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THE IMPLEMENTATION OF EXTRACURRICULAR TAHFIDZ AL-QUR'AN TO INCREASE STUDENT ACHIEVEMENT AT MTSN 3 TULUNGAGUNG

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HIGHLIGHT

- *Thfidz Al-Quran program at MTsN 3 Tulungagung implemented with: a) deposits, b) guidance, c) deresan, d) evaluation (continued verse), and e) pesantren kilat*

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ABSTRACT

Al-Quran is the greatest miracle of Muslims completing the previous book that must be studied. Tahfidz Al-Quran is present in various boarding schools, formal schools, non-formal schools to the particular institutions of Tahfidz Al-Quran. Starting with applying the research results at the Hanifida Al-Quran Islamic Boarding School, Jombang in a particular class, the extracurricular tahfidz Al-Quran was formed for the regular class as a forum for the talents and interests of students. Research focus: discussing the existence of tahfidz Al-Quran extracurricular activities aimed at (1) knowing the form of implementation of Al-Quran tahfidz extracurricular activities (2) knowing the achievements of extracurricular tahfidz al-Quran in MTsN 3 Tulungagung. The research method uses a descriptive qualitative approach. With the technique of collecting interviews, observation, and documentation. Through data analysis techniques: data reduction, data presentation, and drawing-conclusions. Data validity checking: method and source triangulation test. The results of the research: (1) program or extracurricular form of tahfidz Al-Quran at MTsN 3 Tulungagung, among others: a) deposits, b) guidance, c) deresan, d) evaluation (continued verse), and e) pesantren kilat (2) The achievements given by extracurricular tahfidz Al-Quran students at MTsN 3 Tulungagung include: a) in the academic field and b) non-academic.

Keyword : *Implementation, Extracurricular Tahfidz Al-Quran, chievement.*

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A. INTRODUCTION

Education is essentially a path to a peaceful and peaceful life both in this world and in the hereafter. Meanwhile, it can be said that successful education is when an educator able to act professionally and become role models for the subject of their students. (Ramdhoni et al., 2020: 81). Between educators, student subjects, and the agencies or institutions that oversee each other should work together to realize the ideals of national education. As stated in the 1945 Constitution of the Republic of Indonesia in the fourth paragraph which reads "... to advance public welfare, educate the lives of the nation ..."(UUD45 ASLI.Pdf, n.d.: 1).

Today there are many programs of tahfidz / memorizing the al-Quran both in Islamic boarding schools and special institutions for memorizing al-Quran. Which process is carried out by various ages ranging from children and even adults. Meanwhile, al-Quran is the greatest revelation that was sent down from Allah through the Angel Jibril and then delivered to the Prophet Muhammad. The Prophet who served as *uswatun hasanah* for his followers. al-Quran itself is the best reading of believers in all conditions. Just reading it can be counted as an act of worship especially by memorizing / maintaining, understanding the meaning of al-Quran will certainly multiply the rewards that will be given by Allah SWT (Kamal, 2017: 2). By memorizing al-Quran, it means maintaining the authenticity or purity of Al-Quran itself. As the saying of the Prophet Muhammad which reads (*Keutamaan Belajar Alquran dan Mengajarkannya*, 2020: 1) :

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ . (رواه البخاري و ابو داود والترمذي والنسائي و ابي ماجه هكذا في الترغيب و عزاه الى مسلم ايضا لكن حكي الحافظ في الفضح عن ابي العلاء ان مسلما سكت عنه

Meaning: From Utsman RA, Rasulullah SAW said, "It is best if you are the one who learns the Qur'an and teaches it." (HR Bukhari, Abu Dawud, Tirmidhi, Nasai, Ibnu Majah)

In the current era, many school institutions have a vision and mission in shaping religious generations. One of them is by providing a special program or excellent program in memorizing al-Quran.

This proves that not only Islamic boarding schools can produce Qurani generations, but other institutions can also produce Qurani generations like most Islamic boarding schools. To realize the ideals of madrasas, namely to produce a generation of Qurani, MTsN 3 Tulungagung provides space for students. In this case, additional extracurricular activities were formed, namely the extracurricular tahfidz al-Quran. Apart from printing the Qurani generation, MTsN 3 Tulungagung does not rule out the important academic role of students. In this way, both academics and religion are expected to balance each other. The new program to memorize al-Quran at MTsN 3 Tulungagung was originally intended for special (superior) class students starting with memorizing selected letters. However, to provide space for superior non-class students, of course for those who have an interest or talent in memorizing al-Quran, this extracurricular is formed. Because this madrasah is not like a pesantren or has a special dormitory for students, as well as an expert teacher in this field, so it brings in specifically teachers from outside the madrasah. Faced with activities that are during lesson hours in the sense of extracurricular activities, the time given is also limited.

Understanding students who can memorize the Koran certainly reap superior assumptions in academic achievement as well. From here the researcher wanted to know more deeply about the extent to which the extracurricular tahfidz al-Quran at MTsN 3 Tulungagung was implemented and how the results of the students' achievement.

B. METHOD

This research method uses a qualitative approach using descriptive research methods of field research types (*field research*). The research site at MTsN 3 Tulungagung, the research subject is the deputy principal of curriculum, educator, and education subjects. This research was conducted for approximately three months starting from January 1, 2018, to March 31, 2018. The research site was conducted in Madrasah Tsanawiyah Negeri 3 Tulungagung, which is located on Jl. Raya Blitar, Aryojeding Village, Rejotangan District, Tulungagung Regency, East Java Province.

The primary data source is the entire academic community of MTsN 3 Tulungagung which includes the deputy head of curriculum, the extracurricular ustadzah tahfidz al-Quran, students, extracurricular coordinators tahfidz al-Quran, and parents. While secondary data sources come from various documents and data supporting primary data sources contained in MTsN 3 Tulungagung such as recordings, photographs related to extracurricular tahfidz al-Quran, documents, scientific journals, articles, books, and other archives.

Data collection techniques are performed through, first, interviews. This interview was conducted to review and obtain data related to the extracurricular existence of tahfidz al-Quran to improve the achievement of students in MTsN 3 Tulungagung to the deputy head of curriculum, extracurricular ustadzah of tahfidz al-Quran, parents, and educational subjects. Second, observation. This observation is nothing but to strengthen the results of the interview that has been obtained. Observations made by researchers, namely with participatory observations, with the presence /participation of researchers in such activities will help in the process of data collection. Third, documentation. This documentation is used by researchers as a complement to interview data as well as field observations.

Data Analysis Techniques Researchers here will process the data according to the focus of the research. What should be focused research here following the formula of the specified problem is knowing about: first, the form of implementation extracurricular activities tahfidz al-Quran in developing the generation of Qur'an in MTsN 3 Tulungagung, secondly, Contribution was given extracurricular activities tahfidz al-Quran towards students achieving at MTsN 3 Tulungagung. Furthermore, it will be adapted to the basis of the theory of extracurricular activities at the junior high school level in this case focused on tahfidz al-Quran. So that will be obtained from the conclusions of the research according to the focus of the research. Referring to Sugiyono through miles and Huberman quotes, there are only four stages in data analysis techniques. Namely: data collection stage, data reduction, data presentation, and conclusion/verification (Sugiyono, 2013: 92).

First, data collection here is done while the research is still in the form of draft or concept observations, interviews, and also documentation. Observations at the site of the research object, interviews with informants include the vice principal of the curriculum, teacher of extracurricular tahfidz al-Quran, students who follow or do not participate in activities, and related class guardians.

Second, data reduction can be interpreted as a data selection process so that analysis is also required here. By sharply analyzing, classifying, directing, disposing of unnecessary data. More to simplify the data that has been obtained from the source related to the extracurricular tahfidz al-Quran in MTsN 3 Tulungagung. Third, the presentation of data from simplified sets of information is presented at this stage. Fourth, the conclusion/verification of the data which leads to the answer to the question in this study. From these stages, it will eventually be concluded according to the problems in this study.

C. RESULT AND DISCUSSION

1. Implementation of Extracurricular Tahfidz al-Quran to Increase Student Achievement at MTsN 3 Tulungagung

Tahfidz al-Quran is a masdar of *haffadza-hafidza-yahfadzu* which means "remember". The word hafidz according to Quraish Shihab is taken from three letters which means to keep and watch. While the term tahfidz al-Quran according to Jonah in the dictionary Arabic-Indonesian is a combination of the words tahfidz and al-Quran. Tahfidz which means to store, memorize. And Allah is All-Forgiving, All-Free (Zulfitria, 2018: 305). As in the results of interviews, observations, and documentation of students at MTsN 3 Tulungagung who participated in extracurricular activities tahfidz al-Quran. Proving that some students memorize the Quran starting from scratch and some others already have a stash of memorizations of the Quran before.

Some people boast of a child or someone who can memorize the Quran. Because the priority of memorizing the Quran is very great besides reading and studying it. By memorizing the Quran, one can easily learn the science of religion, because in every -

problem there is a connection to the verses in the Quran. Even the person who memorizes the Quran is referred to as Shahibul Quran (Friend of the Quran). Even in a hadith the Prophet Muhammad said, "the best among you is the one who studies the Quran and teaches it" (HR. Ahmad). So that those who teach it to others are nothing but teaching good things as the Qur'an teaches (Ginanjar, 2017: 43). Similarly, research has been conducted that the extracurricular activities of tahfidz al-Quran are nothing but to prepare cadres who can teach about the Quran to their peers.

To memorize al-Quran well, several requirements must be met such as sincere intentions, having a strong will, discipline and istiqomah, being able to read well and properly, avoiding the despicable and sinful qualities, being steadfast and patient, trying to find the motivation to memorize the Quran (Kamal, 2017: 4). According to the theory, the results of interviews and observations of researchers while in the field prove that indeed not all students meet the existing requirements. If one of these conditions is not met that exists is an obstacle to the process of memorizing the Quran. Suppose: forced to follow the extracurricular tahfidz or lack of intent then the student is only interfering with the concentration of other friends during the process of memorization. The extracurricular existence of tahfidz al-Quran in MTsN 3 Tulungagung has been around since 2017 starting with a lot of interest of approximately 100 students, but gradually reduced to 40 active students, due to several factors of students themselves both in terms of intention, burden, and so on. Ustadzah Khalifatus Sa'diyah himself as an extracurricular teacher confirmed that:

"It is better to nurture a small number of children, but can seriously do the process of memorizing the Quran. In addition to the limited coaching personnel, children who follow without any serious intent will only disturb other students who have seriousness in this case".

The method used in memorizing the Quran in MTsN 3 Tulungagung certainly does not use methods that incriminate students. Due to limited time only on Wednesdays, Fridays, and Saturdays within one hour. As for the method used here: first, the method in reading it with *toriqoty*, secondly, the method in memorization is by using *sorogan* method.

There are several methods of memorizing the Quran from both classical and modern such as *talqin*, *talaqqi*, *mu'aradah*, *muraja'ah*, *bin nadzar*, *ziadah*, *sorogan*, *takrir*. As for modern methods such as: listen to murrotal tapes, record sound then listens back, listen to Quran memorization software. If it is linked to the method used in this madrassa, *sorogan* is a method of advancing one by one depositing what it has obtained to be guided then teacher/ustadzah or listening teachers give additional comments, notes, or guidance to the students tahfidz (Salam, 2020: 47).

The method applied in this madrassa is that the deposit is to deposit/memorize the recently memorized reading to the ustadzah. This activity is held on Wednesday, Friday, and Saturday starting from 06.00 – 07.00 WIB. In the case of the memorization system is divided into two classifications: first, if he has memorized juz 30 then he memorizes starting from the letter al-Baqoroh so the opposite if Al-Baqoroh had then he should start juz 30. In this deposit also ustadzah see and justify the reading of tajwid and makhrorijul letters. Slightly different from other extracurricular activities because it is theoretically the right time to memorize the Quran among others: the time before dawn, after dawn, after waking up during the nap, after prayer, between maghrib and 'isya time (Al-hafidz, 2008: 59). And whosoever is in the heavens and the earth, and whosoever is in the heavens and the earth, and whoever is in the heavens and the earth, and whoever is in the heavens and the earth, and whoever is in the heavens and the earth This activity is done to make it easier for them to memorize. Because before depositing they have prepared it first. This coaching is done together after they make a deposit.

Furthermore, *deresan* can be referred to as a rereading of the Quran by repeating certain letters every day. On the second day, the first page of the letter is no longer being read but instead being reread up to the new page after the letter. Next, each will add a new page then, should read all pages first, so that it can amplify the memorization well (Fauziah, 2018: 102). Or *deresan* can also be interpreted as a process of repetition of memorization done with teachers or fellow memorizers.

This stage can be done at any time without a specified time. Because this activity is an obligation or a necessity (Lutfy, 2016: 169). In addition to deposits, guidance, and deresan of course in every activity there is an evaluation. Similarly, the extracurricular tahfidz al-Quran in MTsN 3 Tulungagung there is an evaluation and also an additional program of fast boarding schools to know the extent of students' memorization and increase and strengthen existing memories. According to the results of the study evaluation activities are carried out at the end of the month. The form of evaluation that is done is by connecting paragraphs. Students must advance one by one or even four people directly to the front of the verse while the ustadzah reads verse pieces and then points one by one. In addition to seeing the extent of memorization of students not to be missed also see his tajwid abilities. Because ustadzah has given achievements in one month then the hope is that the target can be met, otherwise it should be followed up.

In addition to the evaluation, there is also a flash boarding school referred to here is theoretically pesantren itself derived from the word *santri* it means that people who study Islam. While pesantren itself is a place where people study or study Islamic studies and lightning has a quick or short meaning (Asrohah, 2004: 30). Based on the results of interviews and observations of researchers this fast pesantren activity is only followed by a limited amount because the funds spent by the institution are also limited. Approximately 15 students participated in this activity for 10 days. The main goal of this activity is expected to be them in a short time able to memorize 10 juz well and properly. For the hope that the future following this will be made a peer tutor or in terms of a successor or cadre in MTsN 3 Tulungagung. Although they only get guidance within three days of course some students hone their memories outside of school.

1. Achievements of Extracurricular Students Tahfidz Al-Quran

Etymologically according to KBBI that is meant by achievement is the result that has been achieved, done, and so on (Zulkarnaen et al., 2020: 106). According to Sardiman achievement is the ability that a person has in real terms of a variety of internal and external factors that can affect each individual in learning (Rosida, 2019: 34). If studied achievement is an outcome that has been achieved or obtained by a person after he or she has done an activity. The shape or form of achievements also varies such as rankings, trophies, and awards.

In this study, researchers will further discuss on how students who have memorized the Quran in MTsN 3 Tulungagung can improve their achievements. Surely what is meant here is academic achievement and non-academic achievement. First, academic achievement is the achievement of students in certain times and subjects and is realized in the form of a number assessment on the report. Second, while the understanding of non-academic achievement is an achievement that cannot be measured by numbers as academic achievement. Atau easily understands this academic achievement is a common achievement obtained in extracurricular activities, i.e. activities that are outside the lesson hours (Khabibah, 2020: 31).

Academic and non-academic achievement can generally be used as a reference to the assessment of a school institution. A lot is going on in the field to determine the school's in-school performance is one of the considerations. This is where some schools sometimes have characteristics or advantages in their respective fields both academically and non-academically. Both things can be honed in the sense that the interests and talents that students have must be well accommodated. With all the potential that students have, it will be easy to direct them and certainly in preparation in the future.

As stated by Bloom and Slavin quoted by Rani Akbar Hawadi that academic achievement is a learning process experienced by each student and results in changes in certain fields such as knowledge, understanding, analytical power, application, and also evaluation (Hanum, 2020: 34-35).

Small examples of academic achievement such as achievement of National Final Exam scores, Semester final exams, school final exams, and others.

Each child is born with each other's different talents. This is where there needs to be a place to accommodate the child's talents and interests. The absence of activities outside of school hours or commonly referred to as extracurricular activities is a solution or container of talent, the interest of the child. The absence of this non-academic activity aims to develop the potentials that exist in a child to the maximum. Examples of non-academic achievements include: achievements in sports, art, scouting, reading arts of the Quran, and so on.

Based on the results of research both interviews, observations, and documentation of each student who is incorporated in the extracurricular tahfidz al-Quran each has achievements both academically and non-academically. Of course, every child has their unique abilities and potential achievements. Being able to participate in extracurricular activities tahfidz al-Quran and being able to memorize verses of the Quran is an achievement in itself. Not all students in one school can memorize it. So the extracurricular are arguably the flagship of the school. Some children do have their unique achievements in both academic and non-academic fields. As the case in interviews with ustadzah the coach of this activity (Ustadzah Khalifatus Sa'diyah):

"Alhamdulillah on this occasion, the extracurricular students tahfidz al-Quran can participate in the competition at the Madrasah Arts and Sports Competition (AKSIOMA) in 2017 which was held at Tulungagung district level, although this activity just running recently, students are able gives the best in the event".

Also, some of the students tahfidz al-Quran also have several achievements such as two tahfidz, qiroah, religious Olympics, volley competition, class champion, KSM champion (Madrasah Science Competition) in Arabic, IPS Olympic competition, polar qiroatul (reading book), and so on. As conveyed by the class concerned with the achievements given by tahfidz al-Quran students according to the researcher's interview with Mrs. Suci Nurhidayati, M.Pd.I and Mr. Drs. Moh. Hambali:

"According to my observations so far ranging from children following the extracurricular tahfidz al-Quran until now many things have changed as well as in terms of morals, which used to be children, less polite or less maintained morally finally, by participating in this extracurricular their morals are better. Then in terms of achievement, especially religious subjects can be sure the grades are well evidenced by the improvement in assessment in rapport students. Children who follow the extracurricular tahfidz al-Quran make a great contribution in addition to achieving in the field of religion and also the attitude is shown in the learning environment turns out that they are also able to fill achievement spaces in the public field as well as in other fields".

This is where it can be proven that students who follow the extracurricular tahfidz al-Quran can also compete with others. Although some students say that to divide the focus is also not easy. For religious lessons, because based on the Quran they can understand it easily. As obtained from the results of interviews with the parents. Of course, the thing that distinguishes students of tahfidz al-Quran from others is in their morals. And Allah is all-performing, all-wise. Because they indirectly keep the signs of Allah SWT.

D. CONCLUSION

Based on the results of research and discussion, Can be concluded as follows: First, the program of extracurricular activities tahfidz al-Quran in MTsN 3 Tulungagung provides several methods, among others: Deposit, i.e. reciting readings to ustadzah, Bimbingan, namely guidance on reading letters and verses after memorization to be kept at the next meeting, Deresan, namely repeating all verses or letters that have been memorized before, Evaluation-Continue verse, i.e. the form to assess or know the extent of students' ability to memorize the Quran.

The implementation is carried out once a month or two with the technique of continuing/forwarding verses by ustadzah to students, Pesantren kilat, namely Pesantren Kilat here is an additional program for students held in a short time aiming of adding memorization of the Quran while preparing a cadre of peer tutors.

Second, the extracurricular contribution of tahfidz al-Quran to student learning achievement. The achievements of tahfidz al-Quran students can present positive and worthy values to be developed in the following years such as Academic, champion in the class, SCIENCE champion, Social, Religious Olympic, Non-Academic, Champion of Madrasah Arts and Sports Competition (AKSIOMA) especially tahfidz Al-Quran both madrasah level itself, district level, Olympic pole qiroatul champion, qiroah.

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