



Design of Qur'an Tahfidz Programme at Al-Azhar 48 Islamic Junior High School (SMP) Samarinda

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Abstract

This paper aims to analyse the design of the Quran memorising program used in Al-Azhar 48 Islamic Junior High School (SMP) in Samarinda. This research method uses descriptive qualitative. The data collection technique was carried out by means of observation, interviews and documentation. Then the data analysis technique uses data triangulation as a form of synchronisation. The results of this study can be concluded that the tahfidz programme design used is: a) The planning stage which includes determining the person in charge, determining the objectives, determining the time allocation and schedule. b) The implementation stage consists of diagnostic assessment, halaqoh formation, memorising, memorising murajaah and tahsin matriculation. c) The evaluation stage is evaluation through a religious monitoring book, internal evaluation and at the end an external evaluation is carried out.

Keywords: Design; SMP Al-Azhar 48; Qur'an Tahfidz Programme.

Abstrak

Desain Program Tahfidz Al-Qur'an di Sekolah Menengah Pertama (SMP) Islam Al-Azhar 48 Samarinda. Tulisan ini bertujuan untuk menganalisis desain program tahfidz al-Qur'an yang digunakan di Sekolah Menengah Pertama (SMP) Islam Al-Azhar 48 Samarinda. Metode penelitian ini menggunakan kualitatif deskriptif. Teknik pengumpulan datanya dilakukan dengan cara observasi, wawancara dan dokumentasi. Kemudian teknik analisis data menggunakan cara triangulasi data sebagai

bentuk sinkronisasi. Adapun hasil dari penelitian ini dapat disimpulkan bahwa desain program tahfidz yang digunakan yaitu: a) Tahap perencanaan yang meliputi penetapan penanggung jawab, menentukan tujuan, menentukan alokasi waktu dan jadwal. b) Tahap pelaksanaan terdiri dari asesmen diagnostic, pembentukan halaqoh, menyetorkan hafalan, murajaah hafalan dan matrikulasi tahsin. c) Tahap evaluasi yaitu evaluasi melalui buku monitoring keagamaan, evaluasi internal dan diakhir dilakukan evaluasi eksternal.

Kata kunci: *Desain; SMP Al-Azhar 48; Program Tahfidz Al-Qur'an.*

A. Introduction

The number of Quran memorizers is currently growing rapidly, and Indonesia is recorded as one of the largest contributors of Quran memorizers in the world, with approximately 30,000 Quran memorizers (WILDAN 2020). This reflects the high level of love and devotion of the Indonesian Muslim community towards the Quran (Felisita, Mubarak, and Yusuf 2023). In 2019, the Ministry of Religious Affairs recorded 28,194 Islamic boarding schools (pesantren) spread across various regions of the archipelago, and this figure represents only those that are recorded in the database, with many more yet to be registered (Baehaqi, Faradila, and Zulkarnain 2021). Among those recorded are pesantren with a focus on Quran memorization (Tahfidzul Qur'an). As a result, this number has influenced the trend in formal educational institutions, which are beginning to adopt some pesantren-based programs such as Tahfidzul Qur'an programs.

Formal institutions, such as Madrasah Aliyah Nadlatul Fata Jepara, have proven their success as a school with a Quran memorization program at its core, even boldly promoting and making the Tahfidzul Qur'an program a flagship program (Rustiana and Ma`arif 2022). In addition to being a flagship program, memorizing the Quran has also become one of the pathways to obtain scholarships at higher education institutions. For instance, Madrasah Aliyah Salafiyah Syafi'iyah Jombang has collaborated with Sunan Giri University Surabaya to offer free education to students who wish to continue their studies at higher levels through the Tahfidzul Qur'an track (Muhammad Yusron Maulana El-Yunusi et al. 2024). This fact proves that formal educational institutions with a Tahfidzul Qur'an-based program are becoming very special and highly sought after by society today, even without the need to live in an Islamic boarding school (Marwah et al. 2023).

The rapid growth of schools with a Tahfidzul Qur'an basis is certainly very interesting, and it can be assured that there is a well-structured design for the Tahfidzul Qur'an program. A well-designed or managed educational program is one of the initial steps toward achieving success in the intended goals (Ahmad, Soheh, and Mukamilah

2020). The achievement of learning goals is realized when one is able to design a program, and at least the concept of design should be able to plan, implement, and evaluate (Pemikiran et al. 2023). The better the design of the learning program, the greater the chances of success, and the lower the risk of failure.

Based on this issue, the researcher is interested in studying an Islamic school with a Quran memorization program in Samarinda city that has successfully produced Quranic generations, namely SMP Islam Al-Azhar 48 Samarinda. According to initial information, this school has successfully produced dozens of Quran memorizers each year, based on their level and memorization achievements. Therefore, the researcher aims to analyze the management or design used for the Tahfidzul Qur'an program at SMP Islam Al-Azhar 48 Samarinda. This research is expected to contribute valuable insights for designing Quran memorization programs in formal school settings in general.

To achieve the intended goals, this study employs a qualitative method with a field research approach, which results in descriptive narrative data. The research center is SMP Islam Al-Azhar 48 Samarinda. The data collection techniques include several steps: direct observation and identification to gather information at SMP Islam Al-Azhar 48 Samarinda. Primary data collection is conducted through direct interviews with the school principal, the religious affairs coordinator, the Tahfidz division, and the Quran memorization teachers. Secondary data is gathered from Quran memorization students. The final step of data collection is through documentation of various documents such as the Tahfidz control book, attendance records, and other documents related to the Tahfidz program. The final process involves analyzing the data by cross-checking and comparing each piece of data to ensure validity and reliability.

B. Discussion

1. Planning the Tahfidz Programme

The process of the activity consists of several stages that can be visualized, generally divided into three parts: planning, implementation, and evaluation (Aini 2020). The first stage begins with planning, as it is a crucial element in achieving the desired goals (Surur 2018). According to Griffin, planning is a comprehensive process that includes goal setting, development of plans, and related activities. Meanwhile, according to Husaini Usman, planning involves selecting or setting organizational goals, determining strategies, policies, projects, programs, procedures, methods, systems, budgets, and standards needed to achieve those goals (Wahyudin 2014). In other words, planning is the process of setting directions and objectives to be achieved.

Planning involves a series of steps to establish goals, strategies for achievement, allocation of human resources, time, and cost estimations (Zulina and Fikri 2018). Therefore, the planning stage must be carefully established before the implementation takes place. Based on the findings from the researcher at SMP Islam Al-Azhar 48 Samarinda, the planning process includes several stages as follows:

The first step is determining the person responsible or referred to as leadership, because in an educational institution, leadership is a very crucial and important position. Therefore, the leader must have the ability and skills to guide a program toward achieving the established goals, which become the main target or objective of the program (Sahabuddin and Syahrani 2022). According to the research conducted, SMP Islam Al-Azhar 48 Samarinda has established a leadership structure to coordinate the implementation of the Tahfidz program. As a result, the goals of the Tahfidz program can be monitored and guided to align with the intended objectives. Below is a presentation of the structure, roles, and responsibilities of the leadership:

Department	Duties and Functions
Adab and Religious Centre	Coordinate and control all field coordinator movements in accordance with their duties and functions
Religious Coordinator	Coordinate and control all divisional movements in accordance with their duties and functions.
Tahfidz Division	Coordinate and control all movements of the tahfidz teachers.

The structure and its roles and functions show that careful planning was established through the formation of those responsible or leadership. This indicates that the Tahfidz program implemented at SMP Islam Al-Azhar 48 Samarinda is carried out systematically with very well-structured planning. Thus, the researcher can conclude that the planning through the establishment of responsibility or leadership has a significant impact on the process of service, guidance, and communication between students, teachers, and parents, which aligns with the findings observed at SMP Islam Al-Azhar 48 Samarinda.

The second step is to determine the goals of the Tahfidz program, because every educational system has created, designed, and supervised learning steps to ensure effective and efficient learning (Safariah and Masykur 2023). The direction of learning from the Tahfidz program is the educational institution's effort to produce a generation that can preserve the purity of the Qur'an through memorization. The expectation is not

just to memorize, but to become individuals who understand its meaning and possess Qur'anic character (Ramadhani and Aprison 2022). According to the interviews conducted by the researcher at SMP Islam Al-Azhar 48 Samarinda, the goal of the Tahfidz program is expected to produce individuals who are academically intelligent and spiritually intelligent through the means of memorizing the Qur'an. This goal aligns with the motto or slogan of SMP Islam Al-Azhar 48 Samarinda, which is "intelligent, civilized, and globally aware."

The third step is determining the target achievements of the Tahfidz program. Zelvi Fitriani states that every program has a target that must be achieved, and in addition to the target, the teacher needs to motivate students to reach the intended goal with the understanding that what is memorized is essentially a communication between the servant and their Lord. Therefore, all the goodness will eventually return to the one who recites it (Fitriani 2018). A similar finding was made in research by Nuraisah and colleagues at the Tahfidz Ar-Rasyid Bogor Junior High School, where the determination of the memorization target was considered a positive measure as a boundary or reminder for students to reach the set target (Nuraisah, Priyatna, and Sarifudin 2018).

The researcher found that a memorization target is set, as indicated in an interview with the headmaster of SMP Islam Al-Azhar 48 Samarinda. In the Tahfidz program, within one year, students must be able to surpass the minimum target of memorizing 1 Juz. If the memorization target is carried out according to the plan and the guidance of the teacher, the minimum target of 1 Juz will certainly be achieved. The Tahfidz teacher has stated that, as part of the daily routine, students are required to complete the daily target according to the monitoring book standards, with only 1-5 verses or a few verses to be memorized each day. Therefore, it is very unlikely that students will consider it too difficult. If students are able to meet their daily target, they are certain to achieve, or even exceed, 1 Juz within a year. As additional reinforcement, the graduation requirement for students at SMP Islam Al-Azhar 48 Samarinda is to have memorized at least 3 Juz.

The fourth step is to determine the time allocation and schedule for the Tahfidz program. The researcher refers to the interview results conducted at SMP Islam Al-Azhar 48 Samarinda, where the Al-Qur'an Tahfidz learning is carried out consistently on Mondays and Thursdays at 07:30 WITA before starting regular lessons. The duration of each session is approximately 45 minutes. The key factor here is consistency, as one of the main elements of success in memorizing the Qur'an is being steadfast. As found in the research conducted by Putri, consistency plays an essential role in the memorization process, helping the individual draw closer to the Creator of the Qur'an and facilitating their learning process (Putri and Amril 2022).

Based on the discussion and research above, the researcher concludes that planning in a program is a fundamental pillar in achieving the goals or aspirations set by the Tahfidz program. More precisely and concisely, the planning of the Tahfidz program at SMP Islam Al-Azhar 48 Samarinda includes: determining the structure of responsibilities, setting program goals, target achievements, and finally establishing a schedule or time allocation.

2. Implementation of the Tahfidz Programme

The implementation of the program is the process of actual actions occurring according to the intended plan (Model and Tahfidz 2022). Based on observations, interviews, and documentation, the researcher found that the implementation of the tahfidz program is mandatory for all students attending SMP Islam Al-Azhar 48 Samarinda. This is because the tahfidz program is part of the additional curriculum that must be followed by all students.

The implementation of the tahfidz program at SMP Islam Al-Azhar 48 Samarinda is carried out through several strict stages, as follows: First, diagnostic assessment, which is an initial evaluation of the quality of reading for each new student. This assessment is conducted to facilitate the management of the tahfidz program according to each class, so that the targets and achievements can be adjusted accordingly. This approach is also in line with the Integrated Islamic Senior High School Miftahul Khoir Dago Bandung, which applies the diagnostic assessment model to its students as an initial step in addressing issues related to the recitation of the Qur'an (Afifah, Saepudin, and Rachmah 2022). Therefore, diagnostic assessment becomes very effective and suitable as an initial analysis so that students can be directed and grouped according to the results of the initial evaluation.

Second, the formation of halaqoh, which is the process of placing each student according to the results of the initial assessment in the diagnostic evaluation. Students will receive direct guidance under the supervision of the designated tahfidz teacher for each halaqoh. Each halaqoh consists of approximately 10-15 students, which is applied to maintain quality and the conducive environment in each halaqoh. It turns out that the halaqoh division model has also proven effective, as demonstrated by one of the institutions, SDIT Fajrul Islam Wiradesa Pekalongan, where each student has a halaqoh according to the regulations, making the tahfidz guidance process more effective and easier (A'yun 2020). Therefore, it can be understood that the formation of halaqoh systems proves to be effective for learning. In fact, from the researcher's observations in the field, the halaqoh spaces for the students were found to be very conducive, supported by facilities such as air-conditioned rooms that were fresh, comfortable, and clean.

Third, the process of submitting memorization, which is the core of the tahfidz program. The implementation of submitting memorization is generally carried out using the ziyadah and murajaah methods, which are the foundation of all Qur'an memorization methods. As evidenced by a school like SPMs IT Tahfizh Adzikra Padang, 56.25% of students successfully memorized using the ziyadah method, which was modified with techniques tailored to the students' abilities (Rahmadani et al. 2023). In line with the findings of the researcher, the memorization design at SMP Islam Al-Azhar 48 Samarinda implements the ziyadah method as a means to increase memorization, with a daily target according to the provided guidebook. Each student is required to submit their new memorization at each meeting to the tahfidz teacher or their mentor.

Fourth, is the murajaah of memorization, which is the process of repeating memorized content in order to preserve and maintain it, as murajaah is essentially a duty for every Qur'an memorizer (Romziana et al. 2021). Based on the research findings, the researcher discovered that the design of the tahfidz program implementation at SMP Islam Al-Azhar includes the application of the murajaah method with a peer tutoring model. This means that students repeat their memorization in pairs with their designated peer. The model is carried out alternately or in rotation according to the set schedule, and the implementation takes place at the mosque in the morning from 07:00-07:30 WITA. Interestingly, the peer tutoring model has proven effective in improving memorization, as experienced by the santri at Pondok Pesantren Darul Qur'an in Mojokerto City, where memorization became more enjoyable and students became more active when using this model (Rohman 2024). However, the difference in the peer tutoring model applied at SMP Islam Al-Azhar 48 Samarinda lies in the fact that the focus is on the repetition of memorization or murajaah, rather than new memorization or ziyadah.

Fifth, the matriculation of the Tahsin Al-Qur'an, which refers to additional learning aimed at improving the quality of reading. This is based on the diagnostic assessment of students who need improvement in their reading. The students in question are required to undergo matrikulasi tahsin using the Tilawati method. The practice of matriculation has proven effective, as evidenced by Madrasah Aliyah Negeri 01 in Bengkulu City, where students who previously struggled with fluency in reading the Qur'an made significant progress and became fluent after the implementation of the matriculation of the tahsin Al-Qur'an model (Meiviro 2021). Therefore, the implementation of matriculation of the tahsin Al-Qur'an has become an essential part of the design of the tahfidz program at SMP Islam Al-Azhar 48 Samarinda, aiming to ensure that what students memorize is not only retained and recitable but that they master the correct way of reading according to tajwid rules.

In conclusion, it can be inferred that the design of the tahfidz Al-Qur'an program at SMP Islam Al-Azhar 48 Samarinda is well-organized, measurable, and structured. This is evident from the following stages: diagnostic assessment, formation of halaqoh, ziyadah (memorization submission), murajaah (review), and matrikulasi tahsin Al-Qur'an.

3. Evaluation of tahfidz programme

Evaluation is a critical point of assessment at each stage of the learning process. Given its importance, any shortcomings must be addressed, and if goals are met, further improvements should be made (Priowuntato 2020). Additionally, evaluation serves as an effort to determine the success of a planned activity. Program evaluation is typically conducted to assist decision-makers in determining the next steps in policy formulation. In carrying out program evaluations, it is not done haphazardly, but in a regular, detailed, and systematic manner, following tested procedures (Azizah and Lisnawati 2022). Based on the research conducted at SMP Islam Al-Azhar 48 Samarinda, one of the designs used is a tiered evaluation model, with the following forms or models of evaluation:

First, evaluation through monitoring books. As evidenced by research in the Integrated Islamic Senior High School Buahati Jakarta, which applied evaluation to the tahfidz program using a mutab'ah book with standardized content that each student must have, it proved to be effective as a control system for daily, weekly, monthly, or yearly assessments (Muntiarti, Ernawati, and Indriyanto 2020). The findings from the research at SMP Islam Al-Azhar 48 Samarinda indicate that one of the evaluations is carried out through a religious control book, which contains the daily memorization targets that must be achieved. The book includes the date, the ziyadah to be memorized each day, and the grades and signatures of the tahfidz teacher.

Second, internal evaluation through the tahfidz quarantine model. The tahfidz quarantine activity is known as an intensive, continuous, and time-limited method for memorizing the Qur'an. This tahfidz quarantine model has proven to be highly effective, as demonstrated by the National Tahfidz Quarantine Foundation (Yayasan Karantina Tahfizh Al-Qur'an (YKTN)) Kuningan, which successfully trained Qur'an memorizers in a short period of one month (Karim, Muhammad, and Arifin 2019). Based on the research at SMP Islam Al-Azhar 48 Samarinda, students who have met the minimum target of memorizing 1 juz are required to participate in the quarantine. The murajaah lasts for about one week without overnight stays, with students required to review 5 pages per session until they complete their juz, and at the end, they are tested on their memorization by their respective mentors. It can be concluded that the tahfidz quarantine used at SMP

Islam Al-Azhar 48 Samarinda has a different focus, as it is used as an internal evaluation to prepare the memorization for a comprehensive final test.

Third, external evaluation through the tasmi' juziyyah model, which is the final examination stage where students are required to recite a minimum of 1 juz in a single sitting to assess the quality of their memorization. According to the findings at SMP Islam Al-Azhar 48 Samarinda, the tasmi' juziyyah process is attended by the student's parents. To maintain objectivity and the integrity of the tasmi' juziyyah evaluation, SMP Islam Al-Azhar 48 Samarinda collaborates with an external examiner partner, Ma'had Al-Jamiah UIN Sultan Aji Muhammad Idris Samarinda, the only Islamic higher education institution in East Kalimantan. Students who pass and are deemed qualified after the tasmi' juziyyah final examination are entitled to receive a certificate or syahadah as recognition and acknowledgment for successfully completing the tahfidz examination. This is highly effective in serving as a benchmark for the quality of each student's memorization, as shown by research conducted by Muhammad Yunanda Yano Putra et al. at Madrasah Tsanawiyah Madinatussalam Medan, which demonstrated the positive impact of using tasmi' (Putra and Masitah 2024). Interestingly, the distinguishing feature of the tasmi' model used at SMP Islam Al-Azhar 48 Samarinda is that it is used for the final grading through a closed examination with the involvement of an external examination team.

In conclusion, based on the findings and discussion, it can be concluded that the evaluation of the tahfidz program at SMP Islam Al-Azhar 48 Samarinda is carried out in a structured and tiered manner, as follows: monitoring book evaluation, internal evaluation, and external evaluation. This indicates the high level of discipline in the tahfidz program at SMP Islam Al-Azhar 48 Samarinda, ensuring that follow-up actions are carried out effectively and appropriately.

C. Conclusion

Based on the research findings, it can be concluded that the design of the tahfidz program at SMP Islam Al-Azhar 48 Samarinda is structured and systematic. The program consists of three main stages: the planning stage, the implementation stage, and the evaluation stage. During the planning stage, the program begins by determining responsibilities, setting goals, allocating time, and establishing a schedule. The implementation stage includes a series of activities such as diagnostic assessment, formation of halaqoh, submission of memorization, murajaah of memorization, and matriculation of the tahsin Al-Qur'an. Finally, in the evaluation stage, the program undergoes evaluation through religious monitoring books, internal evaluation, and external evaluation. This well-structured program has been key to the success of SMP

Islam Al-Azhar 48 Samarinda, which annually produces dozens of students who graduate as Qur'an memorizers in a special tahfidz graduation ceremony. As a recommendation, the researcher suggests that in the future, the matriculation of the tahsin Al-Qur'an phase be conducted more intensively and not limited to just the first three months. This would help ensure that the quality of memorized readings is consistently maintained in accordance with tajwid rules.

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