

LEARNING MANAGEMENT OF *TAHFIDZ AL-QUR'AN* PROGRAM AT MODERN *PESANTREN* OF INDONESIA

Muhammad Santoso¹, Nasrudin Baidan², Zainul Muttaqin³

^{1,2,3}Institut Agama Islam Negeri (IAIN) Surakarta Indonesia

Email Muhammadatturab@gmail.com, nashruddin.baidan@gmail.com,
zenmuttaqin@gmail.com

Abstract: *Some pesantren (Islamic boarding schools) in Indonesia have programs focusing on Tahfidzul Al-Qur'an. The problem that arises in the program is the learning process, like the inadequacy of the methods used in the management of learning Tahfidz Al-Qur'an. This study aims to describe planning, organizing, implementing, monitoring, supporting and inhibiting factors, as well as the results achieved in the learning management of Tahfidz Al-Qur'an. This research method uses a descriptive-qualitative approach through interview techniques, observation and documentation or copying in collecting data. The results of this study show that the planning in Tahfidzul Qur'an program at the Boarding School is carried out with four stages of selection, organizing by determining tasks and mechanisms in the learning process, implementation is marked by the learning process of memorizing the Qur'an, by monitoring the progress of memorizing Al-Qur'an by the santri via the monitoring book and the presence list of santri. The supporting factor comes from the boarding school environment, while the inhibiting factor is the lack of consistency of the students in memorizing the Tahfidz al-Qur'an. The success achieved by the Tahfidz Al-Qur'an program in Islamic boarding schools can be seen from the results of the achievements of the competition Tahfidz Al-Qur'an at various levels and competitions.*

Keywords: *management, program, Tahfidz Al-Qur'an*

1. INTRODUCTION

Management is the entire process of activities that are planned and pursued deliberately and seriously, and continuous training of personnel so that they can assist or support activities of Islamic boarding schools (especially PBM) effectively and efficiently in order to achieve predetermined educational goals. The personnel must be well organized or managed so that they are always effective and passionate in carrying out their daily duties (Aquinas, 2007; Ghuman & Aswathappa, 2010; Gunawan, 2006:21). The management process involves the main functions that are often used in the scope of education, namely planning, organizing, directing and controlling (Haerana, 2016:10). Learning management is the application of management in the learning process by using a human resource management approach and utilizing it to achieve the learning objectives that have been formulated.

Etymologically, *pesantren* comes from the word *santri*, namely someone who studies Islam. So, the *pesantren* means a place for people to gather to study Islam (Khorri, 2017:136). The Islamic Boarding School of *Tahfidzul Qur'an* is a form of religious institution that has

characteristics in specializing its learning in the field of *Tahfidzul* or memorizing Qur'an. In Indonesia, the management is carried out by the *Kyai* (scholar) as the main career. The target is that the students can memorize the entire verses of the Koran properly and correctly, as well as to be able to keep their memorization. The weight of the program *Tahfidz* that has to be faced by students requires them to be able to maintain concentration and be full of patience in memorizing the verses of the Qur'an (Lutfy, 2013:159).

Based on statistical data from the Directorate General of Islamic Institutions, the Ministry of Religion of the Republic of Indonesia in 2001 there were 11,312 Islamic boarding schools with 2,737,805 students. Then in 2005 the number of *pesantren* again increased to 14,798 with a total of 3,464,334 *santri*. Meanwhile, based on information from the Data, Information System, and Public Relations Section of the Secretariat of the Directorate General of Islamic Education of the Ministry of Religion, in 2016 there were 28,194 Islamic boarding schools scattered both in urban and rural areas with 4,290,626 students, all of them were private (<https://ditpdpontren.kemenag.go.id/pdpp/statistics>). Data from the Ministry of Religion currently shows that there are 26,971 *pesantren* in Indonesia. In addition, showing the level of diversity, orientation of *pesantren* leaders and independence of *Kyai*, this number reinforces the argument that *pesantren* are private educational institutions that are very independent and are actually community-based educational practices (<https://gg.gg/lzfg5>).

Number of Al-Qur'an reciters in Indonesia reached 30 thousand people, exceeding Saudi Arabia by 6000 people. Of course this number will continue to increase over time, especially since the spread of Islamic boarding schools or the institutions is *Tahfidzul Qur'an* increasingly mushrooming today. The memorizer of the Koran must always remember one thing is that memorizing the Koran means having a commitment to live with the Qur'an. This commitment may exceed our commitment to life with our partners because memorizing activities will never be complete. In addition, after the memorization of 30 juz has been deposited, there will be tasks that a Qur'an memorizer will continue to do throughout his life (<https://gg.gg/lzh66>).

Modern Islamic boarding schools that have the *Tahfidzul al-Qur'an* program use the *Boarding School* as a system based on fostering *aqidah*, morals, and practical worship as well as a competency-based curriculum in the nuances of the Islamic Boarding School *Tahfidzul Al-Qur'an*. One of the shortcomings found was that the learning process was *Tahfidz* not optimal.

From preliminary studies at several Modern Islamic Boarding Schools, the problems were found in the learning process, namely in providing learning methods that exist in Islamic schools but not yet in accordance with the abilities of the students. One of the memorization methods *Tahfidz* that is applied is the Cordoba method, which is a memorization process that is repeated in 3 hours and 1 page. When using the Cordoba method, some children feel bored memorizing and find it difficult to absorb their memorization because the set amount of time for 3 hours makes the students feel annoyed and bored, and this method of memorizing deposits is carried out once every 2 days to the *ustadz* (instructor) of the *Tahfidz* section.

The Cordoba method has not been maximally used in learning *Tahfidz*. As for using the usual method of one sheet a day and by memorizing after the evening prayer. When students are given a method like this per sheet per day it creates obstacles for the students with many reasons not being able to memorize because they are divided by their time at school activities and also because of the fact that the memorization process is carried out together in the *musholla* (praying site), making the students less concentrated in learning. memorize large numbers and gather. When tried using the listening method or *simaan* with peers by memorizing with movements and memorizing in nature or outside planted with colleagues who are listening and one is a deposit to their friends. By trying such a method, children can

memorize quickly and successfully until they memorize 5 juz from the previous number by memorizing 1 juz (chapter) (Kamal, 2017).

On *Tahfidz Al-Qur'an* program of Islamic boarding schools, learning *Tahfidz* contains a system that prioritizes the *Talaqqi, Tahsin, Makhorijul Surat, and Mujawwad systems*. The emphasis is used as a benchmark for students to continue to memorize the *Tahfidz* next. The system is an initial step in learning prior to *Tahfidz* it must be well versed in advance in reading, *recitation*, his *makhorijul huruf* (pronunciation), etc. (Susianti, 2016). In learning *Tahfidz*, the students are divided into two groups, namely;

First is the preparation group (matriculation) before entering *Tahfidz* (pre- *Tahfidz*). This group conducted learning to read the Koran first with the *Talaqqi, Tahsin, Makhorijul Huruf, and Mujawwad systems*. *Second* is the program of *Tahfidz* group. This group has been able to read the Koran fluently with these three systems so that it is included in the category of *Tahfidz*. The next learning model is the model *muraja'ah* (repeating) and just smoothing it out. The obstacles faced by the students when the process of depositing memorization to the *ustadz* (instructor) were the large amount of deposits and the limited number of *ustadz* so that the students had to queue. Sometimes the *Ustadz* of special tester of *Tahfidz* is single person. The ideal ratio of the number of teaching staff *ustadz/ustadzah* to students is 1:10. This means that one *ustadz* teaches ten students. So, there will be no lags when the instructor / caregiver guides (Fatmawati, 2019).

Based on the above phenomena, so far there have been problems that have occurred in Islamic boarding schools, namely how to plan, organize, implement, and supervise, as well as what are the supporting and inhibiting factors, as well as the results achieved in the learning management of the program at the Islamic boarding school. *Tahfidz Al-Qur'an pesantren* in Indonesia.

2. LITERATURE REVIEW

Pondok pesantren (Islamic Boarding School) comes from two words, namely "*pondok* and *pesantren*". *Pondok* comes from the Arabic "*Funduq*" which means a place to stay, or hostel. Meanwhile, *pesantren* comes from the Tamil language, from the word *santri*, which means the prosecutors of knowledge. Etymologically, the term *pondok pesantren* is a traditional Islamic educational institution to study, understand, deepen, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior (Zulhimma, 2013: 166).

Ahmad said that *pesantren* comes from the word *santri*, namely someone who studies Islam so that the *pesantren* means a place for people to gather to study Islam (Ahmad, 2017: 136). The general goal of Islamic boarding schools is to foster citizens to have a Muslim personality in accordance with the teachings of the Islamic religion and to instill a sense of religion in all aspects of their lives and make them useful people for religion, society and the state (Mutohar & Anam, 2016:186). Boarding, mosque, *santri*, teaching classical Islamic books and Kyai are the five basic elements of the *pesantren* tradition. This means that a recitation institute that has developed to have these five elements changes its status to become a *pesantren*. Throughout Indonesia, people usually distinguish *pesantren* classes into three groups, namely small, medium, and large *pesantren* (Dhofier, 2011:79).

Management is a typical process consisting of actions in the form of planning, organizing, mobilizing and controlling which are carried out to determine and achieve human goals and other sources. It can also be emphasized that management is: the process of coordinating and integrating all resources to achieve the stated goals (Aquinas, 2007; Jahari & Syarbini, 2013:2).

Learning is a process in which a person's environment is deliberately managed to allow learning to occur in the learner. Learning is a process that is carried out systemically where

each component influences each other. Learning is an implicit process which consists of selecting, determining and developing methods to achieve the desired learning outcomes (de Houwer et al., 2013; Daniels et al., 1994). Learning is a combination composed of human elements, materials, facilities, equipment and procedures that influence each other to achieve learning objectives. Humans are involved in the teaching system consisting of students, teachers, and other personnel (Hamalik, 2013:57).

To learn management is all the efforts made in managing learning in the classroom and the teacher as a manager in the classroom has activities including planning, implementing and evaluating the learning outcomes that they manage (Haerana, 2016:24).

2.1 *The Planning of Learning*

Learning is a system that aims to assist the student learning process, which contains a series of events designed, arranged, in such a way as to support and influence the internal student learning process (Gagne, 2011). Planning is basically an activity process that prepares systematically the activities that will be carried out to achieve certain goals. As a management function, planning has a very important and major role, even the first among other management functions. So important is a plan that it is said that when planning has been completed and carried out correctly, in fact most of the work has been completed (Boddy, 2011; Kurniadin, 2016:139). Learning planning is formulated and then implemented by both teachers and students in the learning process to achieve certain goals.

2.2 *The Organizing of Learning*

Organizing is a management function that is closely related to planning and is a dynamic process, while organization is a static tool or container. Organizing is determining the work to be done, grouping tasks and distributing work to each employee, assigning departments (subsystems) and determining relationships (Brewer, 2010; Badrudin, 2013:111).

2.3 *The Actuating of Learning*

In Indonesian Dictionary, Poerwadarminta argues that an implementer is a person who works or carries out a plan that has been prepared. Meanwhile, implementation is a matter (deed, effort), implementing the design (Haerana, 2016:45). The implementation of learning is working on the design of what has been made and planned in a program. The implementation here is that an educator makes a design or program and then implements it according to what is planned and from this implementation the results of a program that has been implemented by a student (Boddy, 2011).

2.4 *The Learning Evaluation*

Evaluation is an activity to obtain certainty about the implementation of a program or work / activity that is being or has been carried out in accordance with a predetermined plan. Supervision activities are basically to compare existing conditions with what they should be (Wiliam, 2011; Kurniadin, 2016:367). *Controlling* is often referred to as controlling, namely conducting monitoring and corrections so that subordinates can carry out their duties properly according to their original goals (Badrudin, 2013:17). There must be gaps and twists and turns that do not match what is planned and implemented to run management of learning well. This mismatch is due to the influence of several inhibiting factors as well as behind the inhibiting factors, of course there are those that support, namely teachers, students, facilities and infrastructure, and the environment,

Tahfidz Al-Qur'an consists of two syllables, namely *Tahfidz* and Al-Qur'an, which both have different meanings, namely *Tahfidz* which means memorizing. Memorizing from memorized basic words from Arabic *hafidza- yahfadzu-hifdzan*, which is the opposite of forgetting, namely always remembering and forgetting a little (Umar, 2017: 3). Al-Qur'an is the word of Allah Almighty that was sent down to the Messenger of Allah, was delivered to his people

mut Worried and started from the letter al-Fatihah and surah an-Naas (Khoiruddin, 2014:1). According to Umar, memorizing is the process of repeating something, either by reading or listening. Any work if repeated often will be memorized (Umar, 2017:4).

As a guide in the life of Muslims, the Koran is not only sufficient by reading in a beautiful and fluent voice, but in addition to understanding there must be concrete efforts to maintain it, both in written and memorized form. Muslims are obliged to maintain and protect it, among others, by reading (*al-tilawah*), writing (*al-kitabah*) and memorizing (*at-Tahfidz*), so that the revelation is always maintained and preserved from changes and replacements, both letters and word order throughout the ages (Akbar & Ismail, 2016: 92). Allah Most High said in His Word: "*Verily We are the ones who sent down Al Quran, and indeed We really take care of it*". (Al-Hijr: 9) based on this verse, Allah SWT guarantees that he will always keep the Koran throughout the ages, the safeguard of Allah SWT. Regarding the Koran, it does not mean that Allah SWT directly guarded the phases of the writing of the Koran, but involved His servants to take part in protecting the Qur'an. One form of realization is that Allah SWT prepares selected humans who will memorize the Qur'an and guard the purity of its sentences and readings. Because, maintaining chastity by memorizing it is a commendable work and noble deeds, which the Prophet highly recommended (Akbar & Hidayatullah, 2016:92). The urge to memorize the Koran itself has been explained in His words: "*And indeed We have made it easy for us to study the Koran so that anyone will take lessons.*" (Surah Al-Qomar: 22)

This verse makes it easy to memorize the Koran, because Allah will provide help and convenience for memorizing the Koran. Therefore, maintaining purity by memorizing it is a commendable and noble job, which is highly recommended by religion (Akbar & Ismail, 2016: 93). There are several methods of memorizing the Qur'an that are often used by memorizers, including the following:

First, *Wahdah* method, which is meant by this method, is to memorize one by one the verses you want to memorize. To achieve initial memorization, each verse can be read ten or twenty times or more, so that this process is able to form a memorization pattern. Second, *Kitabah* method, meaning writing. This method provides an alternative to the first method. In this method the writer first writes the verses that will be memorized on a piece of paper that has been provided for memorization. Then the verse is read until it is smooth and correct, then memorized it. Third, *Sima'i* method, which means hearing. What is meant by this method is to listen to something read to memorize. This method will be very effective for memorizers who have extra memory, especially for memorizers who are blind or for children who are under age who are not familiar with reading and writing the Koran. This method can be heard from the teacher or heard through a cassette. Fourth, Combination method, this method is a combination of the wahdah and kitabah methods. It's just that the kitabah here has a more functional test of the verses that have been memorized. The practice is that after memorizing the verses that have been memorized are written down, so that the memorization will be easy to remember. Fifth, *Jama* method (collectivity), that is, memorized verses are read collectively, or together, led by the instructor. First the instructor reads the verse then the students or students imitate it together (Umar, 2017:8).

3. METHOD

This research uses a qualitative approach and descriptive research methods, namely methods to describe the reality that exists in the research location (Creswell, 2014). The data source named "*Social Situation*" or social situation consisting of three elements, namely where (*place*), players (*actors*) and activity (*activity*) that interact synergistically (Dawkins, 1992). The data collection technique is done by interviewing, observing, and studying the documentation (Beuving & Vries, 2014). Researchers conducted interviews through question

and answer conversations to obtain information from sources. Observation is made through observation either directly or indirectly by using all the five senses. Documentation studies are carried out to collect documents and supporting data related to research. The research data analysis technique starts from data analysis before being in the field, data analysis in the field, namely data reduction, data presentation, verification / conclusion, and data analysis while in the field. Meanwhile, the data validity technique consisted of extending observations, increasing persistence, triangulation, negative case analysis, using reference materials and holding *member checks*. The data validity test is carried out to prove that the data received is the actual data found at the research site (Sugiyono, 2016).

4. RESULTS AND DISCUSSION

4.1. Planning for Learning Tahfidz Al-Qur'an at Islamic Boarding Schools

Planning for the *Tahfidz Al-Qur'an* program begins with 4 stages of selection, namely: (1) have the motivation to memorize, (2) test the initial ability of the ability to read and write the Koran, (3) to measure whether or not it is suitable or not to be a student who memorizes the Koran with a target of three years, 10 juz, (4) following a psychological interview test. Before entering the *tahfidz al-Qur'an* activity program, students who pass the selection must attend seminars or training on how to memorize the Koran.

The results showed that the program *Tahfidz pesantren's* Qur'an began with planning through three stages of selection. Not all applicants are accepted because there is a strict selection mechanism. Participants who do not pass the first stage can participate in the second and third stages of selection. From the point of view of the learning process, the implementation of the *tahfidz* program in Islamic boarding schools has not been fully maximized due to the limited number of teachers *Tahfidz*, the lack of completeness in providing learning methods to memorize the Koran at the Islamic boarding school by *ustadz Tahfidz* is only given an example by an *ustadz*, the rest are students who study and are *murajaah*. An should *ustadz* be able to guide the students and provide an interesting way to memorize the students so that the students don't get bored learning them.

4.2. Organizing Learning of Tahfidz Al-Qur'an in Islamic Boarding Schools

4.2.1. The structure and duties of Ustadz / Ustadzah Tahfidz Al-Qur'an

The tasks given to *ustadz / ustadzah Tahfidz al-Qur'an* in Islamic boarding schools are to make students to be *istiqomah* in learning to memorize the Koran, carry out orders, educate children So that students can, besides that the duty of an *ustadz* is to receive memorized deposits from the students, guide the learning process both during *murajaah* and the last is to provide motivation so that the students are more enthusiastic.

4.2.2. The Learning Mechanism of Tahfidz Al-Qur'an

The mechanism for learning *Tahfidz Al-Qur'an* in Islamic boarding schools is carried out in several stages as follows: (1) The first stage, all students are required to have memorized and read and write the Al-Qur'an, mastering juz 30 by means of *Talaqqi* (listening to memorizing verses of the Qur'an directly in front of the teacher) and then imitated by the students, (2) The second stage, all students are required to follow the *Tahsinul* Al-Qur'an to improve the reading of the Koran by confirming *makhorijul letters* and learn *recitation* of the Koran. This *tahsin* activity for 6 months by way of reciting the Qur'an. When after graduating 6 months of good reading (*binadzar*) then enter the next stage, (3) The third stage, this stage is the stage *Tahfidz* if it is considered to have mastered the memorization of *Talaqqi* and reading and *tahsin makhorijul letters* and *tajwid* can already then enter the stage *Tahfidz* by starting to memorize in juz 1 and so on. With rote or *ziyadah* deposits add new memorization twice a day.

Based on the results of observations and interviews, the division of tasks in the *pesantren* has not been fully organized due to the lack of teaching human resources which makes the students learn sometimes alone without being guided by *ustadz* because of the busyness *ustadz's*, sometimes if in the division of tasks to guide deposits only one *ustadz* handles many students who sometimes get overwhelmed which makes it ineffective in the deposit process. Supposedly, in order to make it effective in the process of division of tasks and work, it is necessary to add a teacher who teaches *Tahfidzul Qur'an*. Communication when planning and implementing learning is carried out in achieving the goal of giving birth to candidates *Hafidz / Hafidzah* by doing. During the lesson planning, communication was carried out with the boarding school leader and other team members. Meanwhile, at the time of implementing the *Tahfidz Al-Qur'an* learning process, a memorization deposit system and mechanism was carried out according to the established procedure.

4.3. Implementation of Learning *Tahfidz Al-Qur'an* in Islamic boarding schools

4.3.1. Process of Teaching and Learning Activities for Santri

The learning process is the process of taking and receiving subjects or material from a teacher. For learning starting from *Ba'da Asr* to *Ba'da Isya*. The process of learning *Tahfidz*, which starts with learning the process, *Talaqqi* is listening to memorized verses of the Koran directly in front of the teacher, then *Tahsin* is to improve the reading of the Koran into *recitation* and then *makhorijul the letters* were corrected after learning *tahsin*. Furthermore, one student in the reading test that had been exemplified previously by the *ustadz*.

4.3.2. Learning Methods *Tahfidz Al-Qur'an*

The methods or methods used to learn *Tahfidz* in Islamic boarding schools are by providing the first methods, the method, *Takrir* namely the *mushaf* for memorizing the Koran by repeating the recitation, in the *mushaf. tikrar* This has a column *murajaah* in it, the two conventional methods, namely the method using *themanuscripts* usual of the Koran, and finally the Cordoba method, which is the method by reading and memorizing half a page.

Based on the results found in research in the field in fact, the students rarely use the method provided by the *chaplain* is the method of Cordoba, the students mostly wear Method or the approach of its own but imbued *Manuscripts rote proof* that *manuscripts* that are used for beginners and facilitate the memorization *Mushaf* because a memorization column is provided. In Islamic boarding schools, the handbook is a *mushaf rote tikrar*. However, the students prefer to do it in their own way, namely by taking a walk in the garden of the boarding school environment in their own way. Some have managed to memorize how many *juz* they were before. The majority that are used are indeed the *Mushaf Takrir* but not all students can memorize the *mushaf* alone, there are students who do hold *the conventional or mushaf themushaf* regularly they can memorize, so it all depends on the understanding of the *santri* itself.

4.4. Supervision of *Tahfidz Al-Qur'an* Learning in Islamic boarding schools

Supervision of learning *Al-Qur'an Tahfidz* in Islamic boarding schools by monitoring the activities of the students as well as guiding the memorization activities of the students at the time of the deposit. In addition, *Ustadz/Ustadzah* carry out supervision activities when the students will do *Takrir* and memorization then viewed from the attendance list and control the deposit book. This activity is carried out continuously monitoring the activities of students both in terms of attitudes, behavior and memorization of the *Qur'an*.

When viewed from the results of the supervision field, learning at the Islamic boarding school is in accordance with what was planned. The monitoring process must be carried out continuously, especially on the results of changes in behavior. In this case the boarding school, using the method of reprimanding and individual approaches to strengthen and understand again the learning objectives. Meanwhile, monitoring activities are carried out

every day through the activities of the students when memorizing deposits and seen from the daily attendance list, the students enter the learning process and also the behavior of the students. For monitoring in the assessment of learning *Tahfidz Al-Qur'an*, it is carried out by looking at the students' craft when they enter learning and memorizing deposits, an *ustadz* assesses and absences one by one students by looking at the process when memorizing fluently or not smoothly as a measure in grading.

4.5. *Supporting and Inhibiting Factors for Learning Tahfidz Al-Qur'an in Islamic boarding schools*

There are factors that support the learning process of *Tahfidz Al-Qur'an* in Islamic boarding schools, namely: environmental factors that are cool, comfortable and far from noise, and the facilities and infrastructure used. in learning. The factors that hinder the learning process of *Tahfidz Al-Qur'an* in Islamic boarding schools, namely: (1) when validating *makhorijul the letters* of the students are difficult to implement, (2) lack of familiarity in memorizing them, (3) starting to recognize the opposite sex (puberty), (5) reasons for the schedule clash with school and *pesantren* activities.

Factors that hinder the learning process in Islamic boarding schools are in accordance with the theory that The main cause of obstruction of a person in carrying out learning is the student's own internal factors. The second factor is the students' low ability to master reading the Koran. The third factor is the mastery of *makhorijul the letters* in learning the Koran by the students are very lacking. They have difficulty learning how to apply macroj. The fifth factor is the lack of consistency in memorizing. Another factor is related to the puberty period of the students by getting to know the opposite sex so that they become lazy and undisciplined. The teacher factor greatly influences the inhibition of the learning process related to the limited number of teachers or *ustadz/ustadzah* who are experts in and competent in the field of *Tahfidz al-Qur'an* in Islamic boarding schools. At this time there are experts in *Tahfidz* very few al-Qur'an. This hindered the students in the memorization evaluation process or the rote deposit process. The ratio of the number of instructors to the number of students is so large that the evaluation of the students' memorization progress is less effective. Another factor of the instructors is the lack of mastery of an attractive and effective presentation system, and less variety of methods. With an interesting method, the students became enthusiastic and motivated to memorize the Koran.

4.6. *Results Achieved Learning Tahfidz Al-Qur'an in Islamic Boarding Schools*

The results in learning *Tahfidz Al-Qur'an* in Islamic boarding schools have grown since students can memorize juz 30 into more than a few juz. However, the abilities of the students vary. The backgrounds of the students at the time of entering the *pesantren* varied. For example, before entering the *pesantren*, students could memorize 5 juz. Then the participants continue their next memorization or *ziyadah* in adding new memorization. By following step by step in the learning process of the *Tahfidz Al-Qur'an*, students will develop. The students in achieving the target number of memorization at the Islamic boarding schools also vary. Based on the results of the interviews, over a period of two years, students could reach the target of 10 juz or even more than one juz, for example, to 11 juz. If memorizing more than 10 juz, the memorization process is stopped to the process *murajaah* from juz 1.

In achieving the success of the learning process of the students, *ustadz/ustadzah* can use various techniques such as the activeness of students in learning both individually and in group collaboration. *Ustadz/ustadzah* must also determine that these criteria can be arranged according to certain levels. If a learning process ends, the students get a learning result. Learning outcomes are the product of an interaction of learning levels and teaching actions. From the teacher's side, the teaching action ends with an assessment of learning outcomes.

From the students' point of view, learning outcomes are the end of cutting and the peak of the learning process. Learning *Tahfidz Al-Qur'an* in Islamic boarding schools is partly the result of the learning outcomes of the *Ustadz/Ustadzah* in achieving learning objectives.

In addition, the mental abilities of students in achieving the learning outcomes of the *Tahfidz Al-Qur'an* can be seen from the impact of learning (achievement) and the impact of accompaniment (results). The impact of learning *Tahfidz Al-Qur'an* is a result that can be measured in every lesson (cognitive) as stated in report cards and diplomas. Meanwhile, the accompanying impact of learning outcomes of *Tahfidz Al-Qur'an* is the application of the ability to study knowledge of the Qur'an and Islam in applying daily life.

5. CONCLUSION

Planning for the *Tahfidz Al-Qur'an* program in Islamic boarding schools has four stages, namely: (1) planning before entering the *Tahfidz al-Qur'an* program in the form of strong self-motivation to memorize, a test of the initial ability of the ability to read and write the Qur'an. , (2) the psychological test stage of the interview to measure the suitability of students to memorize the Koran with a target system in three years to memorize 10 juz, (3) the stage of the activity program *Tahfidz al-Qur'an* with the learning process divided by the allocation of learning time with activities the process of learning tahsin, *makhorijul letters*, *Talaqqi*, *tajwid*, (4) stages of the process of memorizing the Koran.

The organization of the *Tahfidz Al-Qur'an* program in Islamic boarding schools is carried out to determine the tasks and stages in the learning process *Tahfidz al-Qur'an*, the mechanism is already running according to the planned procedure. However, communication and coordination in the boarding Islamic schools have not been fully organized and human resources for teaching are still lacking.

The implementation of the *Tahfidz Al-Qur'an* program in Islamic boarding schools runs smoothly following the planned process. The learning process of *Tahfidz al-Qur'an* has been implemented and is running as planned. However, in learning, students often learn on their own because there are less teachers. In the process of memorizing the Koran, students are given a *Mushaf/* Quran memorizing *Takrir*, but some still memorize it by simply using the regular Qu'ran depending on the intelligence of each child in memorizing.

Supervision of the *Tahfidz Al-Qur'an* program in Islamic boarding schools is carried out by monitoring the learning of students through the presence of individuals, student deposit books and direct monitoring. When the memorized deposits of the *santri* are monitored continuously, they are monitored in terms of the attitude of the students' behavior. Supporting and inhibiting factors for learning *Tahfidz Al-Qur'an* in Islamic boarding schools, the supporting factors at the boarding Islamic schools that support are from within themselves strong motivation, from the environmental factors of the boarding Islamic school that make comfortable, cool and still green environments with trees far from noise which makes the students free to memorize because of the environment. Inhibiting factors include the lack of *istiqomah* (consistency) for students in memorizing, the difficulty in learning *makhorijul letters* because many students are lazy, already knowing the opposite sex makes the child's concentration decrease.

The success achieved by Islamic boarding schools can be seen from the results of their achievements following the competition *Tahfidz Al-Qur'an* with various levels and champions, with the motivation to give people to be active in memorizing the Koran because by memorizing the Koran someone is noble before Allah the Great.

6. REFERENCES

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