

IMPLEMENTATION OF EXTRACURRICULAR TAHFIDZUL QUR'AN IN RESPONSE TO STUDENT DECADENCE AS THE IMPACT OF DIGITAL ERA

Siska Sulistyorini; Anis Nur Rahmasita; Siti Afifah Adawiyah
Universitas Islam Indonesia Yogyakarta
siska.sulistyorini@uii.ac.id; anisnurrahmasita@gmail.com;
afiadawiyah@uii.ac.id

Abstract: *As a native generation to digital era, iGeneration especially Madrasa Tsanawiyah's student can not read and understand the Qur'an while it is known that Z Generation can easily surfing in the internet to learn everything. It means, digital era does not giving positive impact but also negative impact towards madrasa tsanawiyah's student. The negatives drive student indolent habit. It is the background that the madrasa giving extracurricular of tahfidzul Qur'an for the students. This research's data gathered using qualitative approach. The result show that (1) Optimizing teacher performance is not only taking part in activities only for formality but focusing on quality, (2) Develop a memorization process that is more organized again with existing memorization methods, (3) Utilizing teachers with a background of tahfidz to improve student memorization results each semester, (4) A special team is formed to carry out an effective evaluation to monitor each program activity, (5) Increase the capacity of rote learning methods by utilizing the methods obtained from intelligent teachers, (6) The opportunity to enter secondary school is easier with a strong teacher's vision and mission, and (7) More optimizing the cooperation with teachers or trainers from outside the school to increase the quality of non-academic achievement (extracurricular). It can be conclude that the extracurricular helps teacher to teach Qur'an to madrasa tsanawiyah's students at least reciting the Qur'an nor memorizing it which is must for moslems.*

Keywords: *Tahfidzul Qur'an, Extracurricular, Student Decadence, Digital Era.*

Introduction

The innovation of computers and the was has been profoundly changing that the way of people learn and communicate with each other. Within the middle of this technology driven insurgency individual ought to look at the changes to analyse how they are changing interaction and human culture. (Battro, 2012)

Pedagogically, Islamic religious education must have started since the child was a child. Of course this is the duty of each parent and parents who are aware of the importance of this religious education for the development of children's souls will try to instill religious education in their children from childhood in accordance with their religion. Registering children in madrasas or also registering places for religious learning outside school time is a good endeavor. As with other education, education as a learning process is indeed not enough to simply pursue the problem of intelligence in general, but intelligence in religion. Religious education is not just giving knowledge about religion, but rather what is more important is to accustom obedient and obedient children to worship and act and behave in their lives in accordance with the norms set in each religion. Actually religious education in school institutions is not only the duty and responsibility of religious teachers, but is the responsibility of all teachers, and parents. (Purwanto, 1987: 146)

Religious education is also the most effective effort in preparing a generation of believers and devout people, as well as Muslims as a part of the Islamic community system, so that not only general education is needed in life but religious education is also very necessary for balance in world life. this can be realized when in educational institutions such as schools that have religious activities, one of which is the implementation of the tahfidz program to memorize juz'amma to students, the school is an educational institution used as a place of learning to provide religious and general knowledge to students under the teacher's authority, and in schools too many students do other things such as various extracurricular activities and so on. and with this program students can carry out memorization of the Qur'an well as well. not only in school.

Efforts to memorize al-Qur'an are continued by some Muslims and this is one way to maintain the authenticity of the Qur'an. Maintaining authenticity can be done by reading, understanding and memorizing the Qur'an tends to be more difficult than just reading it. This happens because the Qur'an has so many sheets that it consumes a lot of time and other things that prevent someone from memorizing the Qur'an. But as long as we want to memorize, surely Allah will open the way. the most important

thing in memorizing al-Qur'an is how to improve fluency (preserve) or preserve the Qur'an so that it remains in the chest.

The benefits of memorizing the Qur'an are: (a) the happiness of the afterlife (b) *sakinah* (peace of mind) (c) sharp memory and clean in the ability of knowledge (d) the ark of science (e) has a good identity and behaves honest (f) fluent in speaking (g) has a prayer that is obligatory.

And what happened at the Sleman 9 MTS school was that the Tahfidz program, which was established in September 2018, was founded on the anxiety of the Pies Teachers in the MTs, because there were so many graduating students from this MTs that they continued their education to an advanced level, but many things became a concern. pai teachers because most of the students who graduated from the MTs are many who are blind to the Koran and also the lack of memorization of the verses of the Qur'an even not a few students who choose to go to an outside school which incidentally has an Islamic school background Many Aliyah Madrasas did not pass the memorized Al-Qur'an test and read the Qur'an.

Therefore, the teachers at MTS n 9 Sleman feel a long-standing unrest, and the Tahfidz program that is now running on MTS n 9 Sleman, with the aim that students graduating from MTs 9 9 in Yogyakarta will not only graduate with the ability academic only, but the Islamic values that are during the school in MTs are not in vain and can also be realized well in secondary schools. and this tahfidz program is not only for grade 9 students but students who are still in the 7th grade are also required to take part in this tahfidz program, because in order for the teacher's objectives this teacher can produce graduations of students of good religious value from the outset of school.

And not a few obstacles faced by schools to run this program and to socialize this program because many students are not interested and it is difficult to be led to the Tahfidz Al-Qur'an program.

There has been many research conducted. Research by Miratulazizah (2016) study produced: (1) Tahfidz al-Qur'an Program SD Plus An-Nida Tahfidzul Qur'an (PTQ) is a typical curriculum program. This unique curriculum is developed independently. The distinctive curriculum is what distinguishes it from other schools. (2) Factors supporting the tahfidz al-Qur'an program are: student intelligence, student age, high student interest, teacher attention, very strong parents'

aspirations and adequate facilities. (4) The inhibiting factors of the tahfidz program are: Some students who have not been able to read the Koran, some students do not want to speak when learning Tahfidz, memorizing the Koran is only afraid of the teacher, do not have the spirit to memorize the Koran. (5) The success of the Tahfidz al-Qur'an SD PTQ An-Nida program has not been achieved 100%. The success of the program is not only seen from the ability of students to reach the specified targets, but also from the achievements achieved by students of PTQ An-Nida Elementary School. The difference between Miratulazizah research and this research is that the success of students in this research program is only taken from the target made by the school, while in this study the success of the program is not only seen from the ability of students to reach the target but also seen from other achievements achieved by students .

Vega Nur Akmalia (2017) study shows that this research obtained findings including benefits felt by students, teachers, and parents , the determination of time allocation and the distribution of rote material, the memorization method used by the teacher in this study was quite diverse. The implementation of the memorization program can be carried out well because of the supporting factors in terms of age of students, the learning environment is quite good, support from teachers and parents, as well as adequate facilities and support activities outside the KBM. In the implementation of the program there are constraints or obstacles in the implementation of the program in this study in terms of time allocation for students to be less able to manage time, forget factors, and the age of children who are still in playtime. The equation with the research to be discussed is the implementation of the gtahfidz program, but this research was conducted by analyzing the data using SWOT analysis.

Rochmatun Nafi'ah (2018) research it is known that the implementation of the Tahfidz program which is run in Madrasah aliyah Lasem is a good category, and this program is an extracurricular activity. conducted during PAI learning, with a target of memorizing 1 year students memorized at least 5 juz, rote time is Monday to Friday. From the results of the study it can be said that students have good character this is known from the results of the average value of 49, 87. The prominent character possessed by students is a high religious character There is a positive and significant effectiveness between the memorization program

of the Qur'an and the strengthening of characters in the Mademah Aliyah Negeri Lasem. From the product moment correlation test it is known that $r_{xy} = 0.368 > r$ table with significance level of 5%, this shows the correlation between the variables X and Y, because $r_{xy} > r$ the table. thus it can be said to be significant and state that H_a was accepted and H_o was rejected. The striking difference with the research that will be discussed is the method used, in this study using a mix method by combining qualitative and quantitative approaches.

Theoretical Framework

Soekanto (1993: 48) response as behavior that is a consequence of the previous behavior as a response or answer to a particular problem or problem. According to Weber's paradigm of social definition (in Ritzen, 2003: 76) about social action, response is the meaningful action of the individual as long as the action has a subjective meaning for itself and is directed at others.

The social action in question can be in the form of a mental or subjective action that might occur due to being affected by the situation or it can also be an act of deliberate repetition as a result of the influence of a similar situation. Abidin (in Susanto, 1997: 51-57) gives the sense of response is the reaction a person does to a stimulus, or the behavior that the stimulus presents. The response arises in humans through a reaction in the order of: temporary, hesitant, and careful known as trial response, then the response will be maintained if the organism feels the benefits of stimuli that come.

Further in the explanation also explained that the response can become a habit in the following order:

1. Presentation of stimuli
2. Stimulation from humans of stimulation
3. Interpretation of stimuli
4. Respond to stimuli
5. Views resulting from responding to stimuli
6. Interpretation of the consequences and make further responses
7. Building a relationship of solid stimuli

Susanto (1988: 73) says the response is a reaction, meaning acceptance or rejection, and indifferent attitude to what is conveyed by the communicator in his message. Responses can be divided into opinions (opinions) and attitudes, where opinions or opinions are open answers (overt response) to an issue expressed in words spoken or written. While attitude is a closed reaction (convert response) that is emotional and personal, is a tendency to give a very positive or negative reaction to people, objects, or certain situations. Harvey and Smith (in Ahmadi, 1999: 164) defines that response is a form of readiness in determining attitudes both in the positive or negative form of an object or situation.

This definition shows the distribution of responses by Ahmadi (1999: 166) detailed as follows:

- a. Positive response A form of response, action, or attitude that shows or shows, accepts, acknowledges, approves, and implements the prevailing norms where the individual is located.
- b. Negative response. The form of response, action, or attitude that shows or shows rejection or disapproval of the prevailing norms where the individual is.

According to symbolic theory, individuals in responding are based on their understanding of the social phenomena to which they will respond. In contrast to Behavior theory, where individuals in responding to social phenomena are not based on their understanding of these social phenomena. Sudirman (1992: 121) says that the formation of a relationship between stimulus and response (between action and reaction) is a learning activity, thanks to continuous training, and the response will become tight, accustomed and automatic. There are several principles or laws regarding the relationship between stimulus and response, including:

- a. Law Effect (the law of the influence of the relationship) The relationship of stimulus and response will get closer if accompanied by feelings of pleasure or satisfaction and vice versa less closely or can even disappear if accompanied by feelings of displeasure.
- b. Law of Multiple Response (Law of diverse responses) In problematic situations, the possibility of a response received positively is not immediately apparent so it needs to be done so

that socialization can be accepted. This procedure is called Trial and Error.

- c. Law of Exercise (the law of use) The relationship between stimulus and response will be tightened if used frequently and will diminish even disappear if rarely or never used.
- d. Law of Assimilation (adjustment law) This person can adapt or respond according to the previous situation.

The program of Tahfidz Al-quran

The program according to the big Indonesian dictionary program is "a plan or design of something and the businesses that will be run".

According to Suharsimi and Cepi, a program can be defined as "a unit or unit of activities which is the realization or implementation of a policy that takes place in a continuous process, and occurs in an organization involving a group of people".

According to Eko Putro, the program is a series of carefully planned activities. In carrying out these activities take place in a continuous and ongoing process in an organization that involves many people.

Based on some of these definitions it can be concluded that there are several key elements to be categorized as a program:

- a. Activities planned carefully
- b. The activity takes place on an ongoing basis from one activity to another or it can be said there is a link between the activities before and after activities
- c. The activity takes place in an organization both formal and informal
- d. The activity in the implementation or implementation involves many people.

The implementation of the Tahfidz Al-Qur'an program

Implementation of al-qur'h tahfidz program is the application of activity plans in memorizing the Al-quran.

According to Khalid, the program memorizes the Qur'an with mutqin (strong memorization) of lafadz - lafadz Al-qur'an and manghafal meanings with meaning that makes it easy to present them when faced with various problems of life, which Al-Qur'an always exist and live in the heart all the time making it easy to apply and practice it.

The tahfidz program is a set of plans and teachings on memorizing all the letters and verses that have been determined, to recite and express them verbally on all the letters and verses, as an application to memorize the Qur'an.

So it can be concluded that the implementation of the Tahfidz al-Qur'an program if implemented at school is the implementation of the Qur'an memorization plan for all students according to the policies that have been determined. After memorizing, all students are expected to deposit their memorization with tahfidz teachers or teachers that have been determined by the school. And in the implementation of the program, it is adjusted to the needs and policies of each school itself.

Steps for Programming

As for Muhaimin formulating, and compiling the program there are four steps that need to be done, namely setting the program, determining indicators of program success and determining the person responsible for the program.

a. Establish Program

The initial stage in compiling a program is that it is better to determine the program that will be carried out. This is certainly with the right foundation and background, so that the program to be implemented does not violate and be in accordance with the needs of the school.

b. Determine Indicators of Success

Indicators of success can be interpreted as a reference to be achieved. After determining the program to be implemented, to achieve the objectives of the program's implementation it is necessary to determine several indicators of the success of the program. This needs to be done in order to identify what must be achieved from the program to be implemented.

c. Assign program responsible

The person in charge of the program to be implemented is something that really needs attention. In determining the person in charge must be taken into consideration.

d. Arrange activities and activity schedules

The last stage that must be done is to arrange the activities of the program to be implemented. By compiling and determining the schedule of activities of course the program to be implemented will be clearer and also directed.

Program components

According to Suharsimi and Cepi "program components are the parts or elements that build a program that are interrelated and are the determinants of program success". therefore, in order to implement a program, it must identify its components or elements so that the implementation of the program can be carried out properly

Sudjana said that the components of the program include several things, among others: goals, objectives, contents, types of activities, activity processes, time, facilities, tools, costs, organizing organizations and so forth.

Research Methods

This study is a field research that manages data using a qualitative approach. Qualitative research methods are a type of research that is based on the philosophy of postpositivism. Used to examine natural objects, (as opposed to experiments) where the researcher is as a key instrument, the source of information is taken purposively and snowbally, collecting techniques with triangulation (combined), qualitative inductive analysis of information, and qualitative research results emphasize more than on generasi. (Sugiono, 2017: 15)

This approach aims to obtain data as well as an overall, accurate and objective picture. This research was conducted in a natural situation, but was preceded by the intervention (intervention) of the researcher. The technique of determining the informants used in this study was purposive sampling technique. Namely the technique used in sampling based on a specific purpose by conducting interviews with parties or people who are considered to better understand and know in this study. By the way researchers choose:

1. Tahfidz teacher
2. eighth grade students

Certain considerations will provide the necessary data. In determining the source of data through interviews, it is done purposively chosen with specific considerations and goals.

1. Extracurricular Teachers Tahfidz Al-Qur'an Program

This teacher is an important information in this research. The information obtained is related to the implementation of the Tahfidz Al-Qur'an program on Mts N 9 Sleman Yogyakarta.

2. Learners

The success of the implementation of the Al-Qur'an Tahfidz Program can be seen from the extent to which the achievement of memorizing the Qur'an in students at Mts N 9 Sleman Yogyakarta.

Data collection techniques are the most important step in research. Because the main purpose of this research is to obtain a data. Without collecting research data will not get data that meets the data specified.

1. **Observation**

Observation is to make observations directly on the object of research to look closely at the activities carried out. According to Andi Prastowo observation is the ability of a person to use observation through the work of the senses with the help of the other five senses. In this study, researchers observed the implementation of the Tahfidz Al-Qur'an program on students at Mts N 9 Sleman Yogyakarta.

2. **Interview**

Interview is a meeting of two people to exchange information and ideas through questions and answers, so that the meaning of a particular topic can be constructed. Interviews are used as data collection techniques if the researcher wants to conduct a preliminary study to find problems that need to be investigated, but also if he wants to find out more in depth responden matters.

3. **Documentation**

Documentation is the work of collecting, compiling, and managing literary documents that record all activities and which are considered useful to be made even information and information about some questions. Documentation can be in the form of writings, drawings, or monumental

works by someone. Study documents are a complement to the use of observation and interview methods in a study

4. Field notes

Field notes are the most important in collecting data in qualitative research, before compiling a complete field note, researchers use abstractions in the form of graffiti containing the core of observations and results of interviews when in the field, the compilation of field notes is done directly after the researcher completes the compilation or interview so not forget and mix with other information.

Results and Discussion

State Madrasah Tsanawiyah 9 Yogyakarta Profile

Madrasah Tsanawiyah Negeri 9 Sleman is one of the tsanawiyah madrasahs in Yogyakarta located in Nayan, Maguwoharjo Village / Subdistrict, Kec. Depok Kab. Sleman, Yogyakarta Province. This junior high school is in the village of Onggomertan. This madrasa stands on a land area of 4398 m² and building area is 1576 m² and has a yard or garden area of 2822 m². In the south and north of the madrasa stand the villages, while in the east and west are rice fields.

The location of the madrasa which is far from the crowds such as highways and so on makes it conducive to the atmosphere of teaching and learning in this madrasa. The location of MTs Negeri 9 Sleman is quite easy to reach by public and private vehicles even though it is located between rice fields and residents' villages.

Madrasah Curriculum

The curriculum is compiled by an education unit to enable the education program to be adapted to the needs and potential of the madrasah. Madrasahs as education unit organizers must pay attention to future developments and challenges. These developments and challenges involve:

1. the development of science and technology,
2. globalization that enables very rapid flows of change and mobility between and across sectors and places,
3. the information age,
4. the effect of globalization on behavioral and moral change humans

5. the changing awareness of people and parents towards education,
6. the era of free trade.

Challenges as well as opportunities must be responded to by madrassas, so madrasa vision is expected in accordance with the direction of development. Vision is nothing but a moral image that illustrates the desired profile of madrassas in the future. However, the vision of the madrasa must remain in the corridor of national education policy. The vision must also pay attention and consider (1) the potential of the Islamic school, (2) the expectations of the people served by the madrasa.

In formulating the vision, the related parties (stakeholders) deliberate, so that the vision of the madrasa represents the aspirations of various related groups, so that all related groups between teachers, employees, students, parents, the community, the government together play an active role to make it happen.

Madrasah's Visions

- a. Going forward with attention to present potential.
- b. In accordance with the norms and expectations of the community.
- c. Want to achieve excellence.
- d. Encourage the enthusiasm and commitment of all madrasa residents.
- e. Encourage change for the better.
- f. Directing the madrasa's strategic (mission) steps.

Tahfidul Quran Program as the Response of Student Decadence in Understanding al-Quran

This tahfidz program is a special program from Mts N 9 Sleman Yogyakarta, this program is formed on the basis of anxiety from teachers who see the reality of students who graduate from many schools who still have not mastered the Qur'an and memorized more than 5 verses of al-qur'an, then the school implemented the program which was carried out from September 2018.

At the beginning of the plan to make the Tahfidz program, the school collaborated with the teachers to invite students' parents to meet to introduce what the Tahfidz program was, because the aim was for parents

to understand and understand what and how the program was, because the school could synergize well for the smoothness of the goal for the Tah-Iqid appl-Qur'an program.

This program is held every Monday to Friday, starting at 06-00 until 07.00. learning activities as follows:

1. Conditioning students (3 minutes)
2. Prayer starts the lesson (5 minutes)
3. Students prepare the Qur'an
4. Students pay attention and imitate the reading of the chaplain
5. Students repeat the reading in a relaxed and classic way
6. After memorizing the halaqoh, students consecutively deposit memorization with the superintendent.
7. Students end the activity with tasdiq and humming al-quran

Each halaqoh consists of 10-15 students, each halaqoh is guided by 1 cleric.

In the implementation of the Tahfidz program, there are methods used in the process of memorization is the tikkar using al-Qur'an Tahfihz or al-Itqan. As for the other methods that are used as support are:

a. Muhadharah

After completing one letter, students gather at the mosque for muhadharah activities

b. Musabaqah

To motivate students, madrasas at a special event are held

c. Munaqasyah

Ahead of the midterm and final year assessments munaqasyah is held, as well as a syllabary following graduation.

The Program Features

1) Teachers of the Tahfidz program who know each other and have the same vision and mission to create new breakthroughs creating students who can read and memorize the Qur'an.

"Yes, thank God, all the teachers and program leaders themselves knew each other from the beginning of the program's formation, because yes, for the smooth coordination of your sister. (teacher interview, 10th May 2019)

2) All teachers who incidentally have the background of hafidz al-quran.

"And here is my sister, I propose to the school that the dupaya will be a success if the program is able, the guide and the teacher and also the teacher must have memorized it or if, for example, at least memorize juz 30 and so, but if you can, it will be more like that. Yes, the target for students is more like the teacher or not, Ma'am" (Respondent teacher, May 2019)

3) A simple and simple memorization system facilitates coordination between teachers and students of the Tahfidz program.

"Here, the way to teach memorization students is to use a delicious method, bro. The problem is that the teachers don't get dizzy too. If you have to do it every week, change it, don't you, dizzy, all of them." (teacher interview, 10th May 2019)

4) Programs that have been mastered by students because the teacher has been socializing since the beginning of the program carried out.

"Before all of these programs were held, a meeting was held by all school staff and also the school principal, then later we held a meeting with students' parents, well, if the students knew, maybe it was from the information from parents and teachers." (teacher interview, 10th May 2019)

5) The principle of teacher performance in accordance with Islamic law through the application of the nature of siddiq, amanah, tabliqh, and istiqomah so that teachers can easily build trust in students of the tahfidz program.

"Because here we put together the good Islamic Shari'a, everything must be accompanied by His sharia, so that's how it always is and must be." (teacher interview, 10th May 2019)

6) memorization method which is relatively easy to catch by students

"Teachers who don't want to be bothered too Miss, because surely those students are obedient too, if most models are complicated methods students are also afraid of being objected to not being able to be maximal, so the teacher looks at the situation of students and uses memorization methods that are good for students, like by always repeating every meeting, yes one of them is so miss. "(teacher interview, 10th May 2019)

7) Teachers can easily adjust the objectives of this memorization activity because of the principle of good teacher performance and accompanied by the spirit of memorizing students.

"The teacher here is very enthusiastic about the holding of the Tahfidz program, yeah, because as I used to tell to Ms. Anis that at school and the teachers here are very worried about the graduation of many students who don't know the Koran, and don't memorize it so the teacher The teachers here are principled that somehow the method must be able to graduate students who are not only competent in the academic field but are also clever in the non-academic field." (teacher interview, 10th May 2019)

Challenges During Implementation Against Bad impacts of Digitalization

1) The more the number of new students, the more difficult it is to coordinate well.

"In this program, especially from students who are getting more and more into the school this year, more and more are entering Tahfidz miss, well maybe later we will definitely be overwhelmed, miss, maybe later there will be a meeting again for this, if now it's still not think about it, miss. "(teacher interview, 10th May 2019)

2) Ministry of Education policy which limits compulsory school extracurricular programs.

"For the supports, it is good, yes, the response from the parties is also good, but we are eliminating 1 of our extra activities to include this program, because yes, right now there is already a standard limit for your extra school programs, but yes it's fine for the sake of students too." (teacher interview, 10th May 2019)

3) Facilities and infrastructure facilities that are not immediately equipped will have an impact on the memorization process of the program.

"If you talk about weaknesses and shortcomings, that's just one, miss, it's just the place, but for everything it's already complete and complete, miss, students are also safe, comfortable and what is conducive is important, sis"(teacher interview, 10th May 2019)

4) The emergence of students' boredom with a monotonous method.

"For the advantages of us, we might get the atmosphere of Tabfidz to be relaxed, but you are targeted by our ways of conveying and guiding students, yes, we still continue to learn too, yes, sister, so this is still like that." (teacher interview, 10th May 2019)

5) The more new students who enter the more difficult to distinguish those who are still lacking and who have been fluent in memorizing the Qur'an.

"And also for the advantages and disadvantages, we also for example, the tutor teachers who recently may have less flying hours, yes, miss, so for the

same students sometimes still forget, moreover it adds more new students, sometimes many students Well, when you enter it, sometimes these students like to be eccentric, who haven't memorized it, say it's already stored, so yes, they still need to be emphasized again, miss. (teacher interview, 10th May 2019)

6) The more new students entering the program the more needs in the program if it does not drop funds from the school it will hamper the memorization program percentage.

"For other factors, sometimes the funds for this Tahfidz sometimes like being late, Ma'am, but that can be bailed out first, usually, Ma'am, but yes, sometimes it takes a long time, hebehepadabal, we need a lot, Miss, but yes it does have to give up anyway miss, i'm usually usually hebeh duh, so confide in me. "(teacher interview, 10th May 2019)

7) The lack of knowledge of the importance of this memorization program makes students half-involved in participating the program.

"Sometimes students still act like they say, why aren't they in class, Sir, maybe it's the same as Wong, if religious subjects are like that, sometimes sometimes sulking, they don't want to enter Tahfidz, Class 1 students are mostly probably because they still graduated from elementary school, so it's still a matter of religion. like a little child, yes, yes, but not many are like that. "(teacher interview, 10th May 2019)

Some of the things that can be considered to improve the quality of the program are:

1. Optimizing teacher performance is not only taking part in activities only for formality but focusing on quality.
2. Develop a memorization process that is more organized again with existing memorization methods.
3. utilizing teachers with a background of tahfidz to improve student memorization results each semester

4. A special team is formed to carry out an effective evaluation to monitor each program activity.
5. Increase the capacity of rote learning methods by utilizing the methods obtained from intelligent teachers
6. The opportunity to enter secondary school is easier with a strong teacher's vision and mission
7. More to optimize cooperation with teachers or trainers from outside the school to optimize the quality of non-academic achievement (extracurricular).

Conclusion

From the research result above, it can be concluded that, the initial ideas of establishing the extracurricular program replacing the previous extracurricular activities was due to the phenomenon that many of the students can't recite nor memorize al-Quran well.

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