

IMPLEMENTATION OF THE TAHFIDZAL-QUR'AN CURRICULUM AT THE TAHFIDZ MALAYSIA BOARDING SCHOOL

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Received: 02.05.2020

Revised: 01.06.2020

Accepted: 25.06.2020

Abstract

This study focuses on the content of the memorise curriculum in Hostel memorise Private. The respondents of the survey were 350 private Hostel memorise students from all over Malaysia. The questionnaire method was used to obtain direct findings from the respondents. The data from the questionnaire were evaluated based on Min Affective Min Dimensional Interpretation of Mean Nunnally using five scales, i.e. high, medium high, medium low and low. The study found that the contents of a comprehensive Tahfidz curriculum covering practical and ukhrawi aspects can ensure the appreciation of religious life and form a noble character. It also enhances the confidence of students to contribute to the community not only as an imam, bilal, teachers of the Quran "but also other professional fields. The flexibility aspect of the curriculum without gender, age, learning constraints and exams is among the factors that interest students to follow Tahfidz Education. However, the need to integrate with the national curriculum is essential for the continuity of Tahfidz Education as the equivalent of other primary education streams.

Index Terms --Tahfidz Al-Qur'an, Curriculum and Boarding School

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DOI: <http://dx.doi.org/10.31838/jcr.07.08.185>

INTRODUCTION

Al-Quran al-Karim education is the first Islamic education in Islam (Fahrana, Ava Swastika, 2019). It begins with the fall of the first revelation (al-Alaqa, 96: 01-04) to the Prophet saw using Sayidina Jibril as regrettably (Ikhwan, 2014). Remember is also a method used by the Prophet in teaching the Qur'an to his companions. (Al-Habash, 1987); Abu Najihat Al-Hafiz, 2002) add; memorising can safeguard from the loss of the mutawatir number of Quran reciters preserving content, purity, attempted mischief, committing allegations and counterfeiting of the materials of al-Quran al-Karim. (Abd Ghani et al., 2012, Azmil et al. 2014)

Allah swt asserts that Allah swt will simplify his servant to memorise the Qur'an (al-Qamar, 54:17). Allah swt is the one which preserves its contents so that the Qur'an protected from all forms of deviation and change (al-Hijr, 15: 9). Even Allah swt praised and praised the high priests of the Holy Qur'an by giving honor and noble titles such as the choice of Allah (Fathir, 35:32), the one who had been given knowledge (al-Ankabut, 29:45) and guardian of the authenticity of the Qur'an (al-Hijr, 15: 9) (Abdullah Basmeih, 2007)

The history of Quranic studies in Malaysia began since the arrival of Islam to the archipelago. Al-Quran education is studied throughout the state and becomes a stronghold of community members facing the colonial invasion¹.

¹Education in the early days of Malaya was more focused on the study of the Quran known as the study of the Quran in the home. Meanwhile, the classes of Quranic studies at the mosque are led by religious teachers or Mosque Committee Members. The traditional system has succeeded in maintaining aqidah and becoming a means of learning Islam. Until the third quarter of the 1890s when the British introduced the concept of segregation between secular knowledge and religious knowledge in an attempt to educate the Malays. (Ahmad, 2015)

The Malaysian initiative has been the pioneer of the International Level Al-Quran Recital Council since the 1960s as a trigger for the establishment of a Tahfidz institution in Malaysia. The intention of establishing a systematic Tahfidz institution according to Ahmad, 2015) has been voiced by Al-Azhar University Rector, Sheikh Mahmud Syaltut through the essence of his speech at the inauguration of the National Mosque in Kuala Lumpur in 1960. Establishment of a systematic Tahfidz institution realised by the Prime Minister, Tuanku Abdul Rahman Putra al-Haj by 1966 known Darul Quran (DQ). The establishment of the DQ is intended to produce authoritative *huffaz*, *qurra* 'and *dawa*. (JAKIM, 2016; Ahmad, 2015).

DQ, according to Ahmad; became the first Tahfidz institution in Malaysia to offer courses in the field of the Quran, the Quran Tahfidz and the hifz of the Quran as a niche area. This *Tahfidz* program is also integrated with other areas of specialisation such as *qiraat*, *da'wah*, *Syariah*, *hadith*, *muamalat* and *halal* management (Anuar Ahmad, 2015).

The impact of the DQ Tahfidz program with the success of producing huffaz attracts other government institutions, NGOs and individuals to implement the plan (Fauziah, 2016). The sequence of the success Ahmad, 2015) explain; Quran Tahfidz studies began to spread in the states of Malaysia with the establishment of the Hostel Tahfidz Al-Quran in the State (MTQN) and the Hostel Tahfidz Al-Quran Private (MTQS).

Increasing the awareness of Islam among the community has prompted more parents to send their children to religious schools and the Quran's Tahfidz, whether organised by the government or private. (Mohamad et al., Solahuddin, 2016); (Ikhwan, 2017). He made an application to join the Tahfidz program beyond the ². (Wan Muhammad, 1995); (Noor Hisham

²Excellent bidding admission to join Tahfiz al-Quran WalQiraat Diploma Program in Darul Quran, JAKIM; 3,500 applications compared to 250 places offered in 2015.

et al., 2014) record, management of Tahfidz centres tend to adopt their curriculum (Musyarapah, 2017); (Nurhadi, 2018); (Umar Sidiq, 2018). Many use the curriculum based on the curriculum teachers have been teaching at the centre. Others use the curriculum according to their tastes and desires. This situation makes no uniformity of curriculum between the centre of Tahfidz, and it is different from each other (Hazaruddin, 1997); (Nasier, 2018); (Muhayat, 2019), the curriculum coordination effort implemented is still at a minimum; there is still a significant difference in the implementation of the curriculum among Hostel Tahfidz. Therefore; The unified and well-established curriculum content determines the learning outcomes that students will achieve. This study is a student perception study of the contents of the Tahfidz curriculum in Hostel Tahfidz Private. This study refers to the teaching and learning theory of Tahfidz, which was introduced by the University of Al-Qabisi, 1995); (Sidiq, 2017). He has explained that the ultimate goal in Tahfidz education is the *makrifat al-din*, which gives an understanding of al-din and the formation of human morality. The main objective in the teaching and learning of Tahfidz, which he has stressed is *hifz(hafaz)*, way (understanding) and rest (re-reading). Add Hashim Tahfidz's teaching, and learning process that has the perfect method and technique, as well as an organised assessment, will result in learning outcomes by the goals and objectives outlined. (Hashim, Halim Tamuri, & Malaysia, 2012)

METHOD

This study uses a quantitative approach using a case study design. The data were collected using the questionnaire directly from the respondents. This method is used to obtain direct answers regarding the contents of the Tahfidz curriculum used in private schools. Sample selection is purposively sampling based on the criteria set involving students of the Private Hostel Tahfidz Institution from all over Malaysia which is the focus of the study on the content of the Tahfidz curriculum in Hostel Tahfidz Private.

RESULT AND DISCUSSION

This study involved 350 students selected by purposeful sampling from Hostel Tahfidz Private from all over Malaysia. The data collected included details on respondents' demographic distribution of gender, age, ethnic, academic qualifications, residence, a background of the study, interest, future direction and contribution. Details of student demographic distribution are shown in Table 1 to Table 4.

Table 1. Percentage distribution of survey respondents involving Hostel Tahfidz Private Institutions from all over Malaysia

Gender	Percentage	Frequency
Male	93.1	326
Female	6.9	24
Tahfidz Student Age	Percentage	Frequency
5-12	6.5	23
13-17	76.6	268
18-24	14.9	52
25-34	2.0	7
Nations	Percentage	Frequency
Melayu	98.8	346
India	0.3	1
Bugis	0.3	1
Thailand	0.3	1
Vietnam	0.3	1
Academic qualifications	Percentage	Frequency
Primary School Achievement Test	70.6	70.6 247

Lower secondary Assessment/ Form Three Assessment	5.1	18
Malaysian Certificate of Education	5.4	19
None	18.9	66
Residence	Percentage	Frequency
Home	1.4	5
Boarding School	98.6	345

The number of respondents who answered the questionnaire was 350. The majority of the respondents were male students, which is 93.1%, while female students accounted for only 6.9% consisting of Tahfidz students aged between 5 years and 34 years old. However, almost 76.6% of respondents are between 13 and 16 years of age at secondary school age. Nearly 16.9% of Tahfidz students are over 18, and only 6.5% are under 12 years of age. From the point of birth, Tahfidz students come from various states throughout Malaysia and neighbouring countries. A student (0.3%) comes from Songkhla, Thailand, and a student (0.3%) comes from Vietnam. Most respondents were from Malaysia, and only 2% of respondents came from Sabah and Sarawak. Respondents from Kedah state dominated by 36% of the total respondents, followed by Malacca (14.0%) and Selangor (5.8%).

Table 2. Demographic distribution of respondents' background

Finished Quran reading	Percentage	Frequency
Yes	72.3	253
No	26.9	94
Main Drivers Attend Tahfidz Program	Percentage	Frequency
Parents	46.6	163
Own	48.3	169
Etc	5.1	18
Previous School	Percentage	Frequency
Primary school	67.7	237
Private Primary School	11.1	39
Secondary school	14.9	52
Private Secondary School	3.4	12
Does not go to school	2.9	10

Number of hours to memorise a day	Percentage	Frequency
1-5 Hours	66.9	234
6-10 Hours	27.1	95
11-15 Hours	2.0	7
16-20 Hours	0	0
20-24 Hours	4.0	14
Co-curriculum activities	Percentage	Frequency
Nasyid/Qasidah	62.8	220
Product Sales	1.1	4
Provision of Products	0.9	3
Earn Donation	0.3	1
Art of Self Defense	12.6	44
Etc	22.3	78

Almost the majority of the respondents who follow the study are comprising students who have completed the Quran which represents 253 people, 72.3%, the remaining 94 people, 26.9%

have not yet spent reading their 30 juz. The motivation factor is among the main elements of the students following the Tahfidz study of 94.9%; consisting of 48.3% self-motivation, accompanied by parents' encouragement of 46.6% and others 5.1%. From the background of the previous educational experience, 97.1% had formal education with the highest percentage in government schools at 82.6%, followed by private schools of 14.5%, and the remaining 2.9% were out of school.

If viewed from the point of time allocated to memorise the Quran, only 33.1% of the students are concentrating more than 6 hours and above, while 66.9% of students only spend time learning between an hour and five hours a day. Meanwhile, students are also exposed to co-curriculum activities. The highest percentage is the nasyid / qasidah co-curriculum of 62.8%, followed by other events (without details), i.e. 22.3%, martial arts of 12.6%, sales and product preparation of 2.0% and collecting activities of 0.3%.

Table 3. Percentage distribution of interests, subjects studied, areas to explore and to learn fun in Hostel

Tahfidz learning interest	Percentage	Frequency
Yes	98	343
No	2	7

Subjects learned besides the Tahfidz program	Percentage	Frequency
Academic Subjects	16.6	58
Religious matters	83.4	292
Fields to be completed after graduation	Percentage	Frequency
Religion field	80.3	281
Business field	4.9	17
Area of Skill	5.4	19
Professional Field	6.0	21
Etc	3.4	12
Likes Learning at the hostel now	Percentage	Frequency
Yes	96.9	339
No	3.1	11

The analysis showed that 98% of the respondents had an interest in learning Tahfidz, and only 2% were not interested in Tahfidz studies. The subjects studied besides the Tahfidz include academic subjects, of which 16.6% of respondents are learning it. Respondents who study religious subjects in Hostel Tahfidz are 83.4%. While the respondents' view of the field that will follow after graduation, Tahfidz is the field of religion, which is 80.3% desiring. They are supported by professional, skills and business areas of 6.0%, 5.4% and 4.9%. Almost all respondents (97.7%) showed a keen interest in memorizing Al Quran. This interest comes related to self-indulgence as well as the encouragement of parents to learn the Qur'an. Most of them (over 96%) are enjoying the fun and are happy to memorise the Qur'an.

Table 4. Demographic distribution of community service contributions and Quranic learning experiences

Community Service Contribution	Percentage	Frequency
Imam	45.7	160
Bilal	6.0	21
Tahlil	14.0	49
Etc	34.3	120
Al-Quran Learning Experience	Percentage	Frequency
Parents	47.7	167
Religious schools	42.3	148
Etc	10.0	35
Memorise addition to the Qur'an	Percentage	Frequency
Hadis	54.3	190
Matan Kitab	26.6	93
etc	19.1	67
The skills learned at the hostel	Percentage	Frequency
Refleksologi	7.7	27
Ruqyah	34.9	122
etc	57.4	201

An analysis of community service contributions is more geared towards spiritual gifts of 65.7% as priests of 45.7%, followed by bilal of 6.0% and leading tahlil of 14.0%; instead 34.3% is another contribution. The experience of studying the Qur'an with parents shows the highest percentage of 47.7%, the rest of the religious school experience is 42.3% and others 10.0%. Students are also emphasised to memorise other sciences other than the Quran, which is 54.3% hadith memorisation, 26.6% of the book and 19.1% others. Also, students are exposed to other skills that are very useful for their life and future of reflexology skills by 7.7%, ruqyah skills of 34.9% and other skills of 57.4%

The data from the questionnaires collected will be assessed based on Min Affective Min Dimensions Interpretation of Mean Nunally (1978).

Table 5. Interpretation of Min Affective Minimal Dimension of Nunally (1978)

Interpretation	Minimal Score
Height	4.01-5.00
Medium Height	3.01-4.00
Medium Low	2.01-3.00
Very Low	1.01-2.00

Table 6 shows the mean value, standard deviation and mean description of 12 items in the curriculum construct. The findings show that only four elements recorded high mean interpretation, seven things at a medium level high and one piece at level medium-low. The overall mean value is 3.78, with a standard deviation of 0.56, which shows a moderate high.

Table 6. Mean value, standard deviation and mean min interpretation curriculum constructs

Bil	Item	STS	TS	KP	S	SS	Min	S.P	Interpretasi
B10	The Tahfidz curriculum guarantees the appreciation of my religious life	10 3.3%	7 2.3%	28 9.2%	92 30.3%	167 54.9%	4.31	0.97	Height
B4	Follow the course until the completion of the memorisation	5 1.7%	7 2.3%	37 12.2%	99 32.7%	155 51.2%	4.29	0.89	Height
B11	Having served as a priest / bilal / teacher of the Qur'an	10 3.3%	5 1.6%	33 10.8%	99 32.4%	159 52%	4.28	0.95	Height
B5	The Tahfidz curriculum can form my morals	7 2.3%	10 3.2%	36 11.7%	113 36.7%	142 46.1%	4.21	0.93	Height
B12	Has a reference book that becomes the mandatory hostel text	9 3%	3 1%	76 25.3%	121 40.3%	91 30.3%	3.94	0.93	Medium-high
B7	Flexible from the aspect of age is in line with my	12 3.9%	18 5.9%	77 25.2%	132 43.3%	66 21.6%	3.73	1.00	Medium-high
B6	Flexible from the aspect of learning	10 3.3%	20 6.6%	79 26.2%	137 45.4%	56 18.5%	3.69	0.96	Medium-high
B3	Skills are one of the dormitory studies	11 3.7%	29 9.7%	67 22.3%	138 46.0%	55 18.3%	3.66	1.00	Medium-high
B1	Focusing Tahfidz /memorising studies solely	17 5.6%	44 14.5%	59 19.4%	96 31.6%	88 28.9%	3.64	1.20	Medium-high
B8	The curriculum provided is flexible from the aspect of gender	20 6.6%	17 5.6%	98 32.2%	108 35.5%	61 20.1%	3.57	1.08	Medium-high
B9	The curriculum is not orientated exams directly	14 4.7%	43 14.3%	154 51.2%	69 22.9%	21 7.0%	3.13	0.91	Medium-high
B2	Combines with national/academic curriculum	34 11.2%	88 28.9%	93 30.6%	63 20.7%	26 8.6%	2.87	1.13	Very low

The highest score of 4.31 is found in item B10, namely 'The Tahfidz curriculum guarantees the appreciation of my religious life'. A total of 54.9% (167) respondents expressly agreed, and as many as 30.3% (92 persons) agreed. This item is followed by piece B4 'Follow the course until the completion of the memorisation', item B11 'Opportunity to serve as a priest / bilal / al-Quran teacher', and B5 'The Tahfidz curriculum can form my morals'. All three each have a min score at a high level with a strongly agreed percentage of 51.2%, 52% and 46.1% respectively. Mostly 54.9% strongly agree, 30.3% agree, 9.2% less doubtful, 2.3% disagree and 3.3% strongly disagree concerning curriculum items Tahfidz guaranteeing religious life appreciation. This shows 85.2% of respondents think the Tahfidz curriculum helps to ensure spiritual life. While 14.8% feel religious life is not solely based on the Tahfidz curriculum.

About item B4, 83.9% of respondents gave the confidence to complete their studies until the completion of the memorandum, but 16.1% did not dare to complete the protocol during their studies. In the details of items completing Tahfidz studies during the 1.7% disagreement, 2.3% disagreed, 12.2% unsure, 32.7% agreed, and 51.2% strongly agreed. 16.2% of respondents think

that they are unable to complete the memorandum at the centre of study.

The item B11, which has the opportunity to serve as a priest, bilal and the Quran teacher, shows that 52% are very agreeable, and 32.4% agree with the experience. A means that 84.4% of respondents stated that they had the experience of serving as priests, bilal and Quranic teachers. Next, 3.3% strongly disagree, 1.6% disagree and 10.8% less sure about the opportunity to serve as an imam, bilal and al-Quran teachers. The shows that 15.7% of the respondents never had a chance to provide the service.

A total of 7 items showed a mean score at a moderate level of B12 detail 'Having a reference book that was compulsory text' with a min score of 3.94 (sp: 0.93) with a substantial percentage of 30.3%, B7 'Flexible from age aspect my requirement' with a mean score of 3.73 (sp: 1.00) with a strong percentage of 21.6%, B6 'Flexible from the learning aspect' with a mean score of 3.69 (sp: 0.96) with a very strong percentage of 18.5% one of the Hostel studies' with a min score of 3.66 (sp: 1.00) with a very agreeable percentage of 18.3%, B1 'Focused Tahfidz / purely

pursuit of studies' with a min score of 3.64 (sp: 1.20) as much as 28.9%, B8 'The curriculum provided is flexible from the gender aspect' with a min score of 3.57 (sp: 1.08) with a substantial percentage of 20.1%, and B9 'examine the exams directly' with a min score of 3.13 (s.p: 0.91) with a substantial rate of 7%. In Item B9, this is the majority of respondents, i.e. 154 people equaling 51.2% expressing uncertainty about the item. While B2 item 'Combining with national/academic curriculum' records the lowest mean score of 2.87 (s.p: 1.13). Only 8.6% recorded very agree, while 30.6% responded unsurely.

CONCLUSION

The curriculum of a program of study is an essential element as it determines the direction and learning outcomes that students will acquire. This study has proven the contents of the Tahfidz curriculum comprehensive covering the world and the aspects of the world can ensure the appreciation of religious life and form a noble character. Such a curriculum enhances the confidence of students to plunge into society to serve not only as imam / bilal / al-Quran teachers' but also other professional fields. The flexibility aspect of the unlimited curriculum of sex, age, learning constraints and exams is one of the factors that trick the students into following the program. However, the need to integrate with the national/academic curriculum is essential as it will put the next level of curriculum in parallel with the mainstream curriculum.

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