educational goals. In much literature, there are four main components of curriculum design, namely: (1) Objectives (aims, goals, objectives), (2) Subjects, teaching materials, learning activities or learning experiences, (3) Organization or arrangement of subjects, teaching materials and learning activities, and (4) evaluation.(Dewi & Nursanti, 2024).

In establishing educational goals, a tool is needed to achieve them, namely the curriculum, as mentioned by experts in Islamic education. The curriculum functions to assist in identifying and developing students' potential for improvement. Teaching and education will be successful if the curriculum includes activities that encourage the creation of an effective and efficient environment for achieving the goal of nurturing students' personalities, including affective, cognitive, and psychomotor aspects.(Fitri & Fariq, 2025). Students must go through stages in developing their personality aspects, including heart, mind, feelings, intellect, physical skills, and will, as stated in the curriculum. Outlining a series of knowledge provided to students, and educational activities that are necessary and influential for students to realize the goals of Islamic education can also be called the Islamic education curriculum. Thus, the curriculum is a set of materials, lesson content that must be included in an education to make it the teaching material taught to students.(Maulida 2021).

Research methods

This study uses an analysis of written assessment papers from journals and internet media. In addition, to be more credible, the author also collected data that has a relevant and sequential theme. Thus, the author's material can be used as a support for these sources. Thus, the data collected by the author can be used to draw conclusions about what they have collected. This qualitative research uses many references or written sources to explain the topics studied. Descriptive methods are used systematically and regularly in this study. This study also uses a qualitative approach with the type of literature study. Literature study was chosen because this study aims to collect and search for information from various sources relevant to the topic of introducing the Al-Qur'an education curriculum. Data sources used in this study consist of sources such as articles, journals that discuss the Al-Qur'an education curriculum both at the national and international levels, as well as books related to the theory of Islamic education curriculum. Data collection method is a method of collecting data carried out by means of Literature Identification: Searching for relevant journal articles through databases such as Google Scholar, ResearchGate, and other academic portals. Literature Selection: Selecting articles and books based on certain criteria, such as topic relevance, year of publication, and source accuracy. Documentation records important points from each source related to curriculum concepts, learning approaches, and implementation of Al-Qur'an education.

Results and Discussion

Understanding the Al-Quran curriculum

In a wayetymologyThe word curriculum comes from the Greek words curir, meaning runner, and curare, meaning racetrack. Thus, the term curriculum originated in the world of sports during the Ancient Roman era in Greece, where it implied the distance a runner had to cover from the starting line to the finish line. Therefore, the term curriculum was later interpreted as a distance that had to be

covered.(Muhammad Hafizh, 2022)The term has shifted its meaning to the world of education, meaning that curriculum is a set of plans and media used by educational institutions to achieve their desired educational goals. According to Nasution, curriculum comes from the Latin word "curriculum," meaning "teaching materials."(Hermawan et al., 2020)

Some say the word comes from the French word "corier," meaning to run. In Arabic, the term "curriculum" is commonly known as "manhaj," meaning a clear path or path followed by humans in various areas of life. When associated with education, "manhaj" or "curriculum" refers to the clear path followed by educators or teachers and those they educate or train to develop their knowledge, skills, and attitudes.**Regarding the most obvious thing about the curriculum content is the arrangement of subjects/courses that will be used as a reference in educational activities.**(Mukhlis, 2023)

As Allah SWT says in Qs. Al-Baqarah (2): 177

لَيْسَ الْبِرَّاَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ God willing بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰۤىِٕكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ God bless you God willing الصَّلٰوةَ prayer عَاهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَأْسَاۤءِ وَحِيْنَ God willing هُمُ الْمُتَّقُوْنَ ١٧٧

> *Meaning: Virtue is not turning your face towards the east and west, but virtue is (the virtue) of those who believe in Allah, the Last Day, angels, holy books and prophets; giving the treasures he loves to relatives, orphans, poor people, travelers, beggars, and (freeing) slave slaves; perform prayers; pay zakat; keep promises when promised; patient in poverty, suffering, and in times of war. They are the truthful people and they are the pious people.*

Objectives of the Quran Curriculum

The objectives of the Quranic curriculum are the primary foundation that determines the direction and content of learning. These objectives can be detailed

as follows: First, to foster faith and piety. The Quranic curriculum aims to instill the values of faith and piety to Allah SWT as the primary foundation in students' lives. This aligns with the principle that the goal of Islamic education is to guide humans toward achieving piety (obedience to Allah).(Solihat & Anwar, 2021)Second Developing Noble Morals, Al-Qur'an-based education is directed to form noble character and morals in accordance with Islamic teachings, so that students are able to behave well in social life. Third Optimizing Individual Potential, This curriculum serves as a tool to develop the intellectual, spiritual, and emotional potential of students to become balanced and quality human beings. Fourth Becoming a Caliph on Earth, One of the main goals is to form students who are able to carry out the role of caliph (leader and manager of the earth) with full responsibility in accordance with the guidance of the Al-Qur'an.(Olianda Adistiana, 2024)Fifth, the Inheritance of Islamic Cultural and Civilizational Values. The Quranic curriculum also plays a role in transferring Islamic cultural and civilizational values so that they remain sustainable and serve as a guide for society's lives. Sixth, Educational Standards and Direction. The curriculum's objectives serve as standards and directions in the implementation of education, ensuring that the learning process does not proceed without clear direction and goals.(Ramli, 2022).

Material in the Al-Quran curriculum

The material in the Quranic curriculum typically covers several important aspects aimed at understanding, memorizing, and practicing the Quran's contents. Here are some of the main topics frequently taught in the Quranic curriculum:(Nisak, 2018).

*First*Tajwid, Tajweed is the science that regulates how to read the Al-Qur'an correctly according to the rules of letter pronunciation (makhraj) and the nature of the letters (shifat). The aim of recitation is to make the reading of the Qur'an beautiful, correct and in accordance with the guidance of the Prophet Muhammad.

The recitation material includes: Makharijul Letters, the place where letters come out of the mouth and throat. Characteristics of letters, characteristics of letters such as thick, thin, hum, etc. At-Tamkin, Read firmly and clearly. Mad, Extending the reading of certain letters according to the rules. Idgham, Iqlab, Ikhfa, and Izhar, Rules for combining or separating letters when reading.

*Second*Hifzh (Memorizing the Quran) Hifzh is the activity of memorizing and storing verses of the Quran in memory. The hifzh program is usually carried out in stages, starting from short surahs to long surahs. The benefits of hifzh: Getting closer to Allah, Becoming a continuous charity, Facilitating understanding and practicing the contents of the Quran, The hifzh method includes routine repetition, listening, and pronunciation.(Trisandi, 2022).

*Third*Tafsir, Tafsir is the science that explains the meaning and context of the verses of the Qur'an. With tafsir, a person can understand the message contained in the Al-Qur'an in depth and in an applicable manner. Types of tafsir: Tafsir bil Ma'tsur: Based on narrations from the Prophet, companions and tabi'in. And Tafsir bil Ra'yi: Based on ijtihad and the thoughts of scholars with strong arguments. Tafsir material includes language explanations, the reasons for the revelation of verses (asbab al-nuzul), and the laws contained.

*Fourth*Tadabbur means contemplating and thinking deeply about the contents of the Quran. This aims to ensure that readers not only read it verbally but also understand and internalize its divine messages. Tadabbur activities include: reading the verses slowly and attentively, considering the meaning and relevance of the verses to life, and drawing lessons and wisdom from them.(Rohimah & Ngulwiyah, 2023)

*Fifth*Quranic Fiqh (Islamic jurisprudence) is the understanding of Islamic law as contained in the Quran. It helps one understand the rules of worship, social interactions, and morals based on the verses of the Quran. Examples of Quranic fiqh material include the laws of prayer, fasting, zakat, and hajj; the laws of marriage and inheritance; and prohibitions and commands in daily life.

*Sixth*History and Asbab Nuzul. Asbab Nuzul is the background or reason for the revelation of the verses of the Quran. Understanding the asbab nuzul helps in understanding the context of the verses and avoiding misunderstandings. This material covers: the stories behind the revelation of the verses, the social and political situation at the time the verses were revealed, and the relationship between the verses and historical events.

*Seventh*Qira'at, Qira'at is a variation of the recitation of the Qur'an that is recognized as authentic and comes from trusted reciters. There are 10 main qira'at that differ in pronunciation, length of recitation, and some word variations, but all are valid and do not change the main meaning. Qira'at material includes: Understanding the differences in recitation, Mastering one or more qira'at, Maintaining the authenticity of the recitation according to the correct sanad.(Sitika et al., 2025).

Methods in the Al-Quran curriculum

MThe methods in the Quranic curriculum encompass various approaches designed to facilitate students' effective understanding, reading, and practice of the Quran. Some popular methods include the Iqra method, the Ummi method, the Wafa method, and curriculum-based learning based on the Merdeka curriculum.(Arsyad, 2024)The Iqra method emphasizes gradual introduction to the letters and recitation of the Quran without spelling, while the Ummi and Wafa methods focus on ease and speed in reading the Quran with an approach appropriate for children. Furthermore, Merdeka curriculum-based learning integrates Quranic values into a broader educational context, significantly improving learning outcomes.(Yahiji et al., 2024)

The methods in the Al-Quran curriculum are: FirstThe Iqra Method emphasizes the gradual introduction of the hijaiyah letters and Quranic recitation without spelling. Students are taught to read the Quran in a systematic and easy-to-

understand manner, enabling them to read fluently. This method is very popular and widely used in various Islamic educational institutions.

Second The Wafa Method is designed to make it easier for children to learn to read the Quran in a fun and effective way. This method combines repetition techniques and a child-friendly approach, increasing the ease and speed of learning.

*Third*Independent Curriculum-Based Learning: The Independent Curriculum integrates Quranic values into a broader learning process, focusing not only on reading but also on understanding and practice. This approach has been proven to significantly improve student learning outcomes by combining spiritual and academic aspects.

*Fourth,*Integrated Quran-Based Learning. This method integrates the Quran into various subjects and learning activities, so that Quranic values become part of students' daily lives. This approach requires an integrated curriculum and adequate teacher training. Therefore, these methods continue to evolve to meet student needs and advances in Islamic educational technology, making Quran learning more effective and enjoyable.(Rohimah & Ngulwiyah, 2023).

Evaluation in the Al-Quran curriculum

Evaluation in the Al-Qur'an curriculum is the process of measuring and assessing the achievement of students' competencies in understanding, memorizing, and practicing the contents of the Al-Qur'an in accordance with the learning objectives that have been set.(Hazrina, 2024)This evaluation aims to determine the extent to which students have mastered the Quranic material, including reading (tajwid), memorization, understanding its meaning, and applying its values to everyday life. Evaluations in the Quranic curriculum typically cover several aspects, including:(Olianda Adistiana, 2024)First, Reading Evaluation (Tajwid and Tartil): Measuring students' ability to read the Qur'an correctly according to the rules of tajwid and tartil. Second, Memorization Evaluation: Assessing the ability to memorize the verses of the Qur'an accurately and fluently. Third, Comprehension

Evaluation: Testing the understanding of the meaning of the verses of the Qur'an and their interpretation. Fourth, Attitude and Behavior Evaluation: Observing the application of the values of the Qur'an in the attitudes and behavior of students. (Robi'ah, Sofia Erlinda, Mazlin, Pebriardi Surya Pamungkas, 2023)**.**

Conclusion

The Quranic curriculum is a learning plan designed to help students learn to read, understand, memorize, and practice the Quran effectively. The discussion shows that the Quranic curriculum must have four essential components: clear objectives, appropriate learning materials and activities, a structured learning structure, and evaluations that can assess students' overall abilities. Learning methods such as Iqra, Ummi, and Wafa can be used because they are easy to understand and appropriate to students' development. Evaluation is carried out by testing students' reading, memorization, understanding, and attitudes in applying Quranic values. Based on these results, it is recommended that educational institutions continue to improve their teaching methods for the Quran by providing training to teachers, selecting appropriate methods, and providing facilities that support the learning process. This study also provides a basic overview of the essential components of the Quranic curriculum. For further research, it is hoped that there will be studies on how this curriculum is implemented in various schools or institutions, how technology can help the process of learning the Qur'an, as well as a comparison of the effectiveness of various teaching methods so that the Qur'an curriculum is better and in accordance with the needs of the times.

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