

## The Management of the *Tahfidz* Al Qur'an Education Program in Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus

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### Abstract

The activity of memorizing the Qur'an is highly recommended to be done as it can balance the two hemispheres of the brain so as to encourage someone to excel. This study aims to analyze the planning, implementation, supervision of the Quranic Tahfidz education program for children aged 6-12 years. The research took place in Kudus City at Children Tahfidz Yanbu'ul Qur'an Islamic Boarding School Kudus. This research is under qualitative research; the data collection methods were taken from interviews, observation and documentation studies. To prove the validity of the data, source and method triangulation techniques were used in this research. Data analysis techniques use the stages of data reduction, data presentation, and verification. The results of this study indicate that (1) the planning begins with the selection of new students who have been able to read and write the Qur'an smoothly using the Sorogan method, planning is made for a period of 6 years and each year's achievement is broken down to obtain the minimum target. (2) The implementation is carried out with a breakdown system grouped according to the tahfidz class. (3) Supervision is carried out through memorization and evaluation of memorization of the Qur'an which is held every weekend by means of *mudarosah ayat*. The management of a good education program results in children aged 6-12 years being able to memorize the Qur'an 30 juz accompanied by superior academic achievement.

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## INTRODUCTION

Coming up from the problem that occur in Indonesia nowadays: (1) today Islamic education institutions have developed in teaching their students to be able to master the science of the Qur'an and also increasing the number of *Hafidz* Al Qur'an, whether in the form of formal or non-formal institutions, from the level of children to adults. (2) The number of falsifications of the Qur'an carried out by irresponsible people. (3) There is no maximum monitoring in the implementation of the *Tahfidz* Al Qur'an education program in the *pesantren* (Islamic boarding school). (4) Teachers are judged to only focus on emphasizing the memorization, therefore here the supervision is needed. (5) *Tahfidz* Al Qur'an education in Islamic boarding schools has not run optimally. (6) The *Tahfidz* Al Qur'an education program at this time was an undeniable popular in Indonesia. Though, the superior education program tends to improve the quality of their institutions.

Anwar (2017: 263-282) explained the results of his research that *tahfidz* Al Qur'an education in elementary school-age children in the process of implementing the *tahfidz* Al Qur'an education includes: planning, implementing, monitoring and evaluating at *tahfidz* Al Qur'an Islamic boarding schools by using several methods and approaches, though children remain to finding themselves happy during memorizing the Qur'an with no compulsion, a comfortable and conducive atmosphere tend to create in the process of education in the cottage, supervision is carried out at any time and at certain times that are clearly programmed. While the focus of this research is on the management of the Quranic *tahfidz* education program in at Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus.

Responding towards the community's concerns, at Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus was present in the midst of the community bridging the provision of *pesantren*-based education solutions to produce the quality of *tahfidz* Al-Qur'an

generations (*Tahfidz* boarding school). Thus, the condition of the children must be quarantined within the *pesantren* environment as long as they memorize the Qur'an so that they can successfully complete the memorization of the 30 juz and excel academically besides that the child is also taught to live independently.

This study aims to analyze the planning, implementation and supervision of the Qur'an *Al-tahfidz* education program for children aged 6-12 years in Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus. The benefits of this study are proposed for science and society's concerns which are to introduce and internalize the Qur'an into the child's body and soul. Planning starts with the selection of new students who can read and write the Qur'an smoothly, the memorized target of the Qur'an that is achieved for class 1 is at least 2 juz using the sorogan method. The plan is made for a period of 6 years and the achievement every year is broken down to obtain the minimum target.

## METHOD

This research is under qualitative research, case study design is fixed or single-case design with data collection methods including interviews, observation, and documentation studies. To prove the validity of the data, source and, method triangulation techniques were used. Data sources were taken from informants, documents and field.

## RESULTS AND DISCUSSION

### Planning

The planning of the *tahfidz* Al Qur'an education program was made in writing and the implementation of *tahfidz* education was more dominant. *Tahfidz* requires a time allocation of  $\pm 5.5$  remove extra spaces which is divided into 3 terms: First term: *ba'da* morning prayer at 05.00-6.45 *WIB*. Second term: *ba'da ashar* at 15.15-17.00 *WIB*. Third term: *ba'da maghrib* at 18.20-19.30 *WIB*. For the allocation of learning

activities in class (formal school), namely: 07.30-12.00 WIB.

In addition, there is also future planning at the school, it is called monitoring in accordance with what has been done. Monitoring will be carried out every week. Monitoring here is expected the role of the teacher or the role of parents can cooperate in terms of supervising and controlling the memorization of students. When the children are inside the hut, though this will be the duty of *ustadz*, teacher directly who supervises the children during *mudarosah*. However, if children are in a vacation condition (at home) then it becomes the duty of the parents.

Besides, the children *tahfidz* also have a formal learning in the classroom. Teaching and learning activities are starting at 07.30-12.00 WIB. During the study in class, both the subject matter, school assignments, and homework (homework) are completed in the classroom so after going home from school they do not bring homework or schoolwork. In learning at the school, *santri* are grouped into classes according to specified memorization targets. This is intended so that there will be no gap between seniority and beginner's memorizing abilities. Children keep memorizing the Qur'an according to their abilities with the *ustadz* who teaches them in the class.

In supervision planning that will be carried out are: (1) determination of training time; (2) preparation of material to be provided, arranged in stages; (3) preparation of implementation steps, targets, assessment instruments and provide online discussion forums.

According to Aqib (2002: 32) the teacher is one of the determining factors for the success of education at school because a teacher is the central source of teaching and learning activities. Teacher quality is one of the key factors that determine the success of students in the implementation of learning.

In children's learning education at Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus there are several

mentions for tutors that are somewhat similar but not the same:

- a. The teacher is a madrasah teacher who acts as a class teacher when learning activities at school starting at 08.00-12.00 WIB.
- b. *Ustadz* is a teacher in the *Sorogan Koran* group (students face the *Kiai* or the *Ustadz* one by one and offering the book / Qur'an to be read and or studied together with the *Kiai* or *Ustadz* (Usuluddin, 2002: 41)) who act as Al Qur'an teacher who guides children to read and memorize the Quran up to 30 *juz*. Therefore, an *Ustadz* cannot hold children in his group of more than 12 children. The maximum is 12 children, as less as more effective.
- c. *Murobbi*, are teachers who act as substitutes for parents for 24 hours when children live in *Pesantren*. *Murobbi's* job is to put the child to sleep, control the bath, inflame the child if it is sick, meet the needs of the child, make milk, take medicine, and so on. The task of *Murobbi* as a substitute for parents must be ready if at any time it is needed by the child.

The schools' characteristics are forming children into a *Tahfidz* Al Qur'an of 30 *juz's* generations and able to implement them in their daily lives; both within their environment and in society. The main key in this case, is the environment, which will shape character and character and serve as the main objective of the learning of the Qur'an. In the School of *tahfidz*, the achievement of children aged 6-12 years who are *hafidz* Al Qur'an of 30 *juz* named *bil ghoib* and skilled in reading the Qur'an is in accordance with *qoidah tajwid*.

The programs in school of *tahfidz* are divided into 2 things: namely the semester program covering, mid-term test and final test for the *tahfidz* program every 2 weeks, 1<sup>st</sup> semester and 2<sup>nd</sup> semester the *sima'an* are held,

semester report cards and reports for parents during holiday children as a means of memorization control, and an annual program that includes, *haflatul Hidzaq*, Seminar on Moral Development for Children. Because children are not only given a theory but are emphasized in the application of everyday life. Be they are told what *Duha* prayer, *Tahajjud* prayer, the fasting is of Monday-Thursday, as well as the meaning and function (benefit). Real simulation is more imprinting and touching than the word 'no' because the children will be more rebellious. Through a pattern of coaching students who are applied in daily independence, both in reciting or associating with peers, are also trained responsibly.

### Implementation

The implementation is done with a breakdown system that is grouped according to the tahfidz class, with the final year target for class 1 at least 4 juz, for class 2 up to grade 6 the target is at least 5 juz, monitored directly by the guidance teacher. Supported by Qur'anic verses at the end of each semester. Starting with the subject matter taught in the method of memorizing the Koran at PTYQA is memorizing the Qur'an in a mushofahah (deposit memorized face to face or face to face with Ustadz). The role of the guidance teacher in the implementation of the Tahfidz Al Qur'an learning at PTYQA is to instill understanding to students, educate according to the character of the santri, and create a comfortable learning atmosphere of the Qur'an. Through the interaction of learning using the *Yanbu'a* method for children aged 6-12 years at the school, it is easier to learn the Qur'an. *Santris* are also more enthusiastic and active in the learning process because through the *yanbu'a* method can add to the way of reading and memorizing the learning of the Qur'an especially for class 1 (new students). Thus the target of the Qur'anic Quran 30 juz for children aged 6-12 years can be realized well.

Supporting factors in educational interaction called IQ ability and children's memory are above average. Innovative from the

guiding *Ustadz* is very varied, this is created intentionally as the *ghiroh* (enthusiasm) of children can grow back. For example, by the way of *Ustadz* gives rewards to the children who are the smoothest memorized, *Ustadz* gives gifts to children who always perform well in memorizing deposits. *Ustadz* gives punishment to students who violate/do not comply with the rules by not reducing the portion of students in the learning process. This is where the presence of an *Ustadz* is needed. While the inhibiting factors are lack of motivation (enthusiasm), many violations often committed by students, health is often disrupted.

In connection with the psychology of children aged 6-12 years who lived in the school before reading learning activities took place, the teacher must first know the psychological condition of each child, then give him motivation so that the child can immediately get rid of the problems that surround him, so that the child feels calm and can adapt to the learning environment. IQ readiness (Intelligent Quotient), before the child learns to read first the child must reach the level of maturity of his IQ, making it easier to learn.

The school of *tahfidz* selection entry standard (the child is fluent in *Yanbu'a* at least volume 4, able to memorize short letters, and IQ tests in the form of rote speed) for example: the child mimics the reading of fragments of the Qur'anic verse read by the examiner. Therefore we can be sure IQ ability and children's memory are above average. This is in accordance with the opinion of Wittig (1981: 252) that "Wittig explains intelligence as the combination of a person's inherited potential and measured performance." Wittig explained that intelligence is a combination of one's innate potential and the size of one's actions. It within this way, children who have high intelligence will be easier to master the material than those with low intelligence.

In connection with the development of children aged 6-12 years at the school, in this phase children are required to have a certain criteria to be able to adjust the activities held at the school as well as special guidance for

children who are less able to follow the learning of the Qur'an with good. They will be guided directly by a *Murobbi* (substitute for their parents while in the cottage). The task of *Murobbi* here must help and educate children to continue to motivate children to be able to complete their education to succeed. The IQ of children above average produces children memorized the Qur'an 30 *juz* and excels in the academic field.

### Supervision

Supervision is carried out by memorizing and evaluating the Qur'an that is held every weekend by means of *mudarasah ayatan*, one-quarter *juz*, half *juz*, even 1 *juz* alternately. Each *Ustadz* mentor is responsible for managing 1 group of *tahfidz* classes as many as 10 students. Supervisors play a very important role in the process of teaching and learning activities because, in addition to supervising, mentoring and coaching, the teacher is also the foundation for solving every learning problem faced (Concern, 2017: 9-19).

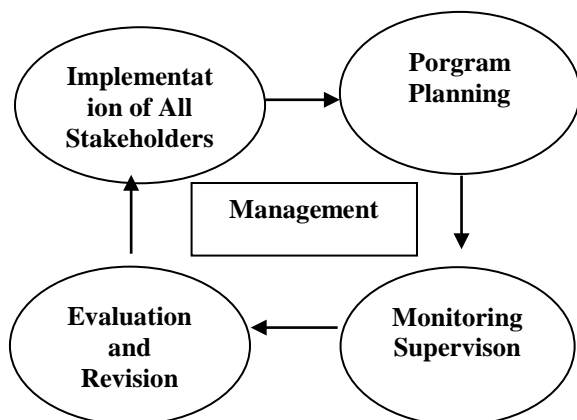
Some evaluations contained in school include formative evaluation, namely: (1) Vacation time is used for selection tests. (2) To repeat the memorization of its properties comparatively. By way of circulation of memorized deposits from *Ustadz* to *Ustadz* objectively can be accounted for. Whereas summative evaluation, also carried out at the school namely: with the support of full parents it is needed by children in memorizing the Qur'an to shape the character of children, an example to emulate is the story of a *santri* named Roja Muhammad Bisma Rahmatullah, whose parents are architect lecturer. He fully supports his son morally to memorize the Qur'an in a way that often gives good advice to the extent that he participates in routinely reading the Qur'an in the *juz* that his son is memorized.

Based on the above explanation about the condition of parental participation, it can be concluded that the importance of parental involvement in children's education when in the cottage. Parents have an important role in the education of their children. Provide a positive influence on children's development in

achieving academic and non-academic achievements, because the students need the presence of parents even though they are in the cottage.

Evaluation is part of the management system, namely planning, organization, implementation, monitoring and evaluation. Without evaluation, it will not be known how the object of the evaluation object is in the design, implementation and results (Concern, 2017: 9-19).

The evaluation / semester function of the Al Qur'an Qur'anic education program at the school for students is to find out how far the child's memorization has been obtained, because adding to memorization is easy, the difficult thing is to take care of it. As stated by Shaykh Muqri 'KH. Arwani Amin Said, that "if you want to memorize the Qur'an, read it so many times that you memorize it yourself". The memory of the memorization has been smooth, fluent, and *tartil* (the ability of someone to read Al Qur'an well and smoothly because if it is not *tartil* then the meaning of the words in the Qur'an will shift from its true meaning) not seen from quantity, but quality. Environmental factors are very important. Even though the IT world we cannot avoid at this time, the applications on the phone must be in such a setting because the digital world has become a common consumption material. Our job as parents must accompany our children while playing with the gadget. Give filters to children where spectacle can be seen and not.



**Figure 1.** Management of the School of *Tahfidz* Al Qur'an Education Program

The results of this study analyzed that the planning of the Al Qur'an education program in the school was made in writing and its implementation requires the cooperation of all stakeholders as one of the key institutions. Supervision is carried out by means of monitoring, evaluation is carried out in a formative and summative manner through assessment and revision.

Robbins (2006) said that motivation is a high effort to achieve organizational goals issued by the will, which is conditioned by the ability in an effort to meet several individual needs. Achievement encouragement is an urge to improve or meet the standards of excellence (Goleman: 1995).

Motivation given to students to be able to complete memorization 30 juz even though while formal school is remembering children aged 6-12 years are the age of children playing, of course must be added motivation from Ustadz and his parents. To motivate memorization in children, the *sajarotun nuqud* method (KH. Sahli Qomarul Hadi) is used which is known as *fami bisyauqin*: The first day, the letter Al Fatihah - Al Maidah. Second day, Surat Al A'raf - At Taubah. The third day, Surat Al Yunus - Al Anbiya'. The fourth day, Asy Syuaro 'letter - Shoffat. The fifth day, Yasin - Qof. Sixth day, Qof - Khatam.

What is meant by *sajarotun nuqud* is likened to a money tree which has the meaning

"Qur'an of care, crew of ruin" (KH. Arwani Amin Said, Al Hafidz).

The correlation between memorization of the Koran and the IQ of a child is very relevant but not 100% because fadhool (virtue) of Allah SWT is very decisive, for example: not doing evil, not consuming illicit things, not riya' and arrogant. By reading the Qur'an often it automatically sharpens the child's brain to be smart.

Schools or *Madrasas* provides solutions for students who have the ability to memorize the Qur'an less well but are good in academic terms by including these students if there is an inter-school competition.

## CONCLUSION

Good planning and implementation requires professional and compact collaboration by all stakeholders. Supervision should be done by monitoring through formative and summative evaluation.

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