

Transforming Tahfiz Education through Religious Moderation: Curriculum, Content, Teachers, and Evaluation in Indonesian Rumah Tahfiz Al-Qur'an

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Abstract: This study examines the transformation of Tahfiz education management in Indonesian Rumah Tahfiz al-Qur'an (RTQs) through the integration of religious moderation values, moving beyond traditional memorization-focused approaches. A qualitative phenomenological approach was employed, combining library research and field research through observations and interviews to analyze four key dimensions of educational transformation. Findings reveal significant transformation in: (1) curriculum design, integrating character building and social attitude development alongside memorization targets; (2) learning content, encompassing Qur'anic memorization, meaning understanding, 'Ulum al-Qur'an studies, and practical value application; (3) teacher qualifications, emphasizing scholarly competence, pedagogical skills, moral integrity, and exemplary conduct; and (4) evaluation systems, comprehensively assessing cognitive, affective, and psychomotor competencies. Religious moderation values national commitment, tolerance, anti-violence, anti-radicalism, and local culture appreciation are internalized through learning processes, habituation, role modeling, and daily practices. This study uniquely documents the institutional evolution of RTQs from memorization-centered centers to holistic Islamic educational institutions integrating religious moderation, an underexplored transformation in Indonesian non-formal Islamic education. Findings offer practical guidance for policymakers and practitioners in designing religious moderation-infused Qur'anic education programs. This research contributes to Islamic educational theory by demonstrating that RTQs are evolving into institutions capable of producing graduates with strong Tahfiz abilities, adequate religious understanding, moderate character, and readiness for pluralistic society.

Keywords: Islamic Education, Qur'an Memorization, Qur'an Memorization Centers, Religious Moderation, Tahfiz Education

A. Introduction

Over the past two decades, *Tahfiz* education has experienced remarkable growth throughout the Muslim world as governments and communities increasingly recognize the strategic role of Qur'anic education in developing religious competence

and moral character. In Indonesia, this development is reflected in the rapid expansion of *Rumah Tahfiz al-Qur'an* (RTQs), which have become one of the fastest-growing non-formal Islamic educational institutions. The Indonesian Ministry of Religious Affairs reported that by the end of 2021, at least 2,094 RTQs had been identified across 31 provinces, serving more than 80,000 students under the guidance of approximately 6,700 teachers. Although these figures do not represent all RTQs operating nationwide, they demonstrate that Qur'anic memorization education has become an important component of Indonesia's Islamic education system. The institutional recognition of RTQs through the Decree of the Director General of Islamic Education No. 91 of 2020 further strengthened their legal status and established national standards for curriculum development, learning management, and institutional governance. These developments indicate that RTQs have evolved beyond community-based memorization centers into formally recognized Islamic educational institutions with broader educational responsibilities.

Existing scholarship has established several important foundations regarding educational transformation and *Tahfiz* education. Studies on educational transformation consistently demonstrate that curriculum innovation, teacher professionalism, institutional leadership, and assessment reform are fundamental determinants of educational quality (Wijaya et al., 2016; Alam & Iqbal, 2024; Rorrer et al., 2008). Within Islamic education, previous research has shown that curriculum reform should integrate cognitive, affective, and psychomotor development while strengthening students' moral character and religious understanding. Likewise, studies on *Tahfiz* education have predominantly focused on memorization methods, instructional effectiveness, curriculum implementation, and students' memorization achievement (Inayatul Mahfudloh et al., 2026; Lubis & Ismet, 2019). These studies consistently conclude that systematic learning strategies, qualified teachers, and structured evaluation significantly improve students' Qur'anic memorization and recitation competencies. Consequently, the literature generally agrees that effective *Tahfiz* education requires comprehensive curriculum planning, competent educators, appropriate instructional methods, and continuous assessment rather than relying solely on memorization practices (Saad et al., 2025).

Another important body of literature concerns the implementation of religious moderation (*wasatiyyah*) within Islamic education. Since the introduction of the Indonesian Ministry of Religious Affairs' policy on religious moderation through the Decree of the Director General of Islamic Education No. 7272 of 2019, numerous studies have examined how Islamic educational institutions contribute to strengthening tolerance, national commitment, anti-violence, and respect for local cultural diversity. Previous studies indicate that religious moderation is most effectively internalized through curriculum integration, institutional culture, teacher role modeling, collaborative learning, and character education rather than through stand-alone instructional subjects (A. K. Nasihin et al., 2023; Shawmi et al., 2025). International scholarship similarly argues that Islamic educational institutions play an

increasingly important role in preventing religious extremism and promoting peaceful coexistence within multicultural societies (Mala & Hunaida, 2023). Accordingly, a broad scholarly consensus has emerged that Islamic education should not only develop students' religious competence but also cultivate ethical behavior, social responsibility, intercultural understanding, and responsible citizenship. This consensus reflects the broader evolution of Islamic educational philosophy from knowledge transmission toward holistic human development.

Despite these significant advances, several important questions remain insufficiently addressed. First, previous studies have largely investigated *Tahfiz* education from pedagogical perspectives emphasizing memorization techniques, curriculum implementation, and students' cognitive achievement, whereas research on religious moderation has mainly focused on formal schools, universities, or pesantren. Consequently, empirical evidence explaining how religious moderation transforms the educational management of *Rumah Tahfiz al-Qur'an* remains limited. Second, existing studies generally examine curriculum, learning content, teacher competence, and assessment independently, without explaining how these educational components interact to produce institutional transformation. Third, although the national policy on religious moderation provides normative guidelines for Islamic education, little is known about how these principles are systematically translated into curriculum design, instructional practices, teacher professionalism, and educational evaluation within RTQs. Therefore, current scholarship provides limited understanding of how Qur'anic memorization institutions evolve into holistic educational institutions capable of simultaneously strengthening religious competence, character formation, and social cohesion. Addressing these issues is particularly important because RTQs increasingly influence the religious identity and worldview of young Muslims in Indonesia.

The present study represents the state of the art by integrating three scholarly traditions that have generally developed separately: *Tahfiz* education, educational transformation, and religious moderation (Syahansyah & Saputra, 2026). Rather than investigating memorization, curriculum reform, or moderation independently, this study conceptualizes them as interconnected dimensions of a comprehensive educational transformation process. Specifically, the study examines how curriculum transformation, learning content, teacher qualifications, and evaluation systems collectively facilitate the integration of religious moderation within *Tahfiz* education. This multidimensional perspective reflects recent developments in international Islamic education research, which increasingly emphasizes institutional transformation, interdisciplinary educational analysis, and holistic character formation as essential elements of educational reform in the twenty-first century.

The novelty of this research lies in its development of an integrated conceptual framework explaining the transformation of *Tahfiz* education through religious moderation. Previous studies have generally regarded religious moderation as

supplementary educational content or as a policy objective external to the educational process. In contrast, this study demonstrates that religious moderation functions as an overarching educational framework embedded throughout curriculum planning, learning implementation, teacher development, institutional culture, and evaluation systems. Furthermore, the study proposes that educational transformation within RTQs occurs through four mutually reinforcing dimensions: curriculum transformation, transformation of learning content, enhancement of teacher qualifications, and comprehensive educational evaluation. This integrated transformation model extends previous scholarship by demonstrating that the success of *Tahfiz* education depends not only on memorization outcomes but also on the systematic integration of religious understanding, character education, and moderate Islamic values throughout the educational process.

Based on the foregoing discussion, this study addresses the following research question:

1. How is *Tahfiz* education in *Rumah Tahfiz al-Qur'an* transformed through the integration of religious moderation?
2. How can the management of *Tahfiz* education in *Rumah Tahfiz al-Qur'an* (RTQs) be transformed through the integration of religious moderation?
3. How do curriculum transformation, learning content, teacher qualifications, and evaluation systems collectively contribute to developing Qur'an memorizers who possess strong religious competence, moderate character, and the capacity to participate constructively in pluralistic societies?

B. Methods

This study adopts an interpretivist epistemological perspective, which assumes that educational reality is socially constructed through the experiences, meanings, and interpretations of individuals within their cultural and religious contexts. The objective of this research is not to test causal relationships or produce statistical generalizations but to understand how religious moderation is interpreted, experienced, and implemented within the educational practices of *Rumah Tahfiz al-Qur'an* (RTQs). An interpretivist approach is therefore appropriate because the transformation of *Tahfiz* education is viewed as a contextual and meaning-making process shaped by institutional culture, educators' beliefs, and Qur'anic values.

Within this epistemological framework, the study combines phenomenology with al-Farmawi's thematic interpretation (*tafsir mawdu'i*) (El-Mesawi, 2005). Although these methods originate from different disciplinary traditions, they address different yet complementary dimensions of the research problem. Phenomenology serves as the empirical methodology for exploring participants' lived experiences, perceptions, and educational practices regarding the implementation of religious moderation within RTQs. It enables the researcher to identify how administrators and teachers understand curriculum transformation, instructional practices, teacher development,

and student character formation from their own perspectives.

In contrast, al-Farmawī's thematic interpretation is not employed as an empirical research method but as a normative analytical framework. After the phenomenological themes emerged from interviews and observations, they were interpreted through relevant Qur'anic concepts using al-Farmawī's systematic thematic interpretation. Following this approach, Qur'anic verses concerning education, *wasatiyyah* (moderation), justice (*'adl*), tolerance (*tasāmuḥ*), moral excellence (*akhlaq*), and social harmony were collected, analyzed through authoritative classical and contemporary *tafsīr*, and synthesized into a coherent conceptual framework (Sayaka et al., 2025). Consequently, phenomenology explains how educational transformation is experienced in practice, whereas thematic interpretation explains why those practices are consistent with Islamic educational principles. The integration therefore occurs sequentially: phenomenology generates the empirical findings, while thematic *tafsīr* provides the Islamic normative interpretation of those findings. This methodological integration enables the study to bridge educational reality with Qur'anic epistemology, thereby producing findings that are both empirically grounded and theologically informed.

The empirical study was conducted in four *Rumah Tahfiz al-Qur'an* located in Jakarta, Indonesia. These institutions were selected through purposive sampling because they had implemented the national curriculum for Qur'anic education, actively incorporated religious moderation into their educational programs, possessed at least five years of institutional experience, and were recognized by local religious authorities as established RTQs. Selecting multiple institutions enabled comparison across different organizational settings while increasing the credibility and transferability of the findings.

The participants consisted of twelve key informants, including four RTQ directors, six Tahfiz teachers (*ustaz* and *ustazah*), and two curriculum coordinators. Participants ranged in age from approximately 30 to 55 years and had between five and twenty years of experience in Qur'anic education. All participants were directly involved in curriculum planning, instructional implementation, or institutional management, ensuring that they possessed substantial knowledge of educational transformation within their respective RTQs.

Data were primarily collected through semi-structured interviews, complemented by classroom observations and document analysis to facilitate methodological triangulation. The interview protocol was developed from the research objectives and relevant literature on Islamic education and religious moderation. Six guiding questions structured the interviews: (1) How do you understand the objectives of Tahfiz education in contemporary society? (2) How has the RTQ curriculum changed following the implementation of religious moderation policies? (3) How are moderation values integrated into classroom teaching and Qur'anic learning

activities? (4) What competencies should Tahfiz teachers possess to cultivate moderate Islamic values? (5) How are students assessed beyond Qur'anic memorization achievement? and (6) What challenges and opportunities do RTQs face in implementing religious moderation? These open-ended questions allowed participants to elaborate on their experiences while providing sufficiently consistent data for cross-case thematic analysis.

This methodological design was intentionally selected because the research seeks to understand not only the lived educational experiences of RTQ practitioners but also the extent to which those experiences reflect Qur'anic educational ideals. The combination of phenomenological inquiry and al-Farmawi's thematic interpretation therefore represents a complementary rather than contradictory methodological strategy, enabling the study to produce findings that are simultaneously educationally empirical and normatively grounded within the Islamic intellectual tradition.

C. Results and Discussion

1. Results

Curriculum Transformation in Rumah Tahfiz al-Qur'an (RTQs)

The curriculum of *Rumah Tahfiz al-Qur'an* (RTQs) is governed by Decree of the Director General of Islamic Education No. 91 of 2020 concerning the Guidelines for the Implementation of Qur'anic Education, issued by the Indonesian Ministry of Religious Affairs on 7 January 2020. This decree serves as the principal regulatory framework for RTQ administrators in organizing and implementing teaching and learning activities. The enactment of this decree marked a significant milestone in the institutional development of RTQs. Beginning in 2020, RTQs received formal recognition from the Ministry of Religious Affairs as an independent category of educational institution, accompanied by the assignment of a distinct national statistical identification number. Prior to the issuance of Decree No. 91 of 2020, RTQs were not officially recognized as a separate educational unit within the Ministry's administrative system. Curriculum development in RTQs involves the preparation of instructional schedules and comprehensive curriculum documents, including the curriculum structure, curriculum mapping, Learning Outcomes, Learning Objectives, the Learning Objectives Flow, teaching modules, and supporting digital application systems. This curriculum framework was elaborated in detail by Informant AB, who explained: "*The curriculum of Rumah Tahfiz al-Qur'an (RTQs) is developed in accordance with Decree of the Director General of Islamic Education No. 91 of 2020, which formally recognizes RTQs as an independent educational institution. The curriculum consists of two main components: the core curriculum and the supporting curriculum, the latter covering institutional development and student self-reliance. These components are planned collaboratively, and the academic programs are mapped out for each semester. The curriculum is organized using a package system, as stipulated in the curriculum structure. Each RTQ*

determines the allocation of instructional time for Tahfiz learning activities across the odd and even semesters within an academic year. Under this package system, the learning load primarily consists of regular face-to-face instruction, with an assumed total of 36 effective instructional weeks per academic year (AB, 2024)."

Curriculum development includes the preparation of the academic calendar, instructional schedules, and comprehensive curriculum documents, including the curriculum structure, curriculum mapping, Learning Outcomes (CP), Learning Objectives (TP), the Learning Objectives Flow (ATP), teaching modules, and supporting digital application systems. This process was explained in detail by Informant AB, who stated: *"The curriculum of Rumah Tahfiz al-Qur'an (RTQs) is developed in accordance with Decree of the Director General of Islamic Education No. 91 of 2020, which formally recognizes RTQs as an independent educational institution. The curriculum consists of two components: the core curriculum and the supporting curriculum, which focuses on institutional development and student self-reliance. Curriculum planning is carried out collaboratively, and the educational programs are mapped for each academic semester. The curriculum is organized using a package system as stipulated in the curriculum structure. Each RTQ determines the allocation of instructional time for Tahfiz learning activities during both the odd and even semesters of the academic year. Under this system, the students' learning load primarily consists of regular face-to-face instruction, with an assumed total of 36 effective instructional weeks per academic year (AB, 2024)."*

According to an interview with Ustaz AB, a teacher at one of the Rumah Tahfiz al-Qur'an (RTQs) in Jakarta, the Decree of the Director General also provides a broad curriculum framework for Islamic educational institutions, including RTQs. The educational objectives, learning content, and instructional materials stipulated in the decree constitute the core elements of the curriculum. Likewise, the methods prescribed to organize learning activities for achieving these objectives form an integral part of the curriculum. However, the decree provides only broad guidelines, allowing individual institutions to further develop their curricula in accordance with their educational contexts and needs. Within the curriculum framework for Qur'anic Education Institutions (LPQs), including RTQs, the curriculum is divided into two components: the core curriculum and the supporting curriculum, which focuses on institutional development and student self-reliance. The core curriculum of RTQs is organized around three principal competencies: memorizing the Qur'an, understanding the Qur'an and the sciences related to it (*'Ulūm al-Qur'an*), and implementing Qur'anic values in everyday life. Accordingly, the educational process is designed not only to develop students' ability to memorize Qur'anic verses but also to cultivate a sound understanding of the *Qur'an* and the capacity to translate its teachings into attitudes and daily practices.

In addition to the core curriculum, *Rumah Tahfiz al-Qur'an* (RTQs) also develop a supporting curriculum designed to strengthen students' personal development and self-reliance (Nuryasin et al., 2024). This curriculum includes a range of subjects, such

as *‘aqīdah* (Islamic creed), *akhlāq* (Islamic ethics and character), practical worship, Islamic history, daily supplications (*du‘ā’*), local content, and other learning materials tailored to students’ educational needs. The supporting curriculum is developed by taking into account the characteristics of each educational institution, the level of instruction, students’ competencies, and the local wisdom embedded within the surrounding community. Through the integration of these learning components, RTQs seek to nurture students who not only excel in *Qur’an* memorization but also possess a comprehensive understanding of Islam, strong moral character, and sensitivity to the social and cultural values of the communities in which they live.

**Table 1. Learning Curriculum of Qur’anic Education Institutions:
Rumah Tahfiz al-Qur’an (RTQs)**

No	Lesson	Component	Learning Items
1.	<i>Tajwid</i>	<i>Makhârij al-Hurûf</i>	1. <i>Al-Halq</i> /Throat
			2. <i>Al-Lisân</i> /Tongue
			3. <i>Asy-Syafatain</i> /Lips
			4. <i>Al-Jauf</i> /Oral Cavity
			5. <i>Al-Khaisyûm</i> /Nasal Cavity
			Paired Traits
			<i>Jahr-Hams</i>
			<i>Syiddah-Rakhawah-Bainiyah</i>
			<i>Isti’lâ-Istifâl</i>
			<i>Ithbâq-Infitâl</i>
		<i>Shifat al-Hurûf</i>	<i>Idzlâq-Ishmât</i>
			Unpaired Traits
			<i>Qalqalah</i>
			<i>Tafassyî</i>
			<i>Istithâlah</i>
			<i>Inhirâf</i>
			<i>Takrîr</i>
			<i>Shafir</i>
			<i>Ghunnah</i>
		Laws of Letter	1. Laws of <i>Nûn Sukun</i> and <i>Tanwîn</i>
			2. Law of <i>Idzhâr</i>
			3. Types of <i>Idghâm</i>
			4. Law of <i>Ikhfâ’</i>
			5. Law of <i>Iqlâb</i>
			6. Law of <i>Mîm Sukun</i>
			7. Law of <i>Idzhâr Syafawî</i>
			8. Law of <i>Ikhfâ’ Syafawî</i>
			9. Law of <i>Râ’</i>
			10. Definition of <i>Madd</i>
			11. <i>Madd</i> Letters
			12. Classification of <i>Madd</i>
			13. Defenition of <i>Waqaf</i>
			14. <i>Waqaf</i> Signs in the Quran
			15. Types of <i>Waqaf</i>
			16. <i>Madd Ashlî</i>
			17. <i>Madd Far’î</i>
			18. <i>Lafzh al-Jalâlah</i>
			19. Law of <i>Alif Lâm Ta’rîf</i>

No	Lesson	Component	Learning Items
			1. <i>Madd</i> Letters a. <i>Madd</i> letters that have <i>Rasm</i> b. <i>Madd</i> letters that do not have <i>Rasm</i> 2. <i>Madd Thabî'î</i> Formula 3. <i>Mulḥaq Madd Thabî'î</i> a. <i>Madd 'Iwadh</i> b. <i>Madd Badal</i> c. <i>Madd Tamkîn</i> d. <i>Ḥayyun Thahura</i> 1. <i>Madd Wâjib Muttashil</i> 2. <i>Madd Jâ'iz Munfashil</i> 3. <i>Madd Lâzim</i> <i>Kilmi Mukhaffaf Mutsaqqal</i> <i>Ḥarfi Mukhaffaf Mutsaqqal</i> 4. <i>Madd 'Âridh li as-Sukûn</i> 5. <i>Ḥarf Lîn</i> 6. <i>Madd Lîn 'Âridh</i> 1. Types of <i>Waqaf</i> a. <i>Waqaf Ikhtibârî</i> b. <i>Waqaf Idhthirârî</i> c. <i>Waqaf Intizhârî</i> d. <i>Waqaf Ikhiyârî</i> e. <i>Waqaf Tâḡ</i> f. <i>Waqaf Kâfi</i> g. <i>Waqaf Ḥasan</i> h. <i>Waqaf Qabîḡ</i> 2. Types of <i>Ibtidâ'</i> <i>Ibtidâ' Tâḡ</i> <i>Ibtidâ' Kâfi</i> <i>Ibtidâ' Ḥasan</i> <i>Ibtidâ' Qabîḡ</i> 3. Signs of <i>Waqaf</i> a. <i>Lâzim</i> b. <i>Jâ'iz</i> c. <i>Al-Waqf Aulâ</i> d. <i>Al-Washl Aulâ</i> e. <i>Mu'ânaqah</i> 1. <i>Imâlah</i> 2. <i>Isymâm</i> 3. <i>Tashîl</i> 4. <i>Iltiqâ' as-Sâkinain</i> 5. <i>Saktah</i> 6. <i>Naql</i> 7. <i>Shifr</i> 8. <i>Ibdâl</i> 9. <i>Fawâtiḡ as-shuwar</i> 10. <i>Raum</i> 11. <i>Ikhtilâs</i> Able to recite the <i>Qur'an</i> accurately and correctly in accordance with the principles of <i>tajwîd</i> and the established traditions of <i>Qur'anic</i> transmission.
		Laws of <i>Madd Ashlî/Thabî'î</i> and <i>Mulḥaq Madd Thabî'î</i>	
		Law of <i>Madd Far'î</i>	
		<i>Al-Waqf wa al-Ibtidâ'</i>	
		<i>Musykilah and Gharîb al-Qur'ân</i>	
2.	Recitation/ <i>Tilawah</i>	<i>Tahsin Tilawatil Quran</i>	

No	Lesson	Component	Learning Items
	Memorization requirements / <i>tahfiz</i>	Demonstrate an understanding of the requirements and criteria for <i>Qur'an</i> memorization (<i>Tahfiz</i>).	1. Purifying one's intention 2. Strong motivation 3. Pure in body and soul 4. Patience 5. Sincere 6. <i>Tahsîn Tilâwah</i> 7. Focus 8. Earnestly 9. Understand the steps to memorize Reading practice in front of the instructor
3.	Stages of <i>Tahsin</i> , (Base) Stages <i>Tahfiz</i> (Intermediate) Stages <i>Tashih</i> (Advanced)	<i>Tajwid</i> <i>Talaqqî</i> and <i>Takrîr</i> Listening to readings by <i>Kyai/Al-Quran</i> Scholars and the Congregation Introduction to the Science of <i>Nagham</i>	Recitations that are to be or have already been presented before the instructor Memorized material that has been mastered or achieved History of the Development of <i>Nagham</i> Science
4.	<i>Nagham</i>	The Practice of the Science of <i>Nagham</i>	1. <i>Rast</i> 2. <i>Nahwand</i> 3. <i>Bayyati</i>
5.	Development and Self-Reliance	Distinctive Characteristics of the Organizing Institution	1. Choice of <i>Tahsin Tilâwah</i> Method 2. Choice of <i>Tahfiz</i> Method 3. Choice of <i>Kitâbah</i> Method 4. Choice of <i>Tafhîm</i> Method 5. <i>Ulumul Quran</i> 6. Choice of <i>Nagham</i> Learning Methods

Learning Content and Holistic Qur'anic Education

The learning content in *Rumah Tahfiz al-Qur'an* (RTQs) is designed to develop students' ability to read, understand, memorize, and apply the teachings of Islam in a progressive and systematic manner. Instruction begins with *Qur'an* recitation (*tadarus*), including the recognition of the Arabic alphabet (*hurûf hijâ'iyah*) and reading practice using the instructional methods adopted by each RTQ. Once students acquire basic reading proficiency, they study *tajwîd* to ensure accurate Qur'anic recitation in accordance with the rules of *makhârij al-hurûf* (the articulation points of Arabic letters) and the principles governing Qur'anic pronunciation. Students are also required to memorize essential Islamic texts, including the recitations performed during *ṣalâh* (ritual prayer), selected short chapters of the Qur'an, selected Qur'anic verses, and daily supplications (*du'â*), with the content adapted to their developmental stage. The curriculum is further enriched through *Dîn al-Islâm* studies, which encompass *'aqidah* (Islamic creed), *akhlâq* (Islamic ethics and character), *fiqh* (Islamic jurisprudence), and the History of Islamic Civilization. These subjects are intended to cultivate a comprehensive understanding of Islam while fostering students' Islamic character and moral conduct in everyday life. In addition, RTQs develop students' Arabic writing skills through *tahsîn al-kitâbah*, beginning with the

recognition of Arabic letter forms and progressing to the writing of Qur'anic verses. The curriculum also includes local content tailored to the needs and characteristics of each institution, such as Arabic language, English language, Islamic calligraphy, *rebana* (traditional Islamic frame-drum music), and other practical skills. Taken together, these learning components demonstrate that education in RTQs extends far beyond *Qur'an* memorization. It aims to foster students' religious knowledge, practical competencies, and moral character through a holistic educational approach.

The core learning content of *Rumah Tahfiz al-Qur'an* (RTQs) consists of three principal components: *Qur'an* memorization, understanding the *Qur'an* and '*Ulūm al-Qur'an* (Qur'anic sciences), and the application of Qur'anic teachings in everyday life. These components are described as follows: 1) Qur'an Memorization; 2) Understanding the *Qur'an*; 3) '*Ulūm al-Qur'an* (Qur'anic Sciences); 4) Applying the Teachings of the *Qur'an* in Everyday Life

2. Discussions

From Memorization to Character Formation: Paradigm in RTQ Education

The findings of this study demonstrate that *Rumah Tahfiz al-Qur'an* (RTQs) are undergoing a significant paradigm shift from institutions primarily dedicated to Qur'anic memorization toward holistic Islamic educational institutions that emphasize character formation and social responsibility. Traditionally, *Tahfiz* education has been evaluated largely by students' ability to memorize the *Qur'an* accurately and fluently. While memorization remains the core objective of RTQs, the present findings reveal that contemporary *Tahfiz* education increasingly integrates intellectual, spiritual, moral, and social dimensions into its educational objectives (Iskandar et al., 2025). Curriculum transformation, the diversification of learning content, the enhancement of teacher qualifications, and the implementation of comprehensive evaluation systems collectively indicate that RTQs no longer define educational success solely by the quantity of memorization achieved (Zuhri et al., 2023).

This transformation reflects a broader understanding of the role of Qur'anic education in responding to contemporary social challenges. Rather than producing graduates who merely preserve the textual authenticity of the *Qur'an*, RTQs seek to cultivate individuals capable of understanding, internalizing, and implementing Qur'anic values within diverse social contexts. Consequently, Qur'anic memorization is positioned as the foundation upon which broader competencies—including ethical reasoning, social responsibility, critical thinking, and religious tolerance—are developed (Subhan et al., 2026). Such an educational orientation aligns with the holistic philosophy of Islamic education, in which knowledge ('*ilm*), character (*akhlaq*), and practice ('*amal*) constitute inseparable dimensions of human development (Alhamuddin, 2025).

This finding extends previous studies on *Tahfiz* education that have primarily focused on memorization techniques, curriculum effectiveness, or cognitive achievement. The present study demonstrates that educational transformation in RTQs encompasses institutional, pedagogical, and philosophical changes that redefine the purpose of *Tahfiz* education (Rekan & Mokhtar, 2025). The integration of religious moderation into educational practice therefore represents not merely curricular innovation but a fundamental shift in educational philosophy toward preparing *Qur'an* memorizers who are intellectually competent, morally responsible, and socially responsive.

a. Religious Moderation as an Educational Framework

The findings further indicate that religious moderation functions not as an additional subject within the curriculum but as an overarching educational framework guiding curriculum development, instructional practice, teacher professionalism, and student evaluation. Rather than introducing moderation through isolated classroom instruction, RTQs internalize its values throughout the educational process by embedding them within learning objectives, institutional culture, teacher role modeling, and students' everyday experiences (Munif, 2025).

This integrated approach reflects the understanding that religious moderation is most effectively developed through continuous educational experiences rather than through theoretical instruction alone. Values such as national commitment, tolerance, rejection of violence and extremism, and appreciation of local culture are reinforced through participatory curriculum planning, collaborative learning, moral habituation, and exemplary leadership demonstrated by teachers (Zulkarnain et al., 2025). Consequently, students experience religious moderation as a lived educational practice rather than merely an abstract concept.

The study also demonstrates that the integration of religious moderation strengthens the balance between religious commitment and social engagement. Students are encouraged to maintain strong Islamic beliefs while simultaneously respecting cultural diversity, promoting peaceful coexistence, and contributing positively to society. This educational orientation reflects the Islamic principle of *wasatiyyah*, which advocates moderation, justice, and balance in religious understanding and social interaction. Therefore, religious moderation serves as a pedagogical framework that enables RTQs to respond constructively to contemporary challenges such as religious polarization, intolerance, and extremism without compromising the integrity of Islamic teachings (Adeoye et al., 2025).

b. Theoretical Implications for Islamic Education

This study contributes to the theoretical development of Islamic education by extending current understandings of *Tahfiz* education beyond memorization-centered pedagogies. The findings suggest that *Tahfiz* education should be conceptualized as

an integrated educational system in which memorization, comprehension, character development, and social engagement are mutually reinforcing dimensions rather than separate educational objectives. This perspective broadens the theoretical discourse on Islamic education by demonstrating that the educational function of the *Qur'an* encompasses cognitive, affective, spiritual, and behavioral transformation (Kamridah et al., 2025).

Furthermore, the study advances the concept of educational transformation by proposing that curriculum development, learning content, teacher competence, and evaluation systems should be understood as interconnected components of institutional change (Kandiko Howson & Kingsbury, 2023). Educational transformation cannot be achieved by revising a single component of the educational process; rather, meaningful transformation requires systematic changes across all educational dimensions. This integrated perspective provides a more comprehensive theoretical explanation of how Islamic educational institutions adapt to changing societal needs while maintaining their religious identity.

The study also contributes to the growing scholarship on religious moderation by demonstrating that moderation should be viewed not merely as a socio-political discourse but as an educational paradigm capable of shaping institutional governance and pedagogical practice. Through this perspective, religious moderation becomes an organizing principle for educational design that integrates Islamic values with the competencies required for living in pluralistic societies (Musyahid & Kolis, 2023). Consequently, the study provides a conceptual framework for understanding how Islamic educational institutions can simultaneously strengthen religious commitment and promote inclusive citizenship.

c. Practical Implications and Policy Recommendations

The findings offer several practical implications for educational institutions and policymakers. For RTQ administrators, the study highlights the importance of designing curricula that integrate Qur'anic memorization with character education, critical understanding of Islamic teachings, and the internalization of religious moderation values. Institutional development should therefore prioritize balanced educational outcomes that combine cognitive achievement with moral and social competencies (Haningsih et al., 2026).

For educators, the findings emphasize that effective *Tahfiz* instruction requires competencies extending beyond mastery of Qur'anic recitation and memorization. Teachers should function as educators, mentors, and role models capable of demonstrating moderation, tolerance, ethical leadership, and social responsibility in their daily interactions with students (Irfani et al., 2025). Continuous professional development programs focusing on pedagogical competence, curriculum innovation, and religious moderation are therefore essential for improving educational quality.

At the policy level, the Indonesian Ministry of Religious Affairs may consider strengthening national standards for *Rumah Tahfiz al-Qur'an* by incorporating measurable indicators of religious moderation into curriculum implementation, teacher development, and institutional evaluation (Muhyi et al., 2025). While current regulations provide an important policy foundation, greater attention should be devoted to supporting curriculum innovation, teacher training, quality assurance mechanisms, and institutional accreditation that reflect both *Tahfiz* excellence and character development. Strengthening collaboration among government agencies, higher education institutions, and RTQs would further facilitate the dissemination of best practices and promote sustainable improvements in *Tahfiz* education throughout Indonesia.

d. Study Limitations

Several limitations should be acknowledged when interpreting the findings of this study. First, the research was conducted within selected *Rumah Tahfiz al-Qur'an* in Indonesia, and the findings therefore reflect the characteristics of these institutional contexts. The educational practices and implementation of religious moderation may differ across regions, institutional models, and socio-cultural environments, limiting the transferability of the findings to other settings.

Second, the study employed a qualitative phenomenological approach that prioritizes in-depth understanding of participants' experiences and institutional practices rather than statistical generalization. Although this approach provides rich contextual insights into the transformation of *Tahfiz* education, future studies employing mixed-methods or quantitative designs could further examine the relationships among curriculum transformation, teacher competence, religious moderation, and student outcomes across larger populations.

Finally, this study primarily focuses on institutional transformation from the perspectives of administrators, teachers, and educational practices. Future research could investigate the long-term effects of religious moderation-based *Tahfiz* education on graduates' civic engagement, interreligious attitudes, leadership development, and social participation. Comparative studies involving different Islamic educational institutions and cross-national contexts would also enrich the theoretical understanding of educational transformation and provide broader evidence regarding the applicability of this educational model.

Overall, despite these limitations, the present study provides important empirical evidence that the transformation of *Tahfiz* education through the integration of religious moderation represents a promising educational paradigm for developing *Qur'an* memorizers who possess not only strong religious competence but also the character, social awareness, and civic responsibility required to contribute constructively to increasingly pluralistic societies.

D. Conclusions

This study examined the transformation of *Tahfiz* education management in *Rumah Tahfiz al-Qur'an* (RTQs) through the integration of religious moderation values. The findings reveal a significant paradigm shift from an educational approach primarily focused on memorization quantity toward a holistic model emphasizing character formation, comprehensive religious understanding, and the cultivation of moderate Islamic values. This transformation is evident across four key dimensions: 1) Curriculum: Religious moderation values are embedded throughout educational objectives, learning processes, and intended outcomes, fostering tolerance, solidarity, honesty, non-violence, and respect for diversity; 2) Learning Content: *Tahfiz* education extends beyond memorization to include understanding of Qur'anic meanings, '*Ulum al-Qur'an*', and practical application of Qur'anic teachings in daily life; 3) Teacher Qualifications: Emphasis is placed on scholarly competence, pedagogical expertise, spiritual integrity, and exemplary conduct, positioning teachers as role models of religious moderation; and 4) Evaluation Systems: Comprehensive assessment encompasses cognitive, affective, and psychomotor domains, including attitudes reflecting national commitment, tolerance, opposition to radicalism, and accommodation of local culture. These findings contribute to Islamic educational theory by demonstrating how religious moderation can be systematically integrated into *Tahfiz* education, transforming RTQs from institutions solely producing *Qur'an* memorizers into institutions nurturing individuals who understand, internalize, and practice Qur'anic values through the principles of *wasatiyyah* (moderation). The study offers practical guidance for RTQ administrators, policymakers, and Islamic educators in designing curricula that balance memorization with character formation. However, this study is limited to RTQs in Jakarta and may not represent the diverse contexts of RTQs across Indonesia. Future research should examine the implementation of religious moderation in RTQs across different regions, investigate the long-term impact of religious moderation-infused *Tahfiz* education on students' attitudes and behaviors, and explore the challenges of integrating religious moderation in diverse educational settings.

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