

Tahfidz's Curriculum in SDIT Al-Islam Sine Ngawi Based on Boarding School

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Abstract:

The research was based on the fact that some students who did not achieve the target of *Tahfidz Qur'an* at the Sekolah Dasar Islam Terpadu (SDIT) Al-Islam Sine Ngawi, East Java. The purpose of this research is the implementation of *Tahfidz Qur'an* learning and the students' problem in not achieving the *Tahfidz Qur'an* target at SDIT Al-Islam Sine Ngawi. The research implementation uses a qualitative approach with case study research. Informants in this research are students, school principals, and *Tahfidz* teachers. Observation, interviews, and documentation are used in collecting the data. The results of the research are first, the implementation of *Tahfidz Qur'an* is carried out every day after the dhuha prayer in the congregation. The implementation of *Tahfidz Qur'an* starts with several learning activities, they are; pre-activity, while activity and post activity which refer to lesson plan for the *Tahfidz Qur'an* subject. The assessment of *Tahfidz Qur'an* is the quantity of memorization, *makrorijul huruf*, and the science of recitation (*tajwid*). Second, the inhibiting factors that affect the inability of students in memorizing the Al-Qur'an are the different qualifications of students for memorizing the Qur'an and lack of the parental role.

Keywords:

tahfidz program; curriculum; boarding school

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Introduction

In improving one's skills, education is needed to cover the pattern of human life using learning activities, both informal, formal, and non-formal. In general, the curriculum is something complex which means a group of education that is shaded by educational institutions to develop the purpose of content, and learning materials, and as the times progress, the curriculum needs to be updated, especially in Indonesia. In Indonesia, the curriculum has significantly undergone some changes since 1945, 1947, 1952, 1964, 1994, and 2004 with the term competency curriculum. Then in 2006, the curriculum changed to the KTSP curriculum and now changed to the 2013 curriculum or K-13. While the impact of this pandemic, the curriculum has changed several developments and government plans for the new curriculum, even certain educational institutions have organized new curricula. This is a reason why the curriculum is so important to facilitate the implementation of teaching and learning activities.

With the progress of globalization as evidenced by existing curriculum innovations, it presents its challenges, especially for educators. In rural areas, there are still educators who have limited insight, and the need for related parties to schedule certain training, to develop the potential of teachers during the learning process (Setiadi, 2016). Teachers are important holders in implementing government policies in the realm of education (Tuasikal et al., 2021). In this case, nurturing the quality of human resources through education is important, especially in primary schools, because students are the biggest asset for the sake of the nation's progress. In the provision of education, formal education has an important role in fulfilling, guaranteeing, and protecting the rights of students and ensuring that educational units develop children's interests, talents and abilities and prepare children to be responsible for a tolerant life, mutual respect and work together for progress and enthusiasm. Therefore, in the process of teaching and learning activities in schools, education in schools should ideally be able to foster an atmosphere that can make students respect each other, students are free to express their opinions, and students are involved in various activities at school. In addition, students can also practice their ability to live together with differences so that they will be ready to face life in society (Febrianti, 2021).

From here the role of educators is very important in order to educate students sincerely because educators are fully responsible figures during the school environment for moral development and inculcation of legal norms for wise and bad behavior and students are responsible for all the behavior they do (Sumani, 2019). Educators have an important role in maturing the nation's generation, especially in education prepare the next generation (Kurniawati et al., 2022). Qur'an is a miracle and a guide for our lives, so it is our obligation to memorize and practice it at the same time. Awareness of memorizing and understanding the Qur'an in the community opens up many opportunities for educational institutions to organize *tahfidz* Qur'an programs (Sada, 2016).

It is very important to convey the Qur'an starts from primary-age students because the Qur'an is *Kalamullah* which is used as the first guide and becomes a source for studying or analyzing other knowledge. By practicing the Qur'an from an early age, the hearts of students will develop with their nature and pillars of wisdom so that they form pious person because the Qur'an is the pillar of the pillars of Islam (Maharani et al., 2020). *Sekolah Dasar Islam Terpadu* (SDIT) or Integrated Islamic Elementary School of Al-Islam Ngawi is one of the local formal education programs with the flagship *Tahfidz* Qur'an program, intending to produce a young generation who excels in the fields of Islamic law, character, science and technology and knowledge as well as building intelligent, skilled and accomplished students.

With the development of this very rapid era, religious culture is defeated by negative cultures, as the researchers found is the level of awareness of children and parents who are less aware of it. This is the role of religious values that is so important in shaping the golden generation to become individuals with noble character. From this discussion, for an educational institution, especially for elementary schools, it needs to apply religious values in their schools by inserting a Pancasila and religious attitude in every learning. For consideration, what researchers have found at SDIT Al-Islam to implement religious activities are: the culture of greeting smiles, the habit of praying *dhuha* and *Asmaulhusna* every morning before learning begins, *tahsinul Qur'an*, *tahfidz Qur'an* juz 29-30, "Friday" clean and alms, Islamic studies *takjil* sharing and *tadarus Qur'an* every month of Ramadan which the prior of these activities is learning *tahfidz Qur'an*. And this good habit is still being carried out by the institution to this day.

Religious cultures that are qualified in schools must have a vision and mission by developing quality educational values, namely by developing the potential of children based on the provisions that exist in Islamic teachings. So that, they can become Muslim individuals with character for the progress of this country (Sholeh, 2016). From the observation output, it shows that *Tahfidz Qur'an* education at the SDIT Al-Islam Ngawi is carried out from Monday to Saturday with an allocation of classes 1 & 2 which is ten hours per week. Grades 3, 4 & 5 are twelve hours per week and specifically in 6th grade there are ten hours a week devoted to *muraja'ah*. And the main target in this *tahfidz* program is that students are able to memorize chapters 29 and 30. To support the implementation of *Tahfidz Quran* education at the Integrated Islamic Elementary School Al-Islam Ngawi, SDIT provides educators who are professional in their fields and learn using the *Talqin* method. The principal has function of leadership is to facilitate and influence the quality of educators and education personnel is good so that able to complete the task to achieve school achievement (Hidayat & Wulandari, 2020).

With these virtues, many parents in hurry placed their children to attend institutions that have the advantages of the *tahfidz* program. To support the success of the *tahfidz* program, educational institutions must have great curriculum management so that the *tahfidz Qur'an* program will become a superior program and can become hafiz hafizah of Qur'an (Sada, 2016). Based on this explanation, it shows that some students do not reach the memorization target at SDIT Al-Islam Ngawi. Therefore, a comprehensive study is needed on the implementation of the *tahfidz Qur'an* program, as well as the guidance provided to students to improve their learning achievement.

Research Methods

This research is classified as qualitative research rooted in natural backgrounds or social phenomena as a unified whole, by making a person as research material (Kusuma dkk, 2019). The research strategy is a case study, by conducting an investigation naturally. The time of study began in November 2019 and ended in April 2020 at the SDIT Al-Islam Ngawi. Informants in this study are principals, teachers, and students. Data collection techniques are observation and in-depth interviews.

The data analysis technique with qualitative analysis uses an interactive approach consisting of data reduction, data presentation, and providing conclusions (Kusuma dkk, 2019). This study discusses the implementation of *tahfidz Qur'an* education and coaching for students who have not reached the target of memorizing the Qur'an. The purpose of natural research is to get real facts from the implementation of *tahfidz* learning and coaching students who have not met this target.

Results and Discussion

Global development of increasingly competitive education based on each educational forum to continue to compete to be able to keep pace with developments (especially in the world of education). Therefore each forum must prioritize quality in the context of its management. This is done by always making some discoveries in terms of the implementation process, one of them is using an appropriate curriculum reform, taking into account the current development of education (especially primary schools). The 21st century does not only play the role of science and technology, but skills also participate in the success of teaching and learning activities in the 21st century. Skills is an urgent and needed element in various types of life, 21st century skills are 1) life and cares skills, 2) learning and innovation skills, 3) information media and technology skills. Therefore, the world of education becomes the spearhead in the context of developing the welfare of the nation's life and becomes a source of knowledge for national development (Mardhiyah, 2021).

Basic education is a factor of urgent education in the survival of the nation's children and this basic education greatly influences the golden age of students in order to become individuals with noble character and able to advance the Indonesian nation. Because the next twenty-five years our nation will depend on the younger generations who are currently studying, both in formal and non-formal education (Sudaryanti, 2018). Refers to the presentation on the implementation of *Tahfidz Al-Qur'an Learning* at the SDIT Al-Islam Ngawi in terms of inculcating religious culture in children by covering implementation design, implementation application and assessment of implementation results.

Research presented by Amiyah & Subiyantoro (2020) about building a student's religious culture is praying *dhuha* in a congregation, *muhadoroh* in the school environment, reading selected letters. Meanwhile, the values that are instilled from an early age through *tahsinul Qur'an* and *tahfidz Qur'an* juz 29-30. The culture is used as a superior program. *Second*, research by Julianto (2020) suggests that teaching the Qur'an with the ACQ method is hand and mouth movements that are easy for students to understand. *Third*, the results of Suryana et al. (2018) stated that the learning of the Qur'an requires good management such as careful planning, monitoring, and evaluation.

From these previous relevant studies, we use them as references and as materials for innovation in this research, namely: related to the implementation and fertilization of religious culture. We are more focused on *tahsin* and *tahfidz* of the Qur'an with Muri Q tones and the I method, and equipped with coaching for students who have not met the target of memorization to minimize as well develop student learning achievement. We present comprehensively by covering planning, implementation, and special coaching.

1. The Design

Research design carried out at the SDIT Al-Islam Sine Ngawi ran for one semester, from November to end of April 2020. Based on the results of the exposure, which can then be seen from the results of research that discusses the implementation of the *tahfidz Qur'an* program and several students who do not reach the target of memorization. Meanwhile, to realize the goals of this *tahfidz* program, it is necessary to have the following aspects:

a. The curriculum for the *tahfidz* program at the SDIT Al-Islam Ngawi is based on a boarding school.

The management of SDIT Al-Islam confirmed that the *tahfidz* program is the flagship program of their school, with the basic competence that students are able to memorize two juz in six years. While the development of indicators adjusts to the ability of students to memorize.

The vision and mission of an institution are at the heart of the system curriculum, which is comprehensively important in establishing the other pillars. Thus, in setting the vision, mission and goals of the institution are adapted to the conditions of the surrounding community and following the current of rapid development, and the knowledge that will be brought and developed to the students (Wiyarandi et al., 2020). The minister of education implements the 2013 school curriculum K-13 so that students play an active role (Adi Atmoko et.al, 2022).

b. The Purpose of Tahfidz Qur'an Education for SDIT Al-Islam Ngawi

Based on the results of an interview with one of the *tahfidz* teachers, it was stated that there were several goals of *tahfidz*, namely: 1) Students are able to memorize at least 2 chapters of the Qur'an in 12 semesters (6 years), 2) Students are able to read and recite the Qur'an properly and correctly, 3) Students are able to practice the Qur'an in daily life, 4) Students are able to have a quranic personality, 5) Students are able to continue to continuous education, both having the same vision, mission and goals, namely the *tahfidz* Qur'an program. Its referring to the Qur'an and Hadith: "Read the Qur'an with tartil and the best of you are those who learn and practice the Qur'an." The 21st century is a time full of challenges in every pattern of a person's life, especially in the realm of education (Sojanah et al., 2021).

The *tahfidz* program is a program that is currently popular and favored by most people, especially in Indonesia, either through formal or non-formal education. Thus, it can be proven that many *tahfidz* educational institutions that established such as the *tahfidz* house, the *tahfidz* guesthouse and making the *tahfidz* Qur'an a flagship program (Maskur, 2018). (and not a few, parents who entrust their children to study at this SDIT Al-Islam, with the advantage of being *Tahfidz* Qur'an Education).

c. Assessment of the Tahfidz Qur'an program at SDIT Al-Islam Ngawi

The results of observations in measuring the quality of memorizing the Qur'an of primary school students, there are two special assessments in the implementation of *Tahfidz* Al-Qur'an. *First* is the quality of student memorization which includes reading, reading the Qur'an, and *makhraj*. *Second*, the number memorization can be proven by many students accomplish the memorization to the teacher by using memorization cards. To support this program certainly cannot be separated from, a good curriculum, educator/ teacher, school activities and roles of people in helping and supporting. Students are shown by the willingness and ability of the principal in carrying out quality leadership and facilitating the improvement of teacher performance, as well as being a determinant of maximum learning success (Nurabadi et al., 2021).

Tahfidz Qur'an education is the behavior of someone who is very good and noble. Thus, someone who learns the Qur'an, adds to the Qur'an and is able to memorize it, including the chosen servants on this earth (Suryana et al., 2018).

2. Implementation of Tahfidz Qur'an Education in SDIT Al-Islam Sine Ngawi

Tahfidz learning at the SDIT Al-Islam Sine Ngawi is carried out every day (attached schedule) after performing the *dhuha* prayer in the congregation, like other subjects. *Tahfidz* Al-Qur'an learning is carried out in several activities, they are pre activity, while activity and post activity guided by the following and learning tools that have been arranged. The learning process is a period of semi-constant change in the behavior of students, born of the experience (Alkhateeb & Milhem, 2020).

Pre activities. After the students perform the *dhuha* prayer in congregation (with the attached lesson schedule), around 07.30 WIB, the students with the *tahfidz* teacher enter the classroom (the classroom looks neat and comfortable), at the beginning of the lesson the teacher invites students to read the *Surah* Al-fatihah and

study prayers. After reading the *tayyibah* sentence, the teacher greeted the students and asked how they were.

Teacher: "How are you doing on this blessed morning, kids?"

Student: Alhamdulillah, it's amazing, what a blessed morning, Allahu Akbar. The teacher and students murajaah classically.

While activities. After the classical murajaah activity, the *tahfidz* teacher adds material that contains read the verses of the Qur'an, conveys asbabul nuzul, *makhorijul huruf*, and recitation to students using *talqin* and *muri Q*. After delivering the material between fifteen minutes or even twenty minutes, the teacher conveys to the students about the material this time.

Teacher: "Is it acceptable / any question?"

Student: "No, Mr".

After students understand the material that has been conveyed, the teacher reads the Qur'an verses and imitates them according to the rules of *tajwid*. In the final stage of this learning, students accomplish their memorization of the Qur'an to the teacher by bringing an achievement card. Then, the teacher listens and gives notes written neatly on the achievement card for students' memorization.

The ultimate goal of *tahfidz* Qur'an education is to form the successors of the nation by reflecting noble behavior and ways of thinking in daily life. In line with the word of God and the words of the Prophet which states: "*Read the Qur'an with tartil and the best are those who and practice the Qur'an*". This is the first basis to motivate students to love the Qur'an more by reading, memorizing, and even practicing it. Therefore the need for *tahfidz* Qur'an education is not only to help Ustadz/Ustadzah, but also the need for support from all sectors in schools. Both the scope of the surrounding community, even the first highlighted the importance of the family playing a full role in assisting their children to succeed in *tahfidz* Qur'an education while at home (Umj, 2017).

Reporting on the schedule for implementing the program, researchers can briefly describe that learning *tahfidz* Qur'an is served every day with the following time allocation, Monday to Thursday at 09.20 - 10.20 WIB, Friday at 08.00 to 09.00 while on Saturday it is held at 07.00 – 08.00 WIB after the *dhuha* prayer in congregation, with a duration of one hour per day. Based on observations in *Tahfidz* Qur'an Education at the SDIT Al-Islam Ngawi, the result is as follows:

The first observation. On Saturday, , the *tahfidz* lesson was held at 07.00 after the congregational *dhuha* prayer. At the beginning of the learning activity, students seemed to be classically generous in their previous memorization. Next, the *tahfidz* teacher provides new material which includes: asbabul nuzul surah muzammil verses 1 to 2, explaining *makraj* and *tajwid* science (in this case students look enthusiastic in receiving the material). After the material is delivered the teacher invites students to read the *Surah* Muzammil verses 1 to 2 (at this meeting only 2 verses because the verses are long), while for the memorization technique using the *talqin* method, the teacher dictates the verse then the students imitate it and repeat it in 2 to 3 times. Before the lesson ends, students take turns to accomplish their memorization to the teacher (*sorogan*), and the teacher's task is to listen to the memorization, *makraj*, *tajwid* knowledge and provide suggestions that are neatly contained in the *tahfidz* evaluation book. In the closing activity, students read the *kafarotul majlis* prayer.

The second observation. Before entering the class, the teacher reminded students to keep things neat, starting from putting clothes on. At the beginning of

learning *tahfidz*, one of the students leads a prayer to read the *Surah Al-fatihah*, study prayer and memorize the previous *murajaah*. Students continue to accomplish memorization to the *tahfidz* teacher in turn, namely the letter Muzammil verses 1 to 2 (this meeting continues the memorization accomplish in the previous material because some students who have not accomplished with information that *tahfidz* learning has ended), the teacher listens to student memorization and provides an assessment into *Tahfidz* evaluation book, whether the students' memorization is in the fluent, moderate or poor category. At the end of the lesson the teacher reminded the students to repeat their memorization at home with parental guidance, and one of the students led today's memorization *murajaah* and read the *kafarotul majlis* prayer classically.

The third observation, in this observation the learning of *tahfidz* is carried out on Tuesday at 09.20 WIB, the teacher greets and invites students to read the letter *Alfatihah* and study prayers together. At this meeting the *tahfidz* teacher provided further material, namely the *Surah Muzammil* verses 3 to 4 (the material presented was the story of wisdom, *makhraj*, *tajwid* science and the tone of Muqi Q). and 4 and students imitate. The next step is *murajaah* classically and students take turns in accomplishing their memorization to the *tahfidz* teacher (*sorogan*). At the end of the *tahfidz* lesson, the students read *Muzammil* verses 3 and 4 together, and the *tahfidz* lesson was closed with greetings.

Closing activity. In the last fifteen minutes of *tahfidz* learning, the teacher invites students to classically *murajaah* on today's memorization material, before closing the lesson with greetings, the *tahfidz* teacher reminds students to read their memorization over and over again at home and so that it is read while doing prayers, both *farldu* prayer. as well as the *sunnah* prayer, as well as adding to the memorization with the guidance of parents. At the end of the study, the *tahfidz* Qur'an was closed by reading *Surah Al'ashr* and continued with the *kafarotul majlis* prayer. Thus, it is the role of the family in participating in the success of *tahfidz* Qur'an education at a primary age by achieving goals that include the family as a guide and education to improve the knowledge, skills and mentality of their children, the other role is nurturing by finding a way out for the problems of their children.

3. The target of memorizing the Koran at SDTI Al Islam Sine Ngawi is not achieved properly

Based on observations and interviews with the principal, the principal states that: some students who have not or even not achieved the target of *tahfidz* Qur'an, with the background of, not sufficient qualifications of *tahfidz* teachers at our school, lack of parental guidance at home, lack of maximum coordination between the school and parents of the students, the low awareness of students in this program. Eight students who have not met the memorization target (with the attached list of Student *Tahfidz* Qur'an). By looking at the progress of the era where the environmental association is rampant with the impact on children's growth, it is necessary to build a foundation for the next generation of the nation through quality knowledge to give birth to a golden generation with good morals.

Referring to the results of student achievement data, there are several students who have not met the target. Broadly speaking, there are eight students who have not met the memorization target. Therefore, a stimulus is expected to improve student achievement and be able to minimize the completeness of the program.

From the observation, the school and their staff tried to conduct coaching with the following strategic steps: 1. Maximizing the role of *tahfidz* teachers as direct coaches using the *muri* Q and *talqin* methods, 2. *Murajaah* before *tahfi* learning begins, 3. Providing stimulus to parents and guardians about the benefits of learning the Qur'an from an early age, it is routinely scheduled every semester or end of the

year, 4. Visiting homes and supervising parents to monitor and accompany every child's activity, and remind them to recite the Qur'an while doing prayers to eliminate laziness in children.

There are several factors behind why problem always occurs in the teaching and learning process, they are: a) physiological factors, these factors are those that occur with a person's physical condition. And, b) psychological factors, namely the psychological state of individuals who are able to provide stimulus and impact on the attitude of children's teaching and learning activities. There are several psychological factors that are ultimately able to stimulate children's teaching and learning activities, including the IQ of students, interests, motivations, and talents of students (Supriandi, 2021).

The following are some of the inhibiting factors for tahfidz Qur'an education at the SDIT Al-Islam Ngawi, the inhibiting factors that affect the inability to memorize the Qur'an are different student qualifications for memorizing the Qur'an; the role of parents who are less than optimal at home and lack of awareness about the importance of learning the Qur'an from an early age.

It is the family who has a vital and positive influence on their children's teaching and learning activities, thus not an excuse, there are several things that are reported through various social media or research results by highlighting activities that have negative nuances with learning activities at home and involving the family directly. Some families have experienced certain problems such as time, where some families have not been able to take the time (because they are busy with work) to participate in guiding their children in learning activities while at home (Nurhasanah, 2020).

Students gradually become someone who has a noble character, with the community where students live being a wise and character society, therefore students will maximally grow and develop. Another discussion is if the community where they live is in an unfavorable environment, indirectly students will become less good. The environment of students is not only on the family side, what is meant includes the entire community environment, both neighbours, schools and colleagues. Maulida & Z (2020) said that the effectiveness of an institution cannot be separated from how to teach quality educators. Ways of teaching teachers must be developed in encouraging going well in school, the learning process is capable of quality through the leadership role of the principal (Mulyani et al., 2020).

The existence of a teacher as an innovator in education who is responsible for comprehensive tasks so that they are required to develop their professional (Adi et al., 2022). Curriculum implementation under decentralized education, expect school and teachers to develop their own approaches that fit the needs of their students. It also expects students to develop their competencies while also improving students learning outcomes (Dewi, 2021). The 21st century is a time full of challenges in every pattern of a person's life, especially in the realm of education (Sojanah et al., 2021).

Conclusion

Based on the results of the research on the implementation of *Tahfidz* Al-Qur'an learning and the failure to achieve the *Tahfidz* Qur'an learning target at the SDIT Al-Islam Ngawi, it was concluded: The *Tahfidz* Qur'an learning at the Integrated Islamic Primary School of Al-Islam Ngawi was carried out from Monday to Saturday after the dhuha prayer in congregation with the attached schedule, *Tahfidz* Qur'an learning is presented in several teaching and learning activities, including: opening activities, core activities and closing activities which are neatly arranged in learning tools. The first technique of memorizing the Qur'an, the teacher and students read the Qur'an classically with a Muri Q tone, and the second teacher dictates the verse then the

students imitate and repeat it 2 to 3 times with other terms, the talqin method, the third students take turns delivering the memorization of the Qur'an or sorogan.

The inhibiting factors that affect the inability to memorize the Qur'an are, first, differences in student qualifications in memorizing the Qur'an, second, the role of parents who are less than optimal while at home (in this case parents are busy). work, some students even live with their grandparents). grandfather at home) and the forms of coaching include: maximizing the role of *tahfidz* teachers as direct coaches using the *muriq* and talqin methods, *murajaah* before *tahfidz* learning begins, providing stimulus to parents and guardians about the importance of learning the Qur'an from PAUD (Early Childhood Care and Education) which is scheduled regularly every semester or end of the year, home visits and collaboration with parents to monitor and accompany children's activities, and remind them to read the Qur'an while praying to eliminate children's laziness.

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