

MANAGEMENT HIFDZIL AL-QUR'AN IN IMPROVING SANTRI'S MEMORIZATION IN ISLAMIC BOARDING SCHOOLS

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Abstract :

The research focuses on investigating the strategies and management applied in the Hifdzul Al-Qur'an program at two Islamic educational institutions, namely the Nurul Jadid Paiton Islamic Boarding School and the Nurul Qodim Kalikajar Islamic Boarding School. The primary aim of the research is to comprehensively understand how these boarding schools plan their Quranic memorization strategies. The research methodology employed a qualitative case study approach. The researcher utilized purposive sampling to engage various stakeholders such as regional heads, tahfidz administrators, students, guardians, and the local community in in-depth interviews. The findings revealed that both boarding schools have structured planning focusing on Quranic memorization techniques and comprehensive learning activities. The implications drawn from this research on the management of Hifdzul Al-Qur'an in Islamic boarding schools hold substantial significance for educational practices and institutional development.

Abstrak:

Penelitian difokuskan untuk menyelidiki strategi dan manajemen yang diterapkan dalam program Hifdzul Al-Qur'an di dua lembaga pendidikan Islam, yaitu Pondok Pesantren Nurul Jadid Paiton dan Pondok Pesantren Nurul Qodim Kalikajar. Tujuan utama dari penelitian ini adalah untuk memahami secara komprehensif bagaimana pesantren ini merencanakan strategi menghafal Alquran mereka. Metodologi penelitian menggunakan pendekatan studi kasus kualitatif. Peneliti menggunakan purposive sampling untuk melibatkan berbagai pemangku kepentingan seperti kepala daerah, administrator tahfidz, mahasiswa, wali, dan masyarakat setempat dalam wawancara mendalam. Temuan mengungkapkan bahwa kedua pesantren memiliki perencanaan terstruktur yang berfokus pada teknik menghafal Alquran dan kegiatan pembelajaran yang komprehensif. Implikasi yang ditarik dari penelitian ini pada pengelolaan Hifdzul Al-Qur'an di pesantren memiliki makna substansial bagi praktik pendidikan dan pengembangan kelembagaan.

INTRODUCTION

The Qur'an was originally revealed in the 7th century and has remained impeccably preserved, maintaining its original form without any alterations (Faraz & Asiya, 2020). Unlike previous scriptures, it was revealed to Prophet Muhammad through the intermediary Al-Ruh Al-Amin *Gabriel* (Albayrak, 2022). The Qur'an serves as evidence of his prophethood and serves as a guiding light for humankind, offering spiritual guidance towards Allah by encapsulating worship values within its verses (Hussain et al., 2021). Comprising Surahs from Al-Fatiha to Al-Naas, its transmission through oral tradition, known as mutawatir, ensured its preservation across generations against the ravages of time (Junaidi et al., 2023).

In contemporary society, the practice of memorizing the Qur'an has transcended age boundaries, extending from adults to encompass teenagers and children (Alkouatli, 2023). This growing trend has instigated a fervor in society where parents vie for their children to attain the esteemed status of a Hafiz of the Qur'an, considered a remarkable privilege and a source of pride (Hussain et al., 2021). Television channels now feature Tahfidz programs showcasing children's memorization skills, further motivating parents to enroll their children in Islamic Boarding Schools or educational institutions offering specialized Qur'an Memorization Programs (Hasanah, 2021).

The concept of *Ijtima'* acknowledges that memorization of the Al-Qur'an is *Fardhu Kifayah*, implying communal responsibility. If one member has committed the entire Qur'an to memory, others are relieved of this duty (Silvira & Suyadi, 2023). However, if no one has memorized it, the collective community bears the burden of sin. Consequently, Islamic boarding schools place significant emphasis on employing effective strategies to enhance memorization among their students (Soleman et al., 2020).

Notably, Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools focus on their Hifdzul Qur'an institutions catering to students interested in memorizing the Qur'an. Founded by eminent scholars in the Probolinggo Regency area, Nurul Jadid Paiton Islamic Boarding School was established by KH Zaini Mun'im on November 12, 1948, while Nurul Qodim Kalikajar Islamic Boarding School was founded around 1947 by KH Hasyim, better known as KH Mino. These institutions offer both formal and non-formal education, including Tahfidz Programs, exhibiting differing outcomes due to distinct management processes aimed at meticulous organization and efficiency through leveraging others' activities to attain set goals.

While both Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools employ the deposit and muroja'ah methods to enhance memorization, the former supplements these techniques with additional methods, namely the Sanad and Majlis methods, deeming them more effective. Previous research by Yuni Agustina, Irsad Roxiyul Azmi, Asmadi, Afiful Ikhwan, Nuraini, Elok Faiqoh, and Ahmad Roshidi focused on aspects such as implementing programs, effective memorization strategies, and coaching techniques. Notably, motivation emerged as a pivotal factor influencing students' enthusiasm and effective memorization.

The existing research studies have primarily focused on specific aspects of Qur'an memorization, such as strategies, motivation, coaching, and program implementation (Shukri et al., 2020; Anoum, 2022; Jannah et al., 2023). However, there is a gap in the literature concerning the management aspect of Hifdzul Al-Qur'an and how Islamic boarding schools optimize their methods for enhancing memorization (Farida et al., 2021). This research aims to fill this gap by concentrating on the management strategies employed by Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools to augment students' memorization.

This study has novelty from prior research by focusing on the Management of Hifdzul Al-Qur'an employing David's (1997) management strategy theory (Wijaya et al., 2022). The research's innovation lies in unearthing novel memorization methods utilized by Islamic boarding schools, namely the Sanad and Majlis methods, offering learning points applicable for further development. The study concentrates on Managing Hifdzul Al-Qur'an to Enhance Students' Memorization at Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools.

The aim of this research is to investigate and analyze the management strategies implemented by Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools in enhancing Hifdzul Al-Qur'an. This study seeks to comprehend the effectiveness of various Quran memorization methods employed, such as the deposit method, muroja'ah (repetition), Sanad, and Majlis methods. Moreover, the primary objective is to explore the impact of these management strategies on students' motivation, enthusiasm, and the overall effectiveness of their Quranic memorization.

RESEARCH METHODS

This research uses a qualitative case study type approach (Nassaji, 2020), in which this research seeks to reveal the Management of Hifdzul Al-Qur'an in Improving Santri's Memorization at the Nurul Jadid Paiton Islamic Boarding School and the Nurul Qodim Kalikajar Islamic Boarding School, in this case researchers as information diggers and researchers as well as design designers, data collection and data analysis.

This study utilized purposive sampling for data collection, specifically selecting participants with pertinent knowledge related to the research focus (Andrade, 2021). Interviews were conducted with stakeholders including regional heads, tahfidz administrators, students, guardians, and the local community, offering firsthand insights. Additionally, related documents like institutional records and academic materials were gathered to complement interview data, aiding in a comprehensive analysis of Hifdzul Al-Qur'an management strategies in the Islamic boarding schools researched.

The data analysis technique was carried out using the Miles and Huberman Model (Zaini et al., 2022), which starts from *data reduction* (data reduction) or simplifying data so that it fits the needs and of course easy to get the information, next *data display* (presentation of data) or present data that has been reduced or simplified in the previous stage, and the last one is *conclusion*

drawing (drawing conclusions) so that data that has been compiled and grouped is then presented with a technique or pattern that conclusions can be drawn. While the method of checking the validity of the data is done through credibility, transferability, firmness and certainty.

FINDINGS AND DISCUSSION

According to David 1997, there are three parts to the Hifdzul Al-Qur'an Management, namely Planning, Implementation, Evaluation, while the process of increasing memorization carried out by the Nurul Jadid Paiton Islamic Boarding School, and the Nurul Qodim Kaliakajar Islamic Boarding School uses these three parts, namely:

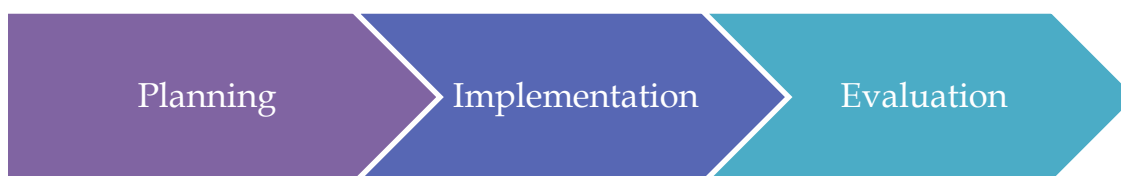


Figure 1. Process of increasing memorization

Planning Hifdzul Al-Qur'an

Planning or planning is the earliest function of the overall management function as many experts say. Planning or planning is an activity process that systematically prepares activities that will be carried out to achieve certain goals (Diana & Zaini, 2023), Planning or Hifdzul Al-Qur'an Planning at the Nurul Jadid Paiton Islamic Boarding School and Nurul Qodim Islamic Boarding School is a projection of what is needed in order to achieve valid goals and worth. As said by Mr. Rahmat Hidayatullah as the head of the tahfid area at the Nurul Jadid Islamic Boarding School, he stated that Planning is a systematic process of making decisions about actions to be taken at a later time come. It is called systematic because planning is carried out using principles which include decision-making processes, scientific use of knowledge and techniques, as well as organized actions or activities.

The first thing that was done by the Nurul Jadid Paiton Islamic Boarding School in the Hifdzul Al-Qur'an Planning process was to determine the Hifdzul Al-Qur'an method by means of which students were able to memorize 1 page in 1 day, and 5 pages per murojaah, and were not allowed to deposit to the next juz after each deposit of 5 Juz before completing 1 majlis from Juz 1 until the acquisition of the juz achieved, and so on until finally the students are able to complete their memorization and complete 1 majlis from Juz 1 to Juz 30 in bil ghoib with disima' by the coaches and some the other students. However, the final orientation is aimed at obtaining a diploma/sanad, strengthening memorization and maintaining memorization is more prioritized.

The second thing that was done by the Nurul Jadid Paiton Islamic Boarding School in the Hifdzul Al-Qur'an Planning process was planning Hifdzul Al-Qur'an learning activities, namely First, Qur'anic morals. Second, the rules for learning tahfidzul Qur'an. Third, quality control of learning tahfidz Qur'an. Boiled, Operational Standards for Learning Quran Tahfidz. Fifth, Journal

Book. *Sixth, ziyadah/murajaah book. Seventh, KBM permit card.*

The first thing that was done by Pondok Pesantren Nurul Qodim Kalikajar in the Hifdzul Al-Qur'an Planning process was to hold an internal meeting among the administrators to discuss the determination of the santri coaches, the material to be taught during learning.

The determination of mentor teachers at the Nurul Qodim Islamic Boarding School is not haphazard, what is prioritized is to be consistent and professional in fostering students so that the quality and quantity of students' memorization increases every day, and most importantly they are competent in their fields meaning they have completed their memorization, that is, they have memorized 30 Juz.

Ust Fandi said that we, as administrators of the tahfidz program at the Nurul Qodim Islamic boarding school, were not arbitrary in determining supervisor teachers for students, because it would have a negative impact on students' memorization, our criteria for determining tahfidz coaches were high professionalism, consistency (Istiqomah), and most importantly had completed memorization is 30 Juz.

The first thing the administrators do in determining the material to be applied is first to make a target memorization system that must be completed by the students under the guidance of the supervisor determined by the tahfidz administrators at the Nurul Qodim Kalikajar Islamic Boarding School.

The activities that must be applied include, before memorizing the students must improve the makhori'ul letters from juz 1, after improving the makhori'ul letters the students begin to practice or deepen the knowledge of tajwid, after the previous point has been passed by the new students are allowed by the supervisor to memorize, and so on. Ust Al-Qindiy said Every student who takes part in the tahfidz program must complete a minimum of one glass recitation in one day, and more is also allowed, every day students are required to add to their memorization deposit at least one mirror, and previous memorization that has been memorized must be returned to the ust mentor in Muroja'ah (Ust Al-Qindiy, Interview, December 2023). This deposit card or book is very useful for students, coaches, even guardians of students, so that they know the extent of the ability of students in the process of memorizing and following the Tahfidz program.

The researcher concluded that in carrying out the target of memorizing the Tahfidz program at the Nurul Qodim Islamic Boarding School, Kalikajar used the deposit and muroja'ah methods. In order for the memorization process to go according to plan, the tahfidz administrators require coaches and students to have a deposit control book every day, because from time to time the administrators check the progress of the students for concrete evidence, namely the deposit control book.

Implementation Hifdzul Al-Qur'an

Implementation of Hifdzul Al-Qur'an is a real form or form of realization of previously planned plans. In the process of Implementation of Hifdzul Al-Qur'an at Pondok Pesantren Nurul Jadid, it is divided into two additional special

deposits and time for muroja'ah deposits or for repeating memorization. Based on observations and written documents obtained by researchers, the activities of Tahfidzul Qur'an students at the Nurul Jadid Paiton Islamic Boarding School lasted two times. Participants came from Tahfidzul Qur'an students who live at the Nurul Jadid Islamic Boarding School.

Muhammad Imam said that as one of the supervisors of the tahfidz institution, we routinely order students under the auspices of the tahfidz program to oblige each student to deposit memorization in two times, namely deposits that have the potential to increase memorization, and muroja'an deposits or repeat previous memorization.

Qoyyim said that muroja'ah or repeating memorization is very important, because he quoted the nanny's departure during the evening book recitation, that knowledge is like a wild animal, that's why we, as tahfidz administrators, oblige every student to always muroja'ah both during the learning process and outside learning.

**Table. 1 Schedule of tahfidz program activities
at the Nurul Jadid Paiton Islamic Boarding School**

| Dzuhur | Ba'da Asar | Bada Maghrib | Isaac's son | It's dawn |
|--------|-------------------------------|--------------------------|--|-----------------------------|
| Rest | Preparation deposit 'ah | Deposit cereal 'ah | Sima'an limited & deposit preparation rote Additional | Additional rote deposits |

The sanad and majlis program is one of the Implementations of the Hifdzul Al-Qur'an at the Nurul Jadid Islamic Boarding School, because the success of implementing the Majlis and Sanad Al-Qur'an Program is an achievement for the Tahfidz administrators. Because it has been able to revive the Al-Qur'an Listening tradition and provide awareness to the students in improving the quality of Al-Qur'an memorization.

Majlis Al-Qur'an is a program name that is packaged in the form of listening, consisting of students who read, students who listen and mentors who also listen and at the same time assess the quality of memorization of students who take part in this method program. This Listening Method is carried out for students who have completed and declared current in multiples of five juz

Muhammad Supriadi said that the existence of this method is a form of responsibility for the students who memorize the Qur'an, because the target to be achieved is not to memorize quickly, but to what extent students can master their memorization, so at this Tahfidz we hold assemblies every multiple of five.

Sanadul Qur'an, is the network or genealogy of a hafiz that is sorted from the Prophet SAW to the existing tahfiz teacher. Not all hafiz have a written sanad, it depends on the teacher who taught him tahfiz, whether he has a sanad from his teacher or not. The sanad of the hufaz in Indonesia has a different order or source, although at a certain point it will meet with a sheikh (hafiz). For the sanad owned by the acting Tahfidz Program at Pondok Pesantren Nurul Jadid KH Hefni Mahfudz has two Sanad Qur'an

This is consistent with Hilmi Hannani's statement Kyai Hefni has two Sanadul Qur'ans, namely getting from KH Mansur Sampang and getting from KH Arwani Kudus, but what is applied in this area is from the 32nd KH Mansur Sampang Sanad road from Rasulullah SAW.

The aim of the Sanadul Al-Qur'an program is to form students to be more consistent in maintaining the word of Allah, to train students' patience, and to train students' honesty in participating in Sanadul Al-Qur'an.

This is in line with the narrative of Ust Rahmad Hidayatullah, This is all one of the goals of the kyai, there are three elements, namely, to train the students to keep the Alqur'an in good faith, to train the students to be patient and to train the honesty of the students, because in this activity the clerics are deliberately not monitored twenty-four hours, because kyai Husnudzhan that the students who follow this Quranic Sanad.

Implementation of Hifdzul Al-Qur'an at Pondok Pesantren Nurul Qodim Kalikajar, all students who take part in the Hifdzul Al-Qur'an specialization must first improve their reading method, tajwid law, and makhorijul letters or Tahsinul Qur'an must be corrected first, teaching tahsinul qur'an must be up to 1 juz, after that the students may proceed to the memorization process if the tutor feels it is sufficient.

Ust Al-qindiy said that students who take part in the tahfidz program must take part in teaching tahsinul qur'an, after the supervisor feels sufficient, students are allowed to memorize the Qur'an in accordance with teaching tahsinul qur'an.

The method used by the Nurul Qodim Kalikajar Islamic Boarding School in the process of increasing its memorization is using the deposit and muroja'ah methods, according to the results of interviews conducted by researchers.

Ustadz Rozaq said, every student who has completed tahsinul qur'an will continue to memorize, after that the students are required to deposit their memorization at least half a glass every day except on Monday nights, and the place must be at the Kh. Nuruddin Musyiri's makbarah. Ustadz Fandi said, after depositing the results of memorization, students must muroja'ah (repeat) the results of the previous memorization at least one sheet every night, the murojaah time is around 23.00-24.00, and the place is in the tahfidz dormitory.

When the researcher made field observations, namely seeing directly the process of implementing hifdzul al-Qur'an at the Nurul Qodim Kalikajar Islamic Boarding School, the researcher described, as follows: the first activity in this activity the coach begins by saying greetings and reading a prayer together before starting to memorize, then

checking attendance of students, second activity: conducting Muroja'ah can be said to be repeating the memorization that has been deposited, after that the mentor and students read together the letter or verse to be deposited, after that the students come forward one by one to add to their memorization to each supervisor. The third stage of activity: the mentor teacher reminds or gives directions to the students, they must always repeat their own memorization, don't wait for the coaching schedule, the supervisor advises the minimum letter that must be memorized by the students at the next meeting, after that the

supervisor closes the meeting by reading greetings and prayers.

Evaluation Hifdzul Al-Qur'an

In the Hifdzul Al-Qur'an Evaluation process at the Nurul Jadid Islamic Boarding School it is divided into five, namely: Daily Evaluation, Weekly Evaluation, Monthly Evaluation, Quarterly Evaluation, Annual Evaluation. Hasan told us as educators to evaluate our students with 5 levels, namely daily, weekly, monthly, three monthly, and yearly so that we know how much progress our students have made in each memorization process, so that if asked by the acting or guardian of our students not confused to answer the development of our students.

In addition to the evaluation above, the instructor must give an evaluation of the students, covering; The evaluation is done through the assessment of memorization deposit, memorization murajaah, kubro murojah per month, 1 meeting once sitting covering 5 juz one sitting, 10 juz one sitting, 15 juz one sitting, 20 juz one sitting, 25 juz one sitting, 30 juz one sitting, so that students are motivated when there are friends who are better at getting value from each builder.

This assessment is carried out after students take existing exams, with the assessment carried out having a positive impact on the quality of memorization of students, this occurs because students who are lacking in assessment will be motivated to be more active in memorizing it, not only that students required to repeat both rote deposits and exams. This means that it is impossible for students who are not fluent in their memorization to continue their new memorization if it is felt that the assessment given is lacking. And so on, students who get a 5 juz assessment before getting sufficient marks in the previous juz.

Evaluation of Hifdzul Al-Qur'an at the Nurul Qodim Kalikajar Islamic Boarding School was carried out by the head of the tahfidz area, and Asatidz friends who were assigned to be supervisors in the tahfidz program. Evaluation of the tahfidz Qur'an program can be seen from the daily evaluation or diary notes of students and also evaluations per semester and at the end of the semester.

Evaluation according to Arikunto is divided into two parts, namely Special Evaluation and General Evaluation, in line with this theory. The general evaluation carried out by the Nurul Qodim Kalikajar Islamic Boarding School is only limited to monitoring carried out by the regional head and also the supervising ust. and is usually carried out within one year twice. carried out with the aim of fostering, guiding and directing the muhafiz so that they can improve the quality of their teaching as facilitators in the Hifdzul Al-Qur'an.

Furthermore, special evaluations at the Nurul Qodim Islamic Boarding School on a regular basis, each ustadz has a track record of the development of his students. The track record is a daily record of the results of monitoring the students under his care. The results of the students' diaries can be seen from the students' journals which contain notes on the results of memorizing and the quality and quantity of each student which contains the results of memorizing or the targets of the students in fulfilling the quality and quantity of their memorization. In addition to each student, the ustadz also has a journal which

contains the results of student achievements in general or cumulatively in one class. This journal book is usually used in determining or evaluating students. The achievement or target of memorization obtained by each student is in line with the quality of memorization they obtain. Because the tahfidz Qur'an program at the Nurul Qodim Islamic Boarding School emphasizes that apart from the target of memorization, the quality of reading the Qur'an is the main thing that is of great concern. If the assessment has not been fulfilled, the students must repeat their memorization again, if the reading is good, then they can continue the next memorization. This indicates that the tahfidz program at the Nurul Qodim Islamic Boarding School prioritizes the quality of memorization, or it can be said that the target of memorization achieved is in line with the quality of memorization obtained.

This research contributes significantly to the field of education by elucidating the structured management approach applied to Hifdzul Al-Qur'an at Nurul Jadid Paiton and Nurul Qodim Kalikajar Islamic Boarding Schools. Through a focus on Planning, Implementation, and Evaluation stages, this study provides a comprehensive understanding of how Islamic educational institutions manage Quranic memorization strategies. Within the educational context, this research highlights well-planned strategies to achieve learning objectives, encompassing daily target setting, implementation methods, and comprehensive evaluation techniques. Moreover, this structured approach emphasizes the importance of teaching quality and student mentoring in strengthening Quranic memorization. By implementing structured management principles, this research presents insights into how Islamic boarding schools can become effective and systematic learning environments for enhancing Quranic memorization. It lays the groundwork for comprehensive learning approaches within Islamic educational institutions, enriching the understanding of managing tahfidz programs in similar establishments.

CONCLUSION

Based on the explanation above, it can be concluded that to increase the enthusiasm of the students at the Nurul Jadid Paiton Islamic Boarding School and the Nurul Qodim Kalikajar Islamic Boarding School to improve the quality and quantity of students' memorization, management of the Qur'an is needed. Evaluation, at the planning stage of the Nurul Jadid Islamic Boarding School is to determine the Hifdzul Al-Qur'an method in increasing students' memorization, and planning Hifdzul Al-Qur'an learning activities, while the Nurul Qodim Islamic Boarding School Kalikajar is to hold an internal meeting among the board to discuss the determination of the supervisor students, the material to be taught during learning, the implementation stage of the Nurul Jadid Paiton Islamic Boarding School is divided into two times, namely the time for additional special deposits and the time for depositing muroja'ah or for repeating memorization, while the Nurul Qodim Kalikajar Islamic Boarding School is all students before stepping on at the memorization level, first fixing the reading up to one juz, after that it is deemed sufficient, the students are allowed to memorize, at the Evaluation stage of the Nurul Jadid Paiton Islamic Boarding School are Daily Evaluation, Weekly Evaluation, Monthly Evaluation,

Quarterly Evaluation, Annual Evaluation, while those carried out by the Pondok The Nurul Qodim Kalikajar Islamic Boarding School is divided into two parts, namely general evaluation and special evaluation.

The study focusing on the psychological aspects of students engaged in Quranic memorization could be a compelling area for subsequent research. Integrating psychological analyses concerning motivation, concentration, self-perception, and mental well-being of students involved in Quranic memorization would offer a more comprehensive understanding of their experiences. This research would enrich insights into how these psychological aspects influence students' motivation and achievement within the context of Quranic education.

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