

IMPLEMENTATION OF TAHFIDZ AL-QUR'AN PROGRAM AT BOARDING SCHOOL SMPTQ ABI UMMI BOYOLALI

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ABSTRACT

SMPTQ Abi Ummi Boyolali based on the Boarding School and its flagship program is Tahfidz Al-Qur'an which targets to memorize 5 Juz within 1 year. The purpose of this study was to describe how the implementation of the tahfidz Al-Qur'an program at the Boarding School of SMPTQ Abi Ummi Boyolali. The method used is descriptive qualitative with data collection using observation, Interviews and documentation from September 2021-December 2021 were analyzed, presented and finally concluded. The result is that the implementation of the Tahfidz Al-Qur'an Program at the Boarding School of SMPTQ Abi Ummi Boyolali is quite ideal because it includes determining the time, environment, place, varied materials namely chapters 30, 29, 28, 1, 2 and various methods namely talaqqi, sima'an, tasmi', and sorogan. Then there is the direct involvement of musyrif tahfidz, upgrading abilities and recruiting to a standard. As well as the support of parents through the role of the school. And finally the control from superiors.

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INTRODUCTION

The Tahfidz Al-Qur'an program has many functions, one of which is to strengthen religious character and values. This is confirmed by the opinion of Valentina Marisa and Indah Muliati in their research entitled the implementation of character education through the tahfidz Al-Qur'an program. Currently entering the era of globalization, where it is very vulnerable to moral degradation ranging from brawls, fighting, stealing to illegal racing and this is done by students who are still studying in school as reported by many mass media so that this can be overcome by carry out coaching or education and guidance that is correct, systematic, organized and directed at an educational forum in the form of an institution¹. This is proven by the establishment of general educational institutions that hold tahfidz programs with the hope that if students are close to the Qur'an, of course the ideal is to have a good personality such as discipline, hard work, independence, self-confidence and also respect for time.².

In addition, the tahfidz program is also an effort to revive the caring sense of Muslims in the current industrial era. The cultural shift caused by globalization and advances in science and technology has made many people who do not care about the Qur'an and are more concerned with the world so that the illiteracy rate increases and the word of God is no longer read, no longer understood and no longer practiced.³. From that incident, parents competed to provide the best education for their children by choosing an educational institution that had a tahfidz program because they hoped that one day they would be able to give great virtue if their child became a hafidz of the Qur'an, namely when the apocalypse is able to wear a crown on their children's head of his parents. Children who take part in this tahfidz program are not only intellectually intelligent but also emotionally, spiritually and morally intelligent. Thus, the interest of parents in sending their children to the Tahfidz Al-Qur'an program is to get 2 benefits at once, namely in the world and the hereafter.⁴.

So one of the many educational institutions that exist is SMPTQ Abi Ummi Boyolali which is a junior high school in the form of a private foundation based on Boarding School and located on the edge of Jalan Raya Solo-Semarang. Some of the programs are Tahfidz Al-Qur'an, Dirosah, Muhadhroh, Hadhroh / Tambourine, Muhawaroh, Book Studies, Campus Service and Sports. Of all these programs, the leading one is Tahfidz Al-Qur'an with a target

¹Rusmini, "Improving the Quality of Human Resources through Character and Attitude Education", in *Nur EH-Islam*, Vol. 4, No. 2. (2017), 81

²Valentina Marisa, and Indah Muliati, "Implementation of Character Education Through the Tahfidz Al-Quran Program", *An-Nuha: Journal of Islamic Religious Education*, Vol. 1, No. 2, (2021), 161

³Muhammad Talib, *Functions and Fadbillah Reading the Qur'an*. (Surakarta: Kaffah Media, 2005), 14

⁴Ajeng. Wahyuni, "Trends of the Tahfidz Al-Qur'an Program as a Method of Children's Education". *Elementary*, Vol. 5, No. 1, (2019). 95

of 5 Juz Per year so it is not surprising if the students excel in this field.⁵ Even so, there are still students who occupy themselves with useless things in their spare time such as mocking each other, fighting, saying dirty words and not even being ready to make a deposit when the halaqoh tahfidz Al-Qur'an program begins. From this background, the author is interested in discussing how to implement the tahfidz Al-Qur'an program at the Boarding School of SMPTQ Abi Ummi Boyolali for the 2021/2022 Academic Year and limiting the in-depth study only to class VIIA so that the data compiled can be more specific and detailed.

Methods

The method used in this research is descriptive qualitative, which is examining a situation and condition of a natural object without generalization⁶. with data collection techniques, namely observation, documentation and interviews with class VIIA musyrif, principal, Mudir Kepondokan, Masul Marhalah 6, Tahfidz Coordinator and Class VIIA students starting September 2021-December 2021. Then analyzed by reducing, presenting and concluding data in the form of reports descriptive.

RESULT AND DISCUSSION

The term program has two meanings, namely general and specific. The meaning of the program in general is a plan or design of an activity. If it is interpreted specifically, the program is a unit or unit of activity that becomes a system, namely a series of activities that are carried out continuously and not just one time at a time.⁷ Meanwhile, according to Farida, the program is everything that is tried and done by several people in order to get results and bring influence⁸. The meaning of the program according to Suharsimi Himself is a design of activities which is a form of realization of a policy which is carried out and carried out by a group of people and is continuous.

From some of the opinions above, it can be said that the notion of the program is all a series of activities that are tried to be carried out continuously by several people to obtain results and bring influence as a form of system and realization of a policy.

Suharsimi said the program can be interpreted as a process and system of activities/activities, which consists of three phases, namely: the planning

⁵Observation at SMPTQ Abi Ummi Boyolali on November 12, 2021

⁶Sugiyono, *Educational Research Methods with Quantitative, Qualitative, and Re&D Approaches*. (Bandung: CV. Alfabeta, 2016), 9

⁷Arikunto, S., & Cepi Safruddin Abdul Jabar, *Evaluation of Educational Programs Practical Theoretical Guidelines for Education Practitioners*. (Jakarta: Earth Literacy, 2010), 4.

⁸Eko Putro, Widoyoko, *Evaluation of Learning Programs: A Practical Guide for Educators and Prospective Educators*, (Yogyakarta: Pustaka Pelajar, 2017), 8

stage, the implementation stage and the evaluation stage⁹. Meanwhile, some of the characteristics of the program are the existence of program provisions, the existence of indicators of program success, and the presence of a person in charge of the program, as well as the emergence of a schedule of activities¹⁰. While the two characteristics of the program are documented plans and consistent actions, and include: systematic activities, resource management, the existence of specific goals for individuals and groups, and documented results.¹¹.

From some of the descriptions above, it can be said that the characteristics of the program consist of planning, implementation, evaluation, the existence of systematic program provisions/rules, the person in charge, the emergence of a schedule of activities, the existence of certain goals and documented results.

Tahfidz Al-Qur'an

The term Tahfidz according to comes from the Arabic word (Masdar) namely حفظ – يحفظ – تحفيظ which means to guard or maintain (from damage) and can also be interpreted to protect. Meanwhile, the Qur'an itself comes from the Arabic word masdar, namely the word Qoroa-Yaqrou-Quranan which means reading or reading. So men who have memorized the Qur'an are called haafidz and for women are called haafidzah.¹² The meaning of the Qur'an is the word of Allah as well as the miracle that was revealed through the Angel Gabriel to the prophet Muhammad as the cover of the Prophets and Messengers, narrated mutawatir. And for anyone who reads it is considered worship and will not feel doubt anymore¹³. The book of the Qur'an as a guide and guidance for mankind in dealing with various problems in life whenever and wherever in order to get happiness both in this world and in the hereafter. In addition, memorizing the Qur'an is the opposite of forgetting, namely an effort to remember and forget a little as a form of the process of repeating something, either by reading or

⁹Arikunto, S., & Cepi Safruddin Abdul Jabar. *Evaluation of Educational Programs Practical Theoretical Guidelines for Education Practitioners*. (Jakarta: Earth Literacy, 2010), 2

¹⁰Muhaimin, et al. *Education Management: Its Application in the Preparation of School or Madrasah Development Plans*. (Jakarta: Kencana, 2009), 204

¹¹Ashiong P, Munthe "The Importance of Program Evaluation in Educational Institutions: An Introduction, Understanding, Objectives and Benefits". *Scholaria*. Vol. 5, No. 2. (2015), 4

¹²Chairani, Lisya and MA Subandi. *Psychology of Santri Memorizing the Qur'an*. Yogyakarta: Student Library, 2010), 39

¹³Badruzaman, Dudi. "The Tahfidz Al-Qur'an Method at the Miftahul Huda II Islamic Boarding School, Ciamis Regency". *Glass Journal of the Department of Usuluddin STAI Al-Fithrah*. Vol. 9, No. 2. (2019), 12 80-97

listening. So any activity can automatically become memorized if it is often read and heard¹⁴.

So tahfidz Al-Qur'an is a process / effort to maintain, maintain, and protect (from damage) the purity of the Word of God which was revealed through the angel Gabriel to the Messenger of Allah with mutawatir so that there is no deviation, change and falsification and can guard it from forgetfulness both physically and mentally. whole or in part.

Lutfi is of the opinion that several objectives of the tahfidz program in schools, among others, are:¹⁵:

1. Students can understand the importance of tahfidz Qur'an and understand the values contained in it.
2. Students are able to memorize verses and letters of the Qur'an that have been set by the school.
3. Students are accustomed to reciting verses of the Qur'an and practicing them in daily activities.

Siti Halimah said that hifdzul qur'an can be planting akhlaqul karimah and concentration will be higher¹⁶. As for Yusron, some of his priorities include:¹⁷: It is given ease in memorizing, understanding and practicing then prioritizing being a priest, being a proof and defender on the Day of Judgment, getting a double reward and being with the angels and finally being honored by both parents in the hereafter.

From the explanation above, it can be understood that the virtue of memorizing the Qur'an will be felt by its experts both in this world and in the hereafter, which when in the world he will get a high focus/intelligence, good character, facilitated in practicing the content and prioritized to become a priest. Meanwhile, if in the hereafter he will get a double reward, get evidence / intercession, along with the angels and his parents will be honored on the Day of Judgment.

¹⁴Umar, Implementation of Tahfidz Al-Qur'an Lessons at Luqman Al-Hakim Junior High School. *Tadarus Journal of Islamic Education Surabaya*, Vol. 6, No. 1, (2017), 7

¹⁵Lutfi, Ahmad. 2009. *Learning the Qur'an and Hadith*. (Jakarta: Directorate of Islamic Education, 2009), 164

¹⁶Halimah, Siti et al. The Implementation Of Tahfidz Qur'an Program At Mts Hifzhil Quran Islamic Center North Sumatra. *IJLRES - International Journal on Language, Research and Education Studies*. Vol. 4, No. 2, (2020), 195

¹⁷Masduki, Yusron. "Psychological Implications for Memorizing the Qur'an. *Medina-Te*, Vol. 18, No 1. (2018), 30

Tahfidz Al-Qur'an Method

Muhaimin Zein said that in general there are 2 methods in the program to memorize the Qur'an, namely tahfidz which means adding new memorization and muroja'ah, namely repeating memorization. Meanwhile, Chusnul Chotimah said the Sorogan Quran group method is students face the Kiai or the Ustadz one by one and offering the book / Qur'an to be read and or studied together with the Kiai or Ustadz kiai in turn, then handed the book / Al-Qur'an and read the contents in it¹⁸.

Meanwhile, according to Yusron, several methods are specifically described in memorizing the Qur'an, namely:¹⁹: the wahdah method which means memorizing verse by verse of the Qur'an and then when it is felt that 1 verse is fluent and strong enough then move on to another verse until it reaches one page. Then the Kitabah method is a method by writing down verses of the Qur'an that have been read on a paper or book and then starting to memorize them. In addition, there is a combined method which combines wahdah and kitabah, namely by memorizing verses of the Qur'an until they are completely memorized first and then writing them down on a paper. Then the sima'an method which means activities carried out by two or more memorizers, one memorizer memorizes holy verses without holding the Qur'an, while the other memorizers listen to the memorization by holding the Qur'an and vice versa.

According to Ibn, there are several methods of memorizing, namely:²⁰: the talaqqi method, which means the process of taking a student's knowledge to a teacher who is hafidz of the Qur'an, a religious expert and is able to protect himself from immorality by listening to his memorization and then being advised by the teacher when something goes wrong. Then the takrir / tikkor method which is done by repeating the memorization several times until the target, without depositing it to a teacher. The last is the tasmi' method which is carried out when the santri/student listens to the memorization to the teacher/ustadz so that with this method a person will be able to identify his shortcomings and be able to concentrate more deeply on what he has memorized.

¹⁸Chotimah, Chusnul et al. "The Management of the Tahfid Al Qur'an Education Program in Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus". *Educational Management*. Vol. 7, No. 1. (2018), 41

¹⁹Masduki, Yusron. "Psychological Implications for Memorizing the Qur'an..."(2018), 23

²⁰Raisya Maula Ibn Rushd, *Guide to Tahsin, Tajweed, and Tahfizh for Beginners*. (Yogyakarta: Saufa, 2015), 176

Meanwhile, H Bishri argues that among the methods in memorizing, namely:²¹: the talqin method, which means dictating and reciting verses of the Qur'an so that students can imitate and follow it either fardi or in congregation. Then the tahsin method which is done by teaching how to pronounce the letters of the Qur'an properly and correctly. In accordance with the makharijul letters, the nature of the letters and also the rules of recitation or commonly referred to as ta'limut tajwid.

Thus it can be concluded that the method of tahfidz Al-Qur'an is a way that has a big role in helping and supporting one's success in memorizing. And there are several ways, namely tahfidz, muroja'ah, sorogan, wahdah, kitabah, combined, sima'an, jama'i, talaqqi, tikkor, tasmi, talqin and Tahsin.

Nurul Hidayah believes that there are several things that make the tahfidz program ideal, including:²²:

1. Tahfidz Management.

a. Correct timing

If the time is set properly, other lessons will not be disturbed.

b. Determination of the environment and place.

A clean and quiet place is certainly a supporting factor in memorizing the Qur'an.

c. Determination of various materials and methods

The material or verse given should have a special target of bias per day, week or month according to the level of difficulty. In addition, supporting facilities must also be provided as an interlude method such as playing mp3, boards and others. Or you can also use several kinds of structured methods so that students don't feel bored.

2. The Role of Tahfidz Instructor

a. Direct Engagement

Tahfidz instructors who are often directly involved in guiding students to memorize will make communication between them closer so that an attitude of affection is formed.

b. Ability upgrades.

A tahfidz instructor must always upgrade himself both in guiding, educating and in repeating his memorization.

c. Standardized recruitment.

²¹Bisri, H and MB Abdillah, "Managing the Tahfiz Al-Quran Guidance Model Management Of Tahfiz Al-Quran Guidance Model". *Tadbir Muvahhid*. Vol. 2, No. 1. (2018), 67

²²Nurul Hidayah, "Tahfidz Al-Qur'an Learning Strategy in Educational Institutions". *TA'ALLUM*. Vol. 04, No. 01. (2016), 72

If you recruit a professional teacher, he will surely be patient and istiqomah in educating and guiding his students in memorizing.

3. Parental support.

- a. The school provides an understanding of the importance of memorizing the Qur'an, its vision, mission and goals.
- b. The school instills awareness in parents regarding their duties and roles when students are on vacation.
- c. Schools make student memorization monitoring books that must be signed by parents when students stay at home.

4. Control and supervision from superiors.

If there is control or supervision from superiors, it is hoped that the tahfidz instructor can be optimal in carrying out his duties. In addition, superiors must also provide motivation or rewards for the best instructors.

Boarding school

Boarding School according to Umi Kholidah comes from the English word, namely boarding which means to accommodate and school which means school. If it is in Indonesian, it means a boarding school²³. Meanwhile Babby Hasmayni et al said that Boarding school is an educational institution that has a primary focus on character building and can develop and realize the goals and functions of national education. in accordance with the goals and functions of national education²⁴. Meanwhile, Hendriyenti argues that a boarding school is a school that requires students to stay in dormitories for a certain period of time²⁵.

From some of the explanations above, it can be said that a boarding school is a boarding school for a certain period of time whose main focus is to educate the character of students to be better so that they are in accordance with the goals of national education.

Susiyani said that among the goals of the Boarding School, namely:²⁶:

²³Umi Kholidah, "Character Education in the Boarding School System at MAN Wonosari Gunung Kidul Yogyakarta". (Thesis, Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga : Yogyakarta, 2011), 16

²⁴Hasmayni, Babby et al, "Establishment of Character Through Boarding School Education in Students in Islamic Boarding Schools". *Advances in Social Science, Education and Humanities Research*. 384. (2019). 238

²⁵Hendriyenti, "Implementation of the Boarding School Program in Fostering Student Morals at SMA Taruna Indonesia Palembang". *Ta'dib*. Vol. 19 No.02. (2014), 208

²⁶Susiyani, Andri Septilinda and Subiyantoro, "Boarding School Management and Its Relevance to the Goals of Islamic Education at Muhammadiyah Boarding School (MBS) Yogyakarta". *Journal of Madrasah Education*. Vo. 2, No. 2. (2017), 331

1. Print a generation that is qualified in general lessons and Islamic religious lessons.
2. Forming student discipline starting from waking up to going back to sleep.
3. Forming a generation that is intellectual, intelligent, thinks before acting and has noble character.

Boarding School Characteristics

According to Rofiq, the collaboration between formal education and Boarding School will be oriented towards 4 characteristics, namely:²⁷:

1. Islam based on the Robbani religion is universal, realistic, balanced, humane, flexible and integrated.
2. Integrated both in the learning program and curriculum so that there is no dichotomy between the world and the hereafter as well as between religious knowledge and world science.
3. Excellence armed with life skills and skills so that they are able to compete in facing future challenges.
4. International as an insight in overcoming global competition so that they can continue their studies abroad both as preachers and professionals in the future.

SMPTQ Abi Ummi Boyolali

This school is located on Jl. Solo-Semarang Highway, Hamlet Prigi, Tanduk Village, Ampel District, Boyolali Regency. With postal code 57352. SMPTQ Abi Ummi Boyolali was established on June 1, 2016 with private status and ownership is a foundation and was allowed to operate on August 8, 2017 (dapodik Kemdikbud, accessed on November 10, 2021). Among its vision and mission are²⁸:

1. Vision : Forming a generation that is knowledgeable and charitable Qur'anic
2. Mission:
 - a. Organizing a comprehensive Islamic religious learning process
 - b. Organizing learning that develops aspects of learning outcomes in the mental, spiritual, social attitudes, mastery of knowledge and skills.
 - c. Implementing the curriculum as a complete process and result.
 - d. Develop an educational environment that is able to accommodate the process of implementing knowledge in everyday life.

²⁷Rofiq. *Challenges and Opportunities for Islamic Communication in the Era of Globalization*. (Jakarta : Islamika, 2003), 154

²⁸Documentation, on 09 November 2021 at SMPTQ Abi Ummi

- e. Establish positive relationships with the public for the achievement of complete learning and the implementation of participatory tasks in community development.

Meanwhile, Ust Mahbub said that of the many programs at the school, the flagship program is Tahfidz Al-Qur'an because it aims to describe and adapt to the existing vision and mission, so that he hopes that when he finishes SMPTQ Abi Umami can memorize 15 juz with details class VII is juz (28, 29, 30, 1, 2) then class VIII is juz (3, 4, 5, 6, 7) while class IX is juz (8, 9, 10, 11, 12) or at least you can memorize 10 juz mutqin. This was also confirmed by Ust Kosim as the principal of SMPTQ Abi Umami that the implementation of the tahfidz program was previously divided into 3 times, namely bakda dawn, ba'da asr and ba'da isya, but in the last 3 years the time has changed, namely being shifted from what was earlier 'da asr turns into ba'da maghrib. So in those 3 times a 2 comparison is made:²⁹.

As for Ust Latif as the coordinator of ketahfidzan, he said that the tahfidz program had been going well, because it was supported by several things including a strict selection, there was a follow-up program namely tahsin. which is a quality control and has a sanad and its reading is recognized and after being declared a new student is allowed to ziyadah / start memorizing the Qur'an³⁰. While Ust Wafi as masu'l marhalah 6 (in charge of class VII musyrif) said that in the process of implementing the tahfidz program later on they would return to their respective musyribs because class VIIA itself was divided into 4 halaqoh namely Halaqoh Ust Wafi, Halaqoh Ust Shoim, Halaqoh Ust Ajay and Halaqoh Ust Rijal. And it should be in accordance with the standard there must be an opening such as reading prayer studies, halaqoh activities, and closing. For myself, who is a masu'l marhalah 6 as well as a class VIIA musyrif, I usually do this. Then it is only welcome for students who are ready so they can go directly to deposit after opening³¹. In addition, the author also conducted interviews with 4 musyrif class VIIA namely Ustadz Wafi, Ustadz Shoim, Ustadz Rijal and Ustadz Ajay accompanied by making observations during the implementation of the tahfidz program and then supported by documentation as a complement in data collection, the authors found the results are as follows:

²⁹Interview with Ustadz Mahbub and Ustadz Kosim on November 16, 2021

³⁰Interview with Ustadz Latif on November 13, 2021

³¹Interview with Ustadz Wafi on 12 November 2021.

Picture 1 Halaqoh



Tahfidz Ustadz Ajay

Picture 2 Halaqoh
Shoim



Tahfidz Ustadz

Picture 3 Halaqoh



Tahfidz Ustadz Rijal

Picture 4 Halaqoh
**Implementation of
Qur'an Program at
in class VIIA Boys
Academic Year**



Tahfidz Ustadz Wafi
**the Tahfidz Al-
Abi Ummi Boyolali
for the 2021/2022**

Based on the the facts in the field, of the tahfidz Al- the Boarding School

Ummi Boyolali in the male VIIA class is divided into 4 musyrifs and includes several things as mentioned by Nurul Hidayah, namely:

1. Tahfidz Management.

a. Correct timing

The Halaqoh Tahfidz Al-Qur'an program is carried out outside of general school hours (morning school) so that it will not interfere with other lessons, namely at dawn-06.15, maghrib-dawn-21.00 and there is also ba'da isya-21.00/21.15 . This includes the characteristics of the program mentioned by Muhaimin et al regarding several characteristics,

findings as well as the implementation Qur'an program at of SMPTQ Abi

one of which is the emergence of a schedule of activities. The above is also reinforced by Ashiong's opinion which one of the characteristics of the program is the consistency of action.

b. Determination of the environment and place.

Pesantren is a conducive environment for memorization. This is reinforced by Susiyani's opinion that one of the goals of the Boarding School is to produce a generation that is qualified in general lessons and Islamic religious studies. And memorizing the Qur'an is part of Islamic religious lessons. While the tahfidz program at SMPTQ Abi Umami is an elaboration of the school's vision and mission. In addition, the place used by class VIIA students when halaqoh is in the gazebo in front of the dormitory, the 1st floor Dormitory Lobby and the 3rd floor Dormitory Lobby which are so clean, cool and comfortable.

c. Determination of various materials and methods

The material or verses memorized by class VIIA students vary according to their memorization abilities and achievements. There are chapters 30, chapters 29, chapters 28 and chapters 1 because the target is 5 chapters, namely (30, 29, 28, 1 and 2). In addition, students' methods of memorizing are also different. There are those who often repeat on one page because they have memorized it at their old school, but there are some who forget so that when they are here they must be deposited again. If it is adjusted to Ibn's opinion, it includes the Takrir / tikror method which is done by repeating the memorization several times until it reaches the target. Meanwhile, students who memorize from 0 or who have memorized but many have forgotten, then they memorize it by verse, and some are lined up.

2. The Role of Tahfidz Instructor

a. Direct Engagement

Tahfidz instructors at Abi Umami are commonly referred to as musyrif (sons) and musyrifah (daughter) who always control the students 24 hours a day. This is in accordance with Nana's opinion regarding boarding schools that teachers who are on standby 24 hours with students will certainly find it easier to guide and focus more on their condition, with closer communication, an attitude of affection is formed. In addition, the teacher's direct role is also influential in the use of the method in which all class VIIA musyriks educate their students for the first month before memorizing to improve the reading of the Qur'an, namely tahsin with the Abawain book. Furthermore, when performing halaqoh and

starting to memorize various methods used and it returns to the musyrif but still includes 3 things, namely introduction, core activity and closing.

- 1) For Ust Wafi's halaqoh, the implementation begins with the opening, namely greetings, then Basmalah and praying for learning. Using the talaqqi method which according to Ibnu is the process of taking knowledge from a student to a teacher who is hafidz of the Qur'an, a religious expert and is able to protect himself from immorality by listening to his memorization and then being advised by the teacher when something goes wrong face to face and meet. In addition, sometimes using the sima'an method where Yusron is an activity carried out by two or more memorizers, one memorizer memorizes holy verses without holding the Qur'an, while the other memorizers listen to the memorization by holding the Qur'an and vice versa. While the closing is with a daily evaluation,
- 2) For Ust Shoim's halaqoh in its implementation, it is opened with greetings, then Innal hamdalillah, checks attendance and asks for news and sometimes without opening it becomes halaqoh. also uses the talaqqi method, namely with students advancing alternately both when they are going to deposit new memorization/ziyadah or old memorization, namely murojaah, he monitors and controls their reading, if there is an error he immediately makes tasih/improvements so that it has no impact in the future. The closing is with a daily evaluation, sometimes providing information/motivation/reminding the obligations of students, sometimes directly praying kafarotul majlis and greetings.
- 3) For Ust Ajay's halaqoh in its implementation, it was opened with greetings, then prayers to the community ila hadroti, sometimes Al-Fatihah together and sometimes halaqoh without opening. In addition, it also uses the talaqqi method and sometimes uses the tasmi' method, which according to Ibnu is the student listening to his memorization to his teacher / ustadz so that with this method someone will be able to know their shortcomings and can also listen to their friends so they can concentrate more deeply on what they have learned. memorize . The closing is with a daily evaluation, sometimes giving inspirational stories or stories about the cottage, then the kafarotul majlis prayer or the Koran khotmil prayer and finally greetings.
- 4) For Ust Rijal's halaqoh in its implementation, it is opened with greetings, then the prayer of kalamun qodimun, sometimes the prayer

is willing to learn and sometimes it is immediately halaqoh without opening and it adjusts the time. Furthermore, using the talaqqi method and sometimes also using the sorogan method which according to Chusnul Chotimah is one by one the students face the cleric or kiai in turn, then hand over the book / Al Qur'an and read the contents in it. Then after the reading is justified, then the student / student begins to memorize. Closing with a daily evaluation, followed by the last story, then prayer kafarotul majlis, sometimes also prayer khotmil Qur'an or hamdalah new greetings.

In addition to direct involvement which is related to the method during halaqoh, this is also related to the evaluation in which the musyrif becomes more flexible to evaluate his students after halaqoh on a regular basis, namely every day.

b. Ability upgrades.

A tahfidz instructor must always upgrade himself both in guiding, educating and in repeating his memorization. And at Abi Umami Musyrif, they are also required to upgrade themselves, including by making a memorizing deposit once a week, then having to take a study every Friday, sometimes discussing Attibyan or other books and having to follow the khataman process which is held every 2 months and sometimes once a month. while adjusting activities at the lodge.

c. Standardized recruitment.

If you recruit a professional teacher, he will surely be patient and istiqomah in educating and guiding his students in memorizing. And that's what Abi Umami did who standardized his musyriks with a max age of 25 years, no smoking, Islamic appearance, memorized at least 10 juz and ready to live in a cottage. This is reinforced by Hendriyenti's opinion that one of the advantages of the Boarding School is the presence of qualified teachers who are always on standby.

3. Parental support.

- a. The school provides an understanding of the importance of memorizing the Qur'an, its vision, mission and goals. This was also known by the parents of Abi Umami's students regarding his vision of forming a generation that is knowledgeable and charitable to the Qur'an. In addition, they also know the virtues of memorizing the Qur'an in the Hereafter by participating in weekly online studies. This is in accordance with Yusron's opinion that one of his virtues is that his parents will be honored with a crown in the afterlife.

- b. The school instills awareness in parents regarding their duties and roles. And what's interesting here is that the parents of Abi Umami's students get an allowance once a week to contact their children, whether they are asking for news, the situation or asking about the development of memorization. And in October, November and December 2021, they are also allowed to visit their sons and daughters, this is a reinforcement for students to memorize the Qur'an. This is in accordance with Rahma's opinion that one of the conditions for smooth memorization is the permission of parents.
 - c. The school makes a student memorization monitoring book that must be signed by parents when students stay on vacation at home. In addition, the school also provides a daily memorization book for students while at school to know their progress. This can also make students disciplined in depositing their memorization.
4. Control and supervision from superiors.

If there is control or supervision from superiors, it is hoped that the tahfidz / musyrif instructor can be optimal in carrying out his duties. This is also done at SMPTQ Abi Umami where once a week the musyrif gathers with his mas'ul marhalah to discuss problems related to students, especially in tahfidz Al-Qur'an so that an evaluation can be carried out for one week. In addition, the musyriks also gather for a meeting once a month with the mudir to discuss this matter, if it is still not resolved. Meanwhile, mas'ul marhalah gathers and has a special meeting with mudir every 2 weeks. This shows that the one who supervises and evaluates the course of the tahfidz program is Ustadz Mahbub as Mudir directly.

Besides Mudir, who also took part in controlling was the head of the SMPTQ school, Ustadz Kosim, where he held tug-of-war. So, for example, in a boarding school there is a tahfidz exam, the school is either closed or relaxed, and vice versa when the school has a certain target, the tahfidz cottage is usually relaxed a bit so that it is in harmony and does not put too much pressure on the students. From this, students can feel happy and have fun when participating in existing programs, so that the existing programs at this school can develop, both morning schools and cottages. This is in accordance with Rofiq's opinion that one of the characteristics of the Boarding School is that it is integrated in both the learning program and the curriculum so that there is no dichotomy between the world and the hereafter as well as between religious sciences and worldly sciences.

CONCLUSION

From the explanation above, it can be concluded that the implementation of the Tahfidz Al-Qur'an Program at the Boarding School of SMPTQ Abi Ummi Boyolali in class VII A Putra for the 2021/2022 academic year is quite ideal because its management includes (a) determining the time, environment, place, material and various methods. (b) direct involvement of tahfidz instructors/musyrif, upgrading abilities and recruiting on a standard basis. (c) Parental support through the school's role in realizing tasks, understanding the virtues and providing memorization books. (d) there is control from superiors, namely the principal and the boarding house students

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