Managing Tahsin and Tahfidz Learning in Public Schools

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Abstract

Having a strong religious moral foundation especially through learning to read the Koran at school is the hope of every Muslim parent, but the existing phenomenon shows that there are still many schools that have not been able to manage this learning properly. This research seeks to reveal the management of learning tahsin and tahfidz Al-Qur'an in public schools. Through a qualitative approach, data collection is carried out by observation, interviews, and document review. Data sources include school principals, deputy principals, ustadz, tahfidz and tahsin program coordinators, as well as several students. The results of the study show that the management of tahsin and tahfidz learning is carried out by optimizing management functions supported by the leadership of competent school principals and ustadz, so that almost all Muslim students are eventually able to read the Qur'an properly. In conclusion, optimizing the management function can encourage learning effectiveness, but this effort certainly needs strong encouragement from school leaders.

Keywords: *education management; learning curriculum; tahsin, tahfidz*

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Introduction

The ability to read and memorize the verses of the Qur'an well, at least which is used in the five daily prayers is the hope of every Muslim. Because carrying out prayers is obligatory, having competence in reading and memorizing the Qur'an is also an obligation[1]. Research results from the University of Quran Science (PTIQ), show that around 65% of Indonesian Muslim communities are not able to read the Koran well, especially in rural areas or remote areas.[2] Tahsin and tahfidz of the Qur'an are competencies that should be possessed by every Muslim, however, the reality in society is that there are still many religious leaders and mosque imams who do not have the competence to read and memorize the Qur'an, as

> **Commented [A2]:** Semua nomor catatan kaki harus diletakkan setelah tanda baca.

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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.

[2] Jejen Musfah, "Buta Aksara Al-Quran," UIN Syarif Hidayatullah Jakarta, 2018; Fisca Febylian, "Tanggung Jawab Tokoh Masyarakat Dalam Membina Baca Tulis Al-Qur'an Di Desa Padang Peri Kecamatan Semidang Aalas Maras Kabupaten Seluma" (IAIN Bengkulu, 2019); M Alifudin Ikhsan, "Revitalisasi Peran Masjid Sebagai Laboratorium Rohani Pembinaan Karakter Mahasiswa Melalui Intensifikasi Bimbingan Baca Al-Qur'an Berbasis Peer Teaching," in *Prosiding Seminar Nasional Tahun 2015*, n.d., 8.

has been determined in the standard of the imam of the mosque[3]. Another factor that contributes to the low ability to read and memorize the Qur'an in school-age children is the perception of parents who are more concerned with general knowledge than religious knowledge. As stated by Jumiatmoko[4], that the low interest of students in learning the Qur'an is due to the lack of parental care for children's abilities in the field of the Qur'an.

Academically, the results of the selection of students who enter one of the public junior high schools in Yogyakarta are children who have quite good academic scores, which are between 291,500 (91.16) - 256,500 (85.5) spread over 313 students [5]. This data shows that students who enter the state junior high school can be categorized as students with high academic value categories. Even though they have high academic scores, it turns out that in terms of their ability to read the Qur'an.

Table 1

The ability to read the Qur'an of State Junior High School Students

Number of Muslim students	Students' ability to read Al-Qur'an		Percentage
285 students	Students do not know the hijaiyah letters at all, and cannot distinguish the hijaiyah letters	15 students	5,3 %
	Students are able to distinguish hijaiyah letters but still have difficulty connecting letters	28 students	9,8 %
	Students can read but are not fluent in reading	29 students	10,1 %
	Students are able to read the Qur'an but it is not correct according to the rules of tajwid	197 students	69,1 %
	Students are able to read the Qur'an well and fluently	16 students	5,6 %

High academic competence has not shown a positive correlation with students' abilities in the field of Al-Qur'an. This is possible because while studying in elementary school (SD) the students did not pay attention to the competence to read the Qur'an, or even had never studied the Qur'an at all. Apart from that, in general, at that time, there were no supporting

[3] Dirjen Bimas Islam, "Standar Imam Masjid," 2017.
[4] Jumiatmoko (2018)
[5] (Dinas Pendidikan, 2017)

programs, either extra-curricular or co-curricular in Yogyakarta, to improve the ability to read the Qur'an.

Research related to curriculum management and learning of the tahsin and tahfidz Al-Qur'an programs was carried out, among others, by Hamid & Akmansyah[6]. The research conducted at this traditional Islamic boarding school observed tahfidz learning carried out by students who learned to memorize the Qur'an, the findings showed that learning management was still very simple, in fact there was no learning curriculum. Another study was conducted by Zaqi [7], with the target of takhassus Al-Qur'an students, the results showed that the planning, implementation and evaluation of learning had been carried out, but the implementation was still very simple. Similar research was also conducted by Amri [8], the results showed that the management of tahfidz learning was prepared through the stages of planning, organizing, implementing and evaluating, but in fact the realization was not in accordance with the general guidelines for implementation. The results of the study of several previous studies did show that learning tahfidz since the beginning of the establishment of pesantren was intended to learn to memorize the Qur'an [9], however, in general, no documents have been found showing the steps and achievements in the learning process.

Methods

This research uses a qualitative approach with a case study model, the focus is on the problem of learning management of tahsin and tahfidz Al-Qur'an in SMP Negeri 5 Yogyakarta. Data were collected through interviews and document review. The participants included school principals, tahsin and tahfidz teachers, Islamic religion teachers, program coordinators, and ustadz who helped implement the program. In-depth communication is carried out in order to identify social relationships, processes and categories that are

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[6] Hamid & Akmansyah (2018)

[7] Muhammad Zaqi, "Manajemen Pembelajaran Tahfidz Al-Qur'an Di Pondok Modern Badii'usy Syamsi Pucanganom Kebonsari Madiun" (Universitas Islam Indonesia, 2018).

[8] Amri, "Manajemen Pembelajaran Tahfidzul Qur'an Di Madrasah Ulumul Qur'an Yayasan Dayah Bustanul Ulum LANGSA" (IAIN Sumatera Utara Medan, 2009).

[9] 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); Muhamad Rudiansyah, "Implementasi Metode Tahfidz Pakistani Di Pondok Pesantren Tahfidz Al Qur'an Al Askar Cisarua Bogor" (Institut PTIQ Jakarta, 2021); Siti Muthoharoh, "Sistem Pengajaran Tahfidz Al-Qur'an Pondok Pesantren Tahfidz Wa Ta'limil Qur'an Masjid Agung Surakarta" (Universitas Muhammadiyah Surakarta, 2012); 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; Ahmad Rosadi, "Pelaksanaan Pembelajaran Tahfidz Al-Qur'An Di Pondok Pesantren Darul Ulum Muaramais Jambur Kabupaten Mandailing Natal" (IAIN Padangsidimpuan, 2021).

simultaneously recognizable, distinctive, and unique. This case study research is carried out with a detailed investigation, data is collected over a fairly long period of time, so that real phenomena can be revealed and analyzed following a process related to the theme being studied. As stated by Hartley [10], that the phenomenon in the field cannot be separated from its context, but becomes interesting when the goal is to understand the behavior that is influenced by certain content.

Result and Discussion

The planning of the tahsin and tahfidz curriculum begins with the philosophical reasons that underlie the opening of the tahsin and tahfidz program at SMP Negeri 5 Yogyakarta. Among other reasons, this educational institution is an educational institution with the best academic competence in Yogyakarta, but in terms of reading the Qur'an, it is still below SMP Negeri 8 Yogyakarta. Meanwhile, from an academic point of view, SMP Negeri 8 is below SMP Negeri 5. Seeing this fact, the principal believes that Muslim students actually have the potential to improve learning outcomes of tahsin and tahfidz Al-Qur'an. As stated by the principal as follows; "When I led SMP Negeri 8, their tahfidz ability was on average quite good, even though their academic ability was below this SMP 5, I wonder why the children here are not very good at tahfidz ability, this must be because they are not empowered" (KS-11140221). In addition to the reasons for the potential of students, the desire to empower the potential of students in the field of tahfidz and tahsin is also based on the principal's reinterpretation of the school's vision, namely "Carving high achievements, good at honing character", which means, after graduating students are expected to have high achievements and have good morals. glorious. One of the noble character traits of a Muslim is being able to read and memorize the Qur'an well. The principal believes that the opening of the tahsin and tahfidz programs will be able to improve school achievement. This is based on his many years of experience as a school principal who was able to improve the competence of his students in the tahsin program (KS-12140221). In addition, this program also aims to make Muslim students love the Qur'an more and have the habit of interacting with the holy book (KPTZ-4120221).

In the 2018 academic year, the school started a tahsin and tahfidz program, starting with mapping students' abilities in reading the Qur'an. The activity was carried out at the beginning of the new school year, which was carried out by a seventh grade Islamic

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[10] Jean Hartley, *Essential Guide to Qualitative Methods in Organizational Research* (SAGE Publications Ltd, 2004).

> **Commented [A4]:** Penulis perlu men-sistematika-kan berdasarkan pertanyaan penelitian dalam bagian pendahuluan. Di dalam setiap sub bab penulis juga bisa mengembangkan sub sub bab relevan.

Religious Education teacher assisted by the administrators of the intra-school student organization (OSIS) in the field of Islamic spirituality. The results of mapping the ability to read the Qur'an, students were categorized into two large groups. The first group is students who can already read the Qur'an and the second group is children who have not been able to read the Qur'an. The group of children who can read the Qur'an is the majority group of students, around 85%, in general they already have the basics in reading the Qur'an since they are new students. As stated by one teacher; "In general, 85% of the students here can read the Qur'an, so from the number of class VII students, around 280 Muslim children, about 40 students who are not fluent, but for class VIII it has been reduced because it is already covered in the program. Al-barqi and tahsin (KPTH2170221). Follow-up guidance and assistance to improve the quality of reading the Qur'an 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 Al-Qur'an". This program is participated by all Muslim students at all levels which aims to improve the quality of children's ability to read the Qur'an so that it becomes better and more correct in accordance with the rules of tajwid. the quality of reading the Qur'an in accordance with 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 Qur'an, especially reading the Qur'an, so it is hoped that grade IX students will be proficient in reading the Qur'an" (KPTH3170221).

The second group handled by the local amil zakat and sodaqoh (Baznas) are children who have not been able to read the Qur'an. This second group was further grouped into 3 groups, namely A, B and C. As stated by the teacher of PAI class VII below; "For those from Baznas, a pre-test is carried out first, we will see first about their reading ability, so we will select each class. Here there are 10 classes, from class 7A to class 7J, we will first select the Al Barqi criteria, if they are already proficient then we release them, but if they are not proficient then they need to study again, and we put them into group A. Group A or al-barqy class are children who really don't know at all, can't distinguish letters, they are the same can't distinguish hijaiyah letters at all. Group B or Iqra' class are children who can already distinguish hijaiyah letters, but still have difficulty connecting letters so they are not fluent in reading. The third is group C or tahsin class, this class consists of children -children who can read but are not fluent in reading. This is what we program in group C to enter tahsin" (KPTH14170221). Based on this statement, the mapping of students' abilities in reading the Qur'an can be described in the following flowchart:
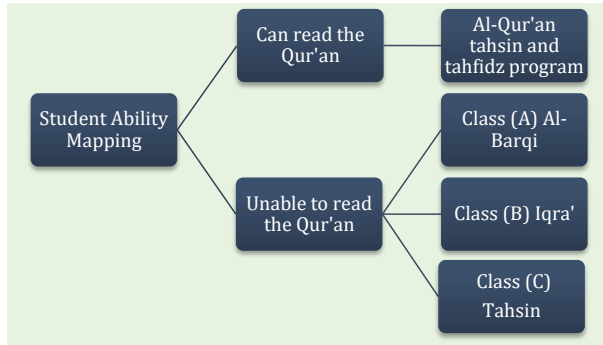
Figure 1
Mapping students' ability to read Al-Qu'an

Along with the opening of the Al-Qur'an tahsin program, PAI teachers also want to open a special tahfidz 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 is also supported by alumni forum that is willing to facilitate ustadzs who are ready to help voluntarily foster students who have a strong desire to memorize the Qur'an. It is with this spirit that in the 2018/2019 academic year the tahfidz Al-Qur'an program begins. This program begins with outreach activities to class IX students through the Islamic Spirituality Student Council (Rohis). Registration to take part in this program is carried out by the OSIS administrator of the spiritual section who has received a mandate from the PAI teacher. So that 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, that the hifdzil of the qur'an is not an extra curricular program, this is only a PAI teacher policy that is communicated to the principal, and this is purely financed by infaq (KPTH4170221). When this program was introduced for the first time, many students were interested in participating, especially children who already had good reading and had memorization brought from their previous school. This is in line with the purpose of the opening of the tahfidz program, which is to facilitate children who already have memorization to maintain their memorization. As stated by one teacher, "The purpose of this program is to facilitate children who already have memorized the Qur'an well, so that their memorization is not lost" (KPTH5170221). Beginning with the registration process, the next step is to divide groups according to their abilities. memorizing the Qur'an. Children who are fluent in reading the Qur'an are allowed to join the Tahfidz program, this tahfidz group is divided based on the speed in memorizing the Qur'an, and is distinguished between students and students. This tahfidz class is taken

care of by Ustadz who were brought in specifically to guide the tahfidz of the Qur'an.
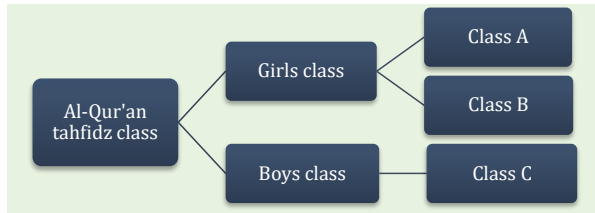

Figure 2
Al-Qur'an tahfidz class division

The next planning process is planning for learning tahsin and tahfidz Al-Qur'an. This learning plan includes the annual program (Prota), semester program (Prosem), syllabus preparation and learning implementation plans (RPP). The teachers of the tahsin program and the tahfidz program have not administratively compiled an annual program, semester program, syllabus and lesson plans as made by other general subject teachers, but each program group has set a competency achievement target that will be completed on time. certain. For the tahfidz class, students are targeted to complete 1 juz of the Qur'an, namely the 30th juz (Juz Amma) at the end of class IX. While the tahsin class group is targeted to be able to read the Qur'an properly and correctly according to the rules of tajwid at the end of class VIII (eight). The group that has not been able to read the Qur'an is targeted to be able to read the Qur'an at the end of grade VII (seven). According to some teachers, this program only lasts one semester, then continues in the next semester if within one year the child is not fluent in reading. In accordance with the agreement with the PAI teacher and Al Barqi coordinator, those who are not fluent will be added to study time so that the achievement target can actually be realized.

Table 2
Class division, Targets and learning methods

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

Based on the results of interviews with school principals, curriculum planning and tahsin and tahfidz learning starts from the reinterpretation of the school's vision, mission, and goals carried out by the principal to achieve the aspired goals. The principal said that the link between the vision, mission, and goals of the school with the tahsin and tahfidz Al-Qur'an programs lies in improving achievement. The achievements in question are academic and non-academic achievements which are the flagship programs, as well as achievements in honing character, which means efforts to improve students' morals through the tahsin and tahfidz programs. Meanwhile, the content and materials for tahsin lessons are adjusted to the ability level of each student. The content of tahsin and tahfidz learning materials has a different character from other subjects. In general, the subject matter of tahsin and tahfidz has been prepared by experts in the field of Al-Qur'an learning methodology, while teachers just use existing books by adjusting the level of students' ability to read the Qur'an. The tahsin and tahfidz programs, admittedly have not prepared a lesson plan in the syllabus and

lesson plans as in general subjects, because tahsin and tahfidz lessons have different characters from subjects in general, teachers can then develop learning according to the dynamics in the classroom.

The results of observations in the field found that the tahsin and tahfidz learning curricula had not been compiled according to the format contained in the syllabus, but were target-based according to the competency groups that had been determined, this was done because in each level of study there were several groups of student competencies.

Table 3
Table of student competence in reading the Qur'an

Class	Basic Ability	Target	Method	Group	Achievement Time
VII	Students who do not know the hijaiyah letters at all, they cannot distinguish the hijaiyah letters at all	Able to read the Qur'an even though it is not fluent	Al Barqy	A	End of class VII
VII	Students who are able to distinguish hijaiyah letters but still have difficulty connecting letters	Able to read the Qur'an even though it is not fluent	Iqra'	B	End of class VII
VII	Students who can read but are not fluent in reading	Reciting the Qur'an	Iqra' Jilid 6	C	End of class VII
VIII	Students who are able to read the Qur'an but are not correct according to the rules of tajwid	Able to read the Qur'an properly and correctly according to the rules of tajwid	Iqra' (Talaqi)	Tahsin Al-Qur'an	End of class VIII
IX	Students who are able to read the Qur'an but are not correct according to the rules of tajwid	Able to read the Qur'an properly and correctly according to the rules of tajwid	Iqra' (Talaqi)	Tahsin Al-Qur'an	End of class IX

IX	Students who can already read the Qur'an well and fluently	Have memorized Al-Qur'an Juz 30	Wahdah dan Jama'	Tahfidz Al-Qur'an	End of class IX

After mapping groups of students, and dividing classes, each PAI teacher gets a teaching division decision letter, then learning tahsin and tahfidz can begin. The tahsin learning is divided into 2 groups, the first is the morning tadarus material, and the second is the deepening of the arguments. The morning tadarus material starts from the letter Al Fatihah, continues with the letter Al Baqarah and so on sequentially until the end of the letter An-Nas. This morning's tahsin/tadarus program became an official activity based on the school principal's decision, so that every Muslim student was obliged to take part in this activity. 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 hour. If the teacher on duty during the first hour is absent, then the class leader takes over and is responsible for the implementation of the morning tadarus activities. Non-Muslim students are given religious deepening activities according to their respective religious beliefs which are carried out in different places. Islamic religious teachers have agreed to start their lessons at 06.45 to 07.15. This is done because to increase the time to learn tahsin. As stated by one teacher; "At 6:45 it is the policy of Islamic religious teachers, who on average use 15 minutes before the general lesson begins" (KPTH8170221). In addition to the additional 15 minutes, PAI teachers in grades VII and VIII divide the time allocation for PAI lessons, which amount to 3 hours per week, into 1 hour, specifically for deepening tahsin, and 2 hours for the material listed in the PAI curriculum. This is in accordance with what was conveyed by one of the PAI teachers; "Grandma before Pak Harno's era was the same, at first my children told me to do tahsin first, but only one short verse and then we studied it. So 3 hours of PAI lessons are one hour specifically for tahsin, and to deepen the knowledge of tajwid" (GPAI4180221). The allocation of 1 hour of PAI lessons is used for special deepening of Al-Qur'an tahsin at each meeting. In each meeting the PAI teacher divides learning into three stages. The first stage is the introduction, the second stage is the core activity, and the third stage is the closing activity. In the preliminary stage, it begins with conducting class conditioning by conducting student attendance and providing motivation about the importance of mastery in reading the Qur'an. The next stage is the core learning activities. At this stage, each student has the opportunity to read one by

one (talaqi) in front of the PAI teacher, as the "sorogan" model is carried out in Islamic boarding schools. The material for tahsin Al-Qur'an is the arguments of the Qur'an contained in the curriculum of Islamic Religious Education. In discussing the arguments of the Qur'an contained in the PAI curriculum, Islamic Religion Teachers in addition to dissecting the content and meaning contained in these propositions, also dissects the content of the knowledge of tajwid in it with the hope that every student besides being able to read the Qur'an well and correctly also know the science of tajwid. The final stage of learning is closing by giving an independent task of reading the Qur'an at home and ending with a closing prayer.
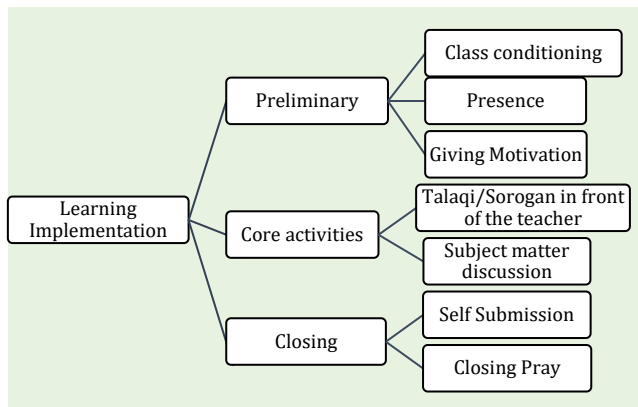

Figure 3

Tahsin and Tahfidz Learning Implementation Activities

Students who have not been able to read the Qur'an are required to add to their study of the Qur'an twice a week, namely every Tuesday and Wednesday from 06.30 to 07.15 under the guidance of Ustadz and Ustadz from the Yogyakarta City Baznas. When they study the Qur'an they are freed from the obligation to follow the morning tadarus. This additional Al-Qur'an learning was carried out thanks to the collaboration initiated by the school principal with the Yogyakarta City Baznas. This collaboration is carried out with the aim that there are no more alumni who cannot read the Qur'an. In the implementation of learning, students are divided based on the level of ability, and then grouped. Each group consists of between 8 and 8 students, and is cared for by an ustadz who is competent in the field of Al-Qur'an learning methods. The target of this activity is that within one semester the children will be able to read the Qur'an, and if there are still children who have not been able to 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 Al-Qur'an although with different qualities of each. Al-Qur'an learning activities carried out by ustadz/ustadzah from Basnaz use the Al-Barqy method.

Meanwhile, the tahfidz Al-Qur'an program is a pilot program that was started specifically for class IX in the 2018/2019 academic year. Participation in this program is voluntary, not mandatory. So that tahfidz participation is left entirely to the awareness of each student. Children are given the freedom to join or not to participate in the tahfidz program, which is a choice. In general, those who take part in the memorization/tahfidz program of the Qur'an are children who already have the basics or provisions for memorization either from home or from previous schools. At the initial opening of the opening of the tahfidz program, about 32 children were divided into 3 groups. 1 group of brothers and 2 groups of sisters, each consisting of 10 to 15 students. Each group is cared for by an ustadz/ustadzah who is a volunteer from the alumni forum. While the person in charge of this tahfidz program is a class IX PAI teacher. When the program was launched, it got quite an enthusiastic response from students, especially for students who already have a basic understanding of reading the Qur'an.

To reach the level of mastery of the initial memorization, a memorizer of the Qur'an must read it many times until this process is able to form a strong memory in his mind. If they are ready, the next student demonstrates his memorization in front of the ustadz, and so on until all students have a turn. The media used is the Qur'an which is specially designed to improve the ability to memorize, there are certain colors that are the target of mastering the ability of tahfidz. There is a special column for the comments of the ustadz who accompanies him, as well as a signature column for students who have finished memorizing. Each face-to-face student is targeted to report a memorization program consisting of several verses of the Qur'an. After the students have done the face-to-face stage, the ustadz gives notes and signatures in the column provided. At the last stage is the closing stage, where at this stage the teacher asks all students to memorize together using the jama' method, which is a way of memorizing that is done together or collectively, this activity is led by an ustadz. In this closing activity, the ustadz gave assignments independently to all students to do muraja'ah memorization, or repetition of rote memorization at their respective homes to strengthen the memorization that had been done.

The purpose of the tahsin program is that after graduation all Muslim students can read the Qur'an properly and correctly, while the tahfidz program is intended so that students are able to memorize the Qur'an at least juz 30. Implementation of the curriculum and learning

tahsin is carried out by ustadz and PAI teachers. This study also found that the implementation of tahsin and tahfidz learning was carried out separately, with class divisions according to the competency level of each student.

Table 4

The division of tahsin and tahfidz classes according to the level of student competence

Class	Basic Ability	Target	Method	Group
A	Students who don't know the hijaiyah letters at all, they can't distinguish the hijaiyah letters at all	Able to read the Qur'an even though it is not fluent	Al Barqy	End of class VII
B	Students who are able to distinguish hijaiyah letters but still have difficulty connecting letters	Able to read the Qur'an even though it is not fluent	Iqra'	End of class VII
C	Students who can read but are not fluent in reading	Reciting the Qur'an	Iqra' Volume 6	End of class VII
Tahsin Al-Qur'an	Students who are able to read the Qur'an but are not correct according to the rules of tajwid	Able to read the Qur'an properly and correctly according to the rules of tajwid	Al-Qur'an	End of class VIII
Tahfidz Al-Qur'an	Students who can read the Qur'an well and fluently	Have memorized Al-Qur'an Juz 30	Wahdah and Jama'	End of class IX

In order for the implementation of the learning outcomes to be effective, students are grouped into 5 classes. Class A, B and C are beginner classes for children who have not been able to read the Qur'an, for that it needs special treatment, and is given a special ustadz who teaches how to read the Qur'an from the ground up. While the other 2 classes are the tahsin and tahfidz groups, for those who are interested in exploring reading skills and improving rote material. This situation proves the seriousness of the principal, lest any of his alumni be unable to read the Qur'an. This serious effort can be seen in the collaboration with Baznas in eradicating illiteracy in the Qur'an for junior high school students. Serious efforts are also

seen in the tahsin class which is guided by each PAI teacher, 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 PAI teachers in providing tahsin guidance can be seen in the division of PAI teaching hours. The PAI curriculum only gets 3 hours per week, 1 hour is used for mentoring in learning the Qur'an in the form of deepening the arguments and recitation of the remaining 2 hours is used to discuss the material content in PAI. To complete the seriousness in improving competence in the field of the Qur'an, 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 Qur'an from the basics with Baznas, and they were able to read the Qur'an at the end of class VIII.

In this study, it is clear that the implementation of tahsin learning is carried out through two approaches, namely the Iqra 'method and the Al Barqi method. This method is quite effective because it divides students into two groups, students who can read, and students who are beginners, who do not know the hijaiyah letter at all [11]. The Iqra ' method is also used when the morning tadarus activities are carried out classically.

The implementation of the Al-Qur'an tahsin program faces several obstacles, including: a) Not all teachers who listen to the implementation of the morning tadarus are able to read the Qur'an well so that their attendance in class is only limited to conditioning the class so that the morning tadarus can run according to schedule, while the function of attendance in class that should listen to the quality of student reading cannot be done. b) Limited facilities, especially Al Barqi books, because not every student who has not been able to read has Al Barqi books, the available books are not sufficient for all students while no funds can be allocated for the purchase of Al Barqi books. c) There is no special person in charge of the tahsin and tahfidz program of the Qur'an. The existing responsibilities are limited to additional tasks assigned to PAI teachers at each level, so it seems that there is no continuous target synchronization starting from grades VII-IX. d) There is not enough financial support and synergistic cooperation between program managers and parents/guardians of students.

The tahfidz Al-Qur'an program began to open in 2018. The tahfidz Al-Qur'an class for the initial stage is specifically for grade IX students who are already fluent in reading the

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[11] 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.

Qur'an and are voluntary without any coercion. This class in the 2018 school year is still the first class and the first program that has just been implemented, for a program that is still relatively new this program was initially attended by 32 students but along the way there has been a decrease in participants to only 16 students. This decrease in the number of students especially occurs in class IX students, mainly because of preparation for the national exam (UN), they want to focus on general subjects, and leave the tahfidz program because they want to excel on the national exam. Judging from the number of participants in the tahfidz program, which was only 16 compared to the total number of Muslim class IX students, which amounted to 319, it means that this program was only attended by 5% of students, so this program has not become a priority for students. However, when viewed from the first number who participated which amounted to 32 children and 16 children survived until the end of class IX and managed to memorize at least 1 juz of the Qur'an (juz 30), the success rate of this tahfidz program was 50%. For a program that is being implemented for the first time with various limitations, but has been able to deliver 16 children to memorize 1 juz in a public school, this is quite a proud result.

Table 5
The achievement of the tahsin and tahfidz program of the Qur'an

No	Program name	Number of participants	Class	The number of students	Participation percentage	Percentage of passing
1	Tahfidz Al-Qur'an	32	IX	319	10 %	50% pass Juz 30
2	Tahsin Al-Qur'an	256	VIII	256	100%	100% pass
3	Learn Tajweed	230	VII	270	85 %	100% pass
4	Guidance for reading the Qur'an	40	VII	270	15%	100% pass in class VIII

The tahsin and tahfidz programs have quite good learning outcomes, of course, if the management is more organized, the achievement of learning outcomes can be improved again [12]. The results of the analysis of tahfidz learning above show that the implementation

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[12] Ajat Rukajat, *Manajemen Pembelajaran* (Deepublish, 2018).

of tahfidz learning uses a combination of wahdah and jama', because students memorize one verse of the Qur'an which they want to report to the teacher by first reading each verse of the Qur'an repeatedly. times until a rote pattern is formed in his memory. This strategy is quite effective as stated by Jalil & Alfurqan, and Rosihotun[13] because it has the advantage of being able to accelerate and improve memorization material. Meanwhile, it is said to use the jama' method because it is a way of memorizing that is done together, and is led by an ustadz. First, the ustadz reads one verse or several verses, then the students imitate them together, then the ustadz guides him by repeating the verses and the students follow them. After the verse can be read properly and correctly, the students follow the ustadz by memorizing little by little and trying to get rid of the manuscripts, and so on until they are memorized.

The implementation of the tahfidz Al-Qur'an program faces several obstacles, including:

1) As with the tahsin program, the tahfidz 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 PAI teachers at each level, so it seems that there is no continuity for the continuation of the program.

2) The implementation of the tahfidz program in class IX cannot be maximized because students prepare for the National Examination (national exam), and students are more focused on participating in tutoring for deepening UN preparation material.

3) The tahfidz Al-Qur'an program was not prepared since the beginning of class VII so that the level of student participation was still low.

4) Tahfidz Al-Qur'an teachers are taken from outside the school, including from Bazis and students, so they often experience teacher changes before the program ends, this results in a less than optimal level of learning outcomes.

> **Commented [A7]:** Sumber???

In relation to curriculum planning, Meo[14] in an article entitled "*Curriculum Planning for All Learners: Applying Universal Design for Learning to a High School Reading Comprehension Program*" states that curriculum planning must pay attention to several steps, namely determining objectives, methods, teaching materials and exams. The planning of the tahsin and tahfidz curriculum cannot be said to be a good curriculum planning, apart from because this program is a newly launched program and is still in the stage of looking for forms, all learning plans have not been included in the school curriculum document.

> **Commented [A8]:** Tidak perlu karena sudah ada di catatan kaki

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[13] Jalil & Alfurqan (2022), dan Rosihotun (2016)

[14] 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).

However, all components of curriculum planning have been fulfilled. Meanwhile, in learning planning Algozinne (2007) in an article entitled Beginning Teachers` Perceptions of Their Induction Program Experiments explains that "*Ensuring a qualified teacher in every classroom is a central part of the latest agenda to stengthen public education and mazimize student achievement, Effective teaching and delivering quality instruction are lifelong and critical goals of professional development of teachers*" [15]. From this it can be understood that the existence of competent teachers in their fields has a significant influence on 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.

Meanwhile, learning planning is an activity carried out by the teacher at the beginning of the school year in the form of compiling learning materials, teaching methods, choosing the right teaching media, and determining the time allocation to achieve the learning objectives that have been set (Ambarita, 2006). These activities include; a) preparation of syllabus, annual program, semester program, and mid-semester program, b) preparation of learning design, c) implementation of learning methods, d) assessment and e) control of indicators of learning success. Minister of Education and Culture Regulation of the Republic of Indonesia Number 103 of 2014 states that learning is carried out using RPP. In the same ministerial regulation it is stated that learning must use approaches, strategies, models, and methods that refer to the characteristics of students [16]. Based on the findings about the management of tahsin and tahfidz learning, there are only a few components that are owned by teachers, namely the material and its mapping, determination of time allocation, learning media and methods, assessment, and control of indicators of learning success. Even though administratively the Al-Qur'an teachers have not compiled a complete lesson plan, their integrity and competence are quite good. This is because characteristically the achievement of tahsin and tahfidz of the Qur'an is individual. So that learning plans which are generally classical in nature cannot be applied 100% to subjects that have individual characteristics such as tahsin and tahfidz.

Research by Andrea M Capizzi and Lyans Fuchs [17], "*Effects of Curriculum Based Measurement With And Without Diagnostic Feedback on Teacher Planning*" explains that

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[15] 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.

[16] Kemendikbud, *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 103 Tahun 2014* (Jakarta: Berita Negara Republik Indonesia Tahun 2014 Nomor 1506, 2014).

[17] Andrea M Capizzi & Lyans Fuchs, "Effects of Curriculum-Based Measurement With and Without Diagnostic Feedback on Teacher Planning," *Remedial and Spesial Education* 26, no. 3 (2005): 159-174.

Commented [A9]: ???

Commented [A10]: Sumber???

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the existence of the curriculum is a reference in the implementation of teaching and learning activities and is able to 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. This is due to the existence of a concrete and regular curriculum. Curriculum and learning are two things that cannot be separated, curriculum is an idea and a guide, while learning is an action. Learning or teaching and learning process is the implementation of the curriculum itself [18]. The implementation of the curriculum is divided into two levels, the first is the implementation of the school-level curriculum and the second is the implementation of the classroom-level curriculum. The implementation of the curriculum at the school level is the principal, while the implementation of the curriculum at the class level is the teacher. Although there are differences between the duties of the principal and the duties of 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 hand in hand and jointly responsible for carrying out the curriculum administration process.

The implementation of the curriculum is seen in the objectives generated due to the impact of the learning process. The purpose and function of the curriculum for students is to increase knowledge and skills in order to adapt to their environment in order to be able to develop themselves in accordance with the development of science and technology. Changes in behavior or increasing student competencies are part of the learning objectives. Most experts view the goal as a product. Briggs [19], as well Romiszowski [20], states that the goal is a capacity that can be carried out shortly after a learning and educational activity is carried out, not what students experience during the educational process. Meanwhile, R.F. Mager and K.M. Beach Jr.[21] suggested that the goal should describe the product or result, not the process.

Conclusion

Commented [A12]: Sumber??

Commented [A13]: Pastikan telah menjawab pertanyaan peneliitian dan memberikan implikasi (teoretis/praktis)

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[18] 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; Sanjaya Wina, *Strategi Pembelajaran Berorirentasi Standar Proses Pendidikan*, X (Jakarta: Kencana, 2013); Pratiwi Bernadetta Purba et al., *Kurikulum Dan Pembelajaran* (Yayasan Kita Menulis, 2021).

[19] Briggs (1983)

[20] Alexander Joseph Romiszowski, *Designing Instructional Systems: Decision Making in Course Planning and Curriculum Design* (Routledge, 2016).

[21] K. M. Mager, R. F. & Beach, *Developing Vocational Instruction.* (Belmont California: David. S. Lake Publisher., 1967).

The tahsin and tahfidz programs are additional programs that are not regulated in the National Education Standards (SNP). Curriculum planning and tahsin and tahfidz learning have also not been structured into a learning plan in the syllabus and lesson plans as planning for other general subjects, but using a separate format, so there is no official reference in determining learning outcomes except for planning from the program coordinator independently. However, independent planning from the program coordinator has been able to guide the implementation of the activity targets. In general, the implementation of tahsin and tahfidz learning can run according to the set targets. The implementation of the curriculum and learning can be seen in the learning outcomes in the form of increasing the level of students' abilities, seen from the results achieved by the tahsin program delivering 100% of students able to read the Qur'an well, while the tahfidz program has only achieved 50% of the participants of the tahsin program. Evaluation of tahsin learning has been carried out by Islamic religious education teachers through process assessment, by asking each student to read the Qur'an in front of the teacher. Tajweed material is included in the mid-semester assessment (PTS) and end-semester assessment (PAS). As for the tahfidz program, by depositing the memorization of each teaching and learning activity, and handing it back after the memorization reaches juz, this is done so that students have good memorization.

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