



Curriculum Transformation in Quranic Learning: From Tabarak to Utrujah Method

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Abstract

This study investigates the transformation of Quranic learning curriculum from the traditional Tabarak method to the innovative Utrujah method, highlighting the urgency of pedagogical renewal in Islamic education. The research aims to analyze the rationale for curriculum change, the process of implementation, and its implications for learners' engagement and comprehension. Employing a qualitative case study approach, data were collected through classroom observation, in-depth interviews with teachers, and curriculum document analysis. Data analysis followed descriptive qualitative procedures, including reduction, presentation, and conclusion drawing. The framework of change management applied in this study refers to Kurt Lewin's three stages: unfreezing, changing, and refreezing. Findings reveal that during the unfreezing stage, internal evaluation identified limitations of the Tabarak method, such as weak reading skills, reliance on audio, and absence of quality control mechanisms, which fostered collective awareness of the need for change. The changing stage was characterized by the implementation of the Utrujah method through strengthening *tahsin* before *tahfiz*, grouping students by ability, enhancing teacher roles, intensive mentoring, and continuous monitoring, accompanied by adaptation dynamics and initial resistance. In the refreezing stage, transformation was stabilized through standardized SOPs, sustained supervision, teacher accountability, and improved student achievements. The study concludes that the Utrujah method offers a model of Quranic education modernization that remains relevant to contemporary needs while preserving sacred tradition.

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INTRODUCTION

Nonformal educational institutions play a strategic role in strengthening Quranic education within the community, particularly for children from early childhood through elementary school. These institutions include Quran memorization centers (RTQ), Quranic education centers, short-term Islamic boarding schools, and religious study groups (*majelis taklim*). According to a report from the Ministry of Religious Affairs, as of the 2022/2023 academic year, there were approximately 190,000 Quranic educational institutions that had

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obtained official registration ([Kementerian Agama RI, 2023](#)). Of this total, only 240 tahfiz houses were formally registered, as compiled from Ministry of Religious Affairs data by the academic institution Unimal ([Sangaji, 2023](#)). Meanwhile, the Daarul Quran Tahfizh Center (RTC), as one of the pioneering organizations, reports that it oversees 1,688 tahfizh centers with a total of 91,103 students spread across various regions of Indonesia ([Direktorat Jendral Peraturan Perundang-Undangan, 2003](#)). Although Quran memorization centers have not yet been fully integrated into the national education curriculum, these figures demonstrate significant growth and underscore the public's strong commitment to supporting Quran-based education from an early age.

As the number of tahfiz schools increases, so does the pressure on administrators to continuously improve the quality of education. One approach taken is to update teaching methods and the curriculum to ensure they remain relevant to current trends and the characteristics of the students. However, implementing changes in the field of education requires thorough preparation; without sound managerial planning, various obstacles can hinder the process. It is at this point that change management becomes crucial to ensure an effective transition from the old system to the new one. In practice, curriculum changes often face obstacles, such as resistance to new ways of thinking, a shortage of educators, and the lack of robust, ongoing evaluation tools ([Hidayah et al., 2024](#)). [Vlachopoulos, \(2021\)](#) emphasizes that without systematic change management, transformation risks failure because it cannot overcome internal resistance. Therefore, a study of change management in the context of non-formal Islamic education is relevant, particularly regarding the dynamics of the Quran memorization curriculum.

The impetus for change in tahfiz institutions generally stems from the need to improve the quality of the learning process. When previously used methods are no longer able to yield optimal results whether in terms of the quality of memorization or the level of understanding the awareness of the need to improve the system grows ([Effendi et al., 2025](#)). This is reinforced by the high expectations of parents and the community, as well as the demands of the times, which call for graduates of Quran memorization centers to not only be able to memorize the Quran but also to be skilled in reading it correctly, understanding its meaning, and applying it in daily life ([Febriyarni et al., 2022](#)).

However, the process of change does not always go smoothly. One of the main obstacles stems from some teachers who are reluctant to abandon old methods because they are accustomed to and comfortable with those approaches. Hesitation in accepting the new system often serves as an initial barrier. In addition, teachers' limited proficiency in mastering more complex methods, a lack of teaching materials, and inadequate assessment tools pose real challenges. Concerns that the changes will actually slow down the students' progress in achieving their memorization goals further complicate the situation, often leading to a tug-of-war between maintaining the old methods and trying new innovations ([Wijaya et al., 2025](#)).

In practice, this situation has led many nonformal Quran educational institutions to stick to a single, long-established teaching method without making significant updates. The existing method is considered safe enough, familiar to teachers, and carries relatively little risk of change, so institutions choose to maintain the status quo. This tendency means that curriculum evaluations rarely result in substantive changes, even though learning outcomes are not yet fully optimal.

In contrast to this general trend, one of the Quranic educational institutions studied by the researcher in Indonesia took a different approach by changing its Quranic curriculum from the Tabarak method to the Utrujah method. This change is noteworthy because it was carried out consciously and deliberately, even though the Tabarak method had been in use for several years and was relatively well-known in children's tahfiz institutions.

Thus, the shift from the Tabarak method to the Utrujah method represents a phenomenon distinct from the experiences of most non-formal Quranic educational institutions. The relatively smooth transition process, the significant improvement in students' achievements, and the minimal resistance from educators indicate that change management is being carried out effectively at the institutional level. This phenomenon warrants further study, given that in practice, curriculum changes often face various structural and cultural obstacles.

A search of the Scopus database for studies on methods of learning the Quran yielded 83 documents from 2022 to 2026. This analysis clearly shows that no studies related to the management of changes in the Quranic education curriculum have been identified. The following is a visualization of the bibliometric analysis using VOSviewer based on the themes Quran, methods of learning the Quran, and memorizing the Quran.

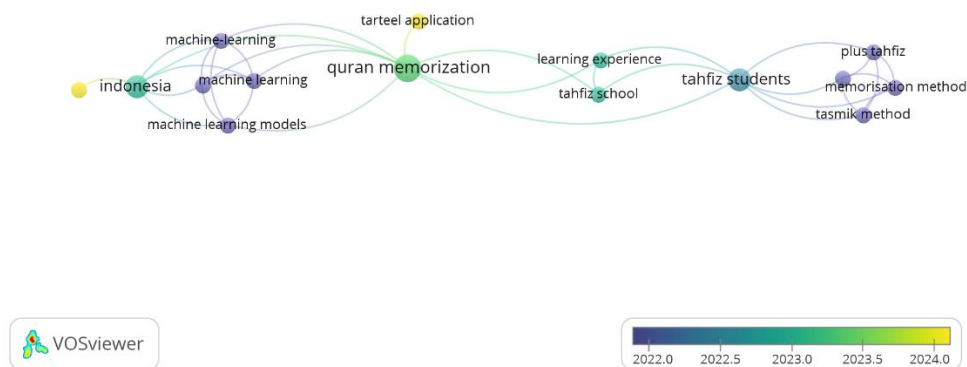


Fig 1. Visualization analysis using Vosviewer regarding studies on the Quran based on the keywords Quran, Quran learning methods, Quran memorization, Tabarak method, and Utrujah method (Scopus database, 2020–2026)

Furthermore, regarding the distribution of researchers by country of origin, the analysis shows that there are 181 researchers from 15 different countries, but the field is dominated by four countries: Indonesia, Malaysia, Pakistan, and the United Kingdom, as shown in the following figure.

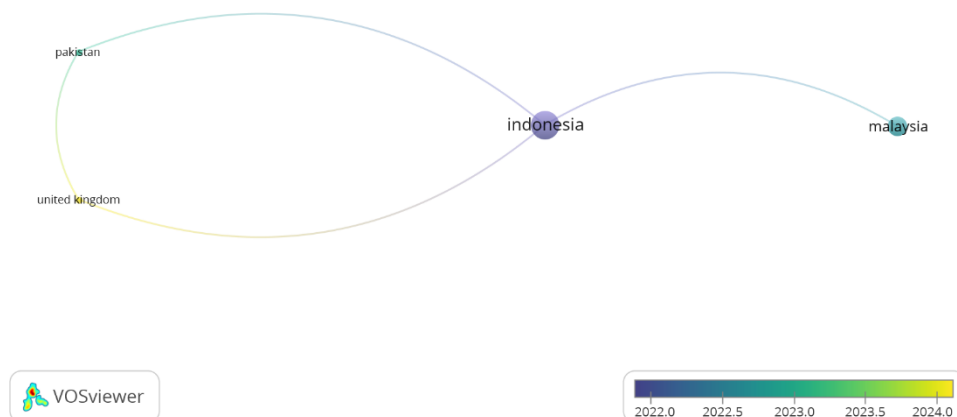


Fig 2. Visual analysis using Vosviewer based on the authors' countries regarding changes to the Quran Learning Curriculum

Furthermore, based on a search of Google Scholar data, a number of previous studies on the Tabarak and Utrujah methods generally focused more on the effectiveness of these methods in improving Quran memorization, recitation quality, and students' learning outcomes. These studies highlight the strengths of each method from both pedagogical and technical perspectives. However, these studies have not yet thoroughly examined how the curriculum change management process from the planning, implementation, to evaluation stages is managed when an institution transitions from one learning method to another. In fact, various works on educational management emphasize that the success of curriculum implementation is determined not only by the substantive strengths of the method but also by the institution's ability to manage change systematically and sustainably. Therefore, this study is considered important for examining the management of curriculum change in Quranic education specifically the transition from the Tabarak method to the Utrujah method to fill a research gap that has not been extensively addressed by previous studies while also providing practical contributions to the development of non-formal Quranic educational institutions.

METHODS

This study employs a qualitative method using a case study approach (Anidar et al., 2026; Baxter & Jack, 2015; Crowe et al., 2022; Eltoukhi et al., 2025; Engkizar et al., 2024; 2025; 2026; Mustafa et al., 2026; Oktavia et al., 2020; Wahyuni et al., 2025; Yin, 2018). The qualitative approach was chosen because this study aims to gain an in-depth understanding of the process of managing the change in the Quran learning curriculum from the Tabarak method to the Utrujah method at Rumah Quran Ibadurrahman in Payakumbuh, Indonesia. The focus of the study is on the management of the change in the Quran learning curriculum from the Tabarak method to the Utrujah method based on Kurt Lewin's change model. This study specifically examines three important stages in this model: unfreezing, changing, and refreezing.

In this study, data sources were grouped into two categories: primary and secondary data sources. Primary data were obtained directly from the field using several techniques. The primary data in this study consisted of observations and interviews. Regarding the interview process in this study, during the initial stage, the researcher conducted in-depth interviews with the key parties involved in the curriculum reform. These included: one director of the Quran House, the curriculum management team, Quran teachers, and students. Secondary data in this study were obtained from supporting documents, such as institutional archives, curriculum guidebooks, and data on students' memorization progress.

Data collection in this study was conducted using three main, complementary techniques: participatory observation, interviews, and document analysis. These three techniques were selected to obtain comprehensive and in-depth data in accordance with the qualitative approach and case study design.

Data analysis in this study utilized the interactive qualitative data analysis model proposed by Miles and Huberman. Data analysis was conducted continuously from the field data collection phase through the drawing of final conclusions. The data analysis process proceeded in cycles and was interrelated, thereby enabling the researcher to understand the research phenomenon in depth and comprehensively. The validity of the data in this study is ensured through the use of triangulation. Triangulation is intended to

test the consistency of the data by comparing results from various data collection techniques, informant sources, and different time periods. To make the discussion more engaging and easier to understand, the author presents the stages of the research methodology below.

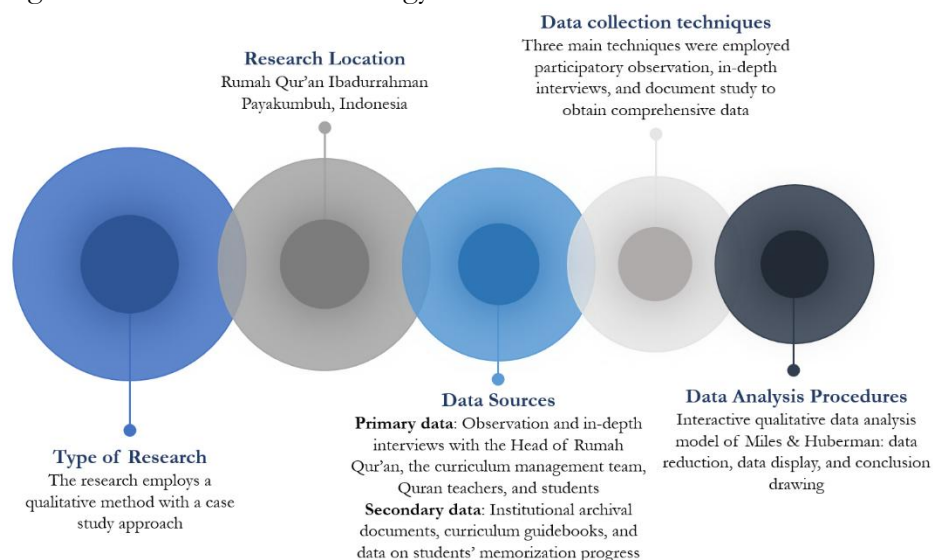


Fig 3. Stages of the qualitative research methodology

RESULT AND DISCUSSION

This study found that the process of managing changes to the Quran instruction curriculum proceeds through systematic stages in accordance with Kurt Lewin's theoretical framework, namely Unfreezing, Changing, and Refreezing. Below, the author will present the research findings and provide a detailed explanation of the transformation of the Quran instruction curriculum from the Tabarak Method to the Utrujah Method based on interview results and expert opinions.

The Unfreezing Stage in the Change of the Quran Learning Curriculum

Based on the results of interviews, observations, and a review of documents, the Unfreezing stage in the change of the Quran learning curriculum was characterized by several findings. To provide a factual picture of the initial conditions prior to the change, the researcher presents data from the interviews and observations in the form of the following interview excerpts.

There are still many third- and fourth-grade elementary school students who are unable to read the Quran properly and in accordance with the rules of tajwid, even though their memorization continues to grow (informant 1); There are errors in letter pronunciation and articulation points because the children memorize through audio recordings (informant 2); Teachers tend to be passive because their main task is simply to ensure the children sit neatly and focus on listening to the audio (informant 3)

Based on the interview results with the informants, it is evident that most informants pointed out limitations in the Tabarak method's ability to support the quality of Quran instruction. Informants highlighted the students' weak reading skills, the inflexible traditional classroom system, and the reliance on audio media. Additionally, systemic limitations in the students' memorization achievements were also identified.

Based on the presentation and description of this data, the researcher identified several key findings during the Unfreezing stage, namely: i) the limitations of the Tabarak method in establishing a foundation for recitation, ii) the emergence of a collective awareness of the need for change, iii) exposure to alternative learning methods, and iv) the development of internal acceptance through socialization.

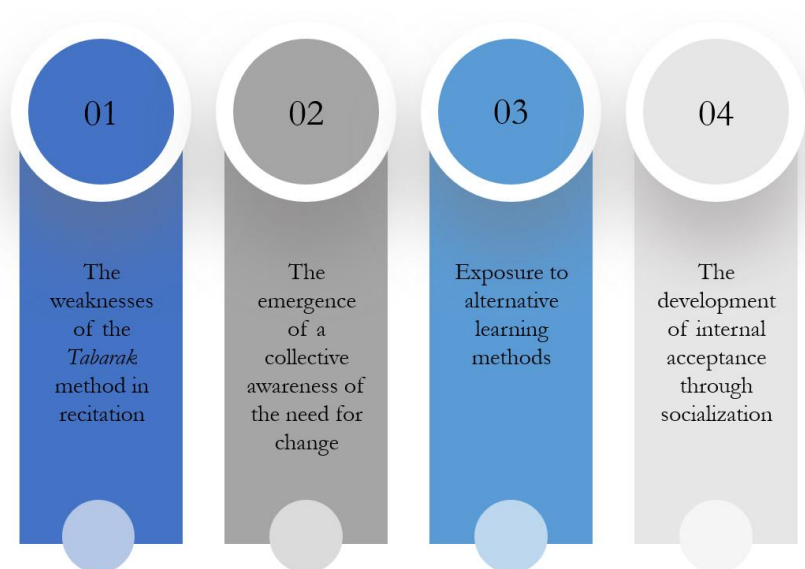


Fig 4. The Unfreezing Stage in the Quran Curriculum Reform

First, one of the main triggers during the Unfreezing stage was an internal evaluation of the previously used Quran teaching method, namely the *Tabarak* method. This method was implemented as part of the Qur'an learning curriculum at Rumah Quran Ibadurrahman from 2015 until the end of 2022. The evaluation was conducted in stages by the institution's leadership and administrators by reviewing the students' learning outcomes during the period the method was in use.

The finding regarding the lack of focus on Quran reading instruction in the *Tabarak* method was obtained through interviews with the school principal and foundation leaders. This finding was corroborated by an analysis of the *Tabarak* method's Quran curriculum documents, which showed that the instructional structure is directed solely toward memorization (*tahfiz*) without specific stages for reinforcing proper recitation (*tahsin*). The consistency between the interview data and the documentation indicates a learning pattern that has not prioritized the ability to read the Quran as the primary foundation before memorization.

This situation is reflected in the school principal's statement, which emphasizes that the long-term use of the *Tabarak* method has not been able to systematically produce optimal learning outcomes.

We have been using the Tabarak method for nearly five years in teaching the Quran at this institution. However, up to that point, the students' proficiency in reading the Quran and their memorization had not yet yielded optimal results (informant 4); the students' memorization did indeed continue to improve as the learning process progressed. However, among third and fourth-grade elementary school students, many were still unable to read the Quran properly and in accordance with the rules of tajwid (informant 5)

From the perspective of Kurt Lewin's theory of change, this situation reflects the stage of destabilization of old patterns that is, when an organization begins to recognize a discrepancy between current practices and desired goals. Lewin emphasizes that change can only begin when individuals and organizations become aware of a sense of "discomfort" with the old conditions.

These findings align with the view [Hina et al., \(2024\)](#) that organizational performance evaluation is a key instrument in building awareness of the need for change. Evaluations that reveal the ineffectiveness of the old system will trigger a process of reflection and policy renewal. In the context of Islamic education, learning evaluation is also viewed as a quality assurance instrument. According to [Wijaya et al., \(2025\)](#), evaluation that focuses not only on final outcomes but also on the learning process is a key prerequisite for improving

educational quality. However, the findings of this study indicate that evaluation during the Tabarak method era remained summative in nature, focused on end-of-semester exams, and was not supported by a structured formative evaluation system.

This situation highlights a gap between actual evaluation practices in the field and the ideal principles of learning evaluation as outlined in educational management theory. These limitations, in fact, became the primary driving factor behind the Unfreezing process, as the institution began to realize that the old system was no longer capable of ensuring sustainable learning quality.

The results of this study are consistent with the findings of Wijaya et al., (2025), which show that curriculum changes in Islamic educational institutions are generally initiated by internal evaluations of the poor quality of graduates and the assessment system. Thus, internal evaluation serves as a structural and cognitive catalyst in the process of dismantling old patterns.

Second, the emergence of a collective awareness of the need for change. The results of this internal evaluation subsequently gave rise to a collective awareness that changes to the Quran learning curriculum were an unavoidable necessity. This awareness did not emerge instantly but rather through a process of continuous reflection on the actual conditions of learning in the field. The school principal emphasized that the consistent failure to meet memorization and *ziyadah* targets served as a key indicator of the need for changes to the learning system.

... this is influenced by the fact that the students' reading abilities are not yet uniform, as well as differences in each child's readiness. These conditions then prompted us to reflect on the current learning system (informant 6); in practice, we found that improvements in memorization do not always align with the quality of the students' reading. This situation is a cause for concern for the institution, as weak reading skills will impact the quality of memorization in the future. Consequently, we felt it necessary to make changes so that Quranic instruction would begin with strengthening recitation (tilawah) and pronunciation (tahsin). We view these changes as an effort to improve the learning system in a more fundamental and sustainable way (informant 7)

The research findings indicate that the results of the internal evaluation fostered a collective awareness among administrators and teachers regarding the need for curriculum reform. This awareness is reflected in their reflections on the failure to meet memorization targets, disparities in students' abilities, and the weak foundation in recitation.

This is consistent with organizational change theory, which holds that collective awareness is a key element in building readiness for change. Rafferty et al., (2013) explain that the success of change is greatly influenced by individuals' level of psychological readiness for change. This readiness is built through a shared understanding of the urgency of change.

The research findings indicate that foundation leaders and school principals play an active role in fostering this awareness through shared reflection and internal discussions. This aligns with the view expressed by (Suandi, 2024), who states that change in Islamic educational institutions must begin with a shared understanding of values between leaders and educators.

This study also supports the findings of Maghfuri & Rasmuin, (2019), who found that successful curriculum changes in Islamic boarding schools are always preceded by a collective awareness rooted in performance reflection. Without such awareness, changes tend to be merely formalistic and unsustainable. Thus, collective awareness serves not only as a motivator for change but also as a psychological and ideological foundation that strengthens the unfreezing process.

Third, exposure to alternative learning methods. Research findings indicate that after recognizing the need for change, the institution sought alternatives through training and benchmarking, particularly by familiarizing itself with the Utrujah method. This process was carried out through participation in training and benchmarking studies.

In the theory of the learning organization, [Rada, \(2022\)](#) emphasizes that an adaptive organization is one capable of learning from its external environment. The processes of benchmarking and training are forms of organizational learning that serve to broaden perspectives and build capacity for change. In the context of change management [Ginting et al., \(2025\)](#), the importance of exposure to best practices as part of building a vision for change is also explained. Exposure to better systems weakens attachment to the old system.

In this study, exposure to the Utrujah method served as a cognitive bridge between the old system and the new system. Teachers and administrators gained a concrete understanding of the alternative learning model, thereby strengthening their mental readiness for change.

Thus, the benchmarking process demonstrated that the Unfreezing stage is not only reflective but also constructive through organizational learning.

Fourth, fostering internal acceptance through socialization. The research findings indicate that the institution conducted initial socialization sessions for teachers and student guardians through formal meetings and gatherings. These sessions aimed to explain the background of the changes, the implementation stages, and the human resource development plan.

We communicated the curriculum change plan and the teacher internship assignments through institutional meetings and meetings with student guardians (informant 7).

In the theory of change communication, [\(Martha, 2024\)](#) explains that socialization is the primary tool for reducing resistance and building legitimacy for change. Without effective communication, change will give rise to latent resistance. Research findings indicate that socialization can foster initial positive acceptance. This aligns with a study [Rahmawati & Kurniasih, \(2021\)](#), which found that Quran-based curriculum changes are more sustainable when students' guardians are involved from the planning stage.

The Changing Stage in the Reform of the Quran Learning Curriculum

Based on the results of in-depth interviews with institutional leaders, school principals, Quran coordinators, and Quran teachers, the Changing stage in the reform of the Quran learning curriculum is characterized by several findings. The researchers identified six main findings in the Changing stage, namely: i) planning and preparation for the implementation of curriculum changes, ii) knowledge transfer and teacher mentoring during the early stages of implementation, iii) changes in learning patterns through the application of the Utrujah method in the classroom, iv) the dynamics of teachers' responses to curriculum changes, v) the responses and adaptations of students' guardians to the new learning system, and vi) the institutions' adjustment strategies to ensure the sustainability of the changes.

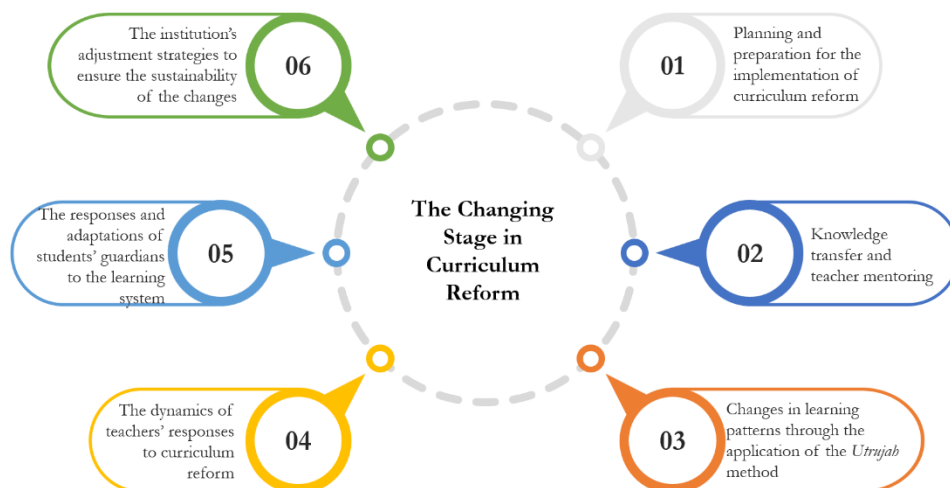


Fig 5. The Changing Stage in the Quran Curriculum Reform

First, the planning and preparation stage for implementing the curriculum reform. The implementation of the curriculum reform began with careful planning through training and an internship program. The institution's leadership explained that before the Utrujah method was applied in the classroom, the institution sent six people to participate in an internship program.

During the internship period, we had not yet directly implemented the curriculum changes at the institution (informant 8)

The research findings indicate that the implementation of the Utrujah method begins with systematic planning through internship programs, training, and the reinforcement of conceptual understanding. The institution does not implement changes instantly but precedes them with organizational learning through benchmarking and the transfer of best practices.

This aligns with the view of [Hadaina et al., \(2025\)](#) that effective curriculum change must be preceded by the strengthening of internal capacity. From Kotter's perspective on change management, [Ginting et al., \(2025\)](#) note that change failures are often caused by a weak preparation phase and insufficient human resource support.

Second, the stage of knowledge transfer and teacher mentoring during the early implementation phase. Teachers who had not yet completed their practicum began teaching classes with intensive mentoring from certified practicum teachers. In addition to internal mentoring, implementation was reinforced through routine online monitoring and evaluation (M&E) by the developers of the Utrujah method.

We undertook various capacity-building efforts through training, monitoring, and mentoring for teachers (informant 9)

The Changing phase is characterized by a structured knowledge transfer process through internal training, mentoring of student teachers, and monitoring by the Utrujah Method Center. These findings indicate that the changes are not only focused on aspects of the written curriculum but also on strengthening teachers' pedagogical competencies.

Theoretically, these findings align with the view of [Nurbaiti et al., \(2020\)](#) that changes in educational organizations can only be effective if supported by a sustainable human resource development system. This is further reinforced by [\(Rafferty et al., 2013\)](#), who emphasize the importance of change readiness through training and mentoring.

Third, the stage of changing learning patterns through the application of the Utrujah method in the classroom. The implementation of the Utrujah method brought about significant changes in the learning process. Teachers no

longer acted as mere classroom facilitators but actively guided reading, conducted *talqin*, monitored *tahsin*, and recorded students' progress in detail.

Students who were previously accustomed to memorizing immediately must, under the Utrujah method, focus more on reading activities and improving their recitation first (informant 10).

The implementation of the Utrujah method has brought about significant changes in teaching practices, particularly a shift from audio-based memorization toward strengthening recitation, pronunciation improvement, and individualized learning. Teachers no longer act as classroom disciplinarians but as active mentors. This change aligns with the curriculum paradigm of an integrated learning experience (Arif & Aprison, 2023). Muawanah et al., (2022) also emphasize that meaningful learning occurs when students are actively engaged in the process of internalizing values and skills. Thus, changes in learning patterns do not indicate a failure of reform but rather reflect a natural process of pedagogical adaptation during the transition phase.

Fourth is the stage of teachers' dynamic responses to curriculum changes. The study found that during the early stages of implementation, teachers experienced an increased administrative burden, higher competency demands, and pressure to adapt. These conditions gave rise to initial resistance, burnout, and professional anxiety. This phenomenon aligns with the theory of resistance to change proposed by Rosdiana & Aslami, (2022), which states that organizational change often triggers psychological discomfort due to shifts in roles and expectations. Astuti & Watini, (2021) also note that resistance is an indicator of low readiness for change.

However, the findings indicate that teachers' resistance gradually diminished through mentoring and routine evaluations. This reinforces the view that resistance is not a permanent barrier but rather part of an adaptive learning process (Sibaweh, 2024).

Fifth is the stage of parents' response and adaptation to the new learning system. The Changing stage is also marked by parents' responses to curriculum changes. At the beginning of implementation, parents showed enthusiasm and support, even helping to fund teacher training.

The research findings indicate that parents initially felt confused by the learning orientation, which prioritized reading comprehension over memorization. This reflects a gap in understanding between the old paradigm and the new system. However, after several months, parents began to question the lack of additional memorization assignments for the students.

Some parents questioned why their children had not yet entered the memorization stage (informant 11)

Theoretically, this is explained by the fact that curriculum changes require effective communication management with stakeholders (Wiguna & Trisnangrat, 2022). Rosdiana & Aslami, (2022) also emphasize that the success of educational change is greatly influenced by parents' curriculum literacy. This finding also shows that resistance from parents is primarily due to differing expectations, rather than a substantial rejection of the changes.

Sixth is the stage of institutional adjustment strategies to ensure the sustainability of the changes. In facing various obstacles during the Changing stage, the institution conducted routine evaluations once a week on Fridays, followed by monthly evaluations as part of monitoring and evaluation from the central office, schedule adjustments, and intensive mentoring for teachers.

During the initial implementation phase, we conducted routine evaluations of teachers' reports and students' progress (informant 12)

The study found that institutions established mechanisms for routine

evaluation, structural support, and direct leadership involvement in monitoring implementation. This strategy reinforces the stability of change.

Theoretically, these mechanisms reflect the practice of continuous improvement in educational management (Muawanah et al., 2022). Sadiyah et al., (2021) also emphasize the importance of a collective reflection system in maintaining the sustainability of change. In Lewin's model, an effective Changing phase must be supported by a temporary reinforcement system before entering the Refreezing phase.

The Refreezing Stage in the Reform of the Quran Education Curriculum

Based on the results of data analysis and interviews with informants, it appears that the consolidation of changes during the refreezing stage took place through the strengthening of the internal supervision system, monitoring and evaluation from the central office, the adoption of standard operating procedures (SOPs), and the reinforcement of a culture of collaborative evaluation. At the same time, teachers demonstrated an internalization of their role as quality assurance officers and began to normalize administrative tasks as a necessary part of their work.

Based on the presentation and description of this data, the researcher identified seven key findings in the refreezing stage, namely: i) a system of continuous supervision and monitoring, ii) the adoption of standard operating procedures (SOPs), iii) the internalization of teachers' roles, iv) the normalization of administrative tasks, v) a culture of reflective-collaborative evaluation, vi) the independence and stabilization of students' behavior, and vii) student achievements as indicators of the success of the change.

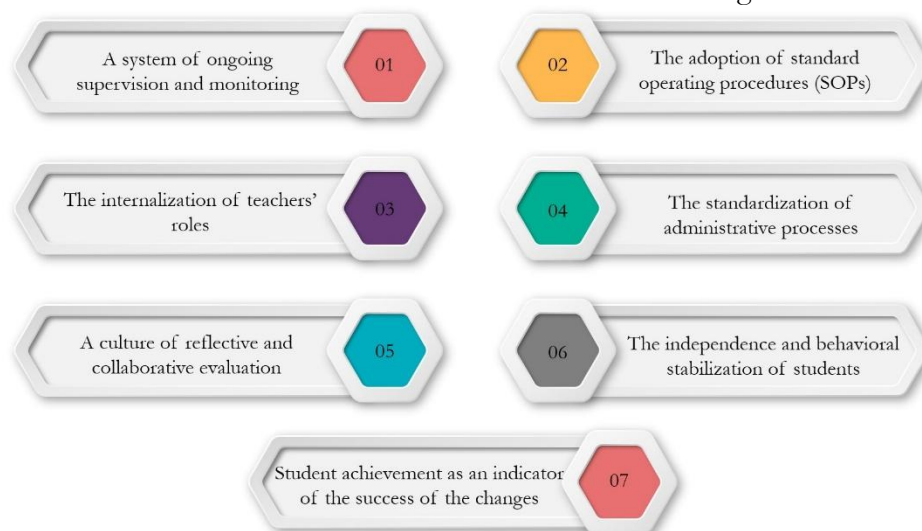


Fig 6. The Refreezing Stage in the Quran Curriculum Reform

First is the system of ongoing supervision and monitoring. The changes are reinforced through periodic supervision by the principal, particularly during the initial phase of implementing the Utrujah method, as well as daily guidance and monitoring by four teachers who hold official certifications.

We hold regular meetings every Friday. Each teacher presents a report on classroom progress and the challenges they face (informant 13)

The research findings indicate that reinforcing the changes during the refreezing stage is carried out through routine internal supervision as well as monitoring and evaluation by the Utrujah method center. Weekly evaluation meetings and periodic monitoring and evaluation serve as the primary means of maintaining consistency in the implementation of the method in the classroom. This finding aligns with the concept of curriculum evaluation as a tool for quality control and continuous improvement, as articulated by Anisa & Moh. Muslih, (2023), who emphasize that routine evaluation enables institutions to identify

weaknesses and make systematic adjustments. In the context of tahfiz curriculum management, structured evaluation serves as a long-term quality assurance mechanism. Thus, the supervision system developed during the “refreezing” stage functions not only as oversight but has become an institutional instrument for ensuring the sustainability of curriculum changes.

Second, the adoption of SOPs; the stabilization of change is evident in the habit of reading and following SOPs. The institution’s leadership emphasizes that SOPs are not merely formal documents, but are read and reviewed regularly.

We begin every meeting by taking turns reading the SOPs, so that implementation standards are maintained” (informant 13); With clear SOPs, teachers feel more confident and know what to do in the classroom (informant 14)

The research findings indicate that SOPs do not merely serve as formal documents but are routinely read and practiced in every institutional forum. This practice plays a role in maintaining consistency in the application of the Utrujah method among teachers and across classes. These findings align with the views of Bakar & Zulkifli, (2024), who state that the curriculum functions as a strategic thinking system in educational decision-making. In this context, SOPs serve as operational instruments that translate curriculum policies into teaching practices.

Furthermore, Arif & Aprison, (2023) emphasize that an ideal Quran curriculum must have clear standards so that learning proceeds systematically and continuously. The adoption of SOPs at Rumah Quran Ibadurrahman indicates that change has been institutionalized in the form of work standards that are collectively adhered to. The uniqueness of this study’s findings lies in the process of internalizing SOPs through routine recitation, rather than merely through initial orientation. This pattern reinforces the nature of refreezing as a process of cultural development, not merely an administrative formality.

Third is the normalization of administration. During the refreezing stage, teachers no longer view themselves as technical implementers but as key actors responsible for the quality of learning. The data indicate that teachers are required to understand, manage, and be accountable for students’ progress based on data. This finding aligns with the concept of teacher professionalism in Islamic education, which emphasizes the integration of pedagogical, moral, and managerial roles (Pamuji & Mulyadi, 2024; Zuraidah et al., 2024). Teachers do not merely transfer knowledge but serve as guarantors of the quality of the learning process. Thus, the changes during the refreezing stage have touched upon aspects of teachers’ professional identity, which serve as a key indicator of the sustainability of these changes.

Fourth is the internalization of the teacher’s role. The refreezing stage in the transformation of the Quran curriculum is marked by a fundamental shift in how teachers perceive their professional roles. Teachers are no longer viewed merely as technical implementers of classroom instruction, but as key actors responsible for the overall quality of the learning process and the students’ learning outcomes. This change is reflected in teachers’ growing awareness that the quality of recitation, progress in memorization, and students’ achievement of learning milestones are a direct reflection of the teachers’ performance and the guidance they provide.

Fifth is a culture of reflective-collaborative evaluation. Research findings indicate that evaluation is no longer perceived as a one-sided form of control but as a forum for shared reflection. Teachers utilize monitoring and evaluation as a space for collective learning and the exchange of best practices. This finding aligns with the concept of a learning organization in education and is reinforced by the research of Nuryahman et al., (2022), which emphasizes the importance of synergy among educational actors in improving the quality of learning. Thus,

the refreezing process at this institution has not only resulted in structural stability but also in a transformation of the organizational culture.

Sixth is the students' independence and behavioral stabilization. Based on field observations, the researcher noted that during the refreezing stage, the students were able to interact directly with the Quran without relying on audio aids. In the *tahfiẓ* classes, the students were observed memorizing independently by reading directly from the *mushaf* and reviewing their memorization according to their individual goals, without intensive *talqin* from the teacher.

The research data indicates that the students were able to memorize and recite the Quran independently without relying on audio aids. The quality of their recitation also became more standardized before entering the *tahfiẓ* stage. Thus, refreezing occurred not only at the organizational level but also at the level of the students' behavior.

Seventh, the students' achievements serve as an indicator of the success of the changes. The institution's leadership emphasized that the students' achievements are the primary indicator of the success of the changes. The significant increase in the number of students who have memorized 30 juz and Early Childhood Education students who have completed reading the Qur'an demonstrates the tangible impact of the curriculum changes. These achievements serve as an objective indicator of the success of the refreezing process. These findings align with those of [Husain, \(2023\)](#); [Reski, \(2024\)](#), who assert that the success of a *tahfiẓ* program must be measured through the quality of recitation, the fluency of memorization, and the consistency of achievements.

Overall, the research findings indicate that the management of the curriculum change in Quranic education from the Tabarak method to the Utrujah method unfolded as a planned and gradual process of educational organizational change. The dynamics of this change can be fully understood through Kurt Lewin's model (unfreezing–changing–refreezing), with characteristics that address not only the change in teaching methods but also a shift in the institutional paradigm regarding the Quran curriculum, the evaluation system, the role of teachers, work culture, and the orientation toward learning quality.

CONCLUSION

This study confirms that the process of managing changes to the Quran learning curriculum proceeds through systematic stages in accordance with Kurt Lewin's theoretical framework, namely Unfreezing, Changing, and Refreezing. During the Unfreezing stage, an internal evaluation of the weaknesses of the Tabarak method led to a collective awareness of the need for change, primarily due to the students' poor reading skills despite their increasing memorization. The Changing stage was marked by the gradual implementation of the Utrujah method through training, mentoring, and continuous monitoring; although this sparked resistance from teachers, students, and parents, it was successfully managed through intensive communication and leadership involvement. The Refreezing stage demonstrated the stabilization of the Utrujah method as a new work culture, featuring consistent standard operating procedures (SOPs), a teacher regeneration system, and the internalization of the teacher's role as the person responsible for the quality of learning. This change resulted in concrete achievements, including an increase in the number of students who have mastered reading the Quran and completed the memorization of all 30 juz with *mutqin* proficiency, while simultaneously reducing reliance on audio-based methods.

Overall, the success of curriculum transformation is not solely determined by a change in methods, but rather by how the change is managed holistically through an honest evaluation of the old system, strengthening teacher capacity, managing resistance, fostering adherence to standard operating procedures (SOPs), continuous quality control, and support from students' guardians. These findings demonstrate that planned change management can lead to a more stable, measurable, and sustainable improvement in the quality of Quranic education. Thus, this study makes a theoretical contribution to strengthening the literature on change management in non-formal Islamic education, as well as a practical contribution to the modernization of Quranic curricula in Islamic boarding schools and Quran memorization centers to ensure they remain relevant to contemporary and future educational needs.

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