



Implementation of Tahfidz Al-Qur'an Learning at the Tahfidzul Qur'an Children's Islamic Boarding School Pati

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Abstract. Implementation is a component of management. The purpose of this study is to explain how the implementation of tahfidz learning at Islamic boarding schools for children. Tahfidzul Qur'an Pati. This research is a reference for learning tahfidz Al-Qur'an which is developing in the world of education, both formal and informal. This research was a case study research using a qualitative approach. The data was collected by interview, documentation, and observation. This research data analysis technique by collected data, presented data and drew conclusions. The criteria for the validity of the data were based on the extension of observations in searched for data, and checked the validity of used technical triangulation. The results of this study were (1) Introduction to greetings, praying, sholawat kalamun qodimun, hadroh, Al-Fatihah, Prayers for broad-mindedness, grouping students, and connecting verses before memorizing and covering; a) the purpose of Islamic boarding schools was to produce generations of memorizers of the Qur'an which serve as a guide to life and the application of values in everyday life, b) the learning resources used were the Book of Yanbu'a Volumes one to six, Musyaf Corner of Menara Kudus and books the Asatid guide used in the learning process of tahfidz Al-Qur'an (2) the core activities of preparing KBM and Al-Qur'an books, depositing one by one memorization to Asatid, tahfidz Al-Qur'an learning methods namely musafahah, recitation, takrir and mudarasah and includes a) strategies for memorizing the Qur'an to understand the meaning of verses before memorizing them, repeating them in reading, listening to the readings of people who are more expert, often writing verses of the Koran, and paying attention to identical verses or sentences, b) the method used learning tahfidz Al-Qur'an namely musafahah, recitation, takrir and mudarasah (3) closing with passing/failing tahfid evaluation, providing realistic and materialistic motivation, giving rewards, and B Kafarotul Majlis event.

Keywords: Implementation Learning · Tahfidz Al Quran

1 Introduction

The general condition of the people who learn a lot to read the Qur'an so that it is good and correct, also memorizes short letters to be used as a foundation in life, so there needs to be some kind of activity to implement the Al-Qur'an in everyday life.

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Educational institutions are to regulate the management of learning tahfidz Al-Qur'an to solve problems faced in society so that the goals in study groups are in accordance with the vision and mission.

Thinking about the importance of managing Al-Qur'an learning in educational institutions are seen as a need for future developments in strengthening knowledge in Al-Qur'an. Al-Qur'an learning management in quality educational institutions greatly influences student output so that it must be planned optimally, especially human resources who teach the Al-Qur'an.

Management George R Terry (1964) stated the view of management components namely; planning, organizing, Implementation (Actuating), supervision (Controlling). So that in management there are points that are focused on managing an activity so that it runs well [1].

Learning Al-Qur'an tahfidz is useful for improving Al-Qur'an reading with good and correct recitation and improving morals in accordance with the contents of the Al-Qur'an. So that through tahfidz learning the learning objectives are achieved properly. The implementation of teacher tahfidz learning is required to memorize thirty juz and bersanad and understand learning strategies. The implementation of tahfidz learning requires teachers and students to prepare themselves well so that the learning process requires Al-Qur'an learning resources so that it is carried out in accordance with the objectives [2].

Research (Ikhwan et al. 2021) stated that the implementation of tahfidz learning is constrained by weak internet access and limited quotas during the Covid-19 pandemic [3] relevant to Inheritance research the implementation of Tahfidz Qur'an is hampered and not optimal because students are lazy and there are too many activities in formal schools at the Foundation. The results of the study show that 1) deliberations involving all elements of education providers; 2) organizing the tahfidzul quran program which is carried out by making a regular roster or schedule, allocating teachers, and providing learning facilities; 3) The implementation of the tahfidzul Qur'an program is quite good. Related to the use of the tahfidz implementation method; 4) Supervision of program implementation is the head of the madrasah and teachers who are appointed to manage the program; and 5) Factors supporting the successful implementation of this program are due to the strong and high learning motivation of students to memorize [4].

Problems in the implementation of learning regarding the implementation of teacher in enhancing enthusiasm to achieve goals. Santri have a burden of memorizing that must be done in the time determined by the teacher, but the teacher also guides well in tajwid knowledge and continuously provides teaching.

Planning the implementation of learning is one of the important things to learn. Teacher planning in learning that can enhance student enthusiasm in learning. Santri carry out learning and comply with regulations in accordance with existing regulations in the learning room and clear learning resources.

The Qur'an is a book in the form of Allah's word which was revealed to the Prophet Muhammad SAW gradually passing through the angel Jibril AS in the Cave of Hira and as a guide for Muslims, a refinement of the previous books. Al-Qur'an is the last holy book for mankind, in the form of Allah's word (Wahyu).

Therefore, memorizing activities can do more at an early age, starting to be taught at the elementary education level. Where the child's brain is still in a clean and pure state and has not been influenced by thoughts/problems like adults, so it is easier to receive input, because they are categorized as speed learners (fast learners). So as to be able to complete memorization of 30 juz in a short time. According to (Ishaq, 2022) "if from a young age you can memorize the Al-Qur'an, you will become a child who has a strong memorization. Madrasah age 6–12 is a good age for children to memorize the Qur'an because it is like carving writing on stone, it is easier to memorize than at an older age. The condition of parents who have the desire for their children to learn the Qur'an, this is interesting for researchers to examine the learning of Tahfidz Al-Quran [5].

The purpose of this article is to explain the implementation of learning the tahfidz Al-Qur'an at the tahfidzul Qur'an Pati Islamic boarding school. To support the success of learning tahfidz Al-Qur'an this article focuses on explaining lesson planning, implementation of learning and evaluation of learning tahfidz Al-Qur'an.

2 Method

2.1 Types and Research Approaches

This research is a qualitative case study because it obtains in-depth data until the researcher gets complete and saturated knowledge, so it is expected to get definite data and information (Sutama, 2019: 95) [6].

2.2 Place and Time of Research

The place of research was the location of researchers in collected research data needed for materials for completed research on the final project. The research location was at the Raudlatul Falah Tahfidzul Qur'an Children's Islamic Boarding School (PPATQ), Bermi village, RT. 03 RW. 03, Gembong Pati District.

At glance, this institution is the youngest institution under the Raudlatul foundation. Established on July 1, 2009. With the blessing of Allah, the Islamic boarding school has continued until now. The giver of the waqf is Mbah Haji Rohmah, a resident of Nglampean hamlet, located in Bermi Village, Gembong, Pati Regency. The plot of land that was given was then used for a special Tahfidz boarding school for Madrasah Ibtidaiyah children. The initial idea for the establishment of PPATQ Raudlatul Falah was by the caretaker of the children's Al-Qur'an tahfidz hut, namely Ustad Noor Shokhib, AH., M.Pd.I. namely making a special Al-Qur'an memorizing hut for Madrasah Ibtidaiyah children.

2.3 Data and Data Source

The type of data used in qualitative research was primary data obtained directly either through interview or observation. Secondary data was obtained from national and international books and journals.

Data sources include caretakers of Islamic boarding schools, Deputy Head of Curriculum, Asatid and students. Secondary data was obtained from books, LPJ Curriculum tahfidz Al-Qur'an, and national and international journals.

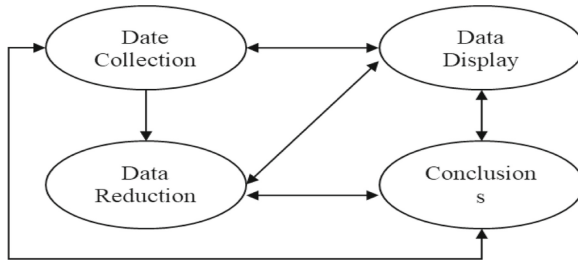


Fig. 1. Components in Data Analysis (Interactive Model) Miles and Huberman (2019:14) [7]

2.4 Data Collecting Technique

The document data was in the form of a book at a glance of the Islamic boarding school, Asatid tahfidz guidebook, tahfidz KBM book, curriculum LPJ, Islamic boarding school LPJ, and student data. Interview data was in the form of interviews with the Head of Madrasah, Deputy Head of Curriculum, Asatid, and students. This type of observation was participatory in Islamic boarding schools.

2.5 Data Analysis

The purpose of data analysis was to clarified the meaning in the findings so that they can be understood and deepened in their meaning. Analysis on qualitative research methods was carried out inductively, in which researchers start from empirical facts not full theory, researcher went directly to the field studying, collected data, compiled and analyzed, There were several data analyzed according to Miles and Huberman namely; data collection, Data Display, Data Reduction, Conclusions Drawing (Fig. 1).

2.6 Data Validity

Validity data to obtained accurate data, it used a validity test which aims to find out that the observed research was in accordance with reality. Triangulation of this technique can be done by first interviewed the first informant, then made observed where the data collected was good.

3 Result and Discussion

In this section the researcher explained the research findings, namely regarding the Implementation (Actuating) of learning Tahfidz Al-Qur'an, namely; preliminary, core and closing stages. Based on observation, documentation and interview. The stages in tahfidz learning management were as follows:

3.1 Results

In this section the researcher explained the research findings, namely the preliminary, core and closing stages. Based on observation, documentation and interview. The stages in tahfidz learning management are as follows:

3.1.1 Introduction

The preliminary stage was an activity in the form of a warm-up for students. Preliminary activities were the initial stage in the implementation of tahfidz learning. Researcher wanted to know the preliminary stage in the learning implementation process.

The preliminary activities that we did provided something interesting to motivate students before entering the tahfidz teacher activities. Preliminary activities were filled with said greetings and prayed, Al-Fatihah, prayed for broad-mindedness, sholawat kalamun qodimun, and hadroh so that the students were enthusiastic so they didn't get bored, followed by tahsin for students who were not yet fluent in reading in the afternoon, and formed halaqoh/student groupings by forming the letter O. (RPP/UT/W4).

Based on the results of interview with ustadz tahfidz, the preliminary activities said greetings, prayed, and asked for attendance, tahsin activities for students who were not yet fluent, continue to continue verses so that they can memorize quickly, students who were ready and when it is time to deposit were formed in groups by forming a circle.

3.1.1.1 Purpose

In an institution or organization will not be separated from the goals to be achieved. Researcher found a vision at the BERSAMA QU research site (devout, polite, advanced, Qur'anic), with the aim of producing students who can memorize the Al-Qur'an, produce students who memorize the Al-Qur'an who can apply the values of the Al-Qur'an This means increased imtaq, science and technology, and upholding the character of ahlakul karimah. Researcher wanted to know the meaning of the objectives contained in the management of learning planning Tahfidz Al-Qur'an, and objective and dzohir.

The meaning of our main goal was to produce a generation that memorized the Qur'an and has good morals and can apply the Qur'an as a true way of life and the most important knowledge to be learned was the Qur'an." (RPP/WaKes/W1)

Based on interview with the waka of the curriculum and students of the Islamic boarding school, that clear and directed goals of the Islamic boarding school in accordance with the vision and mission made the aim of the Islamic boarding school to produce generations of memorized the Qur'an achieved according to the objectives, in an institution if the objectives were clear and carried out by all parties in the Islamic boarding school maximum results will be achieved.

3.1.1.2 Learning Resources

Tools used to support the tahfidz learning process in order to achieve goals effectively and efficiently. Researcher wanted to know the learning resources used by Islamic boarding schools in learning Tahfidz Al-Qur'an.

We learned the tahfidz of the Qur'an used the Yanbu'a learning resources Volumes one to six for beginners and the Musyaf of the Kudus Tower Corner, which was famous for the Yanbu'a Kudus mbah Arwani A.H, the founder of the Kudus boarding school" (RPP/WK/W1)

The results of interview with the deputy head of curriculum shown that Yanbu'a learning resources volumes one to six are for beginners who cannot read and who were not yet fluent in reading the Qur'an, besides that they used the musyaf corner of the holy tower, which was famous for Yanbu'a Kudus boarding school mbah Arwani A.H the founder of Kudus boarding school, and the most important thing was that it was guaranteed to be there (Fig. 2).



Fig. 2. Learning Resources for Tahfidz Al-Qur'an; (a) Yanbu'a volumes I-VI, (b) Menara Kudus Corner Conference

3.1.2 Core

The core stage was the core stage in the tahfidz learning process, the Instructional Stage was an activity in the form of preparation, the deposit process, and the learning method used. Researcher wanted to know the Instructional stage in the learning implementation process.

We prepared the KBM and Al-Qur'an books and continued the verses in the next activity. The students deposited the memorization of the Qur'an with me, with them used the method according to what they did the easiest, an example of the musafahah method was the musafahah method directly with the tahfidz teacher, and mostly by used the takrir method by repeated memorized verses, and being checked by the ustadz/ustadzah." (RPP/WK/W2).

The results of the interview with the fourth grade ustadz that prepared the KBM and Al-Qur'an books and continued the verses in the next activity the students deposited the memorization of the Qur'an with me with them used the method according to what they did the easiest, mostly used the takrir method by repeated memorized verses, and being checked by the ustadz/ustadzah (Fig. 3).

3.1.2.1 Learning Method

The methods used for learning tahfidz Al-Qur'an were very numerous and varied, researcher wanted to know the methods used for learned tahfidz Al-Qur'an. Asatid carried out activities to repeated the verses that had been memorized before, then continued the verses. After a few minutes, the tahfidz KBM continued and those who were already fluent were declared to have passed and those who had not repeated it again the next day." (RPP/WK/W2).

According to PPATQ Raudlatul Falah's asatid in teaching used methods according to the conditions of the students, in addition to gave prizes to students who read fluently and meet the target. So that students were not bored with the atmosphere of memorization, they also memorized continuously between students with one another.



Fig. 3. Core Activities for memorizing the Qur'an

3.1.2.2 Learning Strategy

The learning strategy was a method used by the teacher to make it easier for students to accept learning. Researcher wanted to find out what strategies were easy to do to memorize the Koran for students so they can memorize 30 juz of the Koran according to the targets that the boarding school provides.

In learning the Qur'an we used a way of understanding the meaning of the verse to be memorized, after that we done repetition, the students listen to the ustadz/ustadzah recited and paid attention to the letters of each verse so that they were read correctly and in accordance with recitation" (RPP/WK/W1)

The results of interview with Ustadzah tahfidz that in learned the Qur'an used understanding the meaning of the verse to be memorized, after that done repetition, students listened to the ustadz/ustadzah recited and paid attention to the letters of each verse so that it was read correctly and in accordance with recitation.

3.1.3 Closure

The closing stage was an activity in the form of the final activity in the implementation of the activity. The closing stage included tahfidz assessment in the KBM book and provides strategies for students in the form of motivation and closing prayers, namely kafatotul najelis and al asr letters. Researchers want to know the closing stage in the learning implementation process.

In the closing stage, we judged the students, provided motivation that the benefits of memorizing the Qur'an were for the world and the hereafter, and prayed for the assembly so that what was done during the lesson would be forgiven by Allah SWT. (RPP/UT/W6)

The results of interviews with Ustadz class 6 that closing judges students, provides motivation that the benefits of memorizing the Qur'an are for the world and the hereafter, and prays kafarotul assemblies so that what is done during learning is forgiven by Allah SWT.

3.1.3.1 Tahfidz Assessment

Assessments that were usually carried out in daily learning so that they were systematic and orderly in the initial planning were linked to the implementation of daily evaluations in order to get maximum results. Researcher wanted to know the daily evaluations carried out in Islamic boarding schools.

We conducted daily assessments with the students of each group / halaqoh tahfidz for each of them to submit their memorization, so that we will find out students who were not yet fluent in read and understood tajwid. With this evaluation we will carried out (RPP/UT/W5).

The results of interview with respondents indicated that the daily assessment with Asatid Pondok Tahfidz Al-Qur'an students for each group / halaqoh tahfidz each deposited their memorization, so that we would find out students who were not fluent in read and understood recitation. With this evaluation we will carry out. The results of interview with respondents indicated that the daily assessment with Asatid Pondok Tahfidz Al-Qur'an students for each group / halaqoh tahfidz each deposited their memorization, so that we would find out students who were not fluent in read and understood recitation. With this evaluation we will carry out. At Fig. 4 show that name Zaidah Ma'riatul

Nama : Zaidah Margatul Hikmah

No	Tgl	Bln	Thn	Materi	Surat	Ayat	Juz	Ket.
1	13	8	22	muroja'ah				30
2	13	8	22	muroja'ah				30
3	13	8	22	muroja'ah				30
1	14	8	22	putar				
2								
3								
1								
2								
3								
1								
2								
3								
1								
2	14	8	22	Harus Sleksi			28	30
3								

Fig. 4. Core Activities for Memorizing the Qur'an

Hikmah on the sixteenth day of August in the year two thousand and twenty two conducted a daily test for tahfidz Al-Qur'an. The result of the An-Naba letter test is that it is complete in memorizing it.

3.1.3.1 Tahfidz Assessment

Iktibar was an assessment of students that was carried out every semester so that the implementation was well organized, the semester assessment included completeness in memorizing the Qur'an by deposited all the memorization that has been achieved with the appointed ustadz/ustadzah, so that it was truly memorized and tested with those who were related. The researcher wanted to know how the process was in assessing the initial/final faculty which will be an evaluation in learning Al-Qur'an tahfidz.

We conduct assessments with students who already have memorization so that they carried out iktibar activities by deposited memorization with the appointed ustadz/ustadzah, the assessment was carried out once every semester. (RPP/Ustadz/W7)

The results of interview with fifth-grade ustadz indicated that students who already had memorization carried out assessments so that they carried out iktibar activities by submitted memorization to the appointed ustadz/ustadzah, the assessment being carried out once every semester.

The iktibar process was for the students to memorize the ustadz and the memorized ustadzah, the ustadz will give a complete/incomplete grade to the students who have followed the memorization of the Al-Qur'an. (RPP/Ustadz/W5)

The results of the review of the ustadz/ustadzah in the iktibar process were that the students memorized the ustadz and the memorized ustadz that had been achieved, the ustadz would give a complete/incomplete grade to the students who had followed the memorization of the Al-Qur'an. So that the assessment will determine how high the quality of the students' memorization is and can be used for evaluation material in the future (Table 1).

The conclusion from the Ustadz and Ustadzah who gave value to the students in the implementation of the iktibar was that they will gave an assessment by passed or not passed the students, so that in the speech the targets for memorizing the students will be seen according to the abilities of the students and which will affect the quality of the students' memorization. There are more female students graduating than male students.

Table 1. Implementation of Tahfidz Tahfidz Al-Qur'an Learning

Evaluation	Passed	Not Pass	Presentation
Initial iktibar (male)	45	190	passed 19%, not pass 81%
Final iktibar (male)	29	198	passed 13%, not pass 97%
Initial iktibar (female)	119	119	passed 50%, not pass 50%
Final iktibar (female)	77	144	passed 35%, not pass 65%

3.2 Discussion

At the implementation (Organizing) stage based on the results of the research, the learning management of tahfidz Al-Qur'an includes; supervisor, core activities, and closing.

The results of the study show that the implementation of this learning, first, the preliminary activity is filled with memorizing greetings and praying, Al-Fatihah, prayer for broadening the heart, sholawat kalamun qodimun, and hadroh so that the students are enthusiastic. Tahsin for students who are not yet fluent in reading in the afternoon, and form groupings of students by forming the letter O. The results of the research are relevant to the results of the study (Supriadi et al., 2022) stating that in predicting greetings, read al-Fatihah, kalamum, and students prepare deposit [8]. The results of this study support Pemdikbud No. 22 of 2016 concerning Process Standards, in the preliminary activities the first step prepares students physically and psychologically to take part in learning, provides direct motivation in accordance with the knowledge learned in everyday life, explains learning objectives [9].

The results of this study are relevant to the results of research (Ikhwan et al., 2021) stating that in opening lesson activities by praying and providing motivation to create a good atmosphere and impress the educated students with their attention to learning [3]. The results of this study are also relevant to research (Mustikaningrum et al., 2020) states that the introduction in learning to read prayers and sholawat, pray before learning. The researcher's assumption is that praying is fundamental before starting an activity. Will then not follow up with [10].

The findings of this study, in the preliminary activity of prayer for broad-mindedness, hadroh to encourage students before starting learning and the ustadz/ustadzah asked students to prepare the Al-Qur'an before the implementation of learning, then formed groupings of students by forming the letter O.

Research shows that the goal of students being able to memorize the Al-Qur'an and being able to apply values in everyday life has been achieved by having students memorize the Al-Qur'an every year and students behave better according to the guidelines of the Al-Qur'an. The results of this study are relevant to the results of research (Kesworo 2017) stating that students are able to memorize the Al-Qur'an thirty chapters, all of them and behave like in the Al-Qur'an [11]. The results of this study support George R. Terry's theory, so they can work together efficiently and get assignments according

to their expertise. The researcher's assumption is that the goals in learning tahfidz al-Qur'an will achieve the goal if students and ustadz contribute to each other with their respective tasks [12].

The results of this study discuss the learning resources used in learning the Qur'an. Before reading the Qur'an, students are careful to use iqro' yanbu'a juz one to six. The next stage is memorizing the Al-Qur'an using the Corner Holy Qur'an starting from the thirty chapters of An-Naba's letters to An-Naas, then chapter one. The results of the research are relevant to the research of Mubarok (2020) and Kesworo (2017) stating that learning resources use iqro 'juz one to six, tadarus, then the memorization/tahfiz group uses the Holy Qur'an Corner [8, 13].

The results of this study support the theory of Davis (1991) stating that a teacher's job is to carry out learning activities using learning resources in order to achieve goals effectively and efficiently [14]. The researcher's assumption that learning resources is the most important tool in implementing learning, the right learning resources will provide the desired results in accordance with science.

The results of this study indicate that the core activity is that all students continue short verses so that they are stronger in memorizing, preparing their memorization, those who have memorized advance to deposit then those who have graduated will be given prizes by the ustadzah. The results of this study are relevant to the results of research (Saragih et al., 2021) stating that in this activity students deposit memorization for those who are ready and the teacher provides motivation so that students can fulfill the target of memorizing [15]. The results of this study are relevant to research (Rohmatillah et al., 2021) that the methods used are sorogan (face to face with tutors), tadarus (repetition), and all students memorize while others listen [16]. But this result is not in line with the results of research (Mulyani & Rindaningsih 2021) that not all students follow tahfidz Al-Qur'an, only a small number, [17] and research (Akmal, 2021) states that in the preliminary process, the core and closing have not everything is in order, apart from that we are still looking for a tahfidz teacher who has a Sanad so that his knowledge is clear. The researcher's assumption in the implementation of learning is the process of an activity, memorized by a teacher who is clear, using a method that is appropriate to the circumstances of the participants [18].

Strategies for memorizing the Qur'an must include understanding the meaning of the verse before memorizing it, repeating it in reading, listening to the readings of people who are more expert, often writing verses of the Koran, paying attention to identical verses or sentences. This research is relevant to the research of Salim & Hasanah (2021) that strategies for memorizing the Qur'an must know the science of recitation, repeat reading, and pay attention to the verses being read. The researcher's assumption is that in memorizing the Al-Qur'an to make it easy, one must have the right strategy to be fluent in memorizing the Al-Qur'an [19].

The results of this study indicate that closing activities by providing motivation for students, providing riwords for those who meet the target of memorization, assessing students' memorization and praying the kafarotul assembly, end with a khotmil Qur'an prayer. The results of this study are relevant to the results of the study (Susanti et al., 2021) stating that khotmil Qur'an prayers so that students learn in the process of memorizing the Al-Qur'an, and end with prayer [20].

Closing the lesson with a memorization assessment of the students recorded in the KBM book, students who have deposited will be assessed so that they know the letters and verses that have been achieved. Tahfidz learning before closing will be appointed for students who are not yet correct in recitation and are fluent in reading then follow tahsin. This research is different from the results of research (Supriadi et al. 2022) that in closing there is only a closing prayer, there is no special judgment because all planning can be carried out. The assumption of the results of this research is that the program has not yet been implemented, it is necessary to have human resources who are experts in which field to manage the program, so that the activities have been structured before the implementation of Al-Qur'an tahfidz activities [21].

The results showed that the evaluation of the implementation of the program was split by the daily ustadz and the ustadzah giving judgment for students in depositing memorization, the assessment will be written when the students have memorized the verses to be deposited. This research is relevant to research (Basir et al., 2022) that at dawn students make rote deposits and are assessed as complete or incomplete [8].

Evaluation of rote assessment evaluations which are directly assessed by selected Islamic boarding school caretakers and Ustadz/Ustadzah tahfidz. Santri who pass in the KBM book will be stamped as pass, in which case students can continue memorizing the Qur'an with daily ustadzah tahfidz to increase deposits which will be graded Sunday Islamic boarding schools, deputy head of curriculum and student council who is also a senior ustadz tahfidz, for girls with senior ustadzah. If it is complete and memorized with mutqin/strongly shot, it becomes a candidate for khotimil and khotimah which is carried out once a year.

The findings of the evaluation of students during tahfidz learning require extra caution, because in terms of strategy, if you give the wrong input, the child's psychology will feel uncomfortable. So that cooperation between parents and ustadz tahfidz is needed to achieve the desired goal, namely memorizing thirty juz firmly.

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