

Implementation of Tahfizul Qur'an Program at Al- Qur'an Tahfiz Institution BKM Agung Mosque H. Achmad Bakrie Government of Asahan District

Suhardi¹, Suroño Zamroni Z.R.², Sutrisno³, Rio Reynaldi³

Article history: Received:

10 Maret 2023

Revised:

15 Maret 2023

Accepted:

11 April 2023

The implementation of the tahfizul Qur'an program is the application or implementation of the program that was formulated at the beginning of the plan, namely the ziyadah and muraja'ah programs carried out Monday to Friday, ziyadah after the morning prayer, and muraja'ah after the asr prayer. Then extracurricular programs (recitations, Arabic, interpretation of the Qur'an, fiqh and tajwid science) are held on Saturdays.

Keyword:

Tahfizul Qur'an program;

Al- Qur'an Tahfiz Institution



©2022 Authors. Published by Notariat UNPAS. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by-nc/4.0/>)

INTRODUCTION

Management in the world of education in general and in Islamic boarding schools or tahfiz houses in particular has characteristics whose function is to give direction to development. The management of education, especially at the tahfiz house, must have sufficient knowledge about management as a tool to increase work productivity. (Kelik Wardiyono, 2020:3).

Leaders in educational units and in tahfiz house institutions have a very large role in managing an institution, because leaders are managers who are in charge of managing all programs or activities in an institution, even in an education can run effectively depending on the leader.

The Qur'an is the word of God which was revealed to the Prophet Muhammad Shallallahu'alaihi Wassallam through the Angel Gabriel, reaching humans in a mutawatir manner, starting from surah Al-Fatihah and ending with sura An-Nas and is considered worship (reward) for everyone who read it. (Kadar M.Yusuf, 2012:1)

Allah Subhanahu Wata'ala says in the Al-Qur'an Surah Al-Hijr verse 9 which reads:

لَا نَحْنُ زَايِلُونَ
وَلَا نَحْنُ نَظَّارُونَ

Meaning: "Indeed we are the ones who sent down the Qur'an, and surely we (also) who maintain it".

"This verse is a strong warning to those who ignore the Qur'an and do not believe that it was sent down by Allah to His messenger Muhammad. It is as if Allah is telling them, "You, O disbelievers, are actually misguided people who make fun of the prophets and apostles whom We have sent to convey the religion of Islam to you. In fact, your attitude like that will not affect the purity and sanctity of the Qur'an in the least because it was We who sent it down. You accuse

Muhammad of being mad but We affirm that We alone have preserved the Qur'an from all kinds of attempts to pollute it and attempts to add, subtract and change its verses. We will protect it from all forms of human interference with it. There will come a time when humans will memorize, read, study, and explore its contents, so that they will obtain from the Qur'an guidance and wisdom, guidance for good morals and manners, knowledge and guidelines for thinking for experts and clever people. as well as instructions for the way of life in this world and in the hereafter." (Religious Ministry of the Republic of Indonesia, Al-Quran and its Interpretations, 2008: 208-209).

From the explanation of the verse above, the Qur'an is the holy book of Muslims which was revealed by Allah to the Prophet Muhammad through the Angel Gabriel and as a guide for Muslims which was revealed gradually according to their needs. The Qur'an is not just a guide for humans and Allah, but a guide for humans and humans and guidance for humans and the universe.

The Messenger of Allah strongly recommended reading the Qur'an and memorizing the Qur'an, because in addition to preserving it, reading and memorizing the verses of the Qur'an is a worship that is commendable and very noble and rewarding.

From Abu Umamah radhiyallahu 'anhu, he said, "I heard the Prophet sallallahu 'alaihi wassallam say:

اٰقُرْءُوا الْقُرْآنَ لِيَاْتَنَّكُمْ بِهِ الْجَنَّةُ
وَمَنْ اَلْفَزَّ الْقُرْآنَ لَمْ يَمُتْ حَتَّى يَخْرُجَ مِنْهَا بِرَحْمَةٍ

Meaning: "Read the Qur'an, because indeed the Qur'an will come on the Day of Judgment as an intercessor for those who always read it." (Imam Nawawi, 1999: 244).

From the above hadith it can be concluded that the truth of the Qur'an on the Day of Resurrection is indeed real, to get intercession from the Qur'an one must have a heart that is bound to the Qur'an, make the Qur'an a guide, and diligently read and memorize it. In this case, the tahfiz house plays a very important role in inviting people to read the Qur'an and realizing the memorization of the Qur'an.

The virtue of those who read the Qur'an and practice it is very great. Apart from being read, the Qur'an needs to be memorized, because memorizing the Qur'an will maintain the authenticity and purity of the Qur'an itself. Apart from that, the privileges of memorizing the Al-Qur'an are: (1) getting a great reward in the hereafter, (2) getting intercession from the Al-Qur'an, (3) being the best class of people, the Prophet Muhammad SAW said. "The best human among you is the one who learns the Qur'an and practices it, (4) and will be given a crown on the Day of Resurrection along with his parents. But in modern times there are still few people who memorize the Qur'an, this is due to the development of technologies that lead people to be negligent by time, one of which is mobile phone technology. So in this case the tahfiz house plays a very important role in making the memorizers of the Qur'an.

As stated in law number 13 of 2014 concerning Islamic religious education article 1 which reads:

"That Islamic religious education is education that prepares students to be able to carry out roles that demand mastery of knowledge about Islamic religious teachings and become experts in Islamic religious knowledge and practice Islamic religious teachings." (<https://jatim.kemenag.go.id/PDF>, 2022).

From the law above, the tahfiz house is a place where Muslims or students receive services to learn to read the Koran and memorize the Koran. In the tahfiz house program, there are usually some that are open to the public and some that are open according to certain specifications.

The management of the tahfizul Qur'an program is carried out starting from planning, organizing, implementing, monitoring and evaluating the program so that the tahfizul Qur'an program can run effectively and efficiently. Improvements in learning, human resources and infrastructure must also be carried out to improve the quality of education. (Yaya Suryana, et al, 2018: 220).

Planning is carried out starting from the selection stage, organizing by determining tasks and mechanisms in the learning process, implementation is marked by the existence of a teaching and learning process, and supervision is carried out by monitoring looking at the students' deposit books and attendance of students, and the inhibiting factor is the lack of istiqomah students in memorizing Al-Quran and keep it memorized. (Eva Fatmawati, 2019: 25).

The Asahan Regency Government has a vision, namely the realization of religious, healthy, intelligent, and independent Asahan. One form of the vision of religious asahan is the establishment of

Proceeding Homepage : <https://proceeding.sabajayapublisher.com/index.php/multidisciplinary>

a Qur'an Tahfiz Institute located in the Ahmad Bakrie Kisaran Grand Mosque complex, with the aim of creating religious generations and cultivating superior seeds, especially in memorizing the Qur'an.

Then based on the observation of the Al-Qur'an tahfiz institution, it was opened according to certain specifications, namely in taking students from each sub-district, 2 people were selected by the local government according to the criteria. The program of the Al-Qur'an tahfiz institution is that a santri must be able to memorize 10 juz within one year. Al-Qur'an Tahfiz Institute BKM Great Mosque H. Achmad Bakrie Asahan Regency Government has been established for more than 3 years, and in its program there are already several students who are able to memorize Al-Quran up to 30 Juz. The inhibiting factor in the program of this tahfiz institution is that the students are also doing formal (school) education, so they are also burdened with learning from school and assignments from school.

From the several statements above, the researcher is interested in knowing more about how the management of the tahfizul Qur'an program is implemented at the Tahfiz Qur'an institution BKM H.Achmad Bakrie Grand Mosque, the Asahan Regency Government. With this, the researcher raised the title IMPLEMENTATION OF THE TAHFIZUL QUR'AN PROGRAM AT THE AL-QUR'AN TAHFIZ INSTITUTION BKM AGUNG MOSQUE H.ACHMAD BAKRIE GOVERNMENT OF ASAHAN DISTRICT.

RESEARCH METHODS

The research method is a method used to find, develop, and test the truth of a knowledge that is carried out using the scientific method. A research method has a clear design according to the type of research to be carried out. In accordance with the title of this study, researchers used qualitative research methods with a descriptive approach. (Nana Syaodih Sukmadinata, 2012: 52) Qualitative research is a process of research and understanding based on a methodology that investigates a phenomenon and problem.(Juliansyah Noor, 2017: 34) Researchers use this qualitative method based on several considerations, including: Qualitative methods are easier to adjust when dealing with reality, This method makes it easier to connect directly between researchers and research subjects (respondents), This method has the ability to adjust to the influences arising from value patterns encountered.

RESULTS AND DISCUSSION

Results

The implementation of the tahfizul Qur'an program at the Al-Qur'an Tahfiz Institute BKM Great Mosque H.Achmad Bakrie The Asahan Regency Government has several programs, namely the ziyadah program which is carried out every Monday to Friday after the morning prayer, and extracurricular programs for recitation lessons, Arabic, interpretation of the Qur'an, fiqh and the science of tajwid, then this program is muraja'ah which is held every Monday to Friday after the Asr prayer, and is carried out in the H.Achmad Bakrie Kisaran Great Mosque. Then the implementers in the tahfizul Qur'an program are heads of institutions, supervisors, teachers, and students.

Based on the results of researchers' observations, the Tahfiz Al-Qur'an Institute BKM Great Mosque H.Achmad Bakrie The Asahan Regency Government has carried out the implementation of the tahfizul Qur'an program, namely the ziyadah program for additional deposits, the muraja'ah program for repeat deposits, then the extracurricular program for recitation lessons , Arabic, interpretation of the Qur'an, fiqh and the science of recitation.

The results of the above observations are also supported by a documentary study regarding the implementation process of the tahfizul Qur'an program, which is set forth in the following figure::



Picture (1): Photo of the muraja'ah program activities in the afternoon after Ashar.



Picture(2) : Photo of ziyadah program activities in the morning after dawn.



Figure (3) : Photo of extracurricular program activities on Saturday.

Discussion

The theory put forward by Muhammad Rifa'i, that "implementation is the process of carrying out or moving all members of the organization to achieve the goals that have been formulated". Then Sukwiaty argued that "implementation is seen as the application or implementation of a predetermined plan".

Furthermore George R. Terry said that "implementation is an effort to mobilize group members with the aim of achieving organizational goals that have been set at the beginning of planning".

The implementation of the tahfizul Qur'an program can run effectively and efficiently. Improvement of learning, human resources and infrastructure must also be carried out to improve the quality of education.(Yaya Suryana, dkk, 2018, 3 (2) :220) implementation is characterized by a teaching-learning process.(Eva Fatmawati,2019, 4 (1) :25).

The Asahan Regency Government has a vision, namely the realization of religious, healthy, intelligent, and independent Asahan. One form of the vision of religious asahan is the establishment of a Qur'an Tahfiz Institute located in the Ahmad Bakrie Kisaran Grand Mosque complex, with the aim of creating religious generations and cultivating superior seeds, especially in memorizing the Qur'an.

Then, based on the observation of the Al-Qur'an tahfiz institution, it was opened according to certain specifications, namely in taking students from each sub-district, 2 people were selected by the local government according to the criteria. The program of the Al-Qur'an tahfiz institution is that a santri must be able to memorize 10 juz within one year. Al-Qur'an Tahfiz Institute BKM Great Mosque H. Achmad Bakrie Asahan Regency Government has been established for more than 3 years, and in its program there are already several students who are able to memorize Al-Quran up to 30 Juz. The inhibiting factor in the program of this tahfiz institution is that the students are also doing formal (school) education, so they are also burdened with learning from school and assignments from school. According to Muhammad Rifa'i, implementation is the process of carrying out or mobilizing all members of the organization to achieve the goals that have been formulated.(Muhammad Rifa'i, 2019:11).

According to Sukwiaty, et al said that "implementation is seen as the application or implementation of a predetermined plan"(Abd. Rahman,2017:29). Actuating means moving people to want to work together to achieve the goals set effectively. In this case what is needed is leadership in moving or directing all subordinates to want to work to achieve goals.

Allah's Word in Surah At-Taubah verse 105:

قُلْ اَعْمَلُواْ سَوِيًّا مَّا كُنْتُمْ تَعْمَلُونَ
وَسَوْفَ نُرَدُّكُمْ اِلَىٰ عِلْمِ اٰلِ اٰبِ

وَالشَّهَادَةِ لِيُرَوْاْ كَمَا كُنْتُمْ
كُنْتُمْ تَعْمَلُونَ

Meaning: "And Say:" Work you, then Allah and His Messenger and the believers will see the work, and you will be returned to (Allah) who knows the unseen and the real, then He will tell you what what you have done." (QS. At-Tauba: 105).

"In his interpretation of the above verse, it is explained that Allah ordered His Messenger to convey to his people, that if they have done these pious deeds, then Allah and His Messenger and other believers will see and judge these deeds. Finally, he will return them to the afterlife, he will give them rewards for the good deeds they have done while living in this world. They are advised not only to feel sufficient by simply doing repentance, zakat, alms and prayers, but that they must do everything that is ordered to them. Allah will see the deeds they do, so they are closer to Him. The Messenger of Allah and the Muslims will see these good deeds, so they too will follow and emulate them too. Whereas Allah gives multiple rewards to those who become role models, without reducing the rewards of those who imitate.(Departemen Agama RI,2008:201).

The program can be interpreted as a plan or design of activities that will be realized or implemented in a continuous process and occur in an organization that involves a group of people. In Tahfiz educational institutions, the program is a plan that will be implemented in the coaching process for students in memorizing the Al-Qur'an.

Meanwhile, Tahfiz Qur'an consists of two words, namely Tahfiz and Qur'an, both of which have different meanings, Tahfiz which means to memorize. Memorizing from the basic Arabic words, namely hafidza-yahfadzu-hifdzan, which is the opposite of forgetting, which is always remembering and forgetting a little.(Ahmad Izzan, Handri Fajar Agustin, 2020: 6).

Then the Al-Qur'an comes from the Arabic language which means reading. The Qur'an is the word of Allah which is worth miracles, which was revealed to the Prophet Muhammad through the

intercession of the Angel Gabriel, narrated to us mutawatir, starting from surah Al-Fatihah to sura An-Nas, for those who read it it is counted as worship and there is no doubt about its truth . So Tahfizul Qur'an is a process of remembering the verses of the Qur'an and then imbuing it in the mind, so that it can be recited properly and correctly without looking at the mushaf.

According to Sa'dulloh Tahfiz Al-Qur'an is a process of memorizing verses of the Qur'an, where all verse material details parts such as: phenotics (sounds of pronunciation), endowments, and others must be memorized perfectly from the start. until recall must be precise.(Ahmad Izzan, Handri Fajar Agustin, 2020: 6)

From the statement above, it can be concluded that the Tahfizul Qur'an program is a plan or design process in the activities of receiving, remembering, storing, and reproducing verse by verse in the Qur'an and involving several human elements, materials, facilities and procedures that influence to achieve goals.

Memorizing the Qur'an is a very commendable and noble deed by Allah Subhanahu Wata'ala. There are so many hadiths of Rasulullah Shallallahu 'Alaihi Wassalam, which reveal the majesty of people who learn to read or memorize the Al-Qur'an. People who study, read or memorize the Qur'an are chosen people who are chosen by Allah.(. (Ahmad Izzan, Handri Fajar Agustin, 2020: 26).

As in the word of Allah Subhanahu Wata'ala Surah Fathir verse 32, which reads:

نُورًا مَّا وَرَّثْنَاكَ الْبَلَاءَ الَّذِي فِيهِ نَصَبْنَا لَكَ مِنْ عِبَادِنَا الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا دَلِيلًا
 مِّنْهُمْ لَمَّا نَسُوا مَا كُنْتُمْ تُحْيِيهِمْ وَمِمَّا كَانُوا يَكْفُرُونَ
 وَمِنْهُمْ مَّنْ سَأَلَ بَرًّا لَّا خَبْرَ الْيَتِيمَ الَّذِي يَكْفُرُ
 لِيُضِلَّ الْبَلَاءَ الَّذِي فِيهِ نَصَبْنَا لَكَ مِنْ عِبَادِنَا

Meaning: "Then we pass on the book to those we choose among our servants, then some of them wrong themselves, and some of them are middle and among them there are (also) those who are quicker to do good." with Allah's permission. That is the great favor".

"In his interpretation of the above verse, it is explained that Allah revealed the Qur'an to the Prophet Muhammad. Then the teachings of the Qur'an were inherited by Him to His chosen servants. They are the people of the Prophet Muhammad, because Allah has glorified this people beyond the glory that the previous people had. That glory depends on how far they practice the teachings of the Prophet, and to what extent they are able to follow God's instructions.()

Based on the verse above, the memorizers of the Al-Qur'an are people chosen by Allah to be the heirs of the kalamullah, namely the holy book of the Al-Qur'an, with the aim of maintaining the purity of the Al-Qur'an and avoiding falsifications of the verses of Al-Qur'an.

As for the ruling on memorizing the Qur'an, it is fardu kifayah. This means that people who memorize the Al-Qur'an cannot be less than the number of mutawatir so that there is no possibility of falsification and alteration of the holy verses of the Al-Qur'an. If this obligation has been fulfilled by a number of people (who reach the mutawatir level) then the other obligations fall. Conversely, if this obligation is not fulfilled, all Muslims will bear their sins. This was confirmed by Imam Badruddin bin Muhammad bin Abdullah Az-Zarkasi said that "memorizing the Qur'an is fardu kifayah".(Ahsin Wijaya Al-Hafidz, 2008:24).

Memorizing the Qur'an is a very valuable treasure that is fought over by people who are serious about it. This is because the Qur'an is the word of Allah which can intercede for its readers on the Day of Judgment.(Siswandi,2020:87).

Allah Subhanahu Wata'ala says in surah Asy-Syu'ara verses 194-195 which reads:

عَلَىٰ قَوْلِكَ لَكَ مِنَ الْإِيمَانِ الَّذِي فِيهِ نَصَبْنَا لَكَ مِنْ عِبَادِنَا
 لِيُضِلَّ الْبَلَاءَ الَّذِي فِيهِ نَصَبْنَا لَكَ مِنْ عِبَادِنَا

Meaning: "Into your heart (Muhammad) so that you will be one of those who give

warnings, in clear Arabic."

"In these verses it is explained that the Al-Qur'an which was revealed to Muhammad is the holy book that comes from the Lord of the worlds. Was revealed to Muhammad gradually by the intercession of Jibril, the angel in charge of bringing revelations to the apostles. The Qur'an was instilled in Muhammad's heart, meaning that the Qur'an was recited by Jibril in such a way that the Prophet Muhammad fully understood its meaning and intent. With such understanding and understanding, the Prophet Muhammad easily conveyed it to his people and his people also easily accepted it.(Departemen Agama RI,2018:147-149).

From some of the theories above, the head of the Al-Qur'an Tahfiz institution BKM Great Mosque H.Achmad Bakrie The Asahan District Government has carried out a very good implementation and is in accordance with the theories stated above, starting from the head of the institution to mobilize program implementing members, namely the head institutions, secretariats, supervisors, and teachers. Then the programs implemented are ziyadah, muraja'ah and extracurricular programs.

Thus the statement above can be concluded that the implementation of the tahfizul Qur'an program at the Al-Qur'an Tahfiz Institute BKM Great Mosque H.Achmad Bakrie Asahan Regency Government is the application or implementation of the program that has been formulated, namely the ziyadah and muraja'ah programs carried out on Monday until Friday, ziyadah after the morning prayer, and muraja'ah after the Asr prayer. Then extracurricular programs (recitations, Arabic, interpretation of the Qur'an, fiqh and tajwid science) are held on Saturdays.

CONCLUSION

Implementation of the tahfizul Qur'an program at the Tahfiz Al-Qur'an Institute BKM H.Achmad Bakrie Great Mosque Asahan District Government is the application or implementation of the program that has been formulated, namely the ziyadah and muraja'ah programs carried out Monday to Friday, ziyadah after morning prayer, and muraja'ah after the asr prayer. Then extracurricular programs (recitations, Arabic, interpretation of the Qur'an, fiqh and tajwid science) are held on Saturdays.

REFERENCES

- Al-Hafidz,Ahsin Wijaya. (2008). *Bimbingan Praktis Menghafal Al-Qur'an*, Jakarta: AMZAH.
- Departemen Agama RI, (2008).*Al-Quran Dan Tafsirnya*, Jakarta: Widya Cahaya.
- Fatmawati Eva, *Manajemen Pembelajaran Tahfidzul Quran, Jurnal Islamic Education Manajemen*, 2019, **4** (1).
- Izzan Ahmad, Handri Fajar Agustin,(2020). *METODE 4M Tahfiz Al-Qur'an Bagi Disabilitas Netra*, Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati. <https://jatim.kemenag.go.id.PDF>, (2022).
- Nawawi Imam, (1999). *Terjemahan Riyadush Shalihin*, Jakarta: Pustaka Amani.
- Noor Juliansyah,(2017).*Metodologi Penelitian*, Jakarta: PT. Fajar Interpratama Mandiri.
- Rifa'i Muhammad,(2019).*Manajemen Organisasi Pendidikan* Malang: CV. Humanis,
- Rahman Abd. (2017). *Dasar-Dasar Manajemen*, Malang: Inteligensi Media.
- Suryana Yaya, dkk, *Manajemen Program Tahfidz Al-Quran, Jurnal Islamic Education Manajemen*, 2018, **3** (2).
- Syaodih Sukmadinata Nana, 2012. *Metodologi Penelitian Pendidikan*, Bandung : PT Remaja Rosdakarya.
- Wardiyono Kelik. (2020). *Manajemen Kepemimpinan Pondok Pesantren Tahfidzul Quran*, Jombang: CV.Ainun Media.
- Yusuf Kadar M. (2012). *Studi Al-Quran*, Jakarta: Amzah.