

Tahfiz House as a Cadreization Institution for Memorizing the Qur'an

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Abstract

The research was carried out at the Daarul Qur'an tahfiz house in Yogyakarta, which was established by the PPPA Daarul Qur'an, a partner, or an independent that recorded in the Rumah Tahfiz Center (RTC) of PPPA Daarul Quran. This research is a type of qualitative research. Along with this method, the researcher took 14 (fourteen) Tahfiz houses from a population of 42 (Forty-two) Tahfiz houses as a sample and using purposive sampling and snowball sampling. The establishment of the Tahfiz house in Yogyakarta became the pioneer of the Tahfiz house movement in Indonesia. From that time onwards, the establishment of many Tahfiz houses turns into a movement to form the memorizers of the Qur'an cadres. This research will contribute positively to the development of the tahfiz house database, it's curriculum,

Keywords: History, Development, Curriculum, Qur'an Memorizers Cadre.

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INTRODUCTION

The Qur'an as the main guide and source of Islamic law has a long history in the process of being revealed to Muhammad SAW. At the age of 40 which is referred to in Surah al-Ahqaf verse 15 as the age of perfection, Muhammad was appointed as a Prophet. Marked by the descent and receipt of the first letter of *Iqra 'bismi Rabbikaladzi kholaq*. Aisha ra stated that Muhammad's prophetic prelude was the perfection of his dream: Within six months he saw a dream so accurately manifested as reality. Then, when the first revelation came down while he was alone in Goa (Hira), the Angel Gabriel (as) appeared in front of him repeatedly asking him to read. When he saw Muhammad's attitude and explanation that he was illiterate, Jibril persisted until finally he was able to imitate the first verses in Surah al-Alaq.

In 2009, the PPPA Daarul Qur'an tahfiz house program received a good response and support from the community. This was realized by the establishment of various tahfihz houses in several regions in Indonesia. According to the Rumah Tahfiz Center (RTC) data base, the division that fosters and assists the development of the Tahfiz house at PPPA Daarul Qur'an. In 2021, the number of Tahfiz Houses

registered in Indonesia will be 1,688, with 90,737 students spread across the islands of Java, Kalimantan, Sumatra, Sulawesi, Papua, NTB, NTT, Batam, Maluku and Bali. This number will continue to grow in line with the development of the Daarul Qur'an PPPA and the Tahfiz Daarul Qu'ran Islamic Boarding School and the programs developed by Daarul Qur'an (Daqu, 2022). Meanwhile, the number of Tahfiz Houses in Yogyakarta reached 31 with 2426 students, consisting of 1,287 mukim students and 1,287 non-mukim students. The data above shows that the development of tahfiz in Indonesia since the 2000s has experienced rapid progress and development. The Al-Qur'an da'wah movement program carried out by Daarul Qur'an is certainly one of the factors. The emergence of the Tahfiz House, growing and developing not only occurred in Indonesia, but was established in various countries such as Gaza (Palestine), South Africa, Egypt, China and Turkey.

Research of Ahmad Nashir dan Abdul Halib," The Halaqah Guidance System on the Emotional Intelligence of Santri at the Tahfiz Al-Qur'an Al-Birr Markaz "which was published in the Tarbawi Journal. This research was conducted at the Markaz Tahfiz al-Qur'an Al-birr, Malino Village, Tinggi Moncong District, Gowa Regency, with the object of research

being students. The instruments used in collecting data in the field according to the object of this research discussion are observation, interviews, documentation and the form of the research instrument is used because of practical considerations that the possible results will be valid. Data analysis in qualitative research is carried out before entering the field, during the field, and after completing the field.

Then the researchers concluded that the form of the halaqah coaching system was very good and directed in its implementation and the students were easier to understand with this coaching system, because long before the ustadz / coaches had provided descriptions or guidance regarding the halaqah coaching system while the emotional intelligence of the queotient students were given an understanding of how students were able to motivate oneself, endure frustration, control impulses, and do not exaggerate pleasure, regulate moods and keep stress loads from paralyzing, ability to think and empathize and pray, and as much as possible provide opportunities for students to ask questions

Nurul Hidayah's research "Tahfizh Al-Qur'an Learning Strategy in Educational Institutions" published in the Ta'allum Journal, is a research using observational data collection methods and by reading literature and the internet. In her research, Nurul Hidayah concluded that there are still difficulties and failures in Islamic educational institutions that have programs to memorize the Qur'an, including: weak management of the tahfizh program implemented by educational institutions, the less active role of tahfizh teachers/instructors in guiding and motivating students to memorize the Qur'an, the mechanisms and methods applied by the tahfizh teacher, the lack of parental support, and the weak control and motivation of superiors.

METHOD

This research is a type of qualitative research (qualitative research). The research method is often referred to as a naturalistic research method because it is carried out in natural conditions (natural setting). Also referred to as the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology; referred to as qualitative methods, and positivism developed quantitative methods. Qualitative research methods are called new methods, because of their recent popularity. It is called the post-positivistic method, because it is based on post-positivist philosophy. This method is also called the artistic method, because the research process is more artistic (less patterned), and is called the interpretive method because the research data is more related to the interpretation of the data found in the field. This method is also often referred to as the constructive method because with the qualitative

method scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of scientific objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalizations. This method is also often referred to as the constructive method because with the qualitative method scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of scientific objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalizations. This method is also often referred to as the constructive method because with the qualitative method scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of scientific objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalizations. This method is also often referred to as the constructive method because with the qualitative method scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of scientific objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalizations. This method is also often referred to as the constructive method because with the qualitative method scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of scientific objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalizations.

A. Data Collection Techniques

In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are more on participatory observation (participant observation), in-depth interviews (in depth interviews) and documentation. Data and information collection techniques in this study consisted of two stages:

1. Library and document studies

- a) Data collection techniques by seeking information in the form of a collection of decisions, news through the media and including reviewing the results of previous research.

2. Field studies, in which researchers observe the object of research by collecting data through:

- a) Observation, namely the researcher observes the object of research in order to obtain an accurate and comprehensive picture of the activities of the teaching and learning process at the tahfiz house in Yogyakarta, the method of memorizing the Qur'an and the pattern of cooperation and partnerships built between the tahfiz house and the school.
- b) Questionnaire (list of questions), which is a data collection technique by providing questions to respondents to answer independently without face-to-face interviews. A list of questions based on indicators of each theory and concept that is described in the framework of thinking
- c) Interviews, namely data collection techniques with a face-to-face interview approach. This interview was conducted for 2 (two) weeks by the researcher.

And in qualitative research, the sampling technique that is often used is purposive sampling and snowball sampling. Purposive sampling is a technique of taking data sources with certain considerations. Meanwhile, snowball sampling is a technique of collecting data sources, which initially are small in number, but gradually become large. This is done because the small number of data sources has not been able to provide satisfactory data, so look for other people who are used as data sources.

B. Data Analysis Techniques

Analysis of qualitative data is inductive, namely an analysis based on the data obtained, then developed into a hypothesis. Based on the hypothesis formulated based on the data, then the data is searched again and again so that it can then be concluded whether the hypothesis is accepted or rejected based on the collected data. If based on data that can be collected repeatedly using triangulation techniques, it turns out that the hypothesis is accepted, then the hypothesis develops into a theory.

Data analysis in qualitative research is carried out before entering the field, while in the field, and after finishing in the field. In this case, Nasution (1988) said: "The analysis has started since formulating and explaining the problem, before going into the field, and continues until the writing of research results. Data analysis becomes a guide for further research until, if possible, grounded theory. However, in qualitative research, data analysis is more focused during the field

process along with data collection."

RESEARCH RESULTS AND DISCUSSION

A. Implementation of Tahfiz and Academic Curriculum at Tahfiz House Yogyakarta

From the results of interviews conducted by researchers involving 8 (eight) partner tahfiz houses including: Tahfiz Al-Hidayah House, Tahfiz Al-Muttaqun Mosque House, Tahfiz Darussalam House, Tahfiz Nurul Qur'an House, Tahfiz Nurul Qur'an Patuk House, Tahfiz Robiul Qulub House, Tahfiz Samparan House, Tahfiz Zulfa Qurrota'ayun House. And 4 (four) independent tahfiz houses including; Tahfiz Qu Deresan House, Tahfiz House Qurrota'ayun Tahfiz House, Tahfiz House MAN 1 Magelang and Tahfiz Bani Ali Mursyad House. Meanwhile, 2 (two) tahfiz houses built by PPPA Daarul Qurán are located in *Grha Tahfiz 1 Gang Leo Sorosutan, Umbulharjo, Yogyakarta City* and *Grha Tahfiz 2 on Jl Nitian Baru No 14, Sorosutan, Umbulharjo, City of Yogyakarta*.

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From the results of interviews that the academic curriculum used by the Tahfiz house is as follows:

- a) Tahfiz house collaborates with schools around it so that its students can study at the school. And the Tahfiz house follows the curriculum that applies to partner schools, such as the National Education Office or the Indonesian Ministry of Religion. So, learning activities at school and tahfiz activities at tahfiz's house. Meanwhile, academic study hours at Tahfiz's house are carried out after Isha.
- b) Tahfiz houses make their own schools as TahfizQU houses do, but this is difficult for other tahfiz houses to do because it requires a large amount of money. Tahfiz house students who specialize in memorizing the Koran in collaboration with PKBM (Center for Community Learning Activities) which prepares equivalence education packages B and C so that they can continue their further education. In addition to the Tahfiz house, package C is also applied to students at the Tahfiz Daarul Qurán Takhasus Islamic Boarding School. The main legal basis for implementing package C equality education is

the 1945 Constitution of the Republic of Indonesia,

The solution in overcoming educational problems is to access non-formal education through equality education programs, according to the National Education System Law no. 20 of 2003: "Education in Indonesia is divided into 3 educational paths, namely Formal, Non-Formal, and Informal. In non-formal education there is one program that is able to overcome educational problems, including equality education, because in equality education, of course, it can embrace and become a bridge for children who drop out of school or who do not go to school at all. Equivalence education includes the Package A program which is equivalent to elementary school, Package B which is equivalent to junior high school, and Package C which is equivalent to high school, where students will receive the same lessons as students studying in formal education. so of course, equivalence graduates can be recognized like students who receive formal education, where this provision is regulated by Law no. 20/2003 concerning the National Education System, article 26, paragraph (6) The results of non-formal education can be valued equivalent to the results of formal education after going through an equivalence assessment process by an institution appointed by the Government or Regional Government with reference to national education standards.

B. Cadreization at Tahfiz House

The cadre at Tahfiz's house has already taken place. This tahfiz house was conceptualized from the start as a place for cadres to memorize the Qur'an, after they continued their junior high school level, after graduating from junior high school the students were facilitated with the Tahfiz Daarul Qur'an Takhasus Islamic Boarding School scholarship, the Tahfiz Qur'an Scholarship (BTQ), then they would become tahfiz al cadres. -The Quran in the future. The students who study at the tahfiz house take the package equivalence exam. So far, the collaboration has only facilitated students to take the exam. If there is a tahfiz house built by Daarul Qur'an and the tahfiz house requires a package exam. Except, the Tahfiz Daarul Qur'an Takhasus Islamic Boarding School has been automatically prepared. The Tahfiz Daarul Qur'an Takhasus Islamic Boarding School has adjusted its curriculum, in the first and second years studying tahfiz and dirosah, while in the third year the lessons were reduced by increasing the education curriculum lessons. Since the Tahfiz Daarul Qur'an Takhasus Islamic Boarding School program, regeneration has been going on. Now, many graduates from the tahfiz house continue to takhasus, then after they return to teaching at the tahfiz house, although many do not continue to takhasus, then they leave the identity of the tahfiz house and do not continue to memorize. This is our common challenge. then they leave the identity of

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And after the completion of the program, the children who want to continue their studies will be sent a questionnaire of the chosen university or university, after the service the students can continue their studies to the universities and colleges that they choose through scholarships. The house of Tahfiz who resides, in terms of achievement of the National Examination, is still low compared to the Tahfiz Daarul Qur'an Takhasus Islamic Boarding School is indeed much better than the Tahfiz house. Even though they did not study fully, in the third year they had fully learned the material to be tested.

From the results of interviews with 14 (Fourteen) tahfiz houses, it is known that one of the goals of establishing a tahfiz house is to breed and print the memorizers of the Qur'an. As a forum for non-formal education, the Tahfiz house is one of the institutions with a wide distribution in various regions in Indonesia, becoming a center for cadre and breeding for memorizing the Qur'an. PPPA Daarul Qur'an through the RTC (Rumah Tahfiz Center) provides opportunities for students who memorize the Koran who want to continue their higher education through scholarships at the Tahfiz Daarul Qur'an Islamic Boarding School for Junior-High School level, scholarships at the Tahfiz Daarul Qur'an Takhasus Islamic Boarding School for Junior High School level and scholarships BTQ (Tahfiz Qur'an Scholarship) for S1 and S2 levels.

CONCLUSION

The tahfiz house program, which aims to regenerate and breed the memorizers of the Qur'an in the thousands and in a relatively fast time, was translated by the administrators of Daarul Qur'an (M. which is humanist, easy to understand, not difficult to make, fostered and adapted to the needs of the institution or society. There are several things that make the tahfiz house movement a big movement and are accepted by the people of Indonesia, including:

First, The tahfiz house program was first socialized by Ustadz Yusuf Mansur through national television media so that an explanation of the tahfiz house program could be directly received by TV viewers, and this program was delivered by Ustadz Yusuf Mansur not only once on national television but also through the tabliq akbar Ustadz Yusuf Mansur, PPPA Daarul Qur'an Da'wah event and social media

Second, The inauguration of the tahfiz house in Deresan, Yogyakarta on November 17, 2009 as a means of learning and memorizing the Qur'an is a

historical record that became the beginning of the establishment of the tahfiz house and continues to expand until now. The Tahfiz house, which was founded by Mas Jodie and his wife, is a milestone in the history of the Al-Quran da'wah movement through the Tahfiz house. Not only that, Mas Jodie and his team started to make administrative arrangements, making a simple tahfiz house curriculum which was further refined by PPPA Daarul Qurán.

As of December 31, 2018, according to the records of Rumah Tahfiz Center, there were 1,027 Tahfiz houses with 50,178 students throughout Indonesia. Meanwhile, the number of tahfiz houses in Yogyakarta is 40 and the number of students is 2,941 people.

Third, Management and supervision of tahfiz houses throughout Indonesia. PPPA Daarul Qurán established the RTC (Rumah Tahfiz Center) which is tasked with providing guidance, monitoring and supervision of the established tahfiz houses and the tahfiz houses in the process of establishment.

Fourth, Rumah Tahfiz Center has made a curriculum guide book for Tahfiz House. However, in its technical operation, RTC gives freedom for each tahfiz house to create a curriculum by adjusting the conditions of the tahfiz house itself, this is due to the limited human resources of the tahfiz house and limited sources of funding at the tahfiz house. In the application of the Daqu Methode curriculum, the RTC requires every tahfiz house to apply the Daqu Methode curriculum to the students who are fostered by the RTC. As a series and indicator of the success of the Tahfiz House in educating and cadre of memorizing the Qur'an, the Tahfiz Center House together with the Tahfiz Daarul Qur'an Islamic Boarding School held the Grand Graduation and National Tahfiz Graduation (WTN) activities. These two agendas are RTC activities that are awaited by every santri.

Fifth, Tahfiz house as a non-formal educational institution that aims to cadre and breed the memorizers of the Qur'an in preparing the continuation of the education of its students in collaboration with schools, madrasas around Tahfiz's house. Thus, the academic curriculum of students adapts to schools, madrasas or educational institutions that are partners of the tahfiz house. Meanwhile, for the students who memorize the tahfiz house, the tahfiz house also cooperates and partners with equality education, namely package B or C.

Sixth, The cadre of memorizing the Qur'an carried out in tahfiz houses continues and develops in the management and quality of the santri produced. The

massive tahfiz al-Qurán movement moves in various tahfiz houses that grow and develop in various regions in Indonesia. The cadre of memorizing the Qur'an carried out by PPPA Daarul Qur'an through RTC, programs that were rolled out and synergy with the Tahfiz Daarul Qur'an Islamic Boarding School rolled out programs to prepare students who memorized the Qur'an with a high level of education such as: PPPA Daarul Qurán rolls out BTQ (Tahfiz Qurán Scholarship) for students who want to continue their undergraduate degree with various majors, providing scholarships at the Tahfiz Daarul Qurán Islamic Boarding School, the opportunity for free boarding schools at the high school level at the Tahfiz Daarul Qurán Takhasus Islamic Boarding School and the cadre of tahfiz teachers carried out by PPPA Daarul Qurán through the Tahfid Daarul Qurán Cadre program. These programs run and become one of the flagship programs in cadre of memorizing the Qur'an.

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