A STRENGTHS OF THE TAQWA CURRICULUM MODEL: EVIDENCE FROM HOMESCHOOLING TAHFIDZ SULAIMAN BALADIL HUFFAADZ BANDUNG

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Abstract

This study aims to evaluate the effectiveness and implementation dynamics of the Taqwa Curriculum Model within the context of Islamic homeschooling. The research was conducted at Tahfidz Homeschooling Sulaiman Baladil Huffaadz Elementary School in Bandung over a period of 61 days, utilizing a qualitative case study approach. A total of 17 participants, selected from among teachers and students, were involved in semi-structured interviews. Data were analyzed using a six-step thematic analysis technique. The results indicate that the Taqwa Curriculum Model effectively integrates Al-Qur'an memorization with religious understanding and student character development, which is significantly mediated by active parental involvement through daily Muraja'ah practices. Theoretically, these findings reinforce the concept of Fitrah-based education and the repositioning of the family as the primary educational unit. Practically, the implications emphasize the importance of a supportive learning ecosystem and humanist evaluation methods. Policy recommendations are directed toward the formal recognition of value-based curriculum quality standards within informal education pathways and the provision of structured pedagogical guidelines for parents to ensure the sustained quality of national Islamic education. Further research employing quasi-experimental or longitudinal approaches is recommended to obtain more robust evidence regarding the effectiveness of the Taqwa Curriculum Model.

Keywords: Homeschooling Islamic Education, Islamic Education, Islamic Education Parental Involvement, *Tahfidz* Al-Qur'an, *Taqwa* Curriculum.

INTRODUCTION

In the philosophical horizon of Islamic education, the ultimate goal of the entire learning process is not merely the transfer of knowledge or the mastery of technical skills. Beyond that, Islamic education is directed toward forming a holistic human personality, teologically referred to as *Insan Kamil*. The pinnacle of this character achievement is *Taqwa*. As a holistic concept, *Taqwa* is a manifestation of total submission to Allah SWT, encompassing spiritual, moral, and social dimensions. Roslan Mohd Nor & Malim (2014) emphasize that reconstructing the Islamic worldview within the education system is crucial to ensure that every academic activity culminates in devotion to the Creator. In this context, *Taqwa* acts as a compass guiding students to understand their position as servants as well as *Khalifah* (stewards) responsible on this earth (Roslan Mohd Nor & Malim, 2014). From a humanistic perspective, education oriented toward *Taqwa* provides a sense of tranquility and meaning in life for students, as they are not only taught "what to be" in the future but "how to be a human" who is beneficial to others.

Furthermore, *Taqwa* is not merely positioned as the final result or output of education but also functions as the curriculum itself. The curriculum in Islamic education is not just a list of subjects but a value ecosystem that integrates the vertical relationship with God (*Hablum Minallah*) and the horizontal relationship with fellow humans and the environment

(*Hablum Minannas*). Maman et al. (2022) explain that the internalization of *Taqwa* values within the framework of multicultural education involves four main relationship dimensions that form the students' moral foundation. These *Taqwa* values, which include honesty, discipline, patience, and empathy, become the core material permeating all instructional activities. When *Taqwa* is utilized as a curriculum, every educational interaction becomes a means to strengthen students' religiosity and spiritual intelligence, ensuring that religious education is no longer trapped in ritualistic formalities but becomes a transformative life experience (Maman et al., 2022).

However, the reality of formal education in Indonesia currently faces complex challenges. Many parents have begun to sense a gap between the idealism of Islamic education and the practices in formal schools, which tend to be bureaucratic, rigid, and overly oriented toward cognitive-exam achievements alone. Nafi'a & Gumiandari (2021) highlight that the failure of formal institutions to accommodate the unique potential of children, combined with heavy academic pressure, often "kills" creativity and neglects the development of students' mental and spiritual health. Amidst the challenges of accessibility and the desire to achieve specific competency targets, such as *Al-Qur'an* memorization and early character building—the Islamic homeschooling model has emerged as an increasingly popular alternative for parents in Indonesia. Homeschooling offers flexibility for families to design a curriculum aligned with their religious values without being bound by impersonal mass standardization (Nafi'a & Gumiandari, 2021; Syarifah et al., 2024).

In the last decade, the phenomenon of Islamic homeschooling in Indonesia has shown an interesting trend with the integration of the "*Taqwa* Curriculum Model." This model is specifically designed to meet the needs of parents who want their children to possess strong *Al-Qur'an* memorization as well as a character grounded in solid Islamic morality. As found in innovative practices in several institutions, the integration of technology and active learning methods is now used to facilitate the transmission of religious values within the home environment (Hunaida et al., 2024). Through a personalized curriculum, Islamic homeschooling seeks to enhance students' spiritual intelligence and religiosity through a more humanistic and private approach. The implementation of this curriculum often involves the mosque as a center for the learning community, reinforcing the social dimension and community service aspects of the value of *Taqwa* itself (Pratama & Qorib, 2024). Syarifah et al. (2024) also mention that this family-based education model is essentially a revival of early Islamic educational traditions that prioritize the nurturing of a child's *Fitrah* in an environment filled with affection.

Although the use of the *Taqwa* Curriculum Model has spread across various homeschooling communities in Indonesia, systematic empirical evidence regarding its effectiveness remains very limited. Most existing literature is still theoretical-conceptual or consists of descriptive case studies with a limited scope. This data gap creates space for skepticism and doubt from various parties, ranging from policymakers concerned about quality standards to educational practitioners questioning the sustainability of long-term learning outcomes. 'Adlimah (2024) notes that although the interaction between parents and

children in homeschooling is very intensive, unstandardized evaluation patterns often become an obstacle in objectively proving the achievement of a child's religious competence. Without an in-depth investigative study, the effectiveness of integrating *Al-Qur'an* memorization and the practice of *Taqwa* values in this model will continue to be questioned amidst global educational trends.

In addition to the issue of outcome effectiveness, the implementation dynamics in the field also show significant variations. For example, the challenges in religious moderation and multicultural adaptation in urban homeschooling environments demand more inclusive strategies so that the value of *Taqwa* is not understood narrowly (Siddiq et al. (2025). There is an urgent need to understand how external and internal factors, such as parental involvement and discipline in daily practices, play a role in the success of this curriculum. Hunaida et al. (2024) also warn that financial constraints and limited parental pedagogical competence remain real challenges that could hinder the achievement of the *Taqwa* curriculum targets if not managed well.

Therefore, this study is presented to evaluate the effectiveness and implementation dynamics of the *Taqwa* Curriculum Model within the context of Islamic homeschooling in Indonesia. This study seeks to answer two main research questions. First, how effective is the *Taqwa* Curriculum Model in integrating *Al-Qur'an* memorization, religious understanding, and the practice of *Taqwa* values in students? This question aims to examine the extent to which this curriculum model can have a real impact on both the cognitive-spiritual and psychomotor-religious aspects of students. Second, what is the role of parental involvement and daily *Muraja'ah* practices in mediating the success of the *Taqwa* curriculum implementation? Through the answers to these two questions, it is expected that this research will provide a significant scientific contribution to the development of value-based alternative education models, while providing confidence to practitioners and parents regarding the importance of the family's role as the primary pillar of Islamic civilization education in the future.

LITERATURE REVIEW
Taqwa as a Main Objective of Islamic Education

In the tradition of Islamic education, *Taqwa* is understood as the ultimate orientation that provides direction to the entire educational process: organizing the human relationship with Allah while simultaneously guiding social relations through *Akhlak* (morals). The purpose of education does not stop at the mastery of knowledge; rather, it encourages the formation of humans who are faithful, knowledgeable, and practice their knowledge (*Amal*). The dimension of *Amal* here signifies that knowledge must "descend" to become responsible life habits, rather than remaining merely a discourse. Within this framework, *Taqwa* functions as an ethical-spiritual compass that ensures academic achievements are not uprooted from intention (*Niat*), *Adab*, and public benefit (*Maslahah*).

Taqwa as an educational goal also demands the integration of the core pillars of Islamic education: *Tarbiyah* (holistic nurturing and growth), *Ta'lim* (systematic transmission of

knowledge), and *Ta'dib* (the formation of *Adab*). *Ta'dib* asserts that authentic education is not enough to produce a "knowledgeable person," but must form a "civilized person" (*Insan Beradab*), an individual capable of positioning themselves appropriately, maintaining their *Niat*, and connecting knowledge with action. Thus, *Taqwa* is not merely an indicator of rituality, but a personality quality that integrates faith consciousness, clarity of intention, moral discipline, and social concern.

The normative basis of *Taqwa* is often supported by the Qur'anic principle that human nobility is measured by their level of piety (Q.S. Al-Hujurat: 13) and that humans possess a *Fitrah* that needs to be preserved through the educational process (Q.S. Ar-Rum: 30). These two principles affirm that education must not reduce humans to "achievement machines," but must strengthen their dignity as servants as well as *Khalifah* (stewards): oriented toward goodness, trustworthiness (*Amanah*), and self-control. Therefore, *Taqwa* as an educational goal also demands an education that fosters an awareness of accountability and the ability to choose what is right amidst the complexities of modern life.

In *Al-Qur'an* education, the objective of *Taqwa* takes a more concrete form because interaction with the *Al-Qur'an* is positioned as a path for the formation of faith and *Akhlak*. The process of *Tahfidz*, for example, is not only interpreted as a cognitive activity of memorization but as an internalization of values through repetition, habituation, and the absorption of meaning. The strengthening of *Taqwa* in this context stems from the belief that the *Al-Qur'an* is a guidance for those who are conscious of Allah (Q.S. Al-Baqarah: 2–5), so that Qur'anic education ideally encourages consistent behavioral changes: orderly worship, preserved *Akhlak*, and growing social concern.

Taqwa as the Integrated Curriculum in Modern Context

Taqwa cannot only be positioned as a normative goal but can also be formulated as a curriculum, namely, a set of objectives, content, learning strategies, and assessments that place faith and *Akhlak* (morals) as the "axis" for organizing learning experiences. Within a curricular framework, *Taqwa* is understood as the consciousness to fulfill Allah's commands and avoid His prohibitions, manifested through observable indicators such as sincerity (*Ikhlas*), devotional discipline, self-control, honesty, responsibility, and social concern. Such a formulation ensures that *Taqwa* does not remain an abstract concept but is translated into value-based competencies targeted progressively according to the child's development.

The integration of a *Taqwa* curriculum in a modern context demands two simultaneous elements: (1) fidelity to theological foundations, and (2) pedagogical proficiency to ensure values thrive in diverse learning environments, including project-based learning, contextual learning, and the utilization of technology. Therefore, the integration of values is not achieved merely by adding "moral subjects," but by linking the meaning and practice of values to daily learning activities. For instance, the values of *Infaq* (charitable giving) and social concern can be framed through simple social projects, such as designing a family donation program or community service activities, as a follow-up to learning verses regarding spending wealth for goodness (Q.S. Al-Baqarah: 215).

An integrative *Taqwa* curriculum also rejects the dichotomy between "religious sciences" and "general sciences." Science, mathematics, literacy, and technology can be positioned as part of the scientific *Amanah* (trust), as long as they are guided by ethics and *Adab*. The principle is not to reduce modern academic elements but to provide a horizon of meaning: knowledge becomes a means to prosper life, uphold justice, maintain trust, and expand public benefit (*Maslahah*). Consequently, children do not only learn "what" and "how," but also "for what purpose" knowledge is utilized.

In the practice of Qur'anic education, the integration of a *Taqwa* curriculum is often strengthened through strategies that connect memorization with understanding and reflection. Ideally, *Al-Qur'an* learning should not encourage the acceleration of memorization at the expense of *Adab* quality; rather, it should balance the stages of: reading proficiently, strengthening memorization, understanding meaning, and striving for implementation. *Taqwa* as a curriculum means that educational success is measured not only by the amount of material mastered but by the quality of self-transformation evident in attitudes, choices, and habits.

The Evidence Limitation of Taqwa Curriculum in Indonesian Islamic Homeschooling Context

Although the *Taqwa* curriculum can be conceptually formulated with strength, proving its effectiveness within the context of Islamic homeschooling in Indonesia still faces several limitations. First, the practice of value integration in education is often unbalanced: moral nurturing may proceed, yet it remains weakly linked to a systematic curriculum design; meanwhile, the instruction of knowledge sometimes emphasizes memorization and cognitive achievement without clear mechanisms to foster critical thinking and value reflection. This imbalance renders the claim of "*Taqwa* as a curriculum" vulnerable to remaining an ideal narrative rather than becoming a tested learning system.

Second, homeschooling is highly dependent on family capacity: parental commitment, the ability to design learning, the availability of learning resources, community support, and consistent evaluation mechanisms. A *Taqwa* curriculum essentially demands assessments that go beyond written tests, such as behavioral observations, reflective journals, *Amal* (deed) portfolios, or indicators of worship habits and *Adab*. The challenge is that such assessments are prone to subjectivity if not accompanied by clear rubrics, triangulation, and periodic reflection; consequently, evidence of effectiveness is often anecdotal and difficult to compare across families and communities.

Third, many homeschooling studies tend to emphasize general benefits (flexibility, personalization, value control), but there are not yet enough studies specifically testing the "*Taqwa* curriculum" as a curricular design: how its components are formulated, how the learning process unfolds, what indicators are used, and how changes in *Taqwa* (as a moral-spiritual construct) are academically proven. For rigorous publication standards, effectiveness must be supported by transparent research designs (such as in-depth case

studies, program evaluations, or longitudinal research), rather than just descriptions of best practices.

Fourth, the modern context characterized by digitalization reinforces urgency while simultaneously adding complexity. Homeschooling that utilizes digital platforms requires information literacy and digital ethics so that children are able to perform *Tabayyun* (verifying the truth of information), maintain media *Adab*, and avoid content that undermines values. On the other hand, gaps in access and the quality of material curation can lead to uneven implementation of the *Taqwa* curriculum—some families are able to build a rich learning ecosystem, while others struggle to maintain consistency.

Therefore, an urgent research agenda is to strengthen empirical evidence regarding the effectiveness of the *Taqwa* curriculum in Islamic homeschooling: clarifying measurable and auditable indicators, developing reliable assessment tools, and examining key success factors (parental capacity, community support, digital ecosystems, and Qur'anic learning strategies). This effort is vital so that the *Taqwa* curriculum is not only normatively strong but also evidentially robust as a relevant educational model for Indonesian Muslim families.

METHOD

This study aims to evaluate the effectiveness and implementation dynamics of the *Taqwa* Curriculum Model within the context of Islamic homeschooling. Considering that this objective positions the researcher as an objective investigator without necessitating specific interventions, a qualitative case study approach was adopted (Busetto et al., 2020; Creswell & Creswell, 2018).

This qualitative approach was selected based on the conviction that reality cannot be fully understood by relying solely on numerical approaches and statistical data (Charli et al., 2022; Khan, 2014). Consequently, the research findings are presented through a narrative-descriptive lens rather than a numerical one. This approach was also chosen because it allows the researcher to gain an in-depth understanding of the curriculum implementation process, the interactions between educational actors, and the meanings constructed by participants regarding their experiences in *Taqwa*-based *Tahfidz* learning.

Tahfidz Homeschooling Sulaiman Baladil Huffaadz Elementary School in Bandung was selected as the research site based on two primary motives. First, the institution has naturally been developing the *Taqwa* curriculum since 2024. Second, there was a willingness among teachers and parents to contribute to the data collection process. These two motives not only establish *Tahfidz* Homeschooling Sulaiman Baladil Huffaadz Elementary School as an ideal location aligned with the research objectives but also represent a commitment of support from specific entities. This support is instrumental in elucidating the strengths and weaknesses of implementing the *Taqwa* curriculum model within the homeschooling context, which remains relatively rare in Indonesia.

Research participants were selected purposively (Palys, 2008), in accordance with criteria determined by the researcher based on their relevance to the research objectives (Charli et al., 2022; Emmel, 2013; LeBlanc et al., 2023). This selection was made without

considering the representation of a specific population, as is typically required in quantitative research. The criteria we established are presented in Table 1.

Table 1. Purposive Criteria

Aspect	Inclusion	Exclusion
Role	Teacher and Parents	Other stakeholder of School
Engagement Duration	1 year or more	Less than 1 year
Time Space	Have 2 days per week for interview	Less than 2 days per week for interview
Capabilities	Available for virtual interview	Not available for virtual interview
Commitment	Want to share the student data	Did not want to share the student data

Initially, more than 25 individuals expressed interest in participating. However, the selection process based on the criteria outlined in Table 1 resulted in their screening. Consequently, we established 17 selected participants, consisting of 7 teachers and 10 parents.

In accordance with the research objective to evaluate the effectiveness and implementation dynamics of the *Taqwa* Curriculum Model, the researcher was required to compile phenomenological reality data in various forms. In addition to the information obtained from research participants, events and documents related to the implementation of the *Taqwa* curriculum could not be overlooked. Based on these considerations, a triangulation model was selected as the data collection technique (Emmel, 2013).

This involved interviews with 17 participants, observations of *Tahfidz* learning, and analysis of curriculum documents, including syllabi, *Muroja'ah* guides, and *Tasmi'* evaluation instruments. The combination of these techniques enables data triangulation to enhance the validity of the findings, whereby data obtained through a single method can be either invalidated or reinforced by data findings from other methods (Creswell & Creswell, 2018).

The interview instrument was organized into open-ended, semi-structured questions (Bingham, 2023) based on the guidance of involved educational research experts. This instrument served as a guide for the researcher to initiate interviews, followed by reflective questions that emerged spontaneously to elicit deeper data. Meanwhile, the observation and documentation instruments were developed in a straightforward manner to identify and categorize the types of data obtained.

Equipped with these three instruments, data collection was conducted repeatedly and integrated with data analysis. Once the data reached the point of saturation, the data analysis process was carried out using the six-step thematic analysis technique promoted by Ahmed et al. (2025). These six steps include: (1) familiarization with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) producing the report. These stages were supported by NVivo version 12, a robust and

validated software for qualitative data analysis (Ahmed et al., 2025; Allsop et al., 2022; Edwards-Jones, 2014).

In the first stage (familiarization with the data), the researchers engaged deeply with the raw corpus, which consisted of verbatim interview transcripts, higher education digitalization policy documents, and complementary field notes. Repeated and reflective readings were conducted to generate preliminary memos and analytic reflections, enabling the construction of an initial interpretive framework. In the second stage (generating initial codes), prominent and meaningful elements across the dataset were systematically identified and coded, with each code representing a concise abstraction of significant data segments. NVivo software was utilized to facilitate efficient coding management and data organization. The third stage (searching for themes) focused on aggregating related codes into provisional themes, followed by exploratory examination to detect recurring patterns and their relevance to the research questions.

The fourth stage (reviewing themes) involved a critical appraisal of thematic coherence, consistency with the research objectives, and empirical grounding in the original data. Through iterative validation and cross-comparison, themes were refined by merging, subdividing, or discarding those that lacked sufficient analytical distinction. In the fifth stage (defining and naming themes), the core meaning of each theme was carefully articulated, accompanied by precise definitions and concise labels to enhance conceptual clarity and analytic transparency.

The sixth stage (producing the report) integrated the finalized themes into a coherent scholarly narrative, combining thematic exposition, representative data excerpts, and interpretive analysis situated within the existing body of literature. Data collection and analysis were conducted in a recursive and interconnected manner rather than as linear steps, thereby supporting theoretical saturation as a key indicator of qualitative rigor. This iterative process ensured exhaustive data engagement until no novel insights were identified.

Overall, the analytic procedure was carried out over a period of 61 days, spanning from August 11 to October 11, 2025. The research results are presented based on two primary research questions, which simultaneously serve as an integrative framework between empirical field findings and theoretical discussion. Furthermore, the final section presents a synthesis of the findings along with the theoretical and practical implications for the development of value-based *Tahfidz* education.

Research ethics were rigorously applied at every stage of this study, in accordance with applicable institutional and international guidelines (Bredal et al., 2024). The selection of participants not only followed the purposive criteria outlined in Table 1 but also ensured the procurement of informed consent, thereby ensuring that their participation was entirely voluntary and could be withdrawn at any time (Belina, 2023; Bingham & Witkowsky, 2021). Interviews were scheduled and conducted only at times mutually agreed upon by the researcher and the participants, taking into account participant availability and preferences to minimize the risk of coercion or discomfort. To maintain participant anonymity, a fundamental principle in qualitative research, anonymization was systematically employed,

replacing original names with neutral codes such as "P1" for the first participant, "P2" for the second participant, and so forth up to "P10." This anonymization was not limited to individuals but also extended to the entities they represented (Nii Laryeafio & Ogbewe, 2023).

RESULTS AND DISCUSSION

The Effectiveness of the *Taqwa* Curriculum Model in Integrating *Al-Qur'an* Memorization, Religious Understanding, and the Implementation of *Taqwa* Values

The research results indicate that the *Taqwa* Curriculum Model is effective in building a seamless integration between *Al-Qur'an* memorization, religious understanding, and the implementation of *Taqwa* values in students. This integration is evident not only in the increased quantity of memorization but, more importantly, in the quality of the internalization of Qur'anic values, reflected in the attitudes, *Adab*, and daily behavior of students, both in the learning environment and at home.

Tahfidz teachers consistently emphasize that this curriculum is designed to avoid reducing *Al-Qur'an* memorization to a merely mechanical and repetitive activity. Memorization is not positioned as a numerical target (number of *Juz*), but as a means of forming spiritual consciousness and character. P2 (*Tahfidz* teacher) stated: "Memorization here must not stop at the number of *Juz*. Children must know the *Adab*, understand the meaning, and know how those verses live in their daily lives."

This statement illustrates the fundamental philosophy of the *Taqwa* Curriculum, which positions the *Al-Qur'an* as a way of life rather than a mere cognitive object. In learning practices, teachers do not only demand reading accuracy and memory strength but also link the memorized verses to the context of behavior, learning *Adab*, and the students' social relations.

These findings show that the *Taqwa* Curriculum balances the *Naqliyah* (revelation-based) and *Aqliyah* (rationality and reflection-based) dimensions. Memorization is positioned as the gateway to forming religious consciousness, not the end goal. Students are guided to understand that the *Al-Qur'an* is a life guide that directs daily behavior and moral decisions.

Parents further confirmed these changes tangibly in the children's lives at home. P10 (lower-grade parent) explained: "The child now doesn't just memorize; when advised, they often link it to the verses they have memorized. That never happened before." This testimony indicates that the process of internalizing Qur'anic values has transcended the classroom and entered the domestic sphere. The memorized verses become moral references for the child in understanding parental advice, prohibitions, or guidance.

Emotionally and spiritually, the results of formative and summative evaluations show that students experience development in worship awareness, discipline, and personal responsibility. The habituation of Qur'anic *Adab*, such as guarding one's speech, *Adab* toward teachers and parents, and patience in learning, serves as a strong indicator of the successful integration of *Taqwa* values. P5 (*Tahfidz* teacher) asserted: "We see changes not

only during *Tasmi'*, but in everyday life. The child's way of speaking, their patience, it's starting to take shape."

This finding aligns with the views of Al-Ghazali, who emphasized that intensive and reflective interaction with the *Al-Qur'an* serves as a means of *Tazkiyatun Nafs* (purification of the soul) and character building (Arifin, 2018; Busroli, 2019; Gunawan et al., 2020; Karim et al., 2021; Kuswandi, 2019; Safitri et al., 2023; Soussi, 2016; Whittingham, 2007). In this perspective, the *Taqwa* Curriculum succeeds in making memorization a continuous process of *Riyadhah*, rather than a mere cognitive exercise.

Furthermore, the research results confirm that the evaluation design through *Tasmi' Al-Qur'an* in a single sitting functions as a pedagogical and spiritual reflection mechanism. *Tasmi'* does not only measure memorization accuracy but also mental readiness, emotional calmness, and the spiritual maturity of the students. P1 (senior teacher) conveyed: "*Tasmi'* is a moment of *Ruhiyah* (spiritual) evaluation, not an academic exam. Children learn to be calm, confident, and responsible."

Thus, the effectiveness of the *Taqwa* Curriculum Model lies in its ability to connect memorization, understanding, and practice within a holistic pedagogical design. This is consistent with the goal of Islamic education to produce civilized human beings (*Insan Beradab*) as formulated by Al-Attas (1980, 1993), namely individuals capable of placing knowledge within the framework of servitude to Allah (Fadillah et al., 2023).

The Role of Parental Involvement and Daily *Muroja'ah* Practices in Mediating the Successful Implementation of the *Taqwa* Curriculum

Research findings indicate that the successful implementation of the *Taqwa* Curriculum Model is significantly mediated by active parental involvement, particularly through daily *Muroja'ah* practices at home. In the context of homeschooling, the home does not merely serve as a place of residence but functions as the primary space for value internalization, while the school acts as a pedagogical guide and facilitator.

All parents emphasized that *Tasmi' Al-Qur'an* serves as a meeting point between the school and the family in evaluating the learning process. *Tasmi'* is understood not only as an evaluation of the child's achievement but also as a reflection of the quality of parental guidance. P8 (parent of an early-grade student) stated: "*Tasmi'* is not just for the child, but for us as parents. From there, we know to what extent we have correctly guided them."

The practice of daily *Muroja'ah* is viewed as the key to the sustainability of memorization as well as the internalization of *Taqwa* values. However, this practice also presents real challenges, especially for families with limited time and energy. P12 (parent of a second-grade student) explained: "We both work, time is tight, but *Muroja'ah* must still go on. Sometimes we would rather skip a meal than skip *Muroja'ah*."

This statement illustrates a high level of family commitment, while also showing that the *Taqwa* Curriculum demands serious emotional and spiritual involvement from parents. Teacher P6 confirmed the direct correlation between parental involvement and children's

learning outcomes: "If parents are consistent, the results are visible. If not, the child's memorization quickly declines."

The research results also reveal the emotional dynamics of students in facing *Tasmi'*. In the initial stages, some children experienced anxiety and psychological pressure. However, with a supportive approach from both teachers and parents, these emotions transformed into intrinsic motivation. P9 (parent of a first-grade student) noted: "Initially, the child was afraid of *Tasmi'*, but after being motivated by the *Ustadzah* and us at home, they actually became enthusiastic and wanted to perform their best."

This finding demonstrates that the evaluation design of the *Taqwa* Curriculum is humanistic and affirmative. Evaluation is not used as a tool for pressure, but as a means of building emotional resilience, self-confidence, and mental readiness in students. Furthermore, parental involvement also functions as a quality control mechanism for curriculum implementation. By conducting *Muroja'ah* at home, parents can identify weaknesses in memorization and learning *Adab* early on. P15 (parent of a fifth-grade student) shared: "With *Muroja'ah* at home, we can immediately identify the child's shortcomings and correct them before the *Tasmi'*."

Nevertheless, the study also found variations in the quality of implementation across families. Factors such as religious background, time availability, and the pedagogical capacity of parents influence the consistency of *Muroja'ah* and value habituation. This finding reinforces the research of Suryadi and Hidayat (2021), which states that the internalization of values is strongly influenced by the family environment and parental role modeling.

Synthesis of Results, and Implications

Based on the research findings presented above, a fundamental synthesis can be drawn: the effectiveness of the *Taqwa* Curriculum Model does not rely on a single variable but is the result of an organic synergy between holistic curriculum design, deep emotional parental involvement, and consistent spiritual habituation. These findings confirm that the *Taqwa* Curriculum Model successfully transforms *Al-Qur'an* learning from a mere cognitive-mechanical activity into a substantive process of *Riyadhah* or spiritual purification. This success is characterized by the seamless integration of memorization quantity and the quality of *Adab*, which, in the view of Syarifah et al. (2024), reflects the essence of *Fitrah*-based education that simultaneously touches faith and moral dimensions. This curriculum proves that when the *Al-Qur'an* is positioned as a way of life, every memorized verse acts as a living moral reference within both the domestic and social spheres of the students.

Theoretically, this study provides a significant contribution to the discourse on reconstructing the Islamic worldview in education. The findings regarding the integration of *Naqliyah* and *Aqliyah* dimensions in the *Taqwa* Curriculum align with the urgency for reforming Islamic education in Indonesia voiced by Roslan Mohd Nor & Malim (2014), where education should not stop at the transmission of knowledge but must result in the formation of civilized Muslim character. Furthermore, the successful internalization of

values through four relationship dimensions (*Hablum Minallah, Minannas*, self, and nature) in this model strengthens the thesis of Maman et al. (2022) concerning the importance of *Taqwa* values as a foundation for multicultural education and religious moderation. This demonstrates that a curriculum based on deep spiritual values is capable of producing individuals who are more responsive and refined toward the social realities around them.

Another theoretical implication relates to the repositioning of the family's role within the educational ecosystem. The findings of this study confirm that in the context of Islamic homeschooling, parents are no longer mere financial supporters but the primary educators who determine the success of religious value internalization. This phenomenon supports the argument of 'Adlimah (2024), stating that intensive interaction patterns between parents and children in a homeschooling environment are the key to building a solid moral and spiritual foundation from an early age. Thus, the *Taqwa* Curriculum provides theoretical validation that the effectiveness of character education depends heavily on the consistency between the values taught in the educational unit and the values practiced at home.

Practically, this research offers a humanist and transformative evaluation model through the mechanism of *Tasmi' Al-Qur'an* in a single sitting. Unlike formal exams that tend to be stressful, *Tasmi'* in the *Taqwa* Curriculum is interpreted as a moment of *Ruhiyah* evaluation that trains emotional resilience and student self-confidence. This provides a practical solution to the criticism by Nafi'a & Gumiandari (2021) regarding formal schools that often stifle creativity and neglect the mental health of students due to rigid exam burdens. The implementation of *Tasmi'*, supported by a parental supportive approach, shows that educational evaluation can serve as a means of positive affirmation that strengthens a student's intrinsic motivation rather than becoming a source of academic trauma.

However, the practical implications of this research also suggest significant challenges regarding standardization and support for parents. The high dependence of this model on the commitment and pedagogical capacity of parents, as seen in the daily *Muroja'ah* practices that demand extraordinary time sacrifice, indicates the need for a more structured support system. Hunaida et al. (2024) warn that financial challenges and limited parental time can become major inhibitors if not accompanied by technological innovation and curricular flexibility. Therefore, in practice, Islamic homeschooling providers need to develop more operational parental guidance and provide authentic assessment instruments that can help parents measure their child's spiritual development objectively yet simply.

Furthermore, the successful integration of values in the domestic space through the *Taqwa* Curriculum has practical implications for strengthening religious moderation at the grassroots level. As found by Siddiq et al. (2025), homeschooling communities capable of integrating inclusive values into their education contribute significantly to social harmony. The *Taqwa* Curriculum, which emphasizes *Adab* and *Akhlakul Karimah*, indirectly prepares a generation capable of interacting peacefully amidst Indonesia's diversity. This practice also strengthens the role of community-based institutions, such as mosques, to transform into inclusive educational centers, as practiced at the *Taqwa* Mosque in Medan (Pratama & Qorib, 2024).

Ultimately, taken as a whole, the results of this study indicate that the *Taqwa* Curriculum Model is not merely an alternative amidst the limitations of formal schooling, but a manifestation of the return of Islamic education to its *Khitthah* (original path). Its theoretical implications strengthen the structure of value- and family-based Islamic education, while its practical implications demand more systematic collaboration between schools, parents, and the community. By turning *Al-Qur'an* memorization into a means of *Tazkiyatun Nafs* and placing parents as the primary pillar of habituation, the *Taqwa* Curriculum Model offers hope for the birth of a Muslim generation that is not only cognitively superior but also possesses spiritual depth and character maturity that lives in every beat of their daily lives. This research simultaneously affirms that the effectiveness of true education is not measured by numbers on paper, but by the extent to which knowledge transforms into a light that guides human behavior toward His pleasure.

CONCLUSION

This study concludes that the *Taqwa* Curriculum Model is not merely an instructional innovation but a philosophical reorientation that positions *Al-Qur'an* memorization as an instrument of spiritual transformation (*Tazkiyatun Nafs*). The effectiveness of this curriculum is proven to integrate cognitive aspects of verse mastery with affective-psychomotor aspects in the form of internalizing *Adab* and religious character. These findings provide an answer to academic concerns regarding the dichotomy between memorization and practice; in the *Taqwa* Curriculum, both merge into a single, holistic pedagogical breath. This model revives the essence of early *Fitrah*-based Islamic education, where the *Al-Qur'an* becomes a moral compass in every dimension of the student's life.

Furthermore, this study which employed at *Tahfidz* Homeschooling Sulaiman Baladil Huffaadz Elementary School in Bandung, noted that the success of this curriculum is fundamentally mediated by an ecosystem of partnership between the school and the family. The role of parents through daily *Muroja'ah* practices at home is the determinant for value sustainability, while also proving that Islamic homeschooling is the most fertile ground for the intensive cultivation of *Taqwa* values. Although challenges exist regarding consistency and parental pedagogical capacity, the *Taqwa* Curriculum Model offers a more humanist flexibility compared to formal schools in achieving spiritual targets.

As a final implication, this research recommends the need to strengthen support systems for parents and the development of more adaptive evaluation instruments. The success of future *Tahfidz* education will no longer be measured by the accumulation of *Juz* counts, but by the extent to which these *Taqwa* values are internalized and manifested in individuals who are inclusive, tolerant, and possess noble character within society.

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