Planning and Organizing Tahfidz Al-Qur'an Learning at Children's Islamic Boarding Schools

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Abstract

Al-Qur'an tahfidz learning is growing rapidly in formal and non-formal education. Management is the most basic thing in the implementation of learning. Planning and organizing are components of management. The purpose of the research is to explain the planning of learning Tahfidz Al-Qur'an. Field study research using qualitative methods, data collection by observation, documentation and interviews. Data analysis by going directly to the field studying, collecting data, compiling and analyzing. Data validity by extending observations and data checking using data and technique triangulation. The results of the study found that: 1) planning was prepared on the halaqoh program with tahfidz grouping carried out when registering new students, the daily program was divided into three times, namely dawn, asar and sunset, the tahsin program was carried out after depositing tahfidz Al-Qur'an, target memorization program with the distribution of thirty juz within six years and ikhtibar program twice a year. 2) Organizing is made up of human resources, namely ustadz tahfidz and class management in the form of a circle.

I. Introduction

The condition of the people who take their children to Islamic boarding schools, especially tahfidz Qur'an to study and memorize the Qur'an, where Islamic boarding schools need good service. Improving management in learning the Qur'an so that it is of high quality and produces mutqin memorizers of the Qur'an is very important to do.

Learning planning is a problem in an organization that is first formed, without good planning an organization will not work as expected. The organization must plan according to the vision and mission to be achieved so that it can be systematic and well structured.

Pawarisan (2017) describes about planning, organizing, implementing, supervising, developments in the implementation of learning the Qur'an at the Islamic Center Foundation Madrasah Tsanawiyah Hifzhil Quran Foundation North Sumatra. Guaranteeing the validity of the data findings and the authenticity of the research refers to the use of data validity standards. The results of the study show that 1) deliberations involving all elements of education providers; 2) organizing the tahfidzul quran program which is carried out by making a regular roster or schedule, allocating teachers, and providing learning facilities; 3) The implementation of the tahfidzul Qur'an program is quite good. Related to the use of the tahfidz implementation method; 4) Supervision of program implementation is the principal

and teacher appointed for activity planners; and 5) The successful implementation of this program is due to the strong and high learning motivation of the students to memorize.

Learning planning for tahfidz Al-Qur'an which has not been researched by previous researchers, such as: planning includes halaqoh, daily deposit, tahsin, target memorization and iktibar. Organizing which includes the board of the Islamic boarding school, curriculum, asatid where is the students and guardians of the students are held will support and motivate the students to be enthusiastic in memorizing the Al-Qur'an. Evaluation is planned by evaluating program implementation and monitoring evaluation.

The concept that researcher need to do in learning management of tahfidz Al-Qur'an focuses on planning which is done early before other learning management components are carry out. Organizing with a focus on selecting ustadz/ustadzah tahfidz Al-Qur'an so that it becomes the most important in the implementation of learning that will be carried out. Evaluation needs to be planned so that the assessment can run well and in a structured way the problems in the implementation of learning are known and resolved.

The purpose of this article is to explain the planning and organization of Al-Qur'an tahfidz learning at the Pati Islamic boarding school. To support the success of learning tahfidz Al-Qur'an, this article focuses on explaining planning, organizing and evaluating before implementing learning tahfidz Al-Qur'an.

II. Research Method

The type of method used in this research is qualitative, using a case study research design, data collection techniques through field surveys in the form of observation, documentation and direct interviews. The first source is caretakers of Islamic boarding schools, deputy head of curriculum, student assistants, and asatid tahfidz Al-Qur'an. Secondary data in this study include profiles of Islamic boarding schools. The research was conducted from July to September 2022.

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

In this section, the researcher wishes to explain the findings presented to reflect the structure of the research questions. Planning and Implementation of Tahfidz Al-Qur'an Learning at Tahfidzul Qur'an Islamic Boarding School.

Table 1. Interview Guidelines

Guidelines of Interviews Questions	
Caretaker of the Islamic Boarding School, Deputy Head of Curriculum,	What plans are made in the implementation of learning tahfidz Al-Qur'an?
Head of student affairs, Asatid	What are done in organizing learning tahfidz Al-Qur'an?

(Source: Data adapted, 2022)

Beside that, to maintain the validity of the data using triangulation techniques, data sources come from observations, interviews and documents. The data analysis technique uses an interactive model of qualitative data analysis which consists of four stages, namely: (1) data reduction, (2) data presentation, (3) data verification, and (4) drawing conclusions.

III. Discussion

3.1 Results
a. Planning Stage
1. Halaqoh Tahfidz

Halaqoh is a student grouping program made by students to facilitate the organization of the implementation of Al-Qur'an tahfidz learning. Evidenced by the documentation obtained by researchers from the Deputy Student Affairs in the form of data on MITQ RF students for the new academic year 2022/2023.

2. Daily Deposit

The daily deposit is the time for students to add new Qur'an memorization deposits at Subuh at 04.30-06.15 and Santri to carry out / muroja'ah after the Asar prayer at 15.30-17.00 and Magrib at 18.00-20.15.

Table 2. Schedule of Tahfidz Learning Activities

Time	Hour
Subuh	04.30 - 06.15
Asyar	15.30 - 17.00
Magrib	18.0 - 20.15

3. Tahsin

Tahsin is a program to improve the fluency and correctness of mahroj and tajwid in reading the Qur'an, carried out after depositing memorization to students in the afternoon, who are not yet fluent in reading.

4. Memory Deposit

It is a program that contains targets and limits for memorizing the Al-Qur'an. Allocation of time based on the number of juz al-Qur'an in each memorization target. The target program for memorizing also provides stimulation for ustadz/ustadzah to have a shadow of time in memorizing. Target for six years, 1.5 chapters in the first semester, 2.5 chapters in the second semester, 3 chapters in semesters 3, 4, 5, 7, 9 and 10, 4 chapters in semesters 6 and 8, Muroja'ah in semester 11 and 12. The target of memorization made by Islamic boarding schools is six years of memorizing 30 juz.

5. Iktibar

Whereas the memorization limit is 3 years with a target of 11 juz, 3 years to 26 juz for male students, 30 juz for female students can already participate in the khotmil qur'an in the month of Mulud/Robiul Awal. If you don't meet the target, you can continue memorizing at the Raudlatul Falah foundation with a higher level of education.

Table 3. Learning Planning for tahfidz Tahfidz Al-Qur'an

NO	Planning Program	Learning Planning Components	Description of Tahfidz Al-Qur'an Learning Planning
1	Program Halaqoh	Grouping tahfidz	- Tahfidz students are grouped by boarding registration. - Each tahfidz teacher gets the responsibility of 1 group of tahfidz students for daily tahfidz teachers.
2	Daily program	Memory deposit	- Santri add new Qur'an memorization deposits at dawn at 04.30-06.15 - Santri fluency / muroja'ah after Asar prayer 15.30-17.00 and Maghrib 18.00-20.15.
3	Tahsin program	Function , process, time tahsin	- Tahsin is used to improve fluency and correctness in reading the Qur'an. - Tahsin has been done after memorizing deposits for students - Tahsin has been done by the ustad/usatadzah for students who are not yet fluent in reading. - Tahsin has been done after memorizing deposits for students
4	Deposit target program	Grouping and time	- How to group the surah of the Qur'an - Target time of memorization
5	Ikhtibar Tahfidz program	Iktibar implementation	- Al-Qur'an tahfidz assessment process - Iktibar Beginning and End times - The use of the iktibar program..

b. Organizing Stage
1. Human Resources

One of the most important resources in implementing Al-Qur'an tahfidz learning was tahfidz teachers who met the criteria, criteria were a requirement that must be obeyed in the selection of management of an organization, with criteria that were in accordance with the field will improven the quality of tahfidz teacher results.

The tahfidz boarding school in selecting prospective ustadz/ustadzah tahfidz must have memorized thirty chapters, have clear sentences, have responsible morals, became patient, becam able to master several methods of memorizing the Qur'an which can developed students' memorization according to each student's learning model. Deputy Curriculum who was responsible for implementing tahfidz activities, Asatid was responsible for tahfidz learning and not everyone can became a teacher memorizing the Al-Qur'an, because the Al-Qur'an really maintains its purity and in reciting it must really be according to mahroj and the reading was in accordance with recitation, students were obliged to study and parents provide motivation and pray that students will be given convenience and blessings in memorizing the Qur'an.
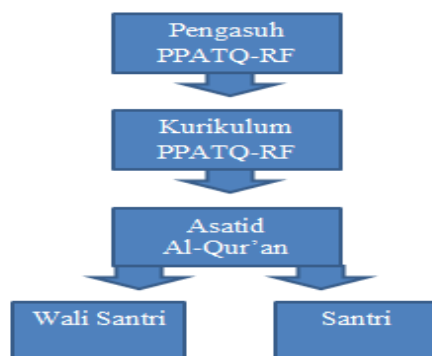
Figure 1. *Organizational Structure of Tahfidz Al-Qur'an*

2. Classroom Management

Classroom management in learning must be organized so that it can run well, one of which is in class management which will have a big impact on the final result. Researcher wanted to knew the class management carried out by ustadz/ustadzah in organizing so that the implementation of learning run effectively and efficiently.

"In class management, we group at least 8-10 students to help them memorize the Al-Quran. Learning is carried out on the terrace of the mosque, classrooms, in front of the students' rooms by forming a circle. (RPP/UT/ W6).

Based on the results of the ustadzah's interviewed, group at least 8-10 students to help them memorize the Qur'an. Learning was carried out on the terrace of the mosque, classrooms, in front of the students' rooms by formed a circle

"In grouping students, we as ustadz can organize one tahfidz person, at least 8-10 students to accompany them until they memorize the Qur'an and divide each group in their respective places so that learning will focus on one group and usually in one group. In the foyer of the mosque, in the prayer room, in the classrooms, some are even in front of the students' room, thank God it went smoothly and the students focused on their small groups so they could store their memorization comfortably. atmosphere," (RPP/UT/W6)

The results of the ustadz interviewed were in line with the results of the ustadzah interviewed as a student tutor. In grouping students, we as ustadz can organize one tahfidz, at least 8-10 students to taught them to memorize the Qur'an, each group will occupied its own place so that in learning it will focused on one group and usually in the foyer of the mosque, in the mosque, classrooms, there was even one in front of the student's room. With that, alhamdulillah, everything went smoothly and the students focused on their small groups so they could memorize in a comfortable atmosphere.

"Each group consists of at least 8 to 10 students and forms a circle in learning tahfidz Al-Qyr'an." (RPP/UT/W4)

Interviewed with the second Ustadz. Each group consists of a minimum of 8 to 10 students and forms a circle in learning Al-Qur'an tahfidz.

The results of interviewed with ustadz and ustadzah were almost the same regarding the grouping and grouping of our students because the ustadz can arranged for one tahfidz at least 8-10 students to be taught to memorize the Qur'an which was divided into each group which will occupy their respective places so that the learning will be focused in one group and usually in the foyer of the mosque, in the mosque, classrooms, some are even in front of the students' rooms. With that, alhamdulillah, things went well and the students focused on their small groups so they could store their memorization in a comfortable atmosphere.

Table 4. Organizing Tahfidz Al-Qur'an Learning

No	Organizing Tool	Components of Organizing Learning	Description of Learning Organization
1	Human Resources	Human resource recruitment	- Competency or Requirements for teacher tahfidz Al-Qur'an - The task of the teacher tahfidz Al-Qur'an - Additional Competency
2	Classroom management	Tahfidz class	- Each group consists of 8-10 students

3.2 Discussion

a. Learning planning for Tahfidz Al-Qur'an

At the planning stage based on the results of the research, management of Al-Qur'an tahfidz learning was contained in the halaqoh tahfidz program, daily schedule, weekly program, tahsin program, target memorization program, and iktibar program.

The results showed that this lesson plan started with a meeting between the caretakers of the Islamic boarding school, deputy head of curriculum, deputy head of student affairs, committee, ustadz/ustadzah who were appointed to represent the meeting. In the meeting discussed the learning objectives of tahfidz Al-Qur'an, the grouping of tahfidz students was based on the results of the ability test to memorize short Al-Qur'an surahs. Madrasah arranged tahfidz groupings based on an appeal from the Foundation and were given freedom from the Ministry of Religion to manage the tahfidz program. The results of the study (Sukarelawan et al., 2022) support R Gagne's theory (1975) that planning in an organization has assumptions to improve future quality.

The results of this study are relevant to the results of research (Basir et al., 2022) that the determination of the tahfidz class was based on the selection of new student admissions and the ability of students to read the Qur'an. The researcher's assumption was that grouping from the start will made it easier for teacher to determined learning methods that suit students' abilities. However, the research (Suryana et al., 2018) states that students are divided into three classes, namely 1) Alfashlul Awwal (the highest class) is a class that has mastered makhorijul letters, fashohatul kalam and recitation, 2) Alfashlus tsani is a class for students who are new to makhorijul letters, 3) Alfashluts tsalints (not yet familiar) in makhorijul letters, fashohatul kalam and tajwid. The assumption from the researcher is that the division of groups according to ability is very useful so that the ustadz/ustazah can easily provide the tahfidz learning method for students.

Halaqoh tahfidz has a function to regulate class size in learning management, regulate the number of students, methods that are appropriate to the group, and the assessment. The results of this study are reinforced by the results of research (Ishaq, 2022) explaining that in regulating the number of students it is adjusted to the ability assessment so that it is easy to pick up the methods used in learning. The assumption of the santri researchers who are grouped according to ability will make it easier to achieve learning objectives. The results of this study are not in line with the results of research (Rijal Mustaqim & Nurhaedha, 2020) stating that in learning planning do not do groupings, if students are ready to deposit memorization directly with the Nyai/ustadzah. So researchers menemukan bahwa merencanakan pengelompokan sangat penting bagi untuk mecapai tujuan yang efektif dan efisien.

The activities carried out by the students every day include memorizing the Al-Qur'an which was carried out in the morning, afternoon and evening with the ustadz/ustadzah. On the daily schedule there was a time for the implementation of learning, the name of the ustadz/ustadzah who will became in charge of each group. The results of the research (Musaddad, 2021) support Sanjaya's theory (2014:71) stating that the time allocation plan has a function to regulate the course of the implementation of learning. The researcher's assumption was that setting a structured daily schedule will facilitated the learning process. This research was reinforced by the results of research (Azis et al., 2022) stating that the learning planning was in accordance with the time allocation for implemented learning made by an institution. The results of this study were not in line with the results of research (Istiqomah & Hidayah, 2021) stating that the implementation of learning on Saturday nights and Sunday nights ends after the evening prayer and the places for male and female students were separate. The researcher's assumption that the time division was formed due to the activities of different educational institutions, coordination or the results of deliberations.

The weekly program was displayed in the details of the weekly schedule Monday to Saturday where the students' memorization tests were according to the schedule, study time was dawn, afternoon and evening. Santri have been carefully prepared to memorize which will be tested with the ustadz/ustadzah who has been selected from the boarding school or directly with the caretaker of the boarding school. Memorization deposits assessed by Islamic boarding school caretakers and appointed ustadz/ustadzah, with a complete/incomplete assessment in the Al-Qur'an memorization test. The results of this study are relevant to the results of research (Susanto et al., 2021) stating that reciting binadzri, namely students depositing memorized materials that have been prepared carefully and then being tested with Mrs. Nyai, and reinforced by (Nuraeni & Irawan, 2021) research states that deposits The students' memorization of the teacher must be tested and memorized until it was strong. This research was slightly different from the results of the study (Saragih et al., 2021) stating that weekly deposit activities were not determined by ustadz tahfidz, because it was directly with the caretaker of the Islamic boarding school. The researcher's assumption was that the schedule of activities was the most basic thing to regulate the learning process so that it can run smoothly.

Practiced and corrected tajwid and mahroj trained was something that must be done by students before memorized the Al-Qur'an. Tahsin was carried out in the afternoon after memorized deposits for students who cannot read the Al-Qur'an and their reading was not correct, so special time is given to learn tahsin. The results of this study were relevant to the results of the study (Sabiq et al., 2020) stating that after memorizing juz amma, students were trained to read the Qur'an with recitation and mahroj (how to pronounce rosm usmani correctly, and waqof stop signs). This research was reinforced by the results of research (Basir et al., 2022) stating that tahsin was carried out after completing the juz amma deposit and was carried out for those who were not good and correct in their tajwid. The researcher's assumption was that tahsin was the most basic thing before memorized the Qur'an. The results of this study were not in line with research (Dalimunthe et al., 2021) which explains that activities were carried out once a week and have not been programmed for the time of implementation. The findings of the researcher was that tahsin for children was more often given after the child has deposited the memorization, for students who were not yet good at recitation, they will be trained by an ustadz/ustadzah who tought them.

The target for memorizing was divided the time by thirty chapters with the time that will be used to memorized the Al-Qur'an for six years in twelve time allocations with mutqim. The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The verses of the Qur'an which describe the communication process explicitly illustrate that

potential kinesic aspects occur throughout the period in the process of human interaction (Fairus, 2018). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an (Kholil, 2020). The target program for memorizing also provided stimulation for ustadz/ustadzah to have a shadow of time in teaching Al-Qur'an memorization. This study supports Anderson's (1989) theory which states that planning is an annual plan, a semester plan, a main language plan, a weekly plan and a daily plan. Strengthened by the results of research (Mulyani & Rindaningsih, 2021) stating that the target of one year's memorization must be able to read with the correct recitation. The researcher's assumption is that clear memorization targets will make it easier for the number of memorization to be achieved. The results of this study are not in line with the results of research (Akmal, 2021) stating that in the target of memorizing grade one juz thirty, grade two juz one-five, grade three juz five-ten, and tahasus fifteen to thirty.

The findings of the researchers are that in the tahfidz program children and adults have different targets, so that the level of having methods and ways of teaching in tajwid are also different. These differences will determine how the ustadz/ustadzah will teach.

b. Organizing the Learning of Tahfidz Al-Qur'an

At the Organizing stage, based on the results of the research, that in order to improve the quality of learning the Al-Qur'an tahfidz is well organized, it includes human resources and management of the Tahfidz class.

The results of this study in the organization of human resources were well organized, the selection of prospective ustadz and ustadzah must have memorized thirty Juz and have good character. The tahfidz teacher in the division of tasks was adjusted to the group of students that has been formed, so that the tahfidz teacher will always accompanied them until the students actually completed the Al-Qur'an. The results of this study were relevant to the results of research (Rohman et al., 2022) that Islamic boarding school caretaker form a teaching structure in learning the Qur'an and form classes with one teacher and the teacher must have memorized the Qur'an. The researcher's assumption was that the Qur'an is the word of Allah which not everyone can teach, with the condition that they must memorize it first and have a sanad. The results of the study (Al et al., 2017) support UUD No. 14 of 2015 teachers are educators who were to guide, educate, train, direct in the implementation of learning, in formal or non-formal education. It was different from research (Latifah, 2019) that in recruiting teachers choose the best alumni from the Javanese and Sumatran Islamic boarding schools. The findings of the research are that in recruiting tahfidz teachers, the person in charge has been determined and priority is given to local residents who hafidz Al-Qur'an and whose scientific knowledge is clear.

The results of this research were that the management of the tahfidz class was used in the foyer of the mosque, the classroom, and the room in front of the room by forming a circle. One group consists of eight to ten students with one tahfidz teacher. Santri memorize the Al-Qur'an using their respective Al-Qur'an. The results of the research were relevant to the results of research (Azmi et al., 2020) stating that tahfidz activities are in the porch of the mosque and one group consists of eight to ten students. The results of the research were different from the results of research (Hasan et al., 2021) and (Nuraeni & Irawan, 2021) stating that in class management there were three tahfidz teachers who guide, each teacher holds 10 students out of 30 students in the class. The researcher's assumption was that in managing the class the teacher has their own way depended on the condition of the class and the students.

IV. Conclusion

Planning for Tahfidz Al-Qur'an learning was carried out in a professional and communicative manner between caretaker, deputy curriculum and tahfidz teachers, several planning components include; (1) the Daily Program, namely the time (dawn, asar, evening) in carried out the activities of the students for deposited the memorization of the Qur'an with the Ustadz/Ustadzah, (2) the Halaqoh Tahfidz Program, namely the grouping of tahfidz students based on the acceptance of new students, (3) the Program Tahsin was an improvement on students' reading regarding tajwid, magroj and correctness in reciting which is carried out in the afternoon after learning Al-Qur'an tahfidz is finished, and (4) the Iktibar Program was a semester program which was divided into initial and final lectures for the annual tahfidz assessment program.

Organizing Tahfidz Al-Qur'an Learning was going well and has been organized as expected, which includes; (1) selected human resources with the quality of hafidz 30 juz and bersanad; (2) management of the Tahfidz class, the room used in the foyer of the mosque, the classroom, and the room in front of the room in a circular shape.

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