

The Implementation of Qur'anic Memorization (Tahfidz) and Classical Islamic Text (Kitab Kuning) Learning as Flagship Madrasah Programs at MTs Darul Hamidi NW Batu Mirik

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ABSTRACT

This study examined the implementation of Tahfidz Al-Qur'an and Kitab Kuning learning as flagship programs at MTs Darul Hamidi NW Batu Mirik, focusing on their implementation processes and supporting and inhibiting factors. A descriptive qualitative approach was employed. Data were collected through observation, semi-structured interviews, and documentation involving the head of the madrasah, Tahfidz and Nahwu teachers, students, and parents. Data were analyzed through data reduction, data display, and verification, while credibility was established through source and technique triangulation. The findings showed that both programs were systematically implemented through planning, implementation, supervision, and evaluation. The Tahfidz Al-Qur'an program applied takrir and muraja'ah to strengthen memorization, while Kitab Kuning learning employed the Amsilati method and foundational Nahwu materials. Student grouping according to ability, regular assessments, additional guidance, and motivational activities supported program implementation. The main supporting factors were parental support, student motivation, teacher competence, and available learning facilities. Meanwhile, major obstacles included limited facilities, restricted instructional time, differences in students' foundational abilities, and the limited availability of teachers with specialized expertise. The study concludes that integrating Tahfidz Al-Qur'an and Kitab Kuning can strengthen madrasah education by integrating Qur'anic memorization, Islamic knowledge, and character development. Effective implementation requires systematic management, competent teachers, continuous evaluation, and sustained collaboration between madrasahs and families.

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INTRODUCTION

Madrasah represents an important component of Islamic education in Indonesia, functioning not only as an institution for transmitting academic knowledge but also as a space for developing students' religious character, moral values, and cultural identity. Historically, Islamic education in Indonesia developed from informal learning activities conducted in homes, prayer

rooms, and mosques into more structured educational institutions, including madrasahs. This development has positioned madrasahs as strategic institutions for preparing students to possess academic competence while maintaining religious commitment and ethical character. In the contemporary educational context, however, madrasahs are increasingly required to respond to changes in society, technological development, and growing expectations regarding educational quality. Consequently, educational institutions need to develop innovative programs that can strengthen both students' academic achievement and religious competencies. In this context, flagship programs have become an important strategy for madrasahs to distinguish their educational identity and improve the quality of learning.

The development of flagship programs is particularly relevant because educational quality cannot be achieved solely through conventional classroom instruction. Madrasahs need to manage various educational components, including teachers, students, leadership, infrastructure, learning objectives, financial resources, and the surrounding educational environment. Zarkasyi (2016) explains that a flagship program is a series of systematically directed activities designed to achieve better educational outcomes and improve institutional quality. Similarly, Rahim (2010) emphasizes that madrasah flagship programs may develop according to community needs and institutional potential, including programs in academic, religious, and practical fields. Thus, flagship programs can serve as an institutional mechanism for strengthening educational quality while responding to the religious and social expectations of the community. In the Indonesian context, such programs may include Qur'anic memorization, Arabic and English language development, *muhadharah*, classical Islamic text learning, academic enrichment, and vocational skills.

One of the major challenges faced by Islamic educational institutions is maintaining a balance between academic demands and the cultivation of religious competencies. Flagship programs based on Islamic knowledge provide an opportunity for madrasahs to address this challenge by integrating formal education with systematic religious learning. Majid and Andayani (2006) argue that Islamic education should contribute to the development of students who are intellectually capable, faithful, morally upright, and equipped with knowledge and skills. Therefore, the implementation of flagship programs should not be understood merely as an institutional branding strategy but as an educational effort to develop students comprehensively. Hasanah et al. (2025), for example, found that the implementation of flagship programs at MIN 2 Mojokerto involved planning, implementation, and evaluation and generated positive implications for teachers, students, and the institution. Their findings indicate that well-managed flagship programs can contribute to educational improvement. Nevertheless, the effectiveness of such programs depends substantially on the way they are planned, implemented, evaluated, and supported by the educational environment.

Within Islamic education, *tahfidz Al-Qur'an* has increasingly become one of the prominent flagship programs adopted by madrasahs and Islamic educational institutions. The Qur'an is regarded as the central source of Islamic guidance, and memorizing it represents an important tradition for preserving its transmission and strengthening students' spiritual development. The Qur'an itself emphasizes the ease of remembering and learning its message (Al-Qur'an, 54:17). Likewise, the gradual revelation of the Qur'an illustrates the importance of systematic and measured learning processes (Al-Qur'an, 17:106). In educational practice, *tahfidz* refers to a continuous process of memorizing, maintaining, and accurately reproducing Qur'anic verses. Al-Hafidz (2005) describes Qur'anic memorization as a process through which verses are stored in memory and repeatedly recited through systematic methods. Rauf (2014) further emphasizes the

importance of gradual memorization while maintaining correct pronunciation, *makharrij al-huruf*, and *tajwid*. Therefore, a *tahfidz* program requires more than memorization targets; it also requires appropriate methods, continuous supervision, repetition, and evaluation.

Recent research demonstrates that the implementation of Qur'anic flagship programs requires careful institutional management. Felisita (2023), in her study of MAN 2 Pasuruan, found that the implementation of a Qur'anic flagship program involved several strategies, including organizing activities, allocating time, determining memorization targets, selecting methods, and conducting evaluation. The study also identified supportive factors such as a conducive *tahfidz* dormitory, guidance from mentors, and reward and punishment systems, while limited time for *ziyadab* and *muroja'ah* represented an important obstacle. These findings demonstrate that successful Qur'anic memorization programs depend not only on students' motivation but also on institutional arrangements, teacher support, time management, and an appropriate learning environment. More recently, Fadhillah et al. (2026) examined the implementation of a *tahfidz* program and its relationship with students' Qur'anic memorization abilities, further demonstrating the continuing relevance of systematic Qur'anic memorization programs within Islamic educational institutions.

Alongside *tahfidz Al-Qur'an*, *kitab kuning* learning constitutes another important tradition in Islamic education. *Kitab kuning* refers broadly to classical Islamic texts written primarily in Arabic and transmitted through generations within Islamic educational institutions, particularly pesantren. Dhofier (2011) identifies *kitab kuning* as classical Islamic literature that has historically occupied an important position in the intellectual tradition of pesantren. Van Bruinessen (2015) similarly explains that *kitab kuning* functions as traditional Islamic literature through which Islamic knowledge is transmitted from one generation to another. Its contents cover diverse branches of Islamic knowledge, including jurisprudence, theology, Qur'anic interpretation, hadith, ethics, Arabic grammar, morphology, and Sufism. Consequently, incorporating *kitab kuning* into madrasah education can strengthen students' access to classical Islamic scholarship while developing their ability to understand foundational religious texts.

Previous research has also examined the implementation of *kitab kuning* learning in formal Islamic education. Huda et al. (2023) investigated the implementation of *kitab kuning* learning at MI Miftahul Ulum Karangpilang Surabaya and found that the program was implemented through preparation, learning activities, and closing stages. The study identified memorization, drilling, and lecturing as learning methods and reported improvements in students' ability to read and understand *Arab Pegon*. It also identified teacher competence and adequate learning facilities as important supporting factors. Although these findings demonstrate the educational value of *kitab kuning* learning, the study focused specifically on the development of students' practical ability to read *Arab Pegon* rather than examining *kitab kuning* as one component of an integrated flagship program alongside Qur'anic memorization.

The implementation of educational programs can be understood through implementation theory, which views implementation as the transformation of a planned program into concrete actions involving resources, mechanisms, coordination, and the actors responsible for achieving predetermined objectives. Usman (2002) emphasizes that implementation involves planned activities and systematic mechanisms directed toward achieving program objectives. Van Meter and Van Horn (2011) further explain that implementation performance is influenced by factors such as resources, communication, organizational structure, implementers' dispositions, and the surrounding social and economic conditions. From a management perspective, Terry (2015)

emphasizes *actuating* as the process of translating planning and organization into action to achieve institutional objectives. Mulyasa (2012) consequently identifies planning, implementation, and evaluation as important stages in educational program management. These theoretical perspectives provide an appropriate framework for examining how a madrasah translates its flagship program into actual educational practices.

The existing literature reveals an important research gap. Hasanah et al. (2025) examined the implementation of flagship programs at the elementary madrasah level and emphasized their implications for student achievement, whereas Felisita (2023) focused specifically on the implementation strategy of a Qur'anic flagship program at the senior secondary level. Huda et al. (2023), meanwhile, concentrated on *kitab kuning* learning and students' *Arab Pegon* reading abilities. These studies provide valuable insights into individual programs, but they do not sufficiently explain how *tahfidz Al-Qur'an* and *kitab kuning* learning can be implemented simultaneously as interconnected flagship programs within a junior secondary madrasah. Furthermore, the available studies have been conducted in different institutional and sociocultural contexts. Therefore, the implementation of these two programs at MTs Darul Hamidi NW Batu Mirik offers a distinctive context for understanding how an Islamic educational institution manages religious flagship programs at the madrasah tsanawiyah level.

The present study focuses on MTs Darul Hamidi NW Batu Mirik, which has established *tahfidz Al-Qur'an* and *kitab kuning* learning as its flagship programs. These programs represent an institutional effort to strengthen students' Qur'anic competence, Islamic knowledge, religious character, and broader educational quality. Nevertheless, the existence of a flagship program does not automatically guarantee effective implementation. Its success may be influenced by leadership, teacher competence and involvement, a conducive school environment, infrastructure, parental and teacher support, student motivation, time availability, human resources, technological influences, student awareness, and family and community conditions. Understanding these factors is therefore essential for evaluating the actual implementation of the programs.

Accordingly, this study aims to examine how *tahfidz Al-Qur'an* and *kitab kuning* learning are implemented as flagship programs at MTs Darul Hamidi NW Batu Mirik and to identify the supporting and inhibiting factors influencing their implementation. By focusing on the integration of these two programs within a single madrasah context, the study seeks to contribute empirical insight into the management of Islamic flagship programs and to strengthen the understanding of how madrasahs can develop distinctive educational programs that integrate Qur'anic memorization, classical Islamic scholarship, and character formation within contemporary Islamic education.

METHODS

1. Research Approach and Design

This study employed a descriptive qualitative approach to examine the implementation of Qur'anic memorization (*tahfidz Al-Qur'an*) and classical Islamic text (*kitab kuning*) learning as flagship programs at MTs Darul Hamidi NW Batu Mirik. A qualitative approach was considered appropriate because the study sought to understand educational practices, experiences, interactions, and implementation processes within their natural institutional context rather than to measure variables statistically. Creswell and Poth (2018) explained that qualitative inquiry is appropriate for exploring meanings and processes within a particular context and for obtaining an in-depth understanding of participants' experiences. Similarly, Sugiyono (2022) emphasized that

qualitative research is suitable for examining social situations comprehensively through interaction with participants and the collection of data in natural settings.

The study used a descriptive qualitative design because it was intended to provide a detailed account of how the two flagship programs were planned, implemented, supervised, and evaluated. The design also enabled the researchers to identify the supporting and inhibiting factors encountered during implementation. The research did not attempt to manipulate the educational setting or establish causal relationships; instead, it documented and interpreted the implementation of the programs as they occurred naturally at the madrasah. This design was consistent with the qualitative research process described by Creswell and Poth (2018), in which researchers collect contextualized data from participants and other relevant sources to construct a comprehensive description of the phenomenon under investigation.

2. Research Setting and Time

The research was conducted at MTs Darul Hamidi NW Batu Mirik, located in Batu Mirik, Rarang Tengah Village, Terara District, East Lombok Regency, West Nusa Tenggara, Indonesia. The site was purposively selected because the madrasah had established *tahfidz Al-Qur'an* and *kitab kuning* learning as distinctive flagship programs for its students. The setting was therefore considered information-rich for examining the institutional implementation of Islamic flagship programs at the junior secondary madrasah level.

The fieldwork was conducted from 18 June to 11 July 2026. During this period, the researchers observed relevant learning activities, conducted interviews with selected participants, and collected institutional documents related to the implementation of the programs. The natural educational setting was maintained throughout the fieldwork so that the researchers could examine the programs as they were actually implemented. Creswell and Creswell (2018) noted that qualitative research requires researchers to pay attention to the context in which a phenomenon occurs because the meaning of participants' experiences is closely related to their natural setting. In the Indonesian context, Sugiyono (2022) similarly emphasized that qualitative research is conducted in natural conditions to obtain comprehensive information concerning the phenomenon being studied.

3. Research Object, Participants, and Data Sources

The research object was the implementation of the *tahfidz Al-Qur'an* and *kitab kuning* learning programs as flagship programs at MTs Darul Hamidi NW Batu Mirik. The study examined the implementation process, including program planning, learning activities, supervision, evaluation, and the factors that supported or constrained implementation.

The participants were selected purposively because they were directly involved in or had relevant knowledge of the two flagship programs. They consisted of the head of the madrasah, vice principal for curriculum, vice principal for student affairs, *tahfidz* teacher, *kitab kuning* teacher, students participating in the programs, and parents/guardians of participating students. The selection of participants was intended to obtain perspectives from different levels of the educational process, including institutional leadership, teachers, students, and families. Creswell and Poth (2018) explained that qualitative researchers generally select participants who can provide rich and relevant information concerning the phenomenon being investigated. Sugiyono (2022) likewise emphasized that participants in qualitative research should be selected based on their relevance to the research focus and their ability to provide meaningful information.

The study used primary and secondary data sources. Primary data were obtained directly from interviews and observations involving the selected participants, particularly the head of the

madrasah, teachers, and students involved in the programs. Secondary data were obtained from relevant institutional documents, including student learning records, *tafhidz* progress records, program schedules, madrasah archives, activity reports, and other documents related to the implementation of the flagship programs. The combination of these sources enabled the researchers to compare information obtained from participants with observable practices and institutional records.

4. Data Collection Procedures and Instruments

Data were collected through observation, semi-structured interviews, and documentation. The three techniques were used complementarily to develop a comprehensive understanding of the implementation process.

First, observation was conducted to examine the actual implementation of *tafhidz Al-Qur'an* and *kitab kuning* learning activities. The researchers observed the learning environment, teacher–student interactions, instructional procedures, student participation, use of learning facilities, time allocation, and other activities relevant to the flagship programs. Observation notes were recorded systematically during and immediately after field activities. Creswell and Poth (2018) identify observation as an important qualitative strategy because it allows researchers to examine participants' behavior and activities directly within their natural context.

Second, semi-structured interviews were conducted with the head of the madrasah, vice principals, *tafhidz* and *kitab kuning* teachers, participating students, and parents or guardians. The interviews focused on program objectives, planning, implementation procedures, learning methods, supervision, evaluation, supporting factors, inhibiting factors, and the madrasah's strategies for addressing implementation challenges. The semi-structured format allowed the researchers to use predetermined questions while providing flexibility to explore issues emerging during the interviews. Sugiyono (2022) describes interviews as an important technique in qualitative research for obtaining participants' explanations, experiences, perceptions, and interpretations of a phenomenon.

Third, documentation was used to complement the observation and interview data. The researchers collected and examined relevant written and visual materials, including program schedules, student *tafhidz* records, institutional archives, learning-related documents, activity reports, and photographs of relevant activities. Documents were used not only as supplementary evidence but also to compare information obtained from interviews and observations.

The primary research instrument was the researcher, who planned the fieldwork, conducted observations and interviews, interpreted the data, and coordinated the documentation process. Supporting instruments included interview guidelines, observation notes, writing materials, and a mobile phone used as a camera and audio recorder. The use of multiple instruments supported systematic documentation of field data. The qualitative researcher as the primary instrument is consistent with Sugiyono's (2022) view that qualitative inquiry requires researchers to interact directly with the research setting and participants.

5. Data Trustworthiness

The trustworthiness of the data was established through triangulation, member checking, and peer discussion. Triangulation was applied by comparing information obtained from different participants and through different data collection techniques. Specifically, the researchers compared interview findings with observation results and relevant institutional documents. Source triangulation involved comparing information from the head of the madrasah, teachers, students,

and parents, while technique triangulation involved comparing interviews, observations, and documentation.

The researchers also conducted member checking by returning relevant interpretations or information to selected participants to confirm whether the findings accurately represented their statements and experiences. In addition, peer discussion was conducted with colleagues or individuals considered competent in qualitative research and Islamic education to examine the consistency and credibility of the interpretations. Creswell and Poth (2018) explain that qualitative researchers need systematic procedures for validating interpretations and establishing the credibility of findings. Similarly, Moleong (2017) emphasized the importance of credibility procedures in qualitative research to ensure that findings accurately represent the phenomenon under investigation.

These procedures were applied throughout the research process rather than only at the end of data collection. Information that appeared inconsistent was rechecked against the original interview records, observation notes, and documents. Through this process, the researchers sought to ensure that the findings concerning the implementation of *tahfidz Al-Qur'an* and *kitab kuning* programs were supported by sufficient and consistent evidence.

6. Data Analysis

The collected data were analyzed using the interactive qualitative data analysis model of Miles et al. (2019). The analysis was conducted continuously during and after data collection and consisted of three interconnected activities: data condensation, data display, and conclusion drawing/verification. Miles et al. (2019) describe qualitative data analysis as an iterative process in which researchers move between organizing data, displaying information, developing interpretations, and verifying conclusions rather than treating analysis as a strictly linear procedure.

First, data condensation involved selecting, focusing, simplifying, coding, and organizing the raw data obtained from interviews, observations, and documents. Data that were directly related to the research questions were retained, while repetitive or irrelevant information was excluded. The researchers coded information concerning program planning, implementation, learning methods, evaluation, supporting factors, inhibiting factors, and institutional responses to challenges. Saldaña (2021) emphasizes that coding provides a systematic means of assigning analytic labels to qualitative data so that patterns and meanings can subsequently be identified.

Second, data display involved organizing the condensed data into structured descriptive forms, including narrative descriptions, thematic categories, and relationships among categories. The displays were organized around the central focus of the study, namely the implementation of *tahfidz Al-Qur'an* and *kitab kuning* learning and the conditions affecting their implementation. According to Miles et al. (2019), appropriate data displays facilitate interpretation by making patterns, relationships, and contrasts within qualitative data more visible.

Third, conclusion drawing and verification involved identifying patterns, interpreting relationships among findings, and developing conclusions in response to the research questions. Initial interpretations were continuously compared with interview transcripts, observation records, and documentary evidence. Conclusions were considered credible only when they were consistently supported by the available evidence. This iterative process allowed the researchers to refine interpretations and avoid drawing conclusions solely from isolated statements.

Through these analytical procedures, the study ultimately developed a contextual description of how *tahfidz Al-Qur'an* and *kitab kuning* learning were implemented as flagship programs at MTs

Darul Hamidi NW Batu Mirik and how institutional, pedagogical, human, and environmental factors influenced their implementation.

RESULTS

1. Implementation of Flagship Programs: Tahfidz Al-Qur'an and Classical Islamic Text Learning

The findings were obtained through three complementary data collection techniques: observation, interviews, and documentation. The participants interviewed included the head of the madrasah, *tahfidz* teacher, *nahwu* teacher, students, and students' parents or guardians. The following findings describe the implementation of the *tahfidz Al-Qur'an* and *kitab kuning* programs at MTs Darul Hamidi NW Batu Mirik based on information obtained from multiple participants and field observations.

Based on the observations, MTs Darul Hamidi NW Batu Mirik implemented two flagship programs, namely the *tahfidz Al-Qur'an* program and *kitab kuning* learning. The two programs were integrated into the madrasah curriculum with the aim of producing graduates who were not only strong in Qur'anic memorization but also knowledgeable in Islamic sciences (*tafaqquh fi al-din*). The integration of these programs reflected the madrasah's effort to combine Qur'anic competence with a deeper understanding of Islamic knowledge (Observation, MTs Darul Hamidi NW Batu Mirik, June 18, 2026).

A student's parent explained that the main reason for choosing MTs Darul Hamidi NW Batu Mirik was the availability of both *tahfidz* and *kitab kuning* learning programs, which were considered relatively uncommon when offered simultaneously by other madrasahs in the surrounding area. This distinctive combination was perceived as an important educational advantage and became one of the factors influencing parents' decisions to enroll their children at the madrasah (Parent/Guardian, Interview, July 6, 2026).

The head of the madrasah explained that the establishment of *tahfidz Al-Qur'an* and *kitab kuning* learning as flagship programs was closely connected to the madrasah's vision of "producing a Qur'anic generation with noble character, skills, and achievement." According to the head of the madrasah, this vision was inseparable from the principles of *iman*, *Islam*, and *ihsan*, which were reflected in the implementation of both programs. The head of the madrasah further explained that *tahfidz Al-Qur'an* and *kitab kuning* were deliberately selected because both were considered fundamental components in strengthening students' moral character. The Qur'an functioned as a guide for life that students were expected to memorize and preserve, whereas *kitab kuning* provided an important foundation for understanding Islamic law and religious knowledge through the intellectual tradition of classical Islamic scholars. The synchronization of the two programs was therefore expected to produce graduates who were not only able to memorize the Qur'an textually but also capable of understanding Islamic knowledge more comprehensively (Head of Madrasah, Interview, June 18, 2026).

The implementation of the *tahfidz Al-Qur'an* program was organized into three principal stages: planning, implementation, and evaluation. These stages demonstrated that the flagship program was not implemented as an isolated extracurricular activity but as a structured educational program supported by institutional planning and supervision.

During the planning stage, the programs were formulated through coordination meetings held at the beginning of each new academic year. These meetings involved the madrasah leadership, committee members, and teachers or *ustadz/ustadzah* responsible for the programs. The meetings were used to establish realistic achievement targets for students, including memorization

targets for each semester and the determination of the levels of classical Islamic texts to be studied. Students were also grouped according to their levels of understanding and learning abilities. This grouping was intended to enable teachers to provide instruction that corresponded to students' individual capacities. In terms of scheduling, the madrasah developed specific learning periods outside regular general-subject classes. These included morning sessions before regular classes, periods after *Dhuhr* and *Asr* prayers, and evening sessions for students residing in the boarding facility. Such scheduling was intended to prevent students' attention from being divided between the flagship programs and general academic subjects. The madrasah also provided supporting facilities, including accommodation for students who wished to reside in the boarding facility, conducive learning or *halaqah* rooms, Uthmani-script Qur'ans, and required classical texts such as *Matan Jurumiyah* and *Amtsiliati* for students (Head of Madrasah, Interview, June 18, 2026).

During the implementation stage, supervision and guidance were provided to both teachers and students through periodic direct supervision of the *tahfidz halaqah*. The head of the madrasah monitored how teachers applied learning methods and guided students during the memorization process. When students experienced difficulties in understanding learning materials, teachers grouped them according to their respective levels of ability. This approach was considered important because learning could proceed more effectively when students were organized according to their levels of comprehension and learning capacity, while still following the established curriculum. Students who were considered to be falling behind were subsequently provided with additional guidance focusing on materials that they had not yet mastered. This differentiated form of assistance enabled teachers to provide attention according to individual student needs (Head of Madrasah, Interview, June 18, 2026).

The *tahfidz* teacher also explained that several strategies were used to prevent students from becoming bored or sleepy during the program. These included simple concentration activities, such as rhythmic clapping exercises and verse-continuation quizzes. Such activities were intended to restore students' concentration and enthusiasm for memorization. Students were also encouraged to develop daily *muraja'ah* schedules to maintain the consistency and retention of their memorized verses (Tahfidz Teacher, Interview, June 22, 2026). In the *kitab kuning* program, teachers similarly employed simple *ice-breaking* activities, including short question-and-answer sessions, motivational clapping, and concentration games based on true-or-false questions. Students were also assigned memorization tasks involving *nadzom*, such as *Aqidatul Awam*, as well as various *nahwu* rules (Kitab Kuning Teacher, Interview, June 22, 2026).

The evaluation stage was conducted periodically and was adjusted to the characteristics of each program. In the *tahfidz* program, students' progress was assessed through weekly and monthly examinations to monitor the development and retention of their memorization. In the *kitab kuning* program, evaluation was conducted after students completed a particular chapter, such as the chapter on *kalam*, in order to assess their understanding of the material studied. The head of the madrasah explained that monthly evaluation meetings were also held with program supervisors. During these meetings, activity reports and student memorization records were reviewed and compared with predetermined achievement targets. Students who demonstrated outstanding achievements, such as exceeding memorization targets ahead of schedule or demonstrating fluent reading of classical Islamic texts, received educational rewards, including certificates and priority consideration for scholarship applications to institutions outside the region and abroad, including opportunities in Yemen, Sudan, and Egypt. Conversely, students who demonstrated low discipline or failed to achieve the minimum targets received educational rather than punitive sanctions, such

as additional *muraja'ah* sessions under special supervision or additional assignments involving the reading and memorization of *nabwu* rules (Head of Madrasah, Interview, June 18, 2026).

Interviews with two students participating in both programs revealed differences in the duration of participation and learning achievement. The first student had studied at the madrasah for three years, had completed the *Amtsilati* program and graduated from it, and had memorized seven *juḏ* of the Qur'an. The second student, who had studied at the madrasah for two years, had memorized five *juḏ* of the Qur'an and had reached Volume Five of *Amtsilati*. These differences indicated that the duration and intensity of students' participation in the programs were among the factors associated with differences in learning achievement (Students, Interview, July 6, 2026).

From the parents' perspective, the program also generated positive outcomes beyond academic achievement. One parent expressed satisfaction that within one year, their child had memorized two *juḏ* of the Qur'an while simultaneously studying *kitab kuning*. The parent also observed positive changes in the child's character, particularly in the way the child interacted with parents and members of the surrounding community. Thus, from the parents' perspective, the flagship programs contributed not only to students' religious learning but also to observable behavioral and character development (Parent/Guardian, Interview, July 6, 2026).

The classical Islamic texts studied by students included *Fiqbul Wadib*, *Ta'limul Muta'allim*, *Matan Jurumiyah*, and *Amtsilati* Volumes One through Six. In terms of instructional methods, the *tahfidḏ* program employed the *takrir* method, which emphasized repeated recitation of previously memorized Qur'anic verses, either individually or with peers. This method was considered useful for strengthening students' memorization and maintaining previously acquired verses. Meanwhile, the *kitab kuning* program employed the *Amtsilati* method. In this approach, teachers primarily explained the essential points of the material, after which students were encouraged to elaborate their understanding by reading and interpreting the contents of the classical text themselves (Kitab Kuning Teacher, Interview, June 22, 2026).

Despite the structured implementation, the two programs encountered several challenges. One of the most frequently reported obstacles was that some students had not yet mastered the basic knowledge required for the subsequent learning stages. In *kitab kuning* learning, for example, students who had not adequately mastered basic *nabwu* principles, particularly *Matan Jurumiyah*, tended to experience difficulties when studying more advanced materials. Some students also did not regularly review previously learned materials, which reduced the effectiveness of their comprehension and required teachers to repeat certain topics in subsequent meetings. Similarly, in the *tahfidḏ* program, some students had not yet developed fluent Qur'anic reading skills because their mastery of *tajwid* remained limited. This condition affected the memorization process because accurate reading was an essential prerequisite for effective memorization. To address these difficulties, teachers focused first on areas that students had not yet mastered. For example, when students experienced difficulties with a particular *tajwid* topic, instruction was concentrated on that topic until students demonstrated sufficient understanding before proceeding to the next material (Tahfidz Teacher, Interview, June 22, 2026).

Student experiences also revealed emotional and motivational challenges during the implementation of the programs. One student reported frequently experiencing fatigue, sleepiness, and boredom while participating in the activities, sometimes almost every day. However, when these feelings emerged, the student attempted to regain motivation by reflecting on the advice given by their parents and remembering the sacrifices their parents had made to support their education. This experience indicates that students' motivation was not determined solely by

classroom activities but was also influenced by family encouragement and personal reflection (Student, Interview, July 6, 2026).

Overall, the findings demonstrated that the implementation of *tahfidz Al-Qur'an* and *kitab kuning* as flagship programs at MTs Darul Hamidi NW Batu Mirik involved a structured cycle of planning, implementation, supervision, and evaluation. The programs were supported by institutional leadership, teacher involvement, differentiated student grouping, dedicated learning schedules, supporting facilities, and motivational strategies. At the same time, differences in students' prior competencies, limited mastery of Qur'anic reading and *nahwu*, insufficient review of learning materials, fatigue, boredom, and fluctuating motivation constituted important challenges. The madrasah responded to these challenges through differentiated guidance, repeated practice, motivational activities, additional *muraja'ah*, and targeted reinforcement of foundational materials. These findings illustrate that the effectiveness of the two flagship programs depended not only on the existence of the programs themselves but also on the consistency of their management, pedagogical strategies, supervision, evaluation, and support from students' families.

Figure 1 presents the overall framework for implementing the two flagship programs at MTs Darul Hamidi NW Batu Mirik.

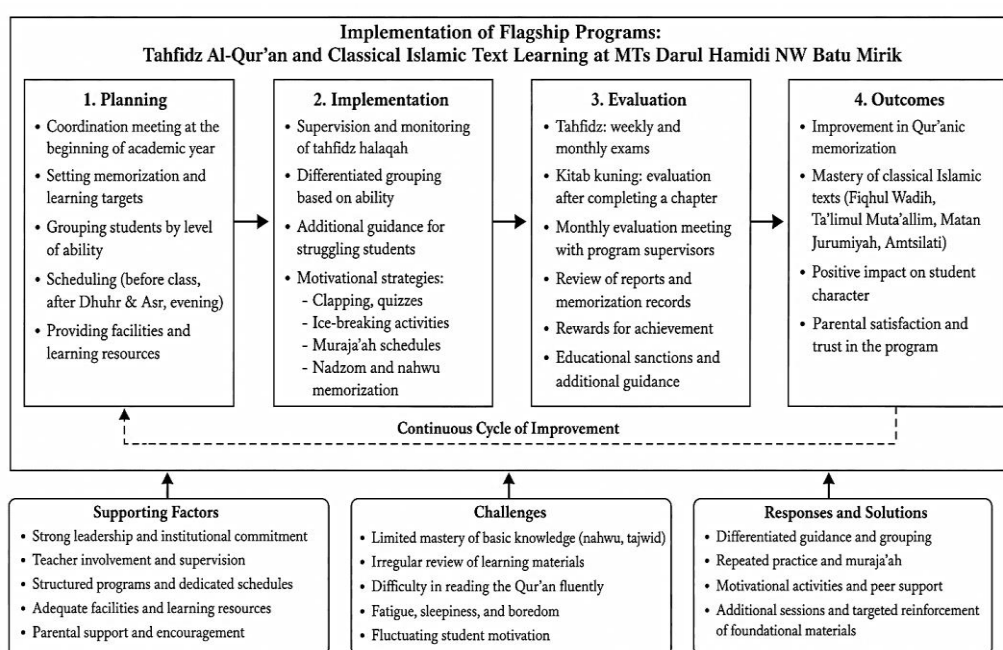


Figure 1. Implementation Framework of Tahfidz Al-Qur'an and Classical Islamic Text Learning Programs at MTs Darul Hamidi NW Batu Mirik

Figure 1 shows that the implementation of Tahfidz Al-Qur'an and classical Islamic text (Kitab Kuning) learning was organized as a continuous educational cycle. The process began with systematic planning through target setting, student grouping, scheduling, and provision of learning resources, followed by implementation through supervision, differentiated instruction, motivational activities, and repeated practice. Evaluation was conducted through regular assessments and monitoring of student progress, leading to outcomes in Qur'anic memorization, classical Islamic text mastery, and character development. The framework also highlights supporting factors, including leadership, teacher involvement, facilities, and parental support, while identifying challenges such as differences in students' foundational competencies, limited review, fatigue, and fluctuating motivation. These challenges were addressed through targeted guidance, muraja'ah, motivational strategies, and reinforcement of basic learning materials.

2. Supporting and Inhibiting Factors

Regarding the supporting and inhibiting factors, the head of the madrasah explained that the most important factor contributing to the success of the two flagship programs was parental support. The effectiveness of the programs was strongly influenced by parents' support, students' willingness to learn, and teachers' competence in guiding and assisting students. Teachers who possessed adequate knowledge and expertise in *tahfidz* and *kitab kuning* were considered better able to provide optimal guidance to students according to their respective areas of expertise (Head of Madrasah, Interview, June 18, 2026).

From the perspective of facilities and infrastructure, the madrasah had provided relatively adequate resources, including student accommodation, *halaqah* learning rooms, and other supporting facilities. These resources enabled the *tahfidz Al-Qur'an* and *kitab kuning* learning activities to be conducted in an organized manner. The availability of an appropriate learning environment was therefore an important institutional factor supporting the continuity of both flagship programs (Head of Madrasah, Interview, June 18, 2026).

Nevertheless, several inhibiting factors were also identified. These included limitations in facilities as the number of students increased, the relatively limited amount of instructional time, and the insufficient number of teachers with specialized expertise in *tahfidz* and *kitab kuning*. According to the head of the madrasah, these limitations needed to be addressed to ensure that the two flagship programs could be implemented more effectively and achieve their intended outcomes (Head of Madrasah, Interview, June 18, 2026).

The head of the madrasah further emphasized that, moving forward, all parties involved, particularly teachers, were expected to remain consistent and *istiqamah* in implementing the flagship programs. Such consistency was considered essential for maintaining program continuity, strengthening its implementation, and ensuring that the programs continued to develop and provide optimal benefits for students (Head of Madrasah, Interview, June 18, 2026).

Figure 2 presents the main supporting and inhibiting factors influencing the implementation of the two flagship programs at MTs Darul Hamidi NW Batu Mirik.



Figure 2. Supporting and Inhibiting Factors Affecting the Implementation of Flagship Programs at MTs Darul Hamidi NW Batu Mirik

The figure shows that program implementation was supported by parental support, student learning motivation, teacher competence, adequate facilities, and a conducive learning environment. In contrast, increasing student enrollment, limited facilities, insufficient instructional time, and the shortage of specialized teachers constituted major constraints. The figure also emphasizes teacher consistency and *istiqamah* as an important factor for sustaining and improving the programs over time.

DISCUSSION

1. Analysis of Results

a. Implementation of the Flagship Programs at MTs Darul Hamidi NW Batu Mirik

1). Program Planning

The planning of the *Tahfidz Al-Qur'an* and *Kitab Kuning* programs at MTs Darul Hamidi NW Batu Mirik was conducted through coordination meetings at the beginning of each academic year, involving relevant members of the madrasah. The establishment of these programs was based on the madrasah's vision of producing a Qur'anic generation characterized by noble morals, skills, and achievement. Accordingly, all technical planning activities, including the establishment of semester-based memorization targets, student grouping, scheduling outside regular instructional hours, and the provision of facilities such as dormitories and Uthmani-script Qur'ans, were directed toward achieving this institutional vision. Such systematic and measurable planning constituted an important foundation because the success of religious education programs depended substantially on clear targets and consistent implementation over time.

2). Program Implementation and Learning Methods

The implementation of the *tahfidz* program at the madrasah employed the *takrir* method, which involved repeatedly reciting or reviewing previously memorized Qur'anic verses, either individually or together with peers. Such repetition constituted an important strategy for strengthening and maintaining memorization. Abdillah (2024) emphasized that the *tikror* method was effective in both increasing and maintaining Qur'anic memorization because repeated recitation helped reinforce verses in students' memory. Accordingly, the establishment of measurable memorization targets enabled the development and outcomes of the program to be monitored systematically.

In addition, the madrasah grouped students according to their memorization abilities and encouraged them to establish independent daily *muraja'ah* schedules. This approach was considered important because the selection of appropriate methods, strategies, and concepts in implementing *tahfidz* programs substantially influenced learning outcomes. Teachers were also expected to develop innovative approaches by taking into consideration students' memory capacities and individual abilities to memorize the Qur'an (Diyana et al., 2025). The *tahfidz* teachers' use of games and verse-continuation quizzes to overcome students' boredom was also consistent with the principle that *tahfidz* programs should not merely emphasize memorization achievement but should also contribute to the comprehensive development of students' Islamic character. The internalization of Qur'anic values can encourage Islamic behavior and strengthen students' faith in Allah SWT (Utami & Fatoni, 2022). This finding was consistent with the positive changes in students' moral behavior reported by parents after their children participated in the *tahfidz* program at the madrasah.

In the *kitab kuning* learning program, the madrasah employed the *Amtsilati* method, which guided students to gradually understand *nahwu* and *sharaf* principles before developing the ability to read unvowelled Arabic texts (*kitab gundul*). The objective of this method was to enable students to

progressively read classical Islamic texts without vowel markings within a specific period, beginning with word-by-word comprehension and progressing toward sentence-by-sentence reading ability (Rahmawati & Jalaludin, 2023).

A similar principle of gradual learning was evident in the *Ibtidai* method, which equipped students with the ability to read, interpret, and understand unvowelled Arabic classical texts through systematically structured instructional materials ranging from basic to advanced levels (Ardiansyah, 2020). The *kitab kuning* curriculum at MTs Darul Hamidi NW Batu Mirik, which included *Fiqhul Wadiah*, *Ta'limul Muta'allim*, *Matan Jurumiyah*, and *Amtsiliati* Volumes One through Six, demonstrated a similar application of progressive learning principles, complemented by the memorization of *nadzom*, such as *Aqidatul Awam*.

Several obstacles were identified during the implementation of the programs. First, some students did not regularly review previously learned materials, which required teachers to re-explain materials that had not been adequately understood in subsequent meetings. To address this issue, teachers provided motivation and guidance and encouraged students to develop the habit of reviewing learning materials at home. Second, students who had not mastered basic *nahwu* principles, such as those contained in *Matan Jurumiyah*, experienced difficulties in following more advanced materials. The madrasah addressed this challenge by focusing instruction first on the material that students had not yet mastered. This approach was important because mastery of basic Arabic language skills and *nahwu* principles constituted an essential prerequisite for students to read and understand *pegon* Arabic writing and *kitab kuning* fluently. Previous research has demonstrated that effective *kitab kuning* instruction can gradually improve students' ability to read Arabic *pegon* (Huda et al., 2023).

3). Program Evaluation

The *tahfidz* program was evaluated progressively through weekly and monthly examinations, whereas *kitab kuning* learning was evaluated after students completed each chapter or topic under study. The provision of awards, such as certificates and priority consideration for overseas scholarships for high-achieving students, as well as educational sanctions in the form of additional *muraja'ah* sessions for students who had not achieved the established targets, demonstrated that program evaluation served not merely as a mechanism for measuring achievement but also as an instrument for educational development and student guidance. This finding also indicated that mastery of *kitab kuning* contributed to students' broader religious understanding rather than being limited to achievement in the classical-text subject itself.

Differences in students' levels of Qur'anic memorization and mastery of classical Islamic texts, as observed among the two interviewed students, further indicated that the intensity and consistency of participation in the programs influenced students' final achievements. Such consistency was generally supported by students' personal motivation and the surrounding environment, particularly in maintaining their enthusiasm for memorizing the Qur'an and studying *kitab kuning* continuously (Fadhilah et al., 2026).

Overall, the implementation of the flagship programs at MTs Darul Hamidi NW Batu Mirik depended on synergy among multiple stakeholders. The head of the madrasah served as the principal policymaker and program supervisor, *tahfidz* and *nahwu* teachers functioned as technical implementers, the madrasah committee served as a planning partner, and students' parents provided motivational support at home. The involvement of these multiple stakeholders demonstrated that the implementation of flagship madrasah programs was not solely the responsibility of classroom teachers but rather the result of integrated institutional collaboration.

b. Supporting and Inhibiting Factors in the Implementation of the Flagship Programs

1). Supporting Factors

The principal supporting factors identified in the study were parental support, students' willingness to learn, and teachers' competence in guiding and assisting students throughout the memorization and classical-text learning processes. Family support functioned as an important source of student motivation in maintaining learning consistency. Previous research has similarly emphasized the importance of collaboration between *tahfidz* teachers and parents in developing consistent learning habits and creating an environment that supports the sustainability of students' Qur'anic memorization (Diyana et al., 2025). This finding was also consistent with the parent's statement in the present study that improvements in the child's moral character represented the most meaningful achievement, even more significant than memorization performance itself.

Teacher competence and innovation also constituted important supporting factors, as demonstrated by the *tahfidz* teacher's use of verse-continuation quizzes to maintain students' enthusiasm for learning. Teachers with strong knowledge and expertise in their respective fields were considered better equipped to guide students according to their individual needs. The effective internalization of Qur'anic values by competent teachers can encourage Islamic behavior and help prevent students from engaging in inappropriate conduct (Utami & Fatoni, 2022). In addition, the availability of facilities and infrastructure, including student dormitories, *halaqah* rooms, Uthmani-script Qur'ans, and required classical Islamic texts, supported the implementation of both programs during their initial stages.

2). Inhibiting Factors

The inhibiting factors identified in the study included limitations in facilities as the number of students increased, limited instructional time because the programs had to be scheduled outside regular academic hours, and the limited number of teachers with adequate expertise in *tahfidz* and *kitab kuning*. Limited instructional time and insufficient numbers of competent teachers represented important challenges in managing religious education programs based on memorization and classical-text study because the success of such programs depended substantially on the intensity of guidance and assistance provided by teachers (Faisol & Annuha, 2023).

Another internal inhibiting factor was students' experience of fatigue, sleepiness, and boredom, which some students reported experiencing almost daily while participating in the programs. Such psychological fatigue was a natural challenge in memorization and classical-text learning activities that required persistence, concentration, and repeated practice. Therefore, students needed personal sources of motivation to sustain their engagement. In this context, remembering their parents' advice and sacrifices became an important source of motivation that encouraged students to persevere and continue their learning process.

Furthermore, some students had not yet mastered foundational materials, particularly basic *tajwid* in the *tahfidz* program and basic *nahwu* in the *kitab kuning* program. Students' inconsistent discipline in reviewing learning materials and conducting *muraja'ah* at home also hindered their ability to follow subsequent learning materials effectively. The madrasah responded to these challenges by concentrating instruction on areas that students had not yet mastered before proceeding to subsequent materials. This response demonstrated that the identified barriers were addressed through adaptive strategies oriented toward students' individual learning needs.

2. Comparison with Previous Studies

The findings of this study indicate that the implementation of *Tahfidz Al-Qur'an* and *Kitab Kuning* learning at MTs Darul Hamidi NW Batu Mirik was implemented through a relatively

systematic process involving planning, implementation, supervision, and evaluation. The two programs were not treated as separate extracurricular activities but were positioned as flagship madrasah programs that supported the institutional vision of producing a Qur'anic generation with noble character, religious knowledge, skills, and achievement. This finding is consistent with Utami and Fatoni (2022), who found that the implementation of *Tahfidz Al-Qur'an* programs could contribute not only to students' memorization abilities but also to the strengthening of Islamic character. Similarly, the present study found that parents perceived positive changes in students' moral behavior after participating in the program, particularly in their interactions with parents and the surrounding community.

The findings also reinforce the results of Abdillah (2024), who emphasized the importance of repeated recitation through the *tikror* or *takrir* method for strengthening and maintaining Qur'anic memorization. At MTs Darul Hamidi NW Batu Mirik, the *takrir* method was applied by requiring students to repeatedly recite memorized verses individually or with peers. The madrasah also encouraged students to conduct daily *muraja'ah* and monitored their memorization through weekly and monthly evaluations. These practices suggest that memorization was understood not as a one-time achievement but as a continuous process requiring repetition, discipline, and supervision.

The findings concerning the *Kitab Kuning* program similarly correspond with previous research on the *Amsilati* method. Rahmawati and Jalaludin (2023) reported that the *Amsilati* method supported students in gradually mastering the principles of *nahwu* and *sharaf* and subsequently developing their ability to read classical Arabic texts. A similar pattern was identified at MTs Darul Hamidi NW Batu Mirik, where students studied *Matan Jurumiyah* and *Amsilati* before progressing to more complex classical Islamic texts. The learning process was organized according to students' abilities, and students who had not mastered basic materials received additional guidance before proceeding to subsequent topics.

This finding is also consistent with Ardiansyah (2020), who found that gradual and structured learning could facilitate students' ability to read and understand unvowelled classical Arabic texts. At MTs Darul Hamidi NW Batu Mirik, teachers did not simply require students to read *Kitab Kuning*, but first provided foundational knowledge and exercises through *nahwu*, *sharaf*, and *nadzom*. This approach demonstrated that the mastery of classical Islamic texts required a sequential learning process in which basic linguistic competence functioned as a foundation for more advanced understanding.

Furthermore, the present findings support Huda et al. (2023), who reported that *Kitab Kuning* learning could improve students' ability to read Arabic *Pegon* when supported by appropriate instructional strategies. In the present study, students' difficulties in understanding *Matan Jurumiyah* and other basic *nahwu* materials were identified as one of the major obstacles to subsequent learning. The teachers therefore focused on materials that students had not yet mastered before introducing new topics. This strategy demonstrates that differentiated and remedial instruction was important for maintaining continuity in *Kitab Kuning* learning.

The role of teachers and parents identified in this study is also in accordance with Diyana et al. (2025), who emphasized the importance of teacher–parent collaboration in the implementation of *Tahfidz Al-Qur'an* programs. At MTs Darul Hamidi NW Batu Mirik, parental support was identified by the head of the madrasah as one of the strongest supporting factors. Parents not only encouraged students to participate in the programs but also supported their learning habits outside the madrasah. The finding that students' motivation was sometimes strengthened by remembering

their parents' sacrifices further illustrates the importance of the family environment in sustaining participation in intensive religious learning programs.

However, the present study extends previous research by examining two religious flagship programs simultaneously within a single madrasah context. Much of the previous literature has focused predominantly on *Tabfidz Al-Qur'an* or *Kitab Kuning* separately (Abdillah, 2024; Ardiansyah, 2020; Rahmawati & Jalaludin, 2023). In contrast, MTs Darul Hamidi NW Batu Mirik integrated Qur'anic memorization with classical Islamic text learning as complementary components of its flagship educational model. *Tabfidz* strengthened students' relationship with the Qur'an through memorization and repetition, whereas *Kitab Kuning* provided a means of deepening their understanding of Islamic knowledge. The integration of these two programs therefore represents an important contextual contribution to the existing literature.

3. Implications of the Findings

The findings indicate that *Tabfidz Al-Qur'an* and *Kitab Kuning* can function as complementary flagship programs that integrate Qur'anic memorization, religious understanding, and character development (Utami & Fatoni, 2022). The use of differentiated learning, *takrir*, and *muraja'ah* also demonstrates the importance of adapting instruction to students' abilities and maintaining memorization through continuous practice (Abdillah, 2024).

Practically, the findings suggest that effective implementation requires systematic planning, competent teachers, appropriate learning strategies, parental support, and continuous evaluation. Teacher creativity, including the use of quizzes and *ice-breaking* activities, can help maintain students' motivation, while parental involvement can strengthen learning continuity at home. Madrasah administrators should therefore improve facilities, teacher capacity, instructional time, and communication with parents to sustain program quality.

4. Research Limitations

This study was limited to MTs Darul Hamidi NW Batu Mirik, so its findings cannot be generalized directly to other madrasahs. The descriptive qualitative design provided an in-depth understanding of program implementation but did not statistically measure its effects on students' achievement, memorization, or character development.

The study also relied on interviews, observations, and documentation; therefore, participants' responses may have been influenced by their personal perceptions. In addition, the study did not compare the madrasah with other institutions implementing similar programs. Future research could employ comparative, mixed-methods, or longitudinal approaches to examine the development and effectiveness of *Tabfidz Al-Qur'an* and *Kitab Kuning* programs more broadly.

Overall, the study demonstrates that the integration of *Tabfidz Al-Qur'an* and *Kitab Kuning* can provide a distinctive model of madrasah education when supported by systematic planning, teacher competence, parental involvement, appropriate learning strategies, and continuous evaluation.

CONCLUSION

This study concludes that the implementation of *Tabfidz Al-Qur'an* and *Kitab Kuning* as flagship programs at MTs Darul Hamidi NW Batu Mirik was carried out through systematic planning, implementation, supervision, and evaluation. The programs were integrated into the madrasah's educational system to support the development of students' Qur'anic memorization, Islamic knowledge, and moral character. The *Tabfidz Al-Qur'an* program employed *takrir* and *muraja'ah*, while *Kitab Kuning* learning used the *Amtsilati* approach and foundational *nahwu* materials. Student grouping according to ability, regular evaluation, and additional guidance were important strategies for addressing differences in students' learning levels.

The implementation was supported by parental involvement, students' learning motivation, teacher competence, and available facilities such as dormitories and *halaqah* rooms. However, the programs also faced limitations, particularly insufficient facilities as student numbers increased, limited instructional time, differences in students' foundational abilities, and the limited availability of teachers with specialized expertise in *Tahfidz Al-Qur'an* and *Kitab Kuning*. These findings indicate that the sustainability of flagship religious programs requires not only appropriate learning methods but also strong institutional support and collaboration among madrasah administrators, teachers, students, and parents.

The study contributes to Islamic education by demonstrating that the integration of Qur'anic memorization and classical Islamic text learning can provide a distinctive model for strengthening students' religious knowledge and character within madrasah education. Practically, the findings suggest that madrasahs should strengthen teacher capacity, improve learning facilities, provide adequate instructional time, and maintain active communication with parents to optimize program implementation.

Future research could examine similar programs across several madrasahs using comparative or mixed-methods approaches. Longitudinal studies could also investigate changes in students' memorization, classical-text comprehension, religious knowledge, and character development over time. Overall, the integration of *Tahfidz Al-Qur'an* and *Kitab Kuning* demonstrates considerable potential as a sustainable flagship model for strengthening the academic, religious, and character dimensions of madrasah education.

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