

Tahfizh Al-Qur'an Learning Model in The Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus

Choeroni, Fattah Syukur, Hamdan Hadi Kusuma

Universitas Islam Sultan Agung Semarang
Universitas Islam Negeri Walisongo Semarang

choeroni@unissula.ac.id

ABSTRACT

This article is aimed to investigate Tahfizh al-Qur'an learning model in the Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus. This study tries to examine Tahfizh al-Qur'an learning model in Madrasah in order to enable it as beneficial as a Tahfizh al-Qur'an learning model for educational institutions which are based on Tahfizh al-Qur'an boarding schools, particularly for State Aliyah Madrasah as well as to give impacts on Development Model of Madrasah grounded in Tahfizh al-Qur'an Pesantren to creat *tafaqquh fiddin* scholars who are not only capable in the fields of science and technology, but also in the Qur'an memorization. The method used in this research is field research with a qualitative descriptive analysis approach. The results showed that there was an integration between the learning in the tahfizh al-Qur'an boarding school and the learning in the formal Madrasah classes with a regular schedule and with intensive guidance for memorization targets at each level. The study can be concluded that by using the BIHIM HUFADZE model, which stands for guidance (Bimbingan), intensive (Intensif), halaqah (Halaqah), integration (Integrasi), madrasah (Madrasah), memorizing (Hafalan), repeating (Ulang), understanding (Faham), al-Qur'an (Al-Qur'an), recitation (Deresan), and Adding (Ziyadah).

Keyword: Model, Tahfizh, al-Qur'an, Madrasah, Islamic Boarding School.

A. INTRODUCTION

Education has a strategic role in fostering a family, community and nation. One of the educational institutions is Madrasah, in a certain sense, involved the educational institutions in Indonesia under the auspices of the Ministry of Religion. In general, Madrasahs are educational institutions that include schools and madrasahs. So far, Madrasahs have been underestimated by some people, because their quality is averagely inferior to state/public schools, although some madrasahs, in fact, are undeniably more advanced than public schools. Meanwhile, in terms of religious mastery, the quality of madrasah students is inferior to the quality of pesantren students. It is, therefore, very suitable if there is integration between schools, madrasahs and Islamic boarding schools to achieve the aim of integration between these institutions for the purpose of creating better graduates (Hosaini, 2019).

Seeing the development of science and technology, madrasahs need to make new innovations in the field of education, starting from the paradigm, education system and methods used. Among the things that need to be improved in Islamic education are: (1) paradigm reconstruction, (2) the moral foundation reinforcement, (3) mastering more than two languages, (4) mastering computers and various basic programs, and (5) developing leadership competencies. Likewise, in order that Islamic education is able to develop in accordance with the development of science and technology, it is necessary to integrate traditional Islamic education with modern education models. Pesantren education is expected to maintain the originality of the ulama while modern education is expected to be able to follow the development of science and technology (Ihsan, 2018).

At this time, madrasahs that are very popular and become the foundation for Islamic education are madrasahs or schools which are based on tahfizh al-Qur'an boarding schools (Nur Wahyu, 2015). In these Islamic educational institutions, apart from teaching Islamic education, they also teach tahfizh al-Qur'an as an intellectual foundation. As we all know that the Qur'an is a miracle of the Prophet Muhammad (PBUH) that is applicable throughout time, serves as a human guide and reading it is a recommended worship. Al-Qur'an is the main source of Islamic teachings and as a way of life for every Muslim. Among the miracles of the Qur'an is that it is a book that is easy to understand and to memorize. Memorizing the Qur'an is a commendable behavior in the eyes of Allah, where Allah has placed it in a commendable place as the bearer of the banner of Islam and as one of the tools to guard the purity of the Qur'an (Zakiyah and Abdul Khoir, 2011).

With the development of madrasahs on the basis of tahfizh al-Qur'an boarding schools, due to their fame as an option for today's education, it is necessary to have a madrasah model integrated with pesantren of memorizing al-Qur'an in order that it can be a reference and a good example in the learning process. In this case, the researcher uploaded the Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus in the learning of memorizing the Qur'an. The learning process at the madrasah is able to deliver student achievement with the ability to memorize the Qur'an as an intellectual and moral foundation complemented by academic achievements at the national or international level.

B. LITERARY REVIEW

a. Al-Qur'an Islamic Boarding School

The classification of Islamic boarding schools consists of traditional boarding schools, modern boarding schools and combination boarding schools. All types of Islamic boarding schools according to Ministry of Religion data in 2021 are 27,722 Islamic boarding schools with a total of 4,175,555 students (Ditpdptren, 2021). Tahfizh al-Qur'an Islamic boarding school is a place where an islamic student (santri) is guided in the concept of good mastery of reading the Qur'an by memorizing (bil Ghaib) 30 juz, or can be defined as the process of memorizing the Qur'an through memory that can be recited and spoken out of the head in a certain way over and over again (Hidayah, 2016). Furthermore, the position of the Tahfizh al-Qur'an Islamic boarding school out of many pesantren is 1,764 with a total of 3,004,807 students (Prayitno, 2020).

The curriculum applied to traditional Islamic boarding schools is varied, because the curriculum in this pesantren model is largely determined by a Kyai (the religious figure), who generally focuses on the study of classical books, especially those written by scholars who adhere to the Syafi'iyah ideology. At this time, however, there are many Islamic boarding schools which provide general science material that is considered not to deviate from the main goal, that is educating prospective ulama who remain consistent with Islamic teachings (Zarkasyi, 2005).

In today's Islamic boarding schools, the books that are taught are very diverse even though these institutions or pesantren do not or have not used the classical form or the national curriculum. However, the existing pesantrens are trying to adjust and trying to make changes to the curriculum according to the available educational staff at the institution. From here emerged various pesantrens that have certain characteristics, so there

are pesantrens, which are better known for their specialization in particular types of expertises, although they are still limited to certain expertises in the field of religion.

With variations in the existing curriculum, there are pesantren that are more focused on the field of fiqh, the field of nahwu sorof (arabic language structure), falaq science, tasawuf and also Islamic boarding schools that specifically deepen the knowledge of the Qur'an and Tahfizh al-Qur'an. With variations in the existing curriculum, there are pesantren that are more focused on the field of fiqh, the field of nahwu sorof (arabic language structure), falaq science, tasawuf and also Islamic boarding schools that specifically deepen the knowledge of the Qur'an and Tahfizh al-Qur'an (Zarkasyi, 2005).

b. Method of memorizing the Qur'an

The implementation of learning to memorize the Qur'an, especially in the Tahfizh al-Qur'an Islamic boarding school, uses several methods, including;

- a. The musyafahah method, or also known as the sorogan method, is a method that requires interaction between teachers and students. This method can be carried out in three types such as 1) The teacher reads, the students listen and vice versa, 2) The teacher reads, the students listen, 3) Students read, students listen.
- b. Recitation method is a method of giving assignments when carrying out this method the teacher assigns students to memorize several verses or pages until they are able to master the memorization properly and correctly, and then listen to the teacher.
- c. The takrir method is the method which always repeats the memorization that has been mastered, and then performed before the teacher at the particular mandatory scheduled time.
- d. Mudarasa method is a method of memorizing sequentially in turn within one group. Mudarasa is divided into three types such as Mudarosa ayat, mudarasa per page, mudarasa per quarter juz or five pages. If all three methods are already correct, then it is usually continued with mudarasa per half of 1 juz and one juz.
- e. The test method is the method which is carried out to check the extent to which students master the obtained memorization. Generally, the method is practically carried out twice a year, once in the month of R. Awwal and another is the month of Sya'ban (Choeroni, 2019).
- f. The halaqah method, or also known as the bandongan method, is where students study under the guidance of a kyai or ustadz. The difference between the halaqah

method and bandongan method slightly lies in the number of students. The halaqah method has fewer students than the bandongan method which has more students (Ahmad, 2015).

c. Integration of Madrasahs and Islamic Boarding School

The education of Islamic boarding school which are based on pesantren is the right solution in developing science and technology based on Islamic values. This achievement of educating strong islamic value can be considered an additional positive value compared to schools outside Islamic boarding schools. This type of Islamic boarding schools commonly comprises four characteristics such as 1) the deepening of *ulum al-din* as a strengthening of religious quality, 2) the strengthening of science as a demand for modern science and in line with the direction of national education policies, 3) Provision of life skill teaching as a means of providing ability and skills to plunge in social life, 4) optimally extra activities as a form of excellence in boarding school learning, because they are directly and easily supervised by their supervisors for 24 hours (Ihsan, 2018).

Integration between madrasahs/schools and pesantren is the best religious education system currently, where students are currently studying with full guidance, either studying in formal classes or studying in Islamic boarding schools at predetermined hours. The learning process is supervised by an attendance system and subjects tiered. Students' abilities and activities are assessed by means of a learning evaluation, and student achievement can be identified through report cards. With the integration between madrasah and pesantren education, the students will be able to gather knowledge, art and religion functioning as the three components of education that must be possessed in a person, either in his capacity as an individual or in a social group (Rini, 2016).

C. METHOD

This research was conducted at Tahfizh al-Qur'an learning model in the Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus and Pondok Pesantren Tahfizh Darul Barokah Kudus as the partner pesantren of MAN 2 Kudus. Data collection techniques in this study uses qualitative descriptive analysis. Data collection techniques carried out by means of; first, observation. This method is conducted for the aim of getting visual data by looking at the object of research directly. Second, interviews with key

informants are applied, such as with pesantren caregivers, school principals, science teachers, students, and alumni. Third, documentation of all existing documents are selected so that the documents taken are the valid data which serve to support the research process (Arikunto, 2010). The method of data analysis in this study uses descriptive analysis qualitative methods which tries to solve the existing problems by presenting data, analyzing and intervening (Suryobroto, 2010). Meanwhile, the data validity test uses triangulation of sources and techniques as well as uses reference materials in the form of recordings, photos or other authentic evidence so that the reports made are credible and trustworthy (Meleong, J, 2010).

D. RESULTS AND DISCUSSION

a. The System of Tahfiz al-Qur'an

Tahfizh learning at Bilingual Class System of Tahfizh Science Program is included in the Madrasah curriculum with a portion of 14 hours per week. The Bilingual Class System of Tahfizh Science Program synergizes with Islamic boarding school of Darul Barokah Al Quds. Learning activities are carried out with the assistance for 24 hours every day. The BCS of Tahfizh Science program is expected to enable students to be qualified individuals, able to memorize the Qur'an and the master the sciences. This is prepared to build the Qur'an generation in the millennial era and ready to welcome a new era of Islamic glory (TIM, 2021).

The implementation time for the program is carried out 3 times a day for halaqah learning as follows;

Fajr : For Additional (Ziyadah),

Asar : For Additional (Ziyadah),

Maghrib : For Murojaah (Repeating the memorization),

School Hours: For Murojaah (Repeating the memorization) (Sholahuddin, 2020).

b. Planning and components of the Tahfizh learning program

Students in BCS of Tahfizh Science program come from various parts of the archipelago and most of the students come from outside Kudus. This shows that the birth of BCS of Tahfizh Science program at MAN 2 Kudus has good trust from the public. The acceptance for students of BCS of Tahfizh Science program through the Excellent Student Admission (PPDU) route involves various parties, including the Academic Potential Test (TPA) selection team from a leading state university. Through an objective and transparent selection mechanism, the selected students for

BCS of Tahfizh Science program have good academic quality. In addition, the tahfizh test is a benchmark for the acceptance of students in the BCS of Tahfizh Science program, involving hafizh and hafizhah examiners who are competent in the field of Tahfizh al-Qur'an (TIM, 2021).

The target of memorization in the BCS of Tahfizh Science program at MAN2 Kudus is as follows :

- a. Semester 1: Memorize 5 juz
- b. Semester 2: Memorize 10 juz
- c. Semester 3: Memorize 15 juz
- d. Semester 4: Memorize 20 juz
- e. Semester 5: Memorized 25 juz
- f. Semester 6: Memorized 30 chapters (Sholahuddin, 2020).

c. Implementation of Tahfizh learning

To guide students, especially in terms of memorizing the Qur'an, a schedule is made at the Darul Barokah Al Quds Islamic Boarding School to support the success of the students at the boarding school. Tahfizh learning is divided into some halaqah and each halaqah consist of 10 students and guided by 1 ustadz (teacher) (Kuspratama, 2021).

Table 1. Daily Schedule at Islamic Boarding School of Darul Barokah Al Quds (TIM, 2021)

03.30 – 04.00 A.M	Tahajud prayer
04.00 – 04.30 A.M	Subuh prayer together
04.30 – 05.45 A.M	Tahfizh learning
05.45 – 06.15 A.M	Preparing to go to madrasah
06.15 A.M – 04.00 P.M	Formal activities at the madrasah
04.00 P.M – 05.15 P.M	Independent activities
05.15 – 05.45 P.M	Amsilati
05.45 – 07.20 P.M	Maghrib prayer and learning tahfizh
07.20 – 07.40 P.M	Isha prayer
08.00 – 09.30 P.M	Achievement clinic

Apart from intensive activities at Islamic boarding school of Darul Barokah, there are several Tahfizh activities carried out at the BCS of Tahfizh Science program at MAN2 Kudus, including first, dzikrul Qur'an, which is a tadarus

activity that is carried out every morning with a target of 1 juz and included during school hours. Second, the tahfizh quarantine is the tahfizh camp which is carried out outside the madrasah and outside the pesantren with the guidance of the tahfizh teachers (TIM, 2021).

Table 2. Number of Santri at Islamic Boarding School of Darul Barokah Al Quds MAN 2 Kudus (TIM, 2021).

No	Grade	Male	Female	Total
1	X	11	33	44
2	XI	4	31	34
3	XII	14	20	34
		Total		112

d. Evaluation of the success of Tahfizh learning

The indicator of the success for Tahfizh learning at the Tahfizh Darul Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus is completing the 30 juz memorization of the Qur'an, with an annual target of at least 2 juz and a maximum of 5 juz per semester and there is no target for class promotion associated with tahfizh achievements (Shofi, 2021). In the first batch, 9 out of 30 students managed to memorize 30 chapters for 3 years (Ihsan, 2021).

e. Tahfizh learning model in the Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus

From the explanation above, it can be seen that the Tahfizh learning model of Tahfizh Science Program at MAN 2 Kudus is based on tahfizh learning at the Tahfizh al-Qur'an of Islamic boarding school with the aim to nurture humans with good morals and the Qur'an memorization by using a model of guidance (Bimbingan), intensive (Intensif), halaqah (Halaqah), integration (Integrasi), madrasah (Madrasah), memorizing (Hafalan), repeating (Ulang), understanding (Faham), al-Qur'an (Al-Qur'an), recitation (Deresan), and Adding (Ziyadah) which is abbreviated as BIHIM HUFADZE. The following is the description of each step:

The first is guidance. Learning tahfizh al-Qur'an at BCS Sains Tahfizh MAN 2 Kudus is guided and guided directly by tahfizh teachers with a ratio of teacher 1 teaching 10 students.

The second is intensive. The learning guidance of Tahfizh al-Qur'an is carried out continuously by tahfizh teachers in the mandatory hours of tadarus or ziyadah.

The third is halaqah. Halaqah Tahfizh for Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus was carried out three times such as 1) halaqah after dawn (ziyadah or adding to memorization), 2) halaqah after ashr (as muraja'ah or repeating memorization), and 30 halaqah after Maghrib (halaqah bin nazhar).

The fourth is integration. In tahfizh learning of Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus is integrated with the learning at madrasahs with 14 hours of face-to-face.

The fifth is madrasah. A place where students study in formal classes. Students' memorization or murajaah is not only conducted at pesantren in the afternoon and evening but also during madrasah class hours.

The sixth is memorization. Here students carry out memorizing activities of the Qur'an 30 juz. Santri or student at Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus is targeted to be able to memorize 5 juz in a semester, although this is not a requirement for grade promotion, and there are no sanctions for students who are unable to exceed the minimum limit.

The seventh is repeat memorization. During class hours, students are given special time to repeat the memorization of the Qur'an, guided by the Tahfizh teacher.

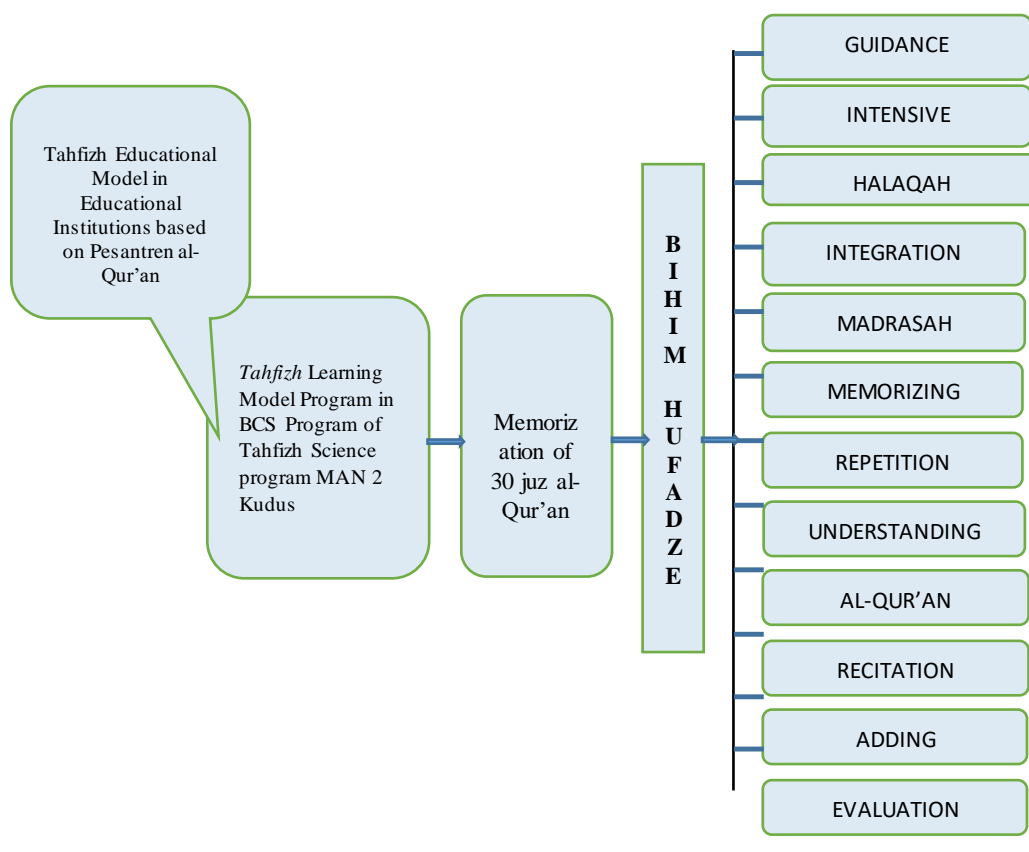
The eighth is Understanding. Every santri must understand the procedures for memorizing the Qur'an well and also know what is allowed and prohibited in learning to memorize the Qur'an.

The ninth is the al-Quran. The holy book which is a guide for learning and memorizing activities at Bilingual Class System (BCS) of Tahfizh Science Program at MAN 2 Kudus with a target of memorizing 30 juz.

The tenth is Deresan (Recitation). Deresan or muraja'ah at least is done after Asr prayer guided by a tahfizh teacher. In addition, there is also independent muraja'ah. The time is determined by the students themselves in their spare time.

The eleventh is Ziyadah (Adding). Adding memorization or ziyadah with ustadz is conducted after Subh prayer. The preparation time can be before the time of performing to the tahfizh teacher or free time, depending on each student's time. The implementation of Tahfizh al-Qur'an learning at Bilingual Class System (BCS) Program of Tahfizh Science program at MAN 2 Kudus is abbreviated as BIHIM HUFADZE.

Figure 1. Proposition of the Tahfizh Learning Model Bilingual Class System (BCS) Program of Tahfizh Science program at MAN 2 Kudus



E. CONCLUSION

Tahfizh Learning in the Bilingual Class System (BCS) Program of Tahfizh Science program at MAN 2 Kudus as a role model in tahfizh learning at a madrasah based on the Tahfizh al-Qur'an Islamic boarding school has brought students success in memorizing the Qur'an and excelling in the academic field. This is evidenced by the achievement of memorizing the Qur'an and academic achievements which have been attained both at the regional, national and international levels. The learning process of tahfizh al-Qur'an is carried out in accordance with the general learning steps involving planning, learning activities and evaluation, which ultimately lead to achievements. The model developed for learning to memorize the Qur'an is guidance (Bimbingan), intensive (Intensif), halaqah (Halaqah), integration (Integrasi), madrasah (Madrasah), memorizing (Hafalan), repeating (Ulang), understanding (Faham), al-Qur'an (Al-Qur'an), recitation (Deresan), adding (Ziyadah) evaluation which is abbreviated as BIHIM HUFADZE.

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