Managing *Tahsin* and *Tahfiz* Learning in Public Schools

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Abstract

The existence of reading the Quran learning in school is one of the Muslim student's parent's wishes. However, the existing phenomenon shows that many schools cannot allocate sufficient time for this learning. This study seeks to reveal the management of learning *tahsin* and *tahfizul* Quran in public schools. This study used a qualitative method, in-depth interview techniques, field observations, and document reviews. Participants consisted of school principals, deputy principals, *ustaz*, *tahfiz,* and *tahsin* program coordinators, and 11 students. Results of the study showed that the management of *tahsin* and *tahfiz* learning was carried out by optimizing management functions that were supported by the leadership of competent principals and *ustaz* so that most Muslim students are finally able to read the Quran well. Some of them are even able to memorize the thirtieth juz. The results of this study indicate the importance of consistent management in *tahsin* learning, the lack of seriousness in management results in low learning effectiveness.

Keywords: Education Management, Public School, *Tahfiz* Quran Learning, *Tahsin* Method

Introduction

The hope of every Muslim is the ability to read and memorize the Quran well, which is used in the five daily prayers. Competence in reading and memorizing Quran is an obligation because praying is obligatory.[1] *Tahsin* and *tahfizul* Quran are competencies that every Muslim needs to have.

The research results from the University of Quran Science (PTIQ) show that around 65% of Indonesian Muslims cannot read well, especially in rural or remote areas.[2] However,

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[1] Siti Purwati, "Program Literasi Membaca 15 Menit Sebelum Pelajaran Dimulai Untuk Meningkatkan Hasil Belajar Membaca Dan Menghafal Surah Pendek," *Suara Guru* 4, no. 1 (2020): 173–87, https://doi.org/10.24014/suara%20guru.v4i1.5597.

[2] Andi Rahmat Abidin and Saddam Husein, "Upaya Mengatasi Buta Aksara Al-Qur'an Di Kec. Tanete Riattang Timur Kabupaten Bone," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 7, no. 1 (2022): 190–98, https://dx.doi.org/10.33477/alt.v7i1.3052; Fahmi Irfanudin, Cahyo Setiadi Ramadhan, and Fathurrahman Kamal, "Peningkatan Kapasitas Mubaligh Di Kecamatan Pleret Dalam Upaya Pemberantasan Buta Aksara Al-Qur'an," *JCES (Journal of Character Education Society)* 5, no. 1 (2022): 11–18, https://doi.org/10.31764/jces.v5i1.6696; M Zainudin, "Pemberantasan Buta Aksara Al-Quran Anak Jalanan Di

in society, there are still many religious leaders and mosque *imams* who do not have the competence to read and memorize the Quran, as specified in the mosque *imam* standards.[3] Another factor contributing to the low ability to read and memorize the Quran in school-age children is the perception of parents who are more concerned with general knowledge than religious knowledge. The low student's interest in studying the Quran is due to the lack of attention from parents to the ability of children in the field of the Quran, especially in public schools.[4]

Research related to curriculum management and learning of the *tahsin* and *tahfiz* Quran programs has also been carried out by Hamid and Muhammad Akmansyah.[5] Research conducted in traditional Islamic boarding schools observes *tahfiz* learning carried out by students who learn to memorize the Quran. The findings show that learning management is still effortless without precise curriculum management. It is different from the particular specialization program for the Quran in schools. The curriculum has been made, but the implementation and evaluation have not been as planned.[6]Ari also conducted a similar study that showed the management of *tahfiz* learning was prepared through the stages of planning, organizing, implementing, and evaluating. However, in reality, the realization was not following general implementation guidelines.[7]

Previous research studies have shown that so far, *tahfiz* learning has not been appropriately managed when viewed in terms of curriculum management and implementation, be it in *tahfiz* Islamic boarding schools or the form of specialization programs. However, in general, it has not shown steps and achievements in the learning process,[8] as stated by the principal, *ustaz*, and the program coordinator of *tahsin* and *tahfiz*.

Simpang Pasar Pagi Pekanbaru," *Jurnal Pengabdian Masyarakat Multidisiplin* 1, no. 1 (2017): 7–14, https://doi.org/10.36341/jpm.v1i1.390.

[3] Rizki Rambe, "Kualitas Bacaan Al-Qur'an Imam Masjid (Studi Living Qur'an di Kecamatan Ciputat Timur" (Undergraduate Thesis, Jakarta, Institut Ilmu Al Quran (IIQ), 2019), http://repository.iiq.ac.id//handle/123456789/794.

[4] Jumiatmoko Jumiatmoko, "Penurunan Partisipasi Anak Usia Dini Pada Taman Pendidikan Al-Qur'an," *Wahana Akademika* 5, no. 1 (2018): 35–47, https://doi.org/10.21580/wa.v5i1.2561.

[5] Abdul & Hamid and Muhammad Akmansyah, "Manajemen Pembelajaran Tanfîzh Al-Qur'an Pada Pondok Pesantren Di Provinsi Lampung," *Ijtimaiyya* 11, no. 1 (2018): 1–18, https://doi.org/10.24042/ijpmi.v11i1.3413.

[6] Muhammad Zaqi, "Manajemen Pembelajaran Tahfidz Al-Qur'an Di Pondok Modern Badii'usy Syamsi Pucanganom Kebonsari Madiun" (Master Thesis, Yogyakarta, Universitas Islam Indonesia, 2018), https://dspace.uii.ac.id/handle/123456789/8577.

[7] Ari Prayoga et al., "Manajemen Pembelajaran Tahfidzul Quran Berbasis Metode Yaddain Di Mi Plus Darul Hufadz Sumedang," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2019): 140–56, https://doi.org/10.31538/ndh.v4i2.326.

[8] A Mubsiroh, Nengah Bawa Atmaja, and Nyoman Natajaya, "Manajemen Pondok Pesantren Tahfidz Qur'an Raudlotul Huffadz Tabanan Bali (Kepemimpinan, Cara Belajar)," *Jurnal Administrasi Pendidikan Indonesia* 4, no. 1 (2013), https://doi.org/10.23887/japi.v4i1.653; Muhamad Rudiansyah, "Implementasi Metode Tahfidz Pakistani Di Pondok Pesantren Tahfidz Al Qur'an Al Askar Cisarua Bogor" (masters, Institut PTIQ Jakarta, 2021), https://repository.ptiq.ac.id/id/eprint/491/; Siti Muthoharoh, "Sistem Pengajaran Tahfidz Al-Qur'an

So far, no document shows planning and achievements in learning. According to reports from the school principal and several teachers (KS, SP, BK, DHM) at SMP Negeri 5 Yogyakarta, the Quran *tahfiz* program began to open in 2018. The initial stage of the *tahfiz* Quran class is specifically for class IX students who are already fluent in reading the Quran. This class was still the first batch, and the first program had just been implemented. For a program that is still relatively new, this program was initially attended by 32 students, but over time there had been a decrease in participants to only 16 students.

This decrease in students mainly occurred in class IX students due to preparation for the national exam (UN). Sixteen students survived to the end of class IX and memorized at least one *juz* of the Quran (*juz* 30). The success rate of this *tahfiz* program is 50%. It is a proud result for a program implemented for the first time with various limitations but has led 16 children to memorize one juz in public schools.[9] Therefore, this research is essential due to its efforts to reveal the *tahsin* and *tahfiz* programs in public schools from the perspective of learning management. The research focuses on the program's implementation background and how the steps are taken in implementing the program.

Methods

This study uses a qualitative approach with a case study model, focusing on the problem of managing *tahsin* and *tahfiz* the Quran at Public Junior High School (*Sekolah Menengah Pertama Negeri*, SMPN) 5 Yogyakarta. Data was collected through interviews and document review. Participants included school principals, tahsin and *tahfiz* teachers, Islamic religion teachers, program coordinators, and 11 students. In-depth interviews were conducted to identify social relationships, processes, categories that could be placed together, and emerging peculiarities. Social reality is revealed in approximately three months, from July to September 2022, so natural phenomena can be uncovered and analyzed

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Pondok Pesantren Tahfidz Wa Ta'limil Qur'an Masjid Agung Surakarta" (Undergraduate Thesis, Surakarta, Universitas Muhammadiyah Surakarta, 2012), http://eprints.ums.ac.id/18321/; Moh Rijal Mustaqim, Maghfiroh Maghfiroh, and Hanifah Nurhaedha, "Management of Halaqah Tahfidz Al-Qur'an in Darut Taqwa Ponorogo Islamic Boarding School," *Jurnal Tarbiyatuna* 11, no. 2 (2020): 128–42, https://doi.org/10.31603/tarbiyatuna.v11i2.3040; Ahmad Rosadi, "Pelaksanaan Pembelajaran Tahfidz Al-Qur'An Di Pondok Pesantren Darul Ulum Muaramais Jambur Kabupaten Mandailing Natal" (Undergraduate Thesis, Padangsidimpuan, IAIN Padangsidimpuan, 2021), http://etd.iain-padangsidimpuan.ac.id/id/eprint/6630.

[9] Achadi Budi Santosa, Interview with School Principal, July 29, 2022; Achadi Budi Santosa, Interview with Islamic Religion Teacher, July 29, 2022; Achadi Budi Santosa, Interview with Teachers, August 7, 2022.

following a process related to the theme under study. As stated by Ochieng,[10] phenomena in the field cannot be separated from their context. However, it becomes interesting when the goal is to understand behavior influenced by certain content. Data confirmation was carried out through group discussions, each participant's answers were displayed and responded to by each participant, and the correctness was checked through various school administration documents. Data analysis is carried out directly, simultaneously, and continuously during data collection.[11]

Discussion

Learning Program Background

Results of interviews with the principal and several teachers[12] show that the planning of the *tahsin* and *tahfiz* curriculum begins with the philosophical reasons that underlie the opening of the *tahsin* and *tahfiz* program at SMP Negeri 5 Yogyakarta. Another reason is that this educational institution is an educational institution with quite good academic competence in Yogyakarta. However, in terms of reading the Quran, it is still below SMP Negeri 8 Yogyakarta. Meanwhile, from a theoretical point of view, SMP Negeri 8 is below SMP Negeri 5. As a reference regarding the academic competence of SMPN 5 Yogyakarta, it can be seen from the specialization data for New Student Admissions for June 2022. SMP Negeri 5 Yogyakarta students achieved the highest achievement scores for students who took the *Bidik Misi* route, where the average score of applicants was 289.09, and through the quality zone, the average value of registrants was 274.66. According to the Head of the Yogyakarta City Youth and Sports Education Office (Dikpora), what SMPN 5 has achieved has resulted in a relatively high score for Regional Education Assessment Standards (*Asesmen Standarisasi Pendidikan Daerah*, ASPD).[13]

Seeing this fact, the principal believes Muslim students can improve the learning outcomes of the *tahsin* and *tahfiz* of the Quran. Muslim students have a basic ability to read the Quran quite well, but the ability to memorize it is still low. It is due to the lack of motivation they have.[14] Academically, the results of the students selection who entered SMP

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[10] Pamela A Ochieng, "An Analysis of the Strengths and Limitation of Qualitative and Quantitative Research Paradigms," *Problems of Education in the 21st Century* 13 (2009): 13, http://www.scientiasocialis.lt/pec/node/files/pdf/Atieno_Vol.13.pdf.

[11] Matthew Miles, A. Michael Huberman B, and Johnny Saldana, *Qualitative Data Analysis:A. Methods Sourcebook*, 3rd ed. (London UK: Sage Publications, Inc, 2014), 14.

[12] Achadi Budi Santosa, Interview with the School Principal, July 7, 2022; Santosa, Interview with Teachers.

[13] Admindarmawan, 'Data Zonasi Sekolah Kota Yogyakarta Jenjang SMP', Dinas Pendidikan Pemuda dan Olahraga, 2022, https://dindikpora.jogjakota.go.id/.

[14] Santosa, Interview with the School Principal.

Negeri 5 were children with relatively good academic grades, namely between 291,500 (91.16) - 256,500 (85.5) spread over 313 students.

These data indicate that students who enter state junior high schools can be categorized as students with high academic grades. Even though they have good academic grades, they are still low regarding their ability to read the Quran. High academic competence has not shown a positive correlation with students' abilities in the field of the Quran. It is possible because while studying in Elementary School (*Sekolah Dasar*, SD), students ignore the competence to read the Quran or even never study the Quran at all. In addition, at that time, in general, there were no supporting programs, either extracurricular or co-curricular, in Yogyakarta to improve the ability to read the Quran.

The desire to empower students' potential in the *tahfiz* and *tahsin* is also based on the principal's reinterpretation of the school's vision: "Carving high achievements, good at honing character." One of a Muslim's noble character traits is reading and memorizing the Quran well. The principal believes opening the *tahsin* and *tahfiz* programs will improve school achievement. It is based on his years of experience as a school principal who improved his students' competence in the *tahsin* program.[15] In addition, this program also aims to make Muslim students love and have the habit of interacting with the Quran.[16]

Class Division

The school started a *tahsin* and *tahfiz* program in 2018, starting with mapping students' abilities in reading the Quran. The activity was carried out at the beginning of the new school year, which was carried out by a seventh-grade Islamic Religious Education teacher assisted by the intra-school student organization (OSIS) administrators in the field of Islamic spirituality. The results of mapping the ability to read the Quran, students were categorized into two large groups. The first group is students who can already read the Quran, and the second group is students who have not been able to read the Quran. The group of students who can read the Quran is the majority, around 85%. They already have the basics of reading the Quran since they are new students. From the number of class VII students, about 280 Muslim children, about 40 students are not fluent, but for class VIII, it has been reduced because it is already covered in the program, *Al-Barqi* and *tahsin*.[17]

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[15] Achadi Budi Santosa, Interview with Vice Principal of Curriculum, July 11, 2022.
[16] Santosa, Interview with the School Principal; Achadi Budi Santosa, Interview with Vice Principal of Student Affairs, July 12, 2022.
[17] Achadi Budi Santosa, Interview with Tahfiz And Tahsin Coordinators Program, July 15, 2022.

Follow-up guidance and assistance to improve the quality of reading the Quran in the first group is the responsibility of Islamic Religious Education teachers at each level. The mentoring and coaching program in the first group is called the program *tahsin* the Quran. This program is participated by all Muslim students at all levels. It aims to improve the quality of students' ability to read the Quran so that it becomes better and more correct following the rules of *tajwid*. The quality of reading the Quran following *tajwid*, and *makhraj*. It is hoped that students from grade VII to grade IX will no longer have problems in their ability to read and write the Quran, especially reading the Quran, so it is hoped that grade IX students will be proficient in reading the Quran".[18]

The second group, handled by the local *amil zakat* and *sadaqah* (Baznas), are students who have not been able to read the Quran. This second group was further grouped into three groups: A, B, and C. Group A or *Al-Barqy* class are students who do not know at all or cannot distinguish *hijaiyah* letters. Group B or *Iqra'* class are students who can already indicate *hijaiyah* letters but still have difficulty connecting *hijaiyah* letters, so they are not fluent in reading. The third is group C or *tahsin* class. This class consists of students who can read but are not fluent.[19] Based on this statement, the mapping of students' abilities in reading the Quran can be described in the following flowchart:
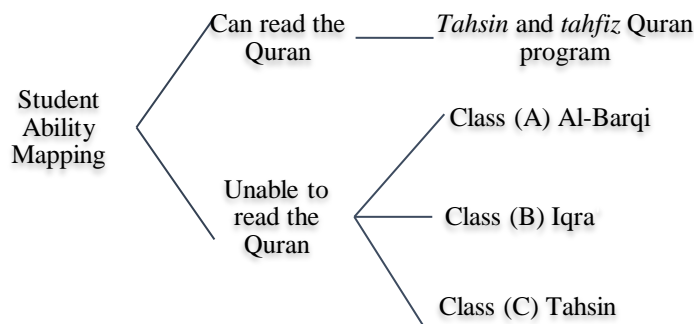

Chart 1. Mapping Students' Ability to Read the Quran

Along with the opening of the Quran *tahsin* program, Islamic Religious Education teachers also want to open a unique *tahfiz* program for class IX, who already have good reading and already have the basics of memorizing from home. This idea is supported by the principal and the graduate forum willing to facilitate *ustazs* who are ready to help voluntarily foster students who have a solid desire to memorize the Quran. It is with this spirit that in 2018-2019, the *tahfiz* Quran program began. This program starts with outreach activities to class IX students through the Islamic Spirituality Student Council (*Rohani Islam*, Rohis).

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[18] Santosa.
[19] Santosa.

Registration to participate in this program is carried out by *Rohis*, who has received a mandate from the Islamic religious education teacher.

This program is not part of extracurricular activities but rather an activity to deepen Islamic Religious Education. As stated by one of the program coordinators, *tahfiz* the Quran is not an extracurricular program; this is only an Islamic religious education teacher policy that is communicated to the principal and purely financed by *infaq*.[20] When this program was introduced, many students were interested in participating, especially students who already had good reading and had memorization brought from their previous school. It aligns with the purpose of the *tahfiz* program, facilitating students who already have memorization to maintain their memory.[21] After registration, the next step is dividing groups according to their abilities and memorizing the Quran. Students fluent in Quran reading are allowed to join the *Tahfiz* program. This *tahfiz* group is divided based on the speed of memorizing the Quran and is distinguished between students and students. This *tahfiz* class is taken care of by *ustaz,* who was brought in specifically to guide the *tahfiz* of the Quran.
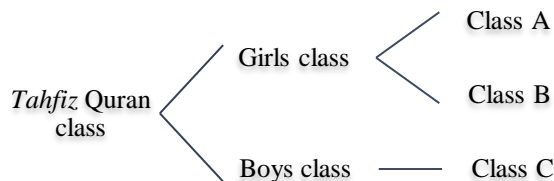

Chart 2. T*ahfiz* Quran Class Division

The following planning process is planning for learning *tahsin* and *tahfiz* the Quran. This learning plan includes the annual program, semester program, syllabus preparation, and learning implementation plans. The teachers of the *tahsin* and tahfiz programs have not administratively compiled an annual program, a semester program, a syllabus, and lesson plans made by other general subject teachers. However, each program group has set a competency achievement target that will be completed at a specific time. For the *tahfiz* class, students are targeted to complete one *juz* of the Quran: the 30th *juz* at the end of class IX.

At the same time, the *tahsin* class group is targeted to be able to read the Quran properly and correctly according to the rules of *tajwid* at the end of class VIII. The group that has not been able to read the Quran is targeted to be able to read the Quran at the end of grade VII. According to some teachers, this program only lasts one semester and continues the following semester if the child is not fluent in reading within one year. Following the

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[20] Santosa.
[21] Santosa.

agreement with the Islamic religious education teacher and *Al-Barqi* coordinator, those who are not fluent will be added to study time to realize the achievement target.

Table 1. Class Division, Targets, and Learning Methods

Class	Basic Ability	Target	Method	Group	Achievement Time
VII	Students who do not know the *hijaiyah* letters cannot at all distinguish the *hijaiyah* letters	Able to read the Quran even though it is not fluent	*Al-Barqy*	A	End class VII
VII	Students who can already distinguish *hijaiyah* letters but still have difficulty connecting letters	Able to read the Quran even though it is not fluent	*Iqra'*	B	End class VII
VII	Students who can read but are not fluent	Reciting the Quran	*Iqra'* Volume 6	C	End class VII
VIII	Children who can read the Quran but are not correct according to the rules of *tajwid*	Able to read the Quran properly and correctly according to the rules of *tajwid*	*Talaqi*	*Tahsin* the Quran	End class VIII
IX	Students who can read the Quran but are not correct according to the rules of *tajwid*	Able to read the Quran properly and correctly according to the rules of *tajwid*	*Talaqi*	*Tahsin* the Quran	End class IX
IX	Students who can already read the Quran well and fluently	Have memorized the Quran *Juz* 30	*Wahdah* and *Jama'*	*Tahfidz* the Quran	End class IX

The content of *tahsin* and *tahfiz* learning materials has a different character from other subjects. In general, the subject matter of *tahsin* and *tahfiz* has been prepared by experts in the field of the Quran learning methodology. At the same time, teachers use existing books by adjusting students' ability to read the Quran. Admittedly, the *tahsin* and *tahfiz* programs have not prepared a lesson plan in the syllabus and lesson plans as in general subjects because *tahsin* and *tahfiz* lessons have different characters from subjects in general. Teachers can then develop learning according to the dynamics in the classroom. The observations results found that the *tahsin* and *tahfiz* learning curricula had not been compiled according to the format contained in the syllabus but were based on targets according to predetermined competency groups. It was done because there were several student competencies at each learning level. Therefore, it was decided to group students according to their competencies.

Implementation of *Tahsin* and *Tahfiz* Learning

After mapping groups of students and dividing classes, each Islamic religious education (IRE) teacher gets a teaching division decision letter, and then learning *tahsin* and *tahfiz* can begin. The *tahsin* learning is divided into two groups, the first is the morning *tadarus* material, and the second is the deepening *tajwid*. The morning *tadarus* material starts from *Al-Fatihah*, and continues with *Al-Baqarah* until the end of *An-Nas*. This morning's *tahsin* or *tadarus* program became an official activity based on the school principal's decision, so every Muslim student was obliged to participate.

The implementation of *tahsin* learning is carried out every morning, from Monday to Friday, from 07.00 to 07.15, in the form of guided *tadarus*. Guidance is carried out by each teacher who teaches in the first lesson. If the teacher on duty during the first lesson is absent, the class leader is responsible for implementing the morning *tadarus* activities. Non-muslim students are given religious deepening activities according to their religious beliefs, carried out in different places. IRE teachers have agreed to start their lessons from 06.45 to 07.15. It is done because to increase the time to learn *tahsin*.[22]

In addition to the extra 15 minutes, Islamic religious education teachers divided the time allocation for Islamic religious education lessons, which amount to 3 hours a week, into 1 hour, specifically for deepening *tahsin*, and 2 hours for the material listed in the Islamic religious education curriculum.[23] The allocation of 1 hour of Islamic religious education lessons is used for the particular deepening of *tahsin* the Quran at each meeting. The Islamic religious education teacher divides learning into three stages in each meeting. The first stage is the introduction, the second is the core activity, and the third is the closing activity. The preliminary stage begins with conducting class conditioning by conducting student attendance and providing motivation about the importance of mastery in reading the Quran. The next stage is the core learning activities. Each student can read one by one (*talaqqi*) in front of the Islamic religious education teacher, as the "*sorogan*" model is carried out in Islamic boarding schools. The final stage of learning is closing by giving an independent task of reading the Quran at home and ending with a closing prayer.

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[22] Santosa, Interview with Teachers.
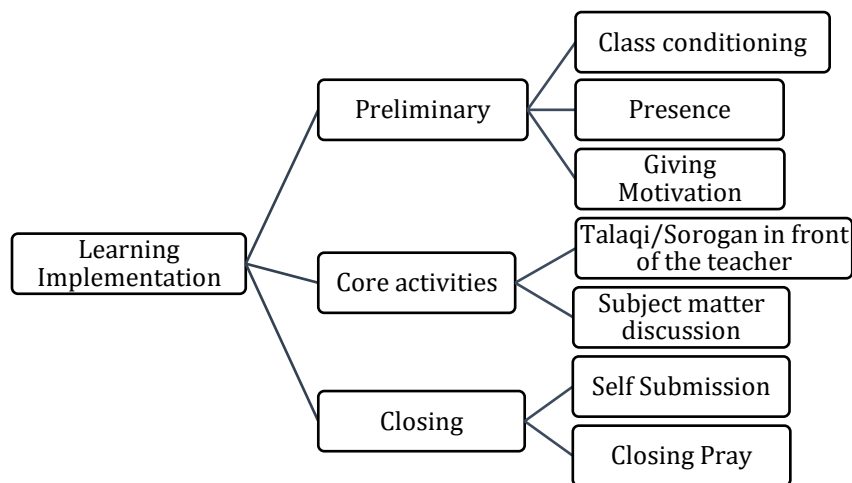[23] Santosa, Interview with Islamic Religion Teacher.

Chart 3. *Tahsin* and *Tahfiz* Learning Implementation Activities

Students who have not been able to read the Quran must add to their study of the Quran twice a week under the guidance of *ustaz* from the Baznas Yogyakarta. When they study the Quran, they are freed from the obligation to follow the morning *tadarus*. This additional Quran learning was carried out thanks to the collaboration initiated by the school principal with the Baznas Yogyakarta. This collaboration is carried out to ensure that no more graduates cannot read the Quran. In implementing learning, students are divided based on their ability level and then grouped.

Each group comprises eight students and is cared for by an *ustaz* competent in the Quran learning methods. The target of this activity is that within one semester, the children will be able to read the Quran. If students cannot complete the program in one semester, they can continue for up to 2 semesters or one academic year. Thus, every student who advances to class VIII is guaranteed to be able to read the Quran with different qualities. Quran learning activities from *ustaz/ustazah* from Basnaz use the *Al-Barqy* method.[24]

To reach mastery of the initial memorization, students must read it many times until this process can form a strong memory in their minds. Then they demonstrated their memorization to the *ustaz* in turn. The media used is the Quran which is specially designed to improve memorization. There are specific colors that target mastering the ability of *tahfiz*. There is a particular column for the comments of the *ustaz* who accompanies him and a signature column for students who have finished memorizing. One by one (*wahdah*) student is targeted to report a memorization program consisting of several verses of the Quran. After the students have done the *wahdah* stage, the *ustaz* gives notes and signatures in the column

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[24] Achadi Budi Santosa, Interview with Fifth Grade Students, August 7, 2022; Santosa, Interview with Teachers.

provided. The last stage is the closing stage, where the teacher asks all students to memorize together using the *jama'* method, a method of memorizing done together or collectively; an *ustaz* leads this activity. In the closing activity, the *ustaz* gave assignments independently to all students for doing *muraja'ah* to strengthen their memorization.[25]

The purpose of the *tahsin* program is that all Muslim students can read the Quran correctly and adequately after graduation. In contrast, the *tahfiz* program is intended so that students can memorize the Quran at least *juz* 30. Implementation of the curriculum and learning *tahsin* is carried out by *ustaz* and Islamic religious education teachers. This study also found that the implementation of *tahsin* and *tahfiz* learning was carried out separately, with class divisions according to the competency level of each student.[26]

For the implementation of the learning outcomes to be effective, students are grouped into five classes. Classes A, B, and C are beginner classes for children who cannot read the Quran. For that, it needs special treatment and is given a special *ustaz* who teaches how to read the Quran from the ground up. While the other two classes are the *tahsin* and *tahfiz* groups for those interested in exploring reading skills and improving rote material. This situation proves the seriousness of the principal, lest any of his graduates be unable to read the Quran. This strenuous effort can be seen in collaboration with *Baznas* in eradicating illiteracy in the Quran for junior high school students. Serious efforts are also seen in the *tahsin* class, which each Islamic religious education teacher guides. Even the principal makes the morning *tadarus* a program that must be followed by all Muslim students and involves all subject teachers to provide assistance in the first hour, which is 07.00 to 07.15.

The seriousness of Islamic religious education teachers in providing *tahsin* guidance can be seen in the division of Islamic religious education teaching hours. The Islamic religious education curriculum only gets 3 hours per week; 1 hour is used for mentoring in learning the Quran by deepening the arguments, and recitation of the remaining 2 hours is used to discuss the content material in Islamic religious education. To complete the seriousness in improving competence in the field of the Quran, *tahsin* participants must also frequently do guided *tadarus* and deepen recitation. The guided *tadarus* participants were followed by 95% of students, while the remaining 5% were children who took part in the guidance program for reading the Quran from the basics with *Baznas*, and they were able to read the Quran at the end of class VIII.[27]

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[25] Santosa, Interview with Islamic Religion Teacher.
[26] Santosa, Interview with Vice Principal of Curriculum.
[27] Santosa, Interview with Islamic Religion Teacher.

In this study, it is clear that tahsin learning is implemented through the *Iqra and Al Barqi methods*. This method is quite effective because it divides students into two groups: students who can read and beginners who do not know the *hijaiyah* letter.[28] Based on the interview results with the school principal, the *tahsin* program implementation faced four obstacles. First, not all teachers who listened to the implementation of the morning *tadarus* could read the Quran properly, so attendance in class was limited to conditioning the class so that the morning *tadarus* could run according to schedule. In contrast, the attendance function in class, which was supposed to listen to the quality of students' reading, could not be carried out. Second, limited facilities, especially the *Al-Barqi* book, because not all students who cannot read have the *Al-Barqi* book, and the available books are insufficient for all students. At the same time, no funds can be allocated to purchase the *Al-Barqi* book. Third, no special person can handle the *tahsin* and *tahfiz* Quran programs. Responsibilities are limited to additional assignments given to Islamic religious education teachers at each level, so there seems to be no continuous synchronization of targets starting from VII-IX grades. Fourth, there is no financial support and synergistic cooperation between program managers and parents of students.[29]

Table 2. The Achievement of the *Tahsin* and *Tahfiz* Program of the Quran

No	Program name	Number of participants	Class	The number of students	Participation percentage	Percentage of passing
1	*Tahfiz* Quran	32	IX	319	10 %	50% pass Juz 30
2	*Tahsin* Quran	256	VIII	256	100%	100% pass
3	Learning *Tajwid*	230	VII	270	85 %	100% pass
4	Guidance for reading the Quran	40	VII	270	15%	100% pass in class VIII

The *tahsin* and *tahfiz* programs have good learning outcomes; if the management is over-organized, learning outcomes can be improved again.[30] The analysis of *tahfiz* learning above shows that the implementation of *tahfiz* learning uses a combination of *wahdah* and *jama'* because students memorize one verse of the Quran and report to the teacher by first

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[28] Toni Pransiska, "Fenomena Konstruktivistik Dalam Metode Al-Barqy Dalam Pembelajaran Al-Qur'an: Perspektif Psikolinguistik," *Hikmah: Journal of Islamic Studies* 11, no. 2 (2015): 31–46, http://dx.doi.org/10.47466/hikmah.v11i2.65.

[29] Santosa, Interview with the School Principal.

[30] Muhammad Santoso, Nasrudin Baidan, and Zainul Muttaqin, "Learning Management of Tahfidz Al-Qur'an Program at Modern Pesantren of Indonesia," *European Journal of Molecular & Clinical Medicine* 7, no. 07 (2020): 420–30, https://ejmcm.com/article_3015.html.

reading each verse of the Quran repeatedly. Times until a rote pattern is formed in his memory.

This strategy is adequate because it can accelerate and improve memorization. Meanwhile, it is said to use the *jama'* method because it is a way of memorizing done together and led by an *ustaz*.[31] First, the *ustaz* reads one verse or several verses. The students imitate them together, and then the *ustaz* guides him by repeating the verses, and the students follow them. After the verse can be read properly and correctly, the students follow the *ustaz* by memorizing little by little, trying to get rid of the manuscripts, and so on until they are memorized.[32]

According to some teachers' explanations, implementing the *tahfiz* Quran program faces several obstacles, including 1) As with the *tahsin* program, the *tahfiz* program does not yet have an official person in charge under the school's organizational structure. The existing responsibilities are only limited to additional tasks assigned to Islamic religious education teachers at each level, so there seems to be no continuity for the program's continuation. 2) The implementation of the *tahfiz* program in class IX cannot be maximized because students prepare for the national examination, and students are more focused on participating in tutoring to deepen national examination preparation material. 3) The *tahfiz* Quran program was not prepared since the beginning of class VII, so student participation was still low. 4) *Tahfidz* Quran teachers are taken from outside the school, including from *Baznas* and students, so they often experience teacher changes before the program ends. This results in a less-than-optimal level of learning outcomes. Concerning curriculum planning, Meo states that curriculum planning must pay attention to several steps, namely determining objectives, methods, teaching materials, and exams.[33]

The *tahsin* and *tahfiz* curriculum planning cannot be said to be good. Because this program is newly launched and is still looking for forms, all learning plans have not been included in the school curriculum document.[34] However, all components of curriculum planning have been fulfilled. Meanwhile, in learning planning, Algozzine explains that a

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[31] Dudi Badruzaman, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 2 (2019): 184–93, https://doi.org/10.29313/idea.v0i0.4888.

[32] Demina Demina, Tachioka Rexy, and Asuncion Danyl, "The Use of Quranic Learning Strategies Through the Wafa Method in Elementary Schools," *Journal International Inspire Education Technology (JIIET)* 1, no. 2 (2022): 62–73, https://doi.org/10.55849/jiiet.v1i2.91.

[33] Santosa, Interview with Teachers; Santosa, Interview with Islamic Religion Teacher.

[34] Grace Meo, "Curriculum Planning for All Learners: Applying Universal Design for Learning (UDL) to a High School Reading Comprehension Program," *Preventing School Failure: Alternative Education for Children and Youth* 52, no. 2 (2008), https://doi.org/10.3200/PSFL.52.2.21-30.

qualified teacher in every classroom is a central part of the latest agenda to strengthen public education and maximize student achievement. Effective teaching and quality instruction are lifelong and critical goals of the professional development of teachers.[35] From this, it can be understood that competent teachers in their fields significantly influence the creation of quality education in maximizing student achievement. One of the characteristics of a quality teacher is when a teacher has good pedagogical competence in planning learning.

Research by Capizzi and Fuchs, explains that the existence of the curriculum is a reference in the implementation of teaching and learning activities. It can optimize the role and function of teachers in improving the quality of the learning process so that the teaching and learning process is carried out in a planned, measurable, and orderly manner in each process so that the results achieved by students are as expected.[36] It is due to the existence of a concrete and regular curriculum. As stated by Syam, that curriculum and learning are two things that cannot be separated; the curriculum is ideas and guidelines, while learning is action.[37] The learning process is the implementation of the curriculum itself.[38]

Based on several teachers' observations and reports, the curriculum's implementation is divided into two levels: the implementation of the school-level curriculum and the implementation of the classroom-level curriculum.[39] The curriculum implementation at the school level is the principal, while the curriculum at the classroom level is the teacher. However, there are differences in duties between the principal and teachers in implementing the curriculum as well as differences in the level of administrative implementation, namely the class level and the school level; between the two levels in the implementation of administration, they are always shoulder to shoulder. They are jointly responsible for implementing the curriculum administration process.[40]

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[35] Bob Algozzine, "Beginning Teachers' Perceptions of Their Induction Program Experiences," *The Clearing House: A Journal of Educational Strategies, Issues and Ideas* 80, no. 03 (2007): 137–43, https://doi.org/10.3200/TCHS.80.3.137-143.

[36] Andrea M Capizzi & Lynn S. Fuchs, "Effects of Curriculum-Based Measurement With and Without Diagnostic Feedback on Teacher Planning," *Remedial and Spesial Education* 26, no. 3 (2005): 159-174, https://doi.org/10.1177/07419325050260030401.

[37] Aldo Redho Syam, "Posisi Manajemen Kurikulum Dan Pembelajaran Dalam Pendidikan," *Muaddib: Studi Kependidikan Dan Keislaman* 7, no. 01 (2017): 33–46, https://doi.org/10.24269/muaddib.v7i01.556.

[38] Olga A Pilkington, "Active Learning for an Online Composition Classroom: Blogging as an Enhancement of Online Curriculum," *Journal of Educational Technology Systems* 47, no. 2 (2018): 213–26, https://doi.org/10.1177/0047239518788278; Wina Sanjaya, *Strategi Pembelajaran Berorirentasi Standar Proses Pendidikan*, Jakarta, Kencana, X (2013), 24; Pratiwi Bernadetta Purba et al., *Kurikulum Dan Pembelajaran*, Medan, Yayasan Kita Menulis, (2021), 73.

[39] Ibrahim Nasbi, "Manajemen Kurikulum: Sebuah Kajian Teoritis," *Idaarah: Jurnal Manajemen Pendidikan* 1, no. 2 (2017), https://doi.org/10.24252/idaarah.v1i2.4274.

[40] Fera Yuli Ana and Jumira Warlizasusi, "Analisis Kebijakan Kepala Sekolah Dalam Pelaksanaan Kurikulum 2013 Untuk Meningkatkan Mutu Pendidikan Di SMAN 8 Rejang Lebong," *Al-Idarah: Jurnal Kependidikan Islam* 11, no. 1 (2021): 13–24, https://doi.org/10.24042/alidarah.v11i1.8219; Elwien Sulistya Ningrum and

The curriculum implementation looks at the goals generated because of the impact of the learning process. The purpose and function of the curriculum for students are to increase knowledge and skills so that they can adapt to their environment and develop themselves following the development of science and technology. Changes in behavior or increasing student competencies are part of the learning objectives.[41] Most experts see goals as products.[42] Romiszowski states that the goal is a capacity that can be carried out shortly after a learning and educational activity, not what students experience during the educational process.[43] Meanwhile, Horkof and Eric suggested that the goal should describe the product or result, not the process.[44]

Conclusion

Starting from the principal's anxiety about the out-of-sync between fairly good academic achievement and low Quran reading skills that occurred at SMP Negeri 5 Yogyakarta, *tahsin* and *tahfiz* Quran were present. The *tahsin* and *tahfiz* programs are carried out by dividing classes and grouping students according to their abilities and needs in reading the Quran. *Tahsin* and *tahfiz* learning is carried out through the *Iqra* and *Al-Barqi* methods. Evaluation of *tahsin* learning has been carried out by Islamic studies teachers through a continuous assessment process by asking each student to read the Quran in front of the teacher. *Tajwid* material is included in mid- and end-of-semester assessments (MA) (ESA). The *tahfiz* program is carried out by entrusting Quran memorization in each teaching and learning activity and reporting it after memorization reaches one *juz*. It is done so that the memory of the students becomes good.

The existence of the *tahsin* and *tahfiz* Quran programs at SMP 5 Yogyakarta deserves appreciation. Muslim students can still learn the Quran well, even more so with the presence of the *tahfiz* program. It is a plus value for public schools. SMP 5 Yogyakarta has allowed Muslim graduate students to read the Quran well; some have memorized it through precise planning and targets.

Ahmad Yusuf Sobri, "Implementasi Kurikulum 2013 Di Sekolah Dasar," *Jurnal Manajemen Pendidikan* 24, no. 5 (2015): 416–23.

[41] H Kamaluddin, "Bimbingan Dan Konseling Sekolah," *Jurnal Pendidikan Dan Kebudayaan* 17, no. 4 (2011): 447–54, https://doi.org/10.24832/jpnk.v17i4.40.

[42] Sylvain Senecal and Jacques Nantel, "The Influence of Online Product Recommendations on Consumers' Online Choices," *Journal of Retailing* 80, no. 2 (2004): 159–69, https://doi.org/10.1016/j.jretai.2004.04.001.

[43] Alexander Joseph Romiszowski, *Designing Instructional Systems: Decision Making in Course Planning and Curriculum Design*, 1st ed. London UK, Routledge, (2016), 80.

[44] Jennifer Horkoff and S K Eric, "A Qualitative, Interactive Evaluation Procedure for Goal-and Agent-Oriented Models," in *CAiSE Forum* (Toronto, Canada, 2009), https://ceur-ws.org/Vol-453/paper04.pdf.

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