

THE EVALUATIVE ANALYSIS OF TAHFIDZ AL-QUR'AN PROGRAM AT SCHOOL: Multisite Study at Junior High School of Pesantren around Ponorogo.

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ABSTRACT: *Evaluative study is a type of research to identify the relationship between goals, processes, results, and the impact of the implementation of a certain program or activity. The current research aimed to evaluate the program of tahfidz (Qur'an memorization) in several junior high schools of pesantren (SMP Pesantren) around Ponorogo Regency. It is qualitative research with multisite study. The informants were selected by purposive and snowball sampling techniques. Data were collected through in-depth interviews, participatory observation, and documentation. They were analyzed using the interactive technique of Miles and Huberman, which included data reduction, data display, and conclusion drawing. The results suggested that tahfidz program at schools of pesantren in Ponorogo can improve the students' morale. The program was implemented through activities integrated with the learning process. However, some schools separate the program (takbassus). Besides, the tahfidz program at junior high school of pesantren is intended that they graduate with a complete memorization of the Qur'an. The positive impact is an increase in public interest and trust in the school while the negative impact is the competition to increase the number of memorizations that is not based on the ability of students so that they encounter stress..*

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INTRODUCTION

In the last decade, *tahfidz* program becomes a trend in public schools, from elementary school, junior to senior high school, even college level¹. *tahfidz al-Qur'an* is an educational

¹ Nurul Hidayah, "Strategi Pembelajaran *Tahfidz* Al-Qur'an Di Lembaga Pendidikan," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 1 (2016): 63–81, <https://doi.org/10.21274/taalum.2016.4.1.63-81>, Niha Nima, "Pelaksanaan *tahfidz* Al-Qur'an Di Sekolah Dasar Islam Terpadu (SDIT) Alam Ikatan Keluarga Muslim Al-Muhajirin Palangka Raya" (IAIN Palangka Raya, 2018), dan Ine Ade Ismaya, "Pembelajaran *Tahfidz* Al-Qur'an Di Sekolah Umum SMA Negeri 91 Jakarta" (Unoversitas Negeri Jakarta, 2019).

program to encourage students to completely memorize the Qur'an (30 Juz)². The education program of *tahfīdz* have been commonly organized by pesantren. It is a part of reorientation for strengthening the Islamic religious education curriculum at schools. It aims to promote changes in students' behavior, especially their negative behavior associated with decreased adherence to religious values among students. It is expected to not only be a ceremonial or merely an identity that the school organizes *tahfīdz* program, yet purely envision to build Qur'an character among students³.

According to Mochtar Buchori, cited in Muhaimin, religious education at schools still fails to contribute to improving the behavior of the learners. It fails due to the fact that educational practices at schools only emphasize the purely cognitive aspects of awareness of (religious) values and ignore the affective and conative-volitive coaching, which covers the willingness and determination to practice the values of religious teachings. As a result, there is a gap between knowledge and practice, between gnosis and praxis in the exercise of religious values. Or more precisely, the practice of religious education changes the orientation of religious teaching alone, so it cannot form a moral person, even though the essence of believing in religion is obedience to practice religion so that it creates a person with a good personality and morality⁴.

Similar opinion was confirmed by the former Minister of Religious Affairs of the Republic of Indonesia, Muhammad Maftuh Basyuni that religious education today tends to prioritize the aspects of cognition (thinking) rather than affection and psychomotor. According to Komarudin Hidayat, religious education is more oriented to learning about religion, so a lot of people know religion, yet their behavior is irrelevant to the religious values they know. The spirit and practice of Islamic religious values is an issue that is always interesting to discuss because the internalization of religious values can regulate human life better and orderly⁵.

The program of memorizing the Qur'an at schools is presented to answer the impasse of renewal and innovation of religious education. The Qur'an is perceived as the source of various Islamic laws and the main guidelines for Muslims in living life, so by memorizing the

² Hasanah, Arfandi, Zainuddin, "Implementasi Metode Takrir Untuk Mempercepat Menghafal Al-Qur'an Bagi Siswa Sekolah Dasar," *EduPedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 8, no. 1 (2023): 40–48, <https://doi.org/10.35316/edupedia.v8i1.2935>.

³ Ajeng Wahyuni and Akhmad Syahid, "Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 5, no. 1 (2019): 87, <https://doi.org/10.32332/elementary.v5i1.1389>.

⁴ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: Rajawali Press, 2005).

⁵ M. Maftuh Basyuni, "Pendidikan Agama Belum Capai Tujuan," *Tempo*, November 2004.

Qur'an, learners are expected to be motivated to understand its meaning and practice it upon coping with problems along their life⁶. According to Ahmad Atabik, the interaction between Muslim community and the holy book (Qur'an), in the trajectory of Islamic history, has always experienced a dynamic development. For Muslims, the Qur'an is not only a holy book that guides life (*dustûr*) but also a cure for disease (*syifâ'*), illuminator (*nûr*), as well as good news (*busrâ*). Therefore, they seek to interact with the Qur'an by articulating it through oral, written, and action, in the form of thoughts, emotional, and spiritual experiences⁷.

Several schools at the elementary, junior, and senior high school levels in East Java innovate to make *tahfidz* programs with various models⁸. There are schools that integrate the tahfid program with the school curriculum with a full day system so that the *tahfidz* program becomes one of the additional programs during the day, as in MIT Bhakti in the capital city of Madiun. Some also combine it with boarding school system (e.g., pesantren) with a *tahfidz* program that is integrated with the programs in pesantren, such as the program organized by Pondok Pesantren La Roiba-Hanifida Diwek, Jombang. In addition, there is also a cooperation model, where the school cooperates with a boarding school of *tahfidz* or institutions that manage memorization of the Qur'an, such as SMPN Dagangan Madiun which holds *tahfidz* program as an excellent program in cooperation with Ummi Foundation. Also, some pesantren of *tahfidz* al-Qur'an cooperate with formal education institutions at the elementary, junior high and senior high school levels, so that students can memorize the Qur'an and participate in formal education at boarding schools or outside the boarding schools, such as the program of Pesantren *tahfidz*ul Qur'an Al-Muqoddasah Nglumpang Mlarak, Ponorogo.

The above difference in the model of *tahfidz* al-Qur'an program in the school happens because of the diversity in putting tahfid program to avoid additional burden of the students. The challenge of integrating the tahfid program with the school curriculum lies on how students can still follow the learning process at the school, and, on the other side, they have enough time to memorize the Qur'an little by little. The schools that apply tahfid program with full day system means that they organize it as an additional program during the day, with minimum target of memorization, for example, Juz 30 for elementary school level, minimum

⁶ Syahid, "Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak."

⁷ Ahmad Atabik, "The Living Quran; Potret Budaya Tahfiz Al-Quran Di Nusantara," *Jurnal Penelitian LAIN Kudus* 8, no. 1 (2014), <https://doi.org/DOI: http://dx.doi.org/10.21043/jupe.v8i1.1346>.

⁸ dan Khaeron Sirin Lilik Umi Kaltsum, Mundzier Suparta, Fuad Thohari, "Model Pembelajaran Tahfidz Al-Qur'an Di Indonesia, Iran, Turki Dan Arab Saudi," *An-Nuba, J Urnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 8, no. 2 (2021), <https://doi.org/https://doi.org/10.36835/annuha.v8i2.458>.

of 3 juz for Junior High School, and 6 juz for high school level. The schools that adopt the boarding school system facilitate more time for students to memorize the Qur'an. The memorization target for junior high school level can reach up to 6-10 juz and for high school may go up to 20-30 juz.

Memorizing the Qur'an does require stages and focus according to Lilik Umi Kaltsum, the tahfid Al-Qur'an program at schools has not been realized to the fullest, as evidenced by the fact that few, or even no, students can maintain their Qur'an memorization until the end of the study period. When the students had reached the sixth grade for elementary school and Grade III for junior high school, there is no verse that is imprinted perfectly, not in pieces, in the memory of the student's brain except only a few verses that are commonly read in the last semester. Some of the verses that had been memorized a few years earlier had been forgotten⁹.

Based on the above, the *tahfidz* Qur'an program at schools needs to be evaluated through research to obtain a clear and comprehensive picture of its implementation to achieve the goals. This research was conducted at schools that implemented *tahfidz* Qur'an program in Ponorogo, including Islamic Junior High School, Darut Taqwa Ngrupit Jenangan Ponorogo, Islamic Junior High School Thoriquil Huda Cekok Babadan Ponorogo, and Islamic Junior High School Azmania Ronowijayan Siman, Ponorogo.

On the basis of the above understanding, this research focuses on the aspects of how the *tahfidz* program is implemented, the output, and the impact of the program. Meanwhile, the research was made around Ponorogo, specifically in three educational institutions that adhered to different shades of religious ideology. This research is expected to provide policy direction for the development of tahfiz programs relevant to the typology of multicultural Indonesian society.

METHOD

This research employed a multi-site method with evaluative descriptive study. According to Bogdan and Biklen, multi-site study is qualitative research that can be used primarily to develop theories from several similar research backgrounds so that they can be transferred to broader and more general situations¹⁰. Meanwhile, according to Suharsismi

⁹ Lilik Umami Kaltsum, "Menghafal Al-Quran Dalam Pendidikan Formal," *Mimbar Pendidikan Agama Kementerian Agama Kanwil Jawa Timur* (Surabaya, 2010).

¹⁰ S.K Bogdan, R. And Biklen, *Qualitatif Analisis* (Yogyakarta: Pustaka Pelajar, 2011).

Arikunto, evaluation refers to the exercise that seeks to assess the progress and achievement of a result in a systematic and objective way. In other words, evaluation is an action or systematic stage of social research procedures intended to measure the conceptualization, design, implementation, and usefulness of a program¹¹.

The program in this study is the implementation of *tahfidz* al-Qur'an in 3 research settings, which are Islamic Junior High School Darut Taqwa Ngrupit Jenangan Ponorogo, Islamic Junior High School Thoriqul Huda Cekok Babadan Ponorogo and Islamic Junior High School Azmania Ronowijayan Siman Ponorogo.

The three institutions implement *tahfidz* program. The data were collected through in-depth interview, participant observation, and documentation. To record data in the three educational institutions, the researchers used an audio recorder and writing tools for notes.

There were several steps taken to describe the results of observations and interviews in this study. The researchers started with describing the physical condition, reconstructing the dialogue so that the interactive atmosphere became more reasonable, describing the physical environment, presenting special events during the field, describing the activities in detail, and finally describing the behavior, thoughts, and views of the researchers while observing the students.

According To Moleong, to account for the scientific value of qualitative research, data checking procedures are required as a form of replacement or renewal validity and reliability concepts. For validity, data should meet four criteria, which are credibility, transferability, dependability, and confirmability. There are other ways that researchers can do to account for data validity by triangulation, extension of the research duration, and peer debriefing¹². Data analysis in this study referred to an interactive analysis introduced by Miles & Huberman with the following steps: Data reduction, Data display and, Conclusion drawing.

RESULT AND DISCUSSION

***Tahfidz* Program at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo**

a. The Background of *Tahfidz* Program at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo

SMP Islam Thoriqul Huda Cekok Babadan Ponorogo was established by KH. Fahrudin Dasuki around 2009 ago. This educational institution is located at Jl.

¹¹ Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan (Edisi Revisi)* (Yogyakarta: PT Bumi Aksara, 2009).

¹² Lexi Moleong, *Penelitian Kualitatif* (Jakarta: Bina Aksara, 2001).

Mayjend Soetoyo No. 194 Cekok villages, Babadan Sub-District, Ponorogo Regency with NPSN: 20547270 and NSS: 2020 51118004, accreditation status B.

The school vision of this institution is to create a generation with a good morality, character, achievement, expert of science and technology, and high awareness of the environment. The missions are to: 1) increase faith and devotion to God Almighty; 2) Foster character education; 3) implement competitive, creative, innovative learning in academic and non-academic fields based on IT; and 4) increase awareness of pesantren residents to the environment.

Not all students at SMP Islam Thoriqul Huda Cekok live in the boarding house located around the environment of SMP Islam Thoriqul Huda Cekok. Some live in other boarding schools, and some commute from their homes. The principal explained the following:¹³

As an educational institution that organizes first-level high school education, SMP Islam Thoriqul Huda Cekok equips students with various learning materials by providing additional materials from the curriculum of pesantren.¹⁴

In addition to the curriculum by the Ministry of Education and Culture, SMP Islam Thariqul Huda Cekok also provides pesantren curriculum, such as *aqidah akhlaq* - which uses *aqidatul layman* and *Taisirul Khalaq*, *Fiqh - Mabadiul Fiqhiyah* and *Fathul Qarib*, and *Qur'an* and *hadith*. *Qur'an* learning in SMP Islam Thoriqul Huda Cekok is held before the official hours of learning activities. Learners are invited to read short verses of the *Qur'an* in *juz 30* and memorize them every day. The process of reading the short verses is repeated many times so that they can memorize them perfectly. In SMP Islam Thariqul Huda Cekok Babadan Ponorogo, students are required to memorize *juz 30* as a condition for taking a certificate after graduate.

The *Qur'an* memorization program in SMP Islam Thariqul Huda Cekok Babadan Ponorogo is still limited to *juz 30* due to the diverse quality of students that enroll in this institution. Some of the new students are fluent in reading the *Qur'an*, and some lack of reading skills, so they need assistance for *tahsinul qiroah*. As explained by the principal of SMP Islam Thariqul Huda Cekok Babadan Ponorogo:¹⁵

¹³ Interview with the head of Islamic Junior High School Tariqul Huda Cekok, principal's room, August 10, 2019

¹⁴ Interview with the principal of SMP Islam Tariqul Huda Cekok, principal's room, August 12, 2019

¹⁵ Interview with the principal of SMP Islam Tariqul Huda Cekok, principal's room, August 12, 2019

In addition to the diverse quality of input, finding *tahfidz* teachers who can routinely receive students who submit the verses they have memorized is also the reason for the lack of maximum *tahfidz* program at SMP Islam Thariqul Huda Cekok Babadan Ponorogo.

b. The Relationship of *Tahfidz* Program with the Vision and Mission of SMP Islam Thariqul Huda Cekok Babadan Ponorogo

From the historical aspect of the establishment of SMP Islam Thariqul Huda Cekok Babadan Ponorogo, the founder, KH. Fahrudin Dasuki, expects a formal education around pesantren that can bring together the traditions of pesantren and public education. Therefore, they establish an education at the junior high level (SMP) labeled Islam. As explained by the principal of SMP Islam Thariqul Huda Cekok Babadan Ponorogo.¹⁶

The inclusion of *tahfidz* program in the curriculum of SMP Islam Thariqul Huda Cekok Babadan Ponorogo is intended to equip students with strong habits to explore the Qur'an and its contents so that they can be used as a guide to life. As the principal of SMP Islam Thariqul Huda Cekok Babadan Ponorogo explained:¹⁷

The mission of SMP Islam Thariqul Huda Cekok Babadan Ponorogo is manifested as follows: 1) increasing faith and devotion to God Almighty; 2) fostering character education; 3) implementing competitive, creative, innovative learning in the academic and non-academic fields based on IT; and 4) increasing the concern of pesantren residents for the environment. It implies that the *tahfidz* program at the school aims to increase faith and devotion to God Almighty.

In the midst of the trend of *tahfidz* program as a strategy for branding and marketing an educational institution, *tahfidz* program at SMP Islam Thariqul Huda Cekok Babadan Ponorogo serves as a supporting activity for the main curriculum. The implementation of *tahfidz* activities is only limited to regular programs that can be optimized because of the obstacles they face. As explained by the principal.¹⁸

¹⁶ Interview with the principal of SMP Islam Thariqul Huda Cekok, principal's room, August 13, 2019

¹⁷ Interview with the principal of SMP Islam Thariqul Huda Cekok, principal's room, August 13, 2019

¹⁸ Interview with the principal of SMP Islam Thariqul Huda Cekok, principal's room, August 13, 2019

c. The Evaluation of *Tahfidz* Program at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo

The activities of the *tahfidz* program organized by SMP Islam Thoriqul Huda Cekok Babadan Ponorogo were evaluated using various stages, among others are evaluation during and at the end of the *tahfidz* program activities. As the principal of SMP Islam Thoriqul Huda Cekok Babadan Ponorogo explained:

The evaluation of *tahfidz* activities at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo is carried out during the process of *tahfidz* activities and the end of the program. The evaluation during the *tahfidz* activities, focused on the daily implementation, whether this program can run well or not, while the final evaluation of activities is intended to see the effectiveness of *tahfidz* program activities as a whole.¹⁹

The daily *tahfidz* program at SMP Islam Cekok Babadan Ponorogo contains activities to assess students' reading abilities which begin with reading the Qur'an (*binnadzor*). After the learners are called good in terms of reading by *musyrif* (guide for the Qur'an memorization), they will be asked to recite a verse from the Qur'an. This activity is carried out according to the memorization submission schedule that has been prepared by the school.

The final evaluation of *tahfidz* program activities is used to see how effective the implementation of *tahfidz* program organized by SMP Islam Thoriqul Huda Cekok Babadan Ponorogo. From the interview with the principal, this research obtained the following picture:

Not all students of class IX who almost graduated are able to memorize the Al-Qur'an juz 30. However, as a prerequisite for taking a diploma we require learners to meet these requirements. There are students who have memorized juz 30 when they graduate; there are also those who have passed the final exam but have not memorized juz 30. It is the decision of the institution that students who want to pick up their diploma are required to have completely memorized juz 30.²⁰

Based on the facts that some students of SMP Islam Thoriqul Huda Cekok Babadan Ponorogo in Class IX have completely memorized juz 30 and some have not, the

¹⁹ Interview with the principal of SMP Islam Thoriqul Huda Cekok, principal's room, August 13, 2019

²⁰ Interview with the principal of SMP Islam Thoriqul Huda Cekok, principal's room, August 13, 2019

implementation of the *tahfidz* program encounters obstacles to map down to fix the program, one of which is consideration on the support of their parents because, a program without parental support might not be effective. They have the responsibility to support and convince their sons and daughters that the *tahfidz* program is a good program provided by the institution, and it needs to be strictly complied. Meanwhile, students need to realize that the *tahfidz* program serves as a bridge to achieve the goals of the institution, not to provide more burden for students.

Therefore, the program manager should also remind students and parents to start *tahfidz* activities with a good and deliberate intention. Because, without the right intentions, the program can cause new problems in learning activities that might be burdensome for students who do not make additional memorization of verses. The students who can memorize quickly can be arrogant because they feel can memorize well and submit a large number of verses. Therefore, *tahfidz* program organizers are supposed to evaluate the whole program, so the implementation of *tahfidz* program in the next academic year can run better.

***Tahfidz* Program at SMP Islam Azmania Ronowijayan Siman Ponorogo**

a. Behind the establishment of *tahfidz* program at SMP Islam Azmania Ronowijayan Siman Ponorogo

SMP Azmania is organized by the Azmania Foundation located at Jl. Letjen Suprpto No. 85, Ronowijayan, Siman, Ponorogo, East Java. Azmania foundation was established in 2012.²¹ One of the programs of the Azmania Foundation is junior high school program under the name SMP Azmania. The school is considered to be able to integrate diverse educational programs, such as general science, religion, and character. In addition, some elementary schools are established around SMP Islam Azmania, which can be invited to cooperate. Meanwhile, the students of SMP Islam Azmania come not only from the surrounding area but also from the areas other than Ponorogo. To set the direction SMP Islam Azmania, vision is made. SMP Azmania envisions to build students with professional, accountable, and competitive character.

To achieve the vision, SMP Azmania develops missions of the institution. The missions of SMP Azmania are:

- 1). To instill the character and values of humanity in life based on Islamic teachings integratively with a disciplined boarding system;

²¹ Interview with the chairman of the Azmania Ponorogo in the principal's room on October 08, 2019

- 2). To implement Qur'an learning, either bi Al-Nadzar or bi al-ghaib, through organized *tahsin, tartil, and tahfidz*;
- 3). To implement the learning of aqidah, syariah, and life skill with integrative woman character;
- 4). To implement pesantren system governance based on an orderly, transparent, accountable, and competitive administration.

SMP Azmania was established to present a boarding-based Islamic educational institution with professional, accountable, and competitive character. It specifically aimed to create Qur'ani Muslimah generations rooted, capable, and independent upon facing the challenges of the global world.

To realize the above vision, missions, and goals, the school formulated a curriculum construct with reference to the National Education Curriculum (KTSP) and incorporated it with institution-specific curriculum as the hallmark of SMP Azmania. Both curricula are developed and integrated to produce excellent graduates with Islamic character. The institution's curriculum is designed to strengthen religious competence (Akidah Akhlak, Fiqh), Qur'anic competence (*tartil, tahfidz*, translation), communication competence (English and Arabic), personal competence (talent development and sports). As with the core curriculum, the implementation of the institutional curriculum is adapted to the development of children at the age of basic education.

In addition to the addition of the institutional curriculum, the school also designs a habituation program on the values of the Qur'an and As-Sunnah with an authentic understanding. The students are taught personality and Islamic social courtesy with fellow students, managers and teachers, other schools, and parents. The students are also accustomed to wearing appropriate clothes according to Islamic Sharia, so they internalize religious values in everyday life.

SMP Azmania has 6 (six) effective days from Monday to Saturday from 7.00 to 14.30. Saturday is designed as a student day for the implementation of talent development programs through extra-curricular activities and enrichment and remedial learning for students in need of remedy.

Every prospective student who enrolls in SMP Azmania should take a student admission test covering academic and mathematical ability, Qur'an, Indonesian language, and daily worship. The admission test for new students is also complemented by interviews with the parents of prospective students.

Each program is formed by a program management team called a division with an evaluation target. There are three divisions in pesantren Azmania, which are language division, Tahfid Division, and parenting division. Each division has a management structure, vision, mission, and objectives as well as work programs.

Parenting division among them escorts santri character building program. In character building, pesantren Azmania has the principle of exemplary, habituation, and education. Change and discipline are controlled daily by indicators called *Daily perform indicator*. Indicators of standard behavior change include tidiness of dress and tidiness of the bedroom. Neatness is associated with room conditions, recorded at least 2 times a day.

The main hindrance to reach the maximum implementation of the above pesantren program actually comes from parents or guardians of the students. In fact, some perceive that the students go dumb due to the influence of their parents. One example of their action that goes against the rules of the pesantren is to give children the opportunity to play with mobile phones/gadgets at the time they visit the boarding school. More than that, parents often take their children out of pesantren beyond the limits of the provisions that have been set by the cottage for many reasons. Those who are often allowed to go out of pesantren will get disturbed in terms of their habituation program and the character building as well as the memorization program of the Qur'an.

c. *Tahfidz* Program of SMP Islam Azmania Ronowijayan Siman Ponorogo

One of the implementations of the vision and mission of SMP Azmania to build the Qur'an character within the students is the establishment of Azmania tahfid division. The division received a mandate with the main task of handling and assisting students in memorizing the Qur'an. The vision of *tahfidz* Azmania division is to create students with Hafizhoh spirit and Qur'ani morals. The mission of *tahfidz* Azmania division is to create a qualified *firqoh tahfidz* system and to create a *firqoh* atmosphere that corresponds to Islamic etiquette. Tahfid Azmania division is aimed at fostering awareness of students to get used to reading the Qur'an and to practice the teachings of the Qur'an. The Programs of *tahfidz* Division are as follows:

1. Halaqoh *tahfidz*
2. Submission of newly memorized verses
3. *Muroja'ah* (recalling the memorized verses)
4. Tahsin
5. Reading surat Al-Kahf

6. Monthly *tasmi'*
7. Recitation before *Maghrib*

Tahfizh program of SMP Azmania is divided into two categories, regular with a target of 3 Juz for 3 years and takhosus with a target of 9 Juz for 3 years. For the smooth running of the tahfid program, every ten students are ideally accompanied by 1 guide called *musyrifah*. To achieve a good tahfid method, SMP Azamani appoints credible *musyrifah* with bachelor's degree.

In practice, students at pesantren Azmania are not given the burden and target memorization yet provided tahsin approach to the Qur'an for reading the Qur'an fluently. When they can read the Qur'an fluently, they recite it for two and a half hours a day. An hour and a half in the morning and an hour at night. With this approach, the regular group can memorize 2 lines a day while the takhassus group can memorize 4 lines a day. Based on experience and practice that has been running, it turns out that there are students who can memorize faster; some can memorize 1 juz a week.

The main problem in the tahfid division is the procurement of musrifah who has completely memorized 30 Juz. Most of the memorizers of the Qur'an are directly married once completing their memorization. Due to the scarcity of female Qur'an memorizers, Azmania also presents part-time musrifah. They do not live in the cottage, but like regular teacher, they should come in the morning and evening when the students memorize and submit their memorization.

The orientation of *tahfidz* program in Azmania is not only moral but also science. Moral orientation means closeness to the Qur'an with a complete memorization, so it can be a guide for their behavior. A person who memorizes the Qur'an will gradually grow awareness from within to keep memorizing regularly. A person who regularly recites the Qur'an will grow positive thoughts and morals or exemplary behavior that grows in his or her soul so that they will also behave well. Meanwhile, the scientific orientation is grown by studying the interpretation of the Qur'an.

d. Tahfidz Program Evaluation of SMP Islam Azmania Ronowijayan Siman Ponorogo

Tahfidz program evaluation was carried out to determine the effectiveness of the program in supporting the achievement of the institution's vision. *tahfidz* Program at SMP Islam Azmania Ronowijayan Siman Ponorogo was organized following the idea that every student has the ability to memorize the Qur'an. Therefore, in this institution, the *tahfidz*

program is designed to provide a tahsin qiroah foundation. After the students have a good tahsin qiroah foundation, they continue the *tahfidz* program. This institution offers the program to the students according to their interests, but the institution provides a target for each semester. They are required to memorize one juz, so at the end of the study period at the Junior High School level, they have memorized 6 Juz.

To determine the students' memorization development, SMP Islam Azmania Ronowijayan Siman Ponorogo applies *tahfidz* daily evaluation conducted every morning while to determine the students' competence at memorizing the Qur'an, the school uses the term juz'iyah, which is submission techniques of one juz without moving seats. As explained by the chairman of the foundation:

To acknowledge the students' level of memorization, SMP Islam Azmania Ronowijayan Siman Ponorogo holds a daily evaluation program, after fajr. Meanwhile, for memorization of verses in large numbers, they hold juziyah submission program.²²

A program planning should generally go through a visibility study to be implemented by an institution. This activity is designed to assess the supporting factors required to run the program, relationship among the components of the activity so that it is effective in the implementation. It is designed to acknowledge whether the designed objectives have met the aspects to be developed, whether the implementation process of activities refers to the desired goals, and whether final results fulfil the expected outcomes.

In the evaluation of *tahfidz* program at the subjected schools in the current study - SMP School Thariqul Huda Cekok Babadan Ponorogo, SMP Darut Taqwa Ngrupit Babadan Ponorogo, and SMP Azmania Ronowijayan Siman Ponorogo - various findings were obtained. In the aspect of program objectives, each institution that applies *tahfidz* program aims to realize the institutional vision. However, in reality, each educational institution that organizes *tahfidz* program gets different results.

In the case of SMP Thariqul Huda Cekok Ponorogo, the *tahfidz* program was designed as part of the pesantren curriculum which was positioned as an additional curriculum from the existing national education curriculum. So that the implementation of *tahfidz* program learning is integrated in the existing learning hours. With the limited time provided by the institution, the *tahfidz* program at SMP Islam Tariqul Huda Cekok faces a lot of problems, including the memorization targets that are difficult to realize.

²² Interview with the chairman of the Azmania Ponorogo in the principal's room on October 08, 2019

Therefore, according to the view of Lilik Umami Kaltsum²³, *tahfidz* program, which is held at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo, is still oriented to *branding* that the school is trying to organize *tahfidz* program, but not completely *tahfidz* program, integrated with other subjects for Islamization of knowledge derived from the verses of the Qur'an.

What happened at SMP Islam Thoriqul Huda Cekok Babadan Ponorogo was influenced by many factors, including: 1) strong desire of the school management to organize the *tahfidz* program as a curriculum support and an effort to realize the vision and mission of the institution. This is evidenced by the fact that students who have graduated should submit Qur'an memorization of juz 30 as a prerequisite to take a diploma; 2) the limited human resources of SMP Thariqul Huda Cekok upon implementing *tahfidz* program hinders the optimum implementation of the program.

Unlike SMP Thariqul Huda, SMP Islam Azmania Ronowijayan Siman Ponorogo manages the *tahfidz* program seriously by developing it in a division handled by a team and managed by a team leader. In addition, the *tahfidz* program is held to support the realization of the integration of the Qur'an into science which becomes one of the 5 pillars that have been set by the founder of the institution. The five pillars of the implementation of the *tahfidz* program are aqidah akhlaq, *tahfidz* Qur'an, language, research and science, and entrepreneurship and independence.

tahfidz Program at SMP Islam Azmania Ronowijayan Siman Ponorogo applies *tahfidz* strategy that is generally implemented by common *tahfidz* institution. According to Ahmad Baiduwailan²⁴, there are several stages that need to be undertaken by those who want to take *tahfidz* program. Before entering the process of memorizing the Qur'an, at least the students will go through some of the following requirements:

1. Purifying intention In relation to memorizing the Qur'an, a guidance of pesantren leaders is necessary. To every student who wants to memorize the Qur'an, he will ask their serious intention to memorize. If they are serious and determined, he will permit them. A lot of people believe that memorizing the Qur'an requires serious intention. When they forget the memorized verses, they will be entitled to sins.
2. Obligated to recite the Qur'an *bi an-nadhzar*. If the prospective student memorizer has not recited the Qur'an *bi an-nadhbar*, he or she needs to start by reciting the Qur'an *bi an-nadhbar*

²³ Lilik Umami Kaltsum, "Menghafal Al-Quran Dalam Pendidikan Formal."

²⁴ Ahmad Bin Salim Baduwailan, *Menjadi Hafidz Tip Dan Motivasi Menghafal Al-Quran* (Solo: Aqwan, 2016).

to Kiai starting from juz 'amma followed by juz 1 to juz 30. This regulation also applies to every santri whether they want to continue in takhasshush *tabfidz* or not. This process is applied to ensure *fashahah*, *tartil*, and fluency of students' reading of the Qur'an.

3. Tashih Recitation of the Qur'an. If a prospective student memorizer has completely recited the Qur'an *bi an-nadhar*, he or she may start the memorization, yet he or she needs to do tashih to Kiai.
4. If the candidate has already memorized some verses, but not from the same gum, he or she will also need to do tashih to ensure a single complete sanad from one teacher. Because, indeed for most pesantren, sanad is highly required because it is a proof of his/her capability from gum to gum. In the process of memorizing the Qur'an, Kiai will suggest to students from where they should start memorization. Whether from juz juz 30 or juz one. However, most students are advised to start from juz 30 and continue backwards, namely juz 29, 28, 27 and so on²⁵.

The implementation of *tabfidz* program in SMP Islam Azmania Ronowijayan Siman Ponorogo is guided by musyrifah (a guide) whose memorization has been proven with a clear sanad from where they memorized the Qur'an. It illustrates that *tabfidz* program in SMP Islam Azmania Ronowijayan Siman Ponorogo is well managed and based on the spirit of a strong desire to make the Qur'an a source of aqidah and morals of the students, also a source for the development of science through research.

The sincerity of SMP Islam Azmania Ronowijayan Siman Ponorogo in organizing the *tabfidz* program is evidenced by a strong desire to manage the *tabfidz* program in a division that has measurable goals for the implementation. Tahfid azmania division is aimed at fostering awareness of students to get used to reading the Qur'an and to practice the teachings of the Qur'an. The Programs of *tabfidz* Division are as follows:

1. Halaqoh *tabfidz*
2. Submission of newly memorized verses
3. *Muroja'ah* (recalling the memorized verses)
4. Tahsin qiraah
5. Reading surat Al-Kahf
6. Monthly *tasmi'*
7. Recitation before *Maghrib*

²⁵ Ibid.

Tahfidz program in SMP Azmania is divided into two categories, namely regular with a target of 3 Juz for 3 years and takhosus with a target of 9 Juz for 3 years. For the smooth running of the tahfid program, every ten students are ideally accompanied by 1 guide called *musyrihab*. To achieve a good tahfid method, SMP Azamani appoints credible *musyrihab* with bachelor's degree.

CONCLUSION

The organization *tahfidz* program at schools around pesantren in Ponorogo holds diverse goals. Some organize the *tahfidz* program due to the society demand, so it becomes branding strategy for the institutions. Some organizes it for the Islamization of science, designed within the vision and mission of the institution so that the implementation of *tahfidz* programs is directed to achieving the vision, mission, and goals of education.

The implementation of *tahfidz* program at the schools is grounded to various patterns and forms. Some are designed through activities integrated with the learning process through the curriculum, and some are organized into separate programs handled by a division with its respective leader. The implementation activities of each school are based on the stages of goal planning, program implementation, and learning evaluation.

Their output poses special characteristics according to the typology of the institution. There are some students who can reach a complete memorization, 30 Juz; some memorize following the target set by each institution. Some students only memorize juz 30, and some memorize 6 Juz, 9 Juz, and 15 Juz according to their respective interests and abilities.

Basically, every program implemented brings about an impact. Similarly, *tahfidz* program at schools within pesantren around Ponorogo also has positive and negative impacts. The positive impact is that students can equip themselves to understand the religion of Islam based on the source of Islamic teachings. The other positive impact is the increase in the community support for the pesantren, which is indicated by their financial and physical assistance. Also, the success of *tahfidz* program is proven with the increase in public trust and interest every year at the local, national, and international levels to entrust their sons and daughters to be educated at schools that implement *tahfidz* program. On the contrary, *tahfidz* program becomes a promising point for commercialization and branding. Also, it leads students to compete in increasing the number of memorized verses without internalizing the values within the verses of the Qur'an.

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