



ADPIKS
Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

Curriculum Design for Quranic Learning

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Abstract

The design of the Quranic learning curriculum aims to organize the objectives, content, methods, and evaluation to ensure effective learning and instill Quranic values in students. However, many existing curricula lack innovation and fail to align with the changing times and the characteristics of students. This study aims to design an integrative, contextual Quranic curriculum focused on the development of Islamic character. The research method used is Research and Development (R&D) with a competence- and value-based approach. The results show that a competence- and value-based curriculum can enhance motivation, understanding of the meanings of Quranic verses, and the application of Quranic values in students' daily lives. It is recommended that educators and educational institutions continue to develop innovative and adaptive curricula that align with advancements in knowledge and technology, to foster a generation that is both intellectually capable and morally virtuous.

Keywords: Curriculum Design; Al-Quran Learning; Islamic Character Development.

Abstrak

Perancangan kurikulum pembelajaran Al-Qur'an bertujuan untuk mengorganisasi tujuan, materi, metode, dan evaluasi agar pembelajaran efektif dalam menanamkan nilai-nilai Al-Qur'an pada peserta didik. Namun, banyak kurikulum yang kurang inovatif dan tidak sesuai dengan perkembangan zaman serta karakteristik peserta didik. Penelitian ini bertujuan untuk merancang kurikulum pembelajaran Al-Qur'an yang integratif, kontekstual, dan berorientasi pada pengembangan karakter Islami. Metode penelitian yang digunakan adalah desain penelitian pengembangan (R&D) dengan pendekatan berbasis kompetensi dan nilai. Hasil penelitian menunjukkan bahwa kurikulum berbasis kompetensi dan nilai dapat meningkatkan motivasi, pemahaman makna ayat, dan pengamalan nilai-nilai Al-Qur'an dalam kehidupan peserta didik. Disarankan agar pendidik dan lembaga pendidikan terus mengembangkan kurikulum yang inovatif dan adaptif terhadap perkembangan ilmu pengetahuan dan teknologi, untuk membentuk generasi yang cerdas dan berakhlaq mulia.

Kata Kunci: Desain Kurikulum; Pembelajaran Al-Qur'an; Pengembangan Karakter Islami.

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Al-Murabbi Journal of Islamic Education, Vol. 3, No 2, Year 2025

E-ISSN: 2986-4658

DOI:10.62086/al-murabbi.v3i2.1216



Introduction

Quranic education plays a strategic role in shaping students' character, morals, and religious understanding. Quranic learning is not just about teaching the ability to read and memorize holy verses; it must also emphasize understanding the meaning, interpretation and application of the teachings of the Qur'an in everyday life. (Setiawan 2020) shows that the integrated Al-Quran curriculum is able to build the character of faith, piety and morals comprehensively.. Similar findings were also conveyed by (Mts, Baramuli, and VIII 2021) which emphasizes that learning the Quran becomes an important foundation in developing students' spirituality and ethics if designed with a comprehensive approach, not just a technical one. Thus, the Quran learning curriculum becomes one of the important foundations that determines the effectiveness of the learning process and students' ability to internalize Quranic values. A well-designed curriculum is able to integrate cognitive, affective, and psychomotor aspects in a balanced manner, so that learning is not only technical but also able to shape a strong Islamic character. However, the practice of learning the Quran today often faces various problems. One of these is the lack of innovation in developing a curriculum that is adaptive to the needs of the times and the characteristics of students. Many educational institutions still use traditional methods that tend to emphasize memorization alone, so that the appreciation and understanding of Quranic values are less than optimal. Furthermore, the limited number of competent educators in designing and implementing a curriculum based on character and Islamic values is also a significant obstacle. Another challenge is the minimal use of modern technology and methods that can support the learning process to be more effective, interesting, and relevant to current developments (Purnamasari 2021).

However, various studies show that the practice of Quranic learning in a number of institutions still faces serious challenges. Many institutions still employ traditional models that predominantly focus on memorization without balancing it with understanding the meaning and internalizing values. (Fanani 2016) And (Sultan



and Gorontalo 2021)revealed that a mere memorization approach makes learning less relevant to the developmental needs of students. Based on these problems, designing a curriculum for learning the Qur'an is very important. A good curriculum design must include learning objectives, teaching materials, teaching methods and strategies, and a clear and measurable evaluation system. The limited competence of educators in designing a curriculum based on Qur'anic character is a common problem, as found by (Increase et al. 2025) And (Improving and Learning 2025).

Apart from that, the curriculum also needs to pay attention to the integration of Qur'anic values in every aspect of learning, so that students are not only able to read and memorize the Qur'an, but are also able to understand, appreciate and practice the teachings of the Qur'an in everyday life. This article aims to explain

The concept, components, and design model of the Quranic learning curriculum, along with a discussion of the challenges and solutions in its implementation, are discussed. With a comprehensive understanding of curriculum design, it is hoped that educators, educational institutions, and curriculum developers can create effective, innovative Quranic learning that is oriented towards the formation of intelligent, noble Quranic characters who are ready to face the dynamics of modern society. (Saputra et al. 2023).

Based on the review of various studies, it can be mapped that studies on learning the Qur'an are usually concentrated on five main focuses: (1) curriculum management and implementation, (2) integration of Qur'anic values in learning, (3) innovative learning methods and strategies, (4) implementation of Tahfidz learning in character formation, and (5) the impact of learning the Qur'an on the development of student character. Although previous studies have made significant contributions, most of them are partial—either only examining methods, management aspects, implementation of values, or character formation in certain institutions.

Unlike those studies, this study offers clear distinctions (novelties). First, this study focuses on the holistic design of the Quranic curriculum, encompassing



the components of objectives, materials, methods, media, and evaluation, not just implementation or specific methods. Second, this study integrates Quranic values into all aspects of the curriculum, not just the materials or activities of Tahfidz as done by previous studies. Third, this study formulates a curriculum model that is responsive to the challenges of the modern era, including the integration of technology and the needs of digital generation students, aspects that have been minimally discussed in previous studies. Fourth, this study develops a measurable and comprehensive evaluation system to assess the cognitive, affective, and psychomotor aspects of students in Quranic learning. Thus, this study makes a new contribution to the development of a comprehensive, applicable, and relevant Quranic learning curriculum design for contemporary Islamic education.

Research Methods

This research uses a qualitative approach with a research and development approach. The aim of this research is to design and produce a Quranic learning curriculum that is appropriate to the needs of students and can be implemented effectively in Islamic educational institutions. The research steps are carried out in several stages. First, a preliminary study was conducted through interviews, observations, and document studies to determine the conditions of Quranic learning, the problems encountered, and the curriculum needs.(Qiyam 2021)Second, planning, namely compiling an initial curriculum design that includes learning objectives, materials (tajwid, tilawah, tafheem, and basic interpretation), teaching methods, and assessment systems.(Maduningtias and Maduningtias 2022)Third, initial product development, which involves developing a syllabus and lesson plan, followed by consultation with Islamic education experts for input. Fourth, pilot testing and revision, which involves implementing the curriculum on a limited basis in educational institutions to assess its effectiveness, then making improvements based on observations and feedback from teachers and students. Fifth, final validation, which involves seeking assessments from experts and

practitioners to ensure the resulting curriculum aligns with Islamic education principles and learning needs.

Data was collected through interviews, observation, and documentation, then analyzed descriptively and qualitatively, using the stages of data reduction, data presentation, and conclusion drawing. Data validity was maintained through the use of sources and methods. The final result of this research is a Quranic learning curriculum design that can be used as a guideline for improving the quality of Quranic learning in Islamic educational institutions.

Results and Discussion

Understanding Competency-Based Curriculum Design and Local Context

Curriculum design is a strategic step in education to direct the learning process to achieve desired goals. In general, curriculum design is defined as the process of planning, organizing, and compiling various learning components, including objectives, content, methods, and evaluation, so that they are interrelated and support the achievement of optimal learning outcomes. One form of curriculum development currently widely used is competency-based and local context-based curriculum design, which combines the achievement of basic competencies with adaptations to the conditions and needs of the environment in which students learn.(Amalia Yunia Rahmawati 2020). A competency-based curriculum is fundamentally oriented toward expected learning outcomes, not simply the delivery of material. This means that students are not only required to know something, but also to be able to apply that knowledge in various real-life situations. In this context, competency encompasses three main domains: knowledge, skills, and attitudes. A competency-based curriculum emphasizes the importance of active, contextual, and student-centered learning so that they can develop skills relevant to the demands of the times.(Anarisa 2020).

Meanwhile, the local context aspect emphasizes the importance of integrating local values, culture, potential, and wisdom into the curriculum. This

aims to ensure that education is not merely general and uniform, but rather has direct relevance to the lives of students in their respective regions. Local context can encompass various aspects such as geographic, social, economic, cultural, regional language, and local traditions and natural resources. By considering the local context, learning becomes more meaningful because students learn from things they are familiar with and experience directly in their surroundings.(Fahlevi 2021). Competency-based and local context-based curriculum design means developing learning plans that guide students to master specific competencies while still taking local realities into account. Teachers play a crucial role in adapting the national curriculum to suit student characteristics and regional potential. For example, in Islamic Religious Education, teachers can link learning to local wisdom values such as local religious traditions, Islamic social activities, or the culture of mutual cooperation that thrives in the region. Similarly, in other subjects, such as science or social studies, learning can be linked to local phenomena such as environmental management, community economics, or regional history. A competency-based and local context-based curriculum also aligns with the spirit of educational decentralization, where regions have the authority to adapt the curriculum to their own needs and priorities. With this approach, students are expected to be able to develop their potential while contributing to regional development. Furthermore, this approach also strengthens local identity amidst globalization, so that students are not uprooted from their cultural roots and the noble values of their communities.

Thus, a competency-based and local context-based curriculum design can be defined as a learning plan that not only emphasizes achieving general national competencies but also adapts to the social, cultural, and environmental conditions of students. This design is oriented toward developing holistic abilities, encompassing cognitive, affective, and psychomotor aspects, and equips students to adapt, think critically, and play an active role in society. This type of curriculum is expected to produce graduates who are competent, have character, and who care about and love their hometowns.(Fauzan 2017)Overall, a competency-based



approach and local context are strategic solutions for building a quality, relevant, and equitable education system. A curriculum designed with local potential in mind will create more vibrant, contextual, and applicable learning. In this way, education will not only produce academically intelligent students but also be deeply rooted in the cultural values and social realities of their environment.

Competency-Based Curriculum and Local Context in Quranic Learning

Competency-based and local context-based Quranic learning is an educational approach that combines the mastery of concrete skills in reading, understanding, and practicing the Quran with the cultural values and lifestyles of the local community. This learning emphasizes not only the technical ability to read the hijaiyah letters and memorize verses, but also the appreciation of the meaning and application of the Quranic teachings in the context of everyday life, close to the students' environment.(Sabila et al. 2024).

Competency-Based Quranic Learning

In competency-based Quranic learning, the primary goal is to develop students with a measurable set of abilities (competencies) across knowledge, skills, and attitudes. Competencies in Quranic learning can encompass three main domains:(Ina Magdalena et al. 2021). Cognitive competence, namely the ability to understand the content of the verses of the Qur'an, know the rules of tajweed reading, and recognize the moral and spiritual values contained therein. Psychomotor competence, namely the skill of reading the Qur'an fluently and tartil, writing Arabic letters well, and reciting verses correctly according to the rules of tajweed. Affective competence, namely the appreciation of the values of the Qur'an which are reflected in daily attitudes such as honesty, discipline, responsibility, and compassion for others.

In competency-based learning, teachers act as guides, helping students achieve certain competency standards. The learning process is not simply a one-way lecture, but rather emphasizes student-centered learning activities. For

example, teachers can use collective recitation methods, memorization competitions, or verse tadabbur practices to encourage students to be active and participate directly. Evaluations also measure not only how many verses have been memorized, but also how well students understand and apply the values contained within them. For example, when students study a verse about honesty, they are required not only to memorize it but also to demonstrate honest behavior in learning activities and in their daily lives. With a competency-based approach, Quranic learning becomes more meaningful and goes beyond memorization. Students are trained to develop spiritual and social skills based on Quranic teachings, thus contributing to the formation of an intelligent and noble Quranic generation.

Learning the Qur'an in a Local Context

In addition to being competency-based, Quranic learning also needs to consider the local context or socio-cultural conditions of the community surrounding the students. The local context serves to bridge the universal teachings of the Quran with the realities of life faced by students in their environment. Thus, Quranic learning becomes more relevant, easier to understand, and can be applied in real life. For example, in areas with strong Islamic traditions such as tadarusan (Islamic recitation), regular religious study groups, or khataman (Islamic final recitation), teachers can integrate these traditions into learning activities. Joint reading activities at the mosque, tartil competitions, or Quranic calligraphy training can be made part of the curriculum to foster a love of the Quran while preserving local wisdom.(Fauzi 2024). In addition, cultural values such as courtesy, mutual cooperation, and mutual respect can be linked to the teachings of the Quran. For example, when discussing verses about Islamic brotherhood, teachers can exemplify forms of brotherhood in local communities that help each other and respect differences. This helps students understand that Quranic values are inseparable from their culture and daily lives. Local approaches can also be applied in learning methods. In some regions, for example, Quranic learning is conducted

through the halaqah, sorogan, or bandongan systems, which are traditions of Islamic boarding schools. These methods can be adapted in schools so that students are accustomed to learning with a unique local approach while remaining oriented towards achieving competencies. Thus, learning becomes more lively, contextual, and rooted in the rich traditions of Islam in the archipelago.

Integration of Competencies and Local Context

The integration of a competency-based curriculum and local context in Quranic learning aims to ensure that Quranic education not only produces academically intelligent students but also fosters a strong Islamic identity and a love for their nation's culture. Students not only master the technical skills of reading and understanding the Quran, but also develop the awareness to apply these teachings in accordance with the socio-cultural values of their surroundings. This integration can be achieved by developing competency indicators that take into account regional characteristics, culture, and community customs. For example, attitudinal competency can be measured through student participation in religious activities in the local community, or skill competency is measured by students' ability to lead congregational prayers at school. Thus, Quranic learning becomes a means to cultivate faith, knowledge, and good deeds in a balanced manner.

Implications and Challenges of Implementing Competency-Based Curriculum and Local Context

The implementation of competency-based curriculum and local context brings various impactor implications for the world of education, for teachers, students, schools, and society. This curriculum not only changes the way we teach, but also the way we think about the learning process. With this approach, education no longer emphasizes simply how much students memorize material, but also how students are able to apply their knowledge and skills in real life.(Mulkan and Zunnun 2024).

Implications of Implementation

First, for Teacher This curriculum demands a significant role shift. Teachers are no longer the sole source of knowledge, but rather act as guides and facilitators, helping students learn actively. Teachers must be more creative in designing engaging and life-relevant learning activities. This requires teachers to understand student characteristics, regional potential, and how to relate these to the subject matter. Second, for learners The implementation of a competency-based curriculum provides opportunities for more meaningful learning. Students are encouraged to think critically, collaborate, and solve problems around them. With a contextual approach, learning becomes more tangible because it relates directly to everyday life. For example, students in agricultural areas can learn science through research on local soil or plants. Third, from the perspective of school This curriculum encourages independence in managing learning. Schools have the authority to adapt the curriculum to the needs and conditions of their respective regions. This strengthens the role of schools as centers for character development and local potential. However, this autonomy also means schools must be more responsible in designing and implementing the curriculum to ensure it remains in line with national standards. Fourth, for community and local government The implementation of a locally context-based curriculum opens up opportunities for collaboration with schools. Communities can get involved by providing learning resources, acting as resource persons, or supporting activities based on local culture and potential. Thus, Education is no longer separate from life, but rather become part of education area (Ragil Nazar et al. 2024).

Implementation Challenges

Despite its many benefits, implementing a competency-based curriculum and local context also faces various challenges. One major challenge is teacher preparedness. Not all teachers have sufficient understanding and skills to implement competency-based learning. Many are still accustomed to conventional methods that



focus on material delivery and test scores. Continuous training is needed to enable teachers to design creative learning, assess the learning process authentically, and relate material to the local context. Another challenge is limited facilities and learning resources. Project-based and hands-on learning often require adequate tools, materials, or technology. In some areas, especially remote ones, access to facilities is limited.⁵¹³ Education is still minimal. This makes the implementation of the new curriculum less than optimal and uneven. Furthermore, there are also differences in capabilities between regions. Each region has different human, economic, and cultural resources. Regions with good budget and infrastructure support typically adapt more quickly, while others take longer. This disparity can lead to poor quality education.⁵¹³ Education across regions is uneven. Assessing learning outcomes is also a challenge. In a competency-based curriculum, assessment focuses not only on numbers but also on attitudes, skills, and application of knowledge. However, many schools still struggle to implement a fair and objective assessment system because it requires time, observation, and⁵¹³ a more complex education system. In addition to internal factors, community participation is also crucial to the success of this curriculum. Not all communities understand the importance of⁵¹³ local context-based education. Some still think that⁵¹³ Education is only a school matter, whereas community involvement can help students understand cultural values and real life around them.(Astuti 2025).

Conclusion

Developing a Quranic learning curriculum is a crucial step in developing a generation of Muslims who are not only able to read the Quran correctly but also understand and practice its teachings. A good curriculum must encompass the development of students' knowledge, attitudes, and skills, so that learning goes beyond technical aspects such as reading or memorizing, but also fosters character and morals consistent with Quranic values.

In contemporary Islamic education, the Quranic curriculum needs to be structured and adapted to current developments. This includes establishing clear



objectives, selecting materials appropriate to the age level of students, and utilizing a variety of learning methods such as talaqqi (recitation), tahsin (recitation), tahlidz (recitation), tadabbur (recitation), and the use of digital technology. An approach that places students at the center of learning is also crucial for fostering motivation and a love for the Quran.

Furthermore, the curriculum must be able to combine traditional values with innovation. The classical methods of the ulama remain relevant, but they need to be adapted to the needs of modern education. Teachers play the role of guides, motivators, and role models, while educational institutions must provide a supportive learning environment and an evaluation system that encompasses the ability to read, memorize, understand, and practice the teachings of the Quran. Therefore, the Quranic learning curriculum needs to be designed contextually and applicably, not merely normatively. A good curriculum will be able to face the challenges of modern development without eliminating the spiritual values of the Quran. If implemented effectively, this curriculum will produce students who are knowledgeable, morally upright, and committed to practicing Islamic teachings in their daily lives.

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