

EVALUATION OF THE IMPLEMENTATION OF THE TAHFIZ AL-QUR'AN PROGRAM AT ASSHAFI ASSIGNING ISLAMIC ELEMENTARY SCHOOL, DEPOK

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ABSTRACT

This research aims to discover, develop and prove knowledge, while the specific objective is to disclose and analyse the implementation of tahfiz program, organizational procedures, manpower, infra structure, learning process, result and impact of implementation of Qur'an Tahfiz program in Asshafa Islamic School. This research is an evaluation by using DEM model (Discrepancy Evaluation Model). Data collection is done through observation, interview guidance and documentation. This research instrument is presented by Headmaster of Asshafa Islamic School, Vice Curriculum, Tahfiz Coordinator, Tahfiz Teacher, and School Committee. Data analysis techniques with data reduction (selecting and sorting data), display data, take conclusions and verification. The result of the research can be summarized as follows : (1) The program's conformity with program standards including curriculum, funding, infrastructure, and parental participation is implemented properly, (2) The tahfiz program at Asshafa Islamic Elementary School has been well planned, starting from the annual program, the semester program, scheduling, memorizing targets, to the methods that will be used in learning, (3) The tahfiz program at Asshafa Islamic Elementary School already has a fairly good evaluation system for students, (4) The results of the implementation of the Al-Qur'an tahfiz program at Asshafa Islamic Elementary School are related to the curriculum that is as expected, the principal through the deputy principal in the curriculum field can carry out planning, organizing, supervising, and controlling Tahfiz teachers and students can follow the program well.

Keywords: *Tahfiz Program, DEM Model, memorize Al – Qur'an*

INTRODUCTION

Tahfidzul Qur'an or so-called memorizing Al-Qur'an is one of the activities that is widely presented in educational institutions with various methods and their respective advantages. This aims to make students become pious people and have quranic morals. In educational institutions such as madrasah, of course, have various series of educational programs outside teaching and learning activities (KBM) in the classroom. This program can help add value to students so that they will have a good output both academically and non-academically. Currently, many educational institutions continue to compete and compete in terms of improving the quality and quality of education, one of

which is manifested in the superior programs of each educational institution. This is done to improve the quality of schools in various problems such as educators, school facilities, and so on. Every program made by the school cannot be separated from the existence of a plan to determine targets in the future. Organizers of learning to memorize the Qur'an for students at the Asshafa Islamic Elementary School in Pengasinan Depok are a superior program that has become a favorite curriculum so that in-depth thinking and analysis is needed in terms of planning, methods, infrastructure, memorization targets, role evaluation and so on. Therefore, proper management of Al-Qur'an learning and understanding of students' conditions is also needed.

In the implementation of the Al-Qur'an tahfiz learning program carried out by teachers and school principals, it is necessary to have an evaluation which can be used as feedback for the next learning program. So the evaluation of the implementation of the Al-Qur'an tahfiz program includes evaluating the implementation of activities, measuring the effectiveness and efficiency of the program, measuring the positive effect of the program, controlling program implementation, making decisions about the program being continued, implemented elsewhere, changed or stopped. Evaluation comes from the word evaluation (in English) which means assessment. According to Arikunto and West Java, evaluation is an activity to collect information about the work of something, which is then used to determine the right alternative in making a decision. (Arikunto, 2014, p. 2) Sukardi describes the definition of a program, a program is one of the results of a policy which is stipulated through a long process and is agreed upon by its managers to be implemented by both the academic community and institutional administrative staff (Sukardi, 2015, p. 4)

A program is a plan that involves various units containing policies and a series of activities that must be carried out within a certain period of time. In simple terms, Arifin explained about the definition of a program, a program can be defined as an activity plan that is arranged systematically, logically, and rationally according to the need to achieve program objectives. (Arifin, 2019, p. 6) A program has a dynamic nature, because it always follows developments in science and technology, as well as the needs of society. These changes and development needs require research and evaluation so that the program can be adapted to the developments and demands of these changes. Not only that, but the feasibility of the program must also be evaluated, so that it can be decided whether the program can be continued or not, maybe even replaced with a new program. The result of the evaluation is a recommendation from the evaluator for the decision maker.

Arifin explained the definition of program evaluation, program evaluation is a process or scientific activity carried out in a sustainable and comprehensive manner as an effort to control, guarantee and determine the quality (value and meaning) of a program, based on certain criteria and considerations to make a decision and be accountable for implementing it. program. (Arifin, 2019, p. 8) An explanation of program evaluation was also presented by Arikunto and West Java who explained the meaning of program evaluation, program evaluation is an effort to determine the effectiveness of program components in supporting the achievement of program objectives. (Arikunto, 2014, p. 17) Program evaluation aims to determine the achievement of program objectives that have been implemented. Furthermore, the results of program evaluation are used as the basis for carrying out follow-up activities or for making subsequent decisions. Evaluation means the same as supervision activities. Evaluation or supervision activities are intended to make decisions or follow up on programs that have been implemented. The benefits of program evaluation can include terminating the program, revising the program, continuing the program, and disseminating the program.

Program implementation must always be evaluated to see to what extent the program has succeeded in achieving the stated program implementation objectives. Without evaluation, the

effectiveness of the running programs will not be seen. Thus, new policies related to the program will not be supported by data. Therefore, program evaluation aims to provide data and information as well as recommendations for decision makers to decide whether to continue, improve or terminate a program. In the evaluation of educational programs, there are many models that can be used to evaluate a program. The evaluation model emerged because of the continuous explanation effort derived from the development of measurement and the human desire to try to apply the principles of evaluation in a more comprehensive scope including in the fields of education, behavior and the arts.

The model used in this research is a model developed by Malcolm Provus known as the Discrepancy Model. This model was developed by Malcolm Provus who views evaluation as an information management process for program management, program development, and decision making. This gap evaluation model is still influenced by Tyler's approach. Retnawati and Mulyatiningsih explained about the standard implementation of the Provus model. Provus agrees to have a standard which is another form of objective, determines whether there is a gap between the standard and program implementation, and uses gaps information to decide whether the program will be maintained, repaired, modified, or terminated. (Retnawati, Heri, 2016, p. 2.4)

Al - Qur'an education aims to develop the potential of students to become human beings who believe and obey Allah SWT, are intelligent, skilled, are good at reading and writing the Qur'an, have a noble character, understand and understand and practice the contents of the Al - Qur'an. . Learning the Qur'an is very important starting from childhood, whether at school, or outside of school, such as at home, at the mosque, or in the mosque or in the mosque, in the Al-Qur'an Education Park (TPA), at Madrasas, Al - Quran lodges, and so on. Alfatoni said that the Al-Qur'an as the source of Islamic teachings demanded great attention from Muslims, so that the Prophet advised before his death to pay attention to this one book of Allah. The purpose of his will is for Muslims to protect the Qur'an both physically and in meaning. (Alfatoni, 2015, p. 6) Sa'adullah describes the principle of memorizing the Qur'an, that the scholars agree that the law of memorizing Al-Qur'an is fardhu kifayah. If there are members of the community who have done it, the burden of the other members of the community is free, but if there are none, then everyone is guilty. The principle of fardhu kifayah is intended to protect the Qur'an from forgery, alteration and alteration as has happened to other books in the past. (Sa'dullah, 2008, p. 19)

Various methods of maintaining the purity of the Qur'an that have been described, the most appropriate and good method is to memorize the Qur'an, because memorizing it will not be damaged except for death, but maintaining purity using media will be damaged at certain times. Memorizing Al - Qur'an is a very commendable and noble deed. Lots of hadiths - hadiths of the Prophet that explain this. People who study, read and memorize the Al-Qur'an are the chosen people who were chosen by Allah to receive the inheritance of the holy book of the Al-Qur'an. There are many benefits that arise from being busy memorizing the Qur'an.

Tahfiz Qur'an or memorizing Al-Qur'an is a process, considering that all the material of the verse must be memorized and memorized perfectly. Thus, the whole process of memorizing verses and parts thereof starting from the initial process to recollection must be correct. Basically, memorizing Al - Qur'an is not just memorizing but also having to guard it and go through various obstacles or trials while memorizing. Tahfiz, which is memorizing the verses of the Al-Qur'an that have been read over and over again little by little. Tahfiz also means memorizing, which is the process of repeating something, either by reading or listening. Learning Tahfiz Al - Qur'an is education that applies the values contained in the Al - Qur'an which can be seen in the attitudes and activities of students wherever they are. Reading the Qur'an should not be in a hurry, so as not to change the reading and its meaning. The irony is that some Muslims, especially Muslims in Indonesia, do not pay attention to the Al-Qur'an. This can be seen

from the children, adolescents and even parents who have not been able to read the Al - Qur'an. Learning in the subject of tahfiz Al-Qur'an is not only to fulfill the curriculum in Islamic schools but it is the obligation of every Muslim to study the Qur'an.

METHOD

This study uses a qualitative method. The researcher is the main instrument in collecting data thoroughly and completely. Wirawan said that qualitative data was longer, more detailed, and varied in content, difficult to analyze because the responses from respondents were not systematic and standardized. Qualitative data is in-depth and detailed (depth and detail). (Wirawan, 2011, p. 155) Research on the Tahfiz Al-Qur'an learning program at Asshafa Pengasinan Islamic Elementary School, Depok, obtained complete results in the form of detailed and in-depth data, descriptive data results in the form of written or spoken words from people and observed behavior. In qualitative research, the presence and involvement of researchers is prioritized, because data collection must be carried out in real situations, researchers are also expected to maintain good relations with informants, so that they can help the research process run smoothly.

In this study the population and sample were incorporated in the research subject, namely all personnel involved in the Al-Qur'an tahfiz program which included the Principal, Deputy Principal for Curriculum, Deputy Principal for Student Affairs, as many as the person in charge of the Al-Qur'an tahfiz program. 1 person, 5 teachers of the Al - Qur'an tahfiz program, 154 students of the 2019/2020 school year and parents and committee (community leaders) of Asshafa Pengasinan Islamic Elementary School, Depok. Data collection is the process of making efforts to obtain data in a study. Data collection in this study used three kinds of information collection tools. The three information gathering techniques are interview, observation, and documentation. Arikunto and West Java explained the usefulness of program evaluation. Program evaluation is research, so the data collection method used in program evaluation is the same as the data collection method in research. The types of methods referred to are questionnaires, interviews, observations, tests, documentation, and inventory. (Arikunto, 2014, p.89)

The data that has been collected are immediately analyzed and set forth in the form of field reports. Data analysis reveals: (1) what data still need to be searched, (2) what hypotheses should be tested, (3) what questions must be answered, (4) what methods should be used to find new information, and (5) errors what to fix. Analysis during data collection will include, among other things, a summary sheet and coding at the low, medium (pattern code) and high level (memo) levels. Checking the validity of the data begins with data analysis. Analysis is the process of organizing data so that it can be interpreted. Organizing data means categorizing it into patterns, themes, or categories. Interpretation or interpretation means giving meaning to analysis, explaining patterns or categories, looking for relationships between various concepts. In this study, data analysis started from the beginning. The data obtained in the field were immediately written down and analyzed. The steps taken in processing data analysis in this study are as follows: (1) data analysis during data collection, (2) data processing, and (3) drawing conclusions and verification.

FINDINGS AND DISCUSSION

This evaluation uses a qualitative approach. The object examined in this study is the implementation of the Tahfiz Program at the Asshafa Pengasinan Islamic Elementary School, Depok. This chapter will explain an overview of the object of research as well as the results of research and

discussion based on information, data and facts obtained through direct observation in the field, interviews, and documentation related to the object of research.

Regulation of the Minister of National Education Number 22 of 2006 regarding Content Standards states that local content and self-development activities are an integral part of the curriculum structure at the primary and secondary education levels. The national policy relating to the inclusion of local content in content standards is motivated by the fact that the Unitary State of the Republic of Indonesia consists of various regions with various geographical conditions, natural resources, and people (human resources) with different historical and cultural backgrounds. Responding to these conditions, the Asshafa Pengasinan Islamic Elementary School in Depok as a school that is characterized by the Islamic religion has various potentials, one of which is the Al-Qur'an tahfiz program, starting in the 2010/2011 learning year there is a special program in the form of local content.

Table 1
Summary of Data Descriptions

No	Aspect	Indicator	Data Description	Conclusion
1	Islamic-minded policy	The tahfiz program curriculum contains clear memorization targets	The memorization target of the tahfiz program is 30 juz. If students have finished memorizing Juz 30, they can immediately memorize Juz 29. If there are students who have passed the memorization target above then use the memorization target of the class above it.	Memorization targets are not in accordance with what is happening in the field.
		School Activities and Budget Plans (RKAS) Contains the Tahfiz Program Financing Plan	The funding for the tahfiz program comes from the monthly tuition fees of students and regular donors, namely BAZMA of Rp. 7,000,000.00 every month.	The salary for the tahfiz teacher itself comes from the student's tuition fee and the additional salary comes from BAZMA.
2	Implementation of Islamic-based curriculum	Educators Have Competence in Developing Tahfiz Learning Activities	The educators recruited to teach the tahfiz program come from well-known universities and have at least 3 juz memorization.	The educators in the tahfiz program come from Islamic religious colleges, but not all of them have memorized at least 3 juz.
		Students Do Tahfiz Learning Activities	There are no obstacles in implementing the students in implementing the tahfiz program.	Most of the students had exceeded the memorization target but over time the memorization was forgotten.

3	Islamic-based program activities	Carry out Tahfiz activities in accordance with the Tahfiz Method	The method in teaching uses the method of memorizing, namely tahfiz	Tahfiz teacher methods in teaching are appropriate and quite innovative
		Carry out Assessment for Students	The assessment is carried out by the supervisor and the Tahfiz coordinator. The assessments carried out include daily assessments, daily tests, PTS, PAS, and PAT as well as final assessments for grade 6.	The assessment system carried out by Tahfiz teachers has met the standards
4	Pengelolaan sarana prasarana berbasis islami	Ketersediaan Sarana Prasarana Pendukung Program Tahfiz	It consists of a poster board written in Arabic	Infrastructure facilities that have not been properly recorded by the Tahfiz program management are the obstacles
		Peningkatan Kualitas Sarana Prasarana Pendukung Program Tahfiz	The deputy principal of the school for infrastructure and facilities is still working on improving the facilities	Tahfiz program administrators still do not understand their responsibility for the sustainability of the program

The discussion of findings with the inequality model will be outlined in the following table:

Table 2
Evaluation of the Deviation of the Asshafa Islamic Elementary School Tahfiz Program

No	Evaluation	Standard	Findings	Deviation	Efforts to Eliminate Deviation
1	The contents of the Tahfiz Program Curriculum	Has a target of memorizing 3 juz Al-Quran	Tahfiz teachers have taught with a target reference of 3 juz	Students in grade 6 forget to memorize short letters, in other words, there are still many students who do not meet the target	Improve memorization methods that are better and maximum control of student memorization for every tahfiz teacher and tahfiz coordinator.

2	Implementation Process	Students Doing Tahfiz Learning Activities	Students follow tahfiz learning well	Kuang students' environmental support supports learning tahfiz so that students find it difficult to memorize	There must be good cooperation between the students' parents, the environment, and the tahfiz teachers to provide support and comfortable conditions so that students can easily memorize
3	Management	Carry out Tahfiz activities in accordance with the Tahfiz Method	Tahfiz teachers have implemented innovative and fun learning for students.	There are still differences in the teaching methods of tahfiz	The tahfiz learning method must be uniform for every tahfiz teacher
4	Teacher	Educators Have Competence in Developing Tahfiz Learning Activities	Tahfiz teachers have gone through a good recruitment system and have memorized at least 3 juz	There are some tahfiz teachers who still have memorization under 3 juz	During the recruitment process it is mandatory and well controlled so that prospective tahfiz teachers who will teach have memorized at least 3 juz
5	Financing	School Activities and Budget Plans (RKAS) Contains the Tahfiz Program Financing Plan	Financing in accordance with the needs of the activity	Funding is regulated by the principal and the Tahfiz coordinator and has met all the needs of the program	The principal and the Tahfiz coordinator need to discuss financing the tahfiz program together with the curriculum representative.

6	Infrastructure	Availability of Supporting Facilities for the Tahfiz Program	The infrastructure for the tahfiz program is very minimal	The coordinator and the tahfiz teachers have not yet determined what infrastructure is needed for the tahfiz program	The coordinator and the tahfiz teachers list what the infrastructure needs for the tahfiz program together with the infrastructure representatives
7	Assessment	Carry out Assessment for Students	Most of the assessments are based on attendance	Assessment of student activeness and abilities has not been maximal	Coordinators work with curriculum representatives to carry out good assessments of the implementation of the tahfiz program for students.

CONCLUSIONS

The implementation of the tahfiz program at Asshafa Islamic Elementary School has become a routine activity. The program's conformity with program standards including curriculum, funding, infrastructure, and parental participation is implemented properly. Based on the research results, the Al-Qur'an tahfiz program has been included in the local content curriculum at Asshafa Islamic Elementary School. The implementation of the Al-Quran tahfiz program at Asshafa Islamic Elementary School has been included in the curriculum to prepare students to understand, appreciate, and practice the contents of the Al-Quran, and students are accustomed to reading the Al-Quran at school and at home.

The implementation of the tahfiz program at Asshafa Islamic Elementary School has a positive impact on students by adding special knowledge in the field of Al-Qur'an, having good morals, being polite and already memorizing the specified verses and can be used in prayer readings. The purpose of including the Al-Qur'an tahfiz program in the curriculum at Asshafa Islamic Elementary School as part of the socialization and based on Law Number 20 of 2003 concerning the National Education System Article 3, namely National education functions to develop capabilities and shape the character and civilization of a nation with dignity In order to educate the nation's life, it aims to develop the potential of students to become human beings who believe and have faith in God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. These guidelines form the basis of the vision and mission of the Asshafa Islamic Elementary School and produce a new program to be formed. Based on the researcher's findings, the vision, mission and objectives of the Asshafa Islamic Elementary School in Pengasinan Depok are in accordance with

the tahfiz program policy design and to improve student competence in mastery of the Qur'an, prepare students to understand, read, write, and memorize and practice Al. - Quran.

The tahfiz program at Asshafa Islamic Elementary School already has a fairly good evaluation system for students. Existing assessments are in the form of daily assessments, daily tests, midterm assessments, end-of-semester assessments, year-end assessments, and tahfiz exams for grade 6.

The results of the implementation of the Al-Qur'an tahfiz program at Asshafa Islamic Elementary School are related to the curriculum that is as expected, the principal through the deputy principal in the curriculum field can carry out planning, organizing, supervising, and controlling Tahfiz teachers and students can follow the program well this. Program administration and the teaching materials provided can be taught properly and by various methods. However, the provision of program facilities and infrastructure did not meet the standards. From the results of the evaluation it can be concluded that it is in the good category because it fulfills the components that have been set as evaluation standards. The implementation of semester programs and annual programs are in the well-fulfilled category. The gaps that occur in the implementation of the tahfiz program at Asshafa Islamic Elementary School are in the managerial coordination of the tahfiz, the environmental support for students who support learning tahfiz so that students find it difficult to memorize, and the infrastructure needs to be improved.

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