Takhassus Tahfidz Program in Formal Institutions: Implementation, Obstacles, and Solutions

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Abstract
This research aims to describe the implementation of Takhassus Tahfidz program at the Formal Institution in Lamongan regency, the obstacles experienced during the implementation of the Tahfidz class, and the solutions offered from the obstacles experienced during the implementation of Tahfidz program. This research used a qualitative descriptive approach with case study research design. Data collection method used were observation, interview, and documentation. The data were validated through triangulation techniques. For data analysis technique, the researchers used qualitative analysis through the steps of data reduction, data presentation, and conclusion drawing or verification. The results of this study show that (1) the implementation of the Takhassus Tahfidz program at the formal institution in Lamongan regency is carried out with three stages of learning programs, planning (materials, media, methods: Bi Nadzhor, Talaqqi, and Taqrir; and time allocation); implementation (introduction, core: ziyadah and murojaah, and closing); then Evaluation (2) the obstacles faced during the implementation of the Takhassus Tahfidz program are environmental conditions, time management, personal matters, students’ motivation (low intention to memorize), the level of intelligence, and the student organization, (3) the solutions offered to overcome obstacles that occur during the implementation of the Takhassus Tahfidz program are by providing additional time; motivating the Tahfidz teachers, facilitating students with a cozy place to memorize, guiding students to manage time well, and prohibiting students to join student organization.

Keywords: Formal institution, method of implementation, takhassus tahfidz program

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Introduction

Takhassus comes from the word khushushon which means to specialize or ikhtassho which means special or certain (Munawwir Ahmad Warson, 2007). While the term Tahfidz comes from the word haffadzo-yuhaffidzu which means to maintain, guard, and memorize. In terminology or terms, Tahfidz means showing and reading outside the head without looking at the book. Takhassus Tahfidz is a program devoted only to memorizing the Quran.

Al-Quran is a holy book from Allah SWT which has no falsehood in it. And the Quran is the greatest miracle of the Prophet Muhammad. Allah SWT has ordered to guard it against changes and replacements, as Allah says in Surah Al-Hijr (15) verse 9: which means: "Indeed, it is We Who have sent down the Quran, and indeed We will protect it." (Departemen Agama Republik Indonesia, 2012)

This verse guarantees the purity of the Quran forever. The form of Allah's protection of the Quran through His servants, namely by memorizing the Quran. Memorizing the Koran can be said as the first step taken by memorizing the Koran in understanding the content of the knowledge of the Quran, of course after the basic process of reading the Koran properly (Ulfa, 2018).

Currently, many institutions are competing to continue to be able to develop education that takes place in various ways, including by developing programs that are felt to be able to help the educational goals of the institution be realized. But of all the things that need to be developed, the most important is religious education. This refers to Law no. 20 of 2003 concerning the National Education System, point 55 states that the community is allowed to organize community-based education according to the uniqueness of religion, social and cultural environment for the benefit of the community (Saleh, 2006).

Lately, the tahfizd program is being carried out in educational institutions, this is because this program can shape students into Quranic individuals (Aeni, 2017), according to research conducted by Aeni in one of the institutions shows the Tahfidz program can form the Qurani personality because to memorize the Quran requires some characteristics that must be considered, these characters affect the student's personality, is still in relevant research by Fenty and Zamili at Daarul Quran Junior High School Banyuwangi, the program Tahfidz can form a religious person, disciplined, independent, caring for the environment, friendly, communicative, polite and hardworking (Fenty Sulastini dan Moh. Zamili, 2019).

Research by Ajeng shows that formal and non-formal education that has the Tahfidz program is increasingly in demand by the community, so it benefits the administrators, parents of students, the community environment, and the government. This is because the Tahfidz process forms Quranic individuals, parents of students feel proud of the success of their children by having memorized the Quran, because of the belief that in the hereafter their children will wear a crown in heaven and get the intercession of the Quran, for the community as well. can be proud and be helped by the presence of children or cadres who memorize the Quran (Ajeng Wahyuni dan Akhmad Syahid, 2019). In addition to memorizing the Quran, scholars have also agreed that memorizing the Quran is fardlu kifayah (Al-Wafa, 2003). The sentence that reads “inna nahnu nazzalna” in Surah al Hijr verse 9 is interpreted by Quraish
Shihab as the participation of Muslims chosen by Allah to protect and maintain the Quran, one of which is by memorizing it, this is underlying so that it results in kifayah (Syihab, 2000).

The implementation of Tahfidz program learning in formal educational institutions has different challenges from Tahfidz Islamic boarding schools. Different challenges also arise between Tahfidz Islamic boarding schools and other Islamic boarding schools. These differences can arise in the formulation of program objectives, the background of Tahfidz development, the ability of existing resources, and other things that can refer to the success of the program.

To carry out the learning of the Takhassus Tahfidz program, as has been said by Durrotun Ainiqoh, the challenges that occur when you want to give birth to a generation of quality Al-Quran memorizers, program learning, Tahfidz cannot be separated from the assistance of the Tahfidz teacher during the learning process (Ustadhah Durotun Ainiqoh, 2021). Because after all, the enthusiasm of students to memorize, if without being accompanied by a teacher and without guidance from the teacher it will be difficult. Here the teacher plays a full role, in addition to guiding and straightening student reading, the teacher is also a motivator for students to continue to memorize well. Then, its implementation also takes a long time. Besides that, memorizing the Quran can also be motivated by choosing the right time for tahsin, by motivating short hadiths about the virtues of memorizing the Quran and holding halaqah tahfidz (Al-Hafidz, 2014).

As research conducted by Muflikhun Syukur Handoyo at SMK At-Taqwa Muhammadiyah Miri Sragen regarding the role of PAI teachers in implementing Tahfidz, this study shows that Islamic Religious Education teachers have several roles in implementing Tahfidz learning at SMK At-Taqwa Muhammadiyah Miri, including: as initiator, inspiration, motivator, mentor, evaluator, and mediator. Then in the implementation of Tahfidz learning, it is divided into two classes, namely the regular class and the special class. For the regular class the learning process is carried out during formal learning hours in class, while for the special class the learning process is carried out at non-formal hours, namely outside the classroom, usually in the morning and evening at the mosque (Handoyo, 2019).

Many Intermediate level students are interested in memorizing the Al-Quran, from the many students’ interest in memorizing, this has become a new idea to be developed at the formal education level. To implement the Tahfidz program, some institutions start by creating a new program called the Takhassus program or special program. In this program, there are two kinds, namely Takhassus Quran (Tahfidz) and Takhassus Kitab (Sorogan of turats book). This program usually starts with seventh-grade students, both boys and girls, and is then carried out until the ninth grade.

The Tahfidz program at the research location has been running for two years starting in the 2019-2020 odd semester and has become one of the flagship programs. The initial process of entering through a test of reading the Koran with the provisions of reading the Koran is good and with few errors. The allocation of 14 hours of lessons in one week during school hours and 6 hours of lessons outside of school hours. Those who pass the test will immediately be able to enter the Takhassus Tahfidz class, to be precise in class VIII. Graduation target, students must reach 6 juz starting from class VIII to class IX, with details for class VII 2 juz, VIII 2 juz, and class IX 2 juz.
The author chose to examine the female Takhassus Tahfidz with a total of 25 students, because of the predetermined target of 2 juz in each semester, class VIII F was able to achieve that target, which was 4 juz in two semesters, and even most of the children were more than 4 juz. This is the main attraction at MTs Tarbiyatut Tholabah which is located in Paciran District, Lamongan regency, this institution can develop a Tahfidz program during class hours with satisfactory achievements.

Methods

This study used a qualitative descriptive approach, where this approach is a systematic and intensive process of collecting data, namely by trying to understand the meaning of events related to the activities of field subjects as a whole. According to Bogdan and Taylor, "qualitative methodology is a research procedure that produces descriptive data in the form of written words or information on people and observable behavior" (Lexy J Moleong, 2009). The type of research used is case study research, namely methods or strategies in research to uncover certain cases (Rahardjo, 2021). Case studies are used to provide an understanding of something that attracts attention, social processes that occur, concrete events or someone's experience that is the background of the occurrence of a case.

The unit of analysis in this research was the implementation of the Takhassus Tahfidz learning program which includes lesson planning, learning implementation, and learning evaluation. The unit of analysis was the data in a particular unit of research that is taken into account as the research subject (Arikunto, 2002). Informants are people who provide information. The information conveyed can be in the form of words or actions during the interview process. The parties who can provide information related to the information needed in this research include the Head of Madrasah, Deputy Head of Curriculum Section, Coordinator of the Takhassus Tahfidz program, Tahfidz Teachers, and students.

This research is a type of research that uses a qualitative descriptive approach, where the researcher is the instrument of the research itself. As stated by Sugiyono that "in qualitative research, the research instrument or tool is the researcher himself", Data collection techniques are the most strategic steps in research because the main purpose of research is to obtain data (Sugiyono, 2010). This study uses data collection techniques in the form of observation, interviews, and documentation.

The steps used to analyze in this research were to use analytical techniques in the form of data reduction, data presentation, and drawing conclusions. The data analysis technique is the process of searching and compiling data that has been obtained from the results and observations, documentation, and interviews systematically so that it is easy to understand and use as information by others (Sugiyono, 2010). The data analysis technique used in this study was in line with the implementation of the research conducted. To strengthen the conclusions, it is necessary to re-verify to support these conclusions so that the conclusions will become valid data. In this process, the author used data triangulation. Triangulation is a data checking technique that combines various data collection techniques and existing data sources.

Results

Implementation of the Takhassus Tahfidz Program

The implementation of the Takhassus Tahfidz program at MTs Tarbiyatut Tholabah has only been carried out in the last two years with a good process. The existence of the Takhassus
Tahfidz program is an effort by the Tahfidz teacher to realize the plans that have been prepared from the start, namely to provide opportunities for students to channel and realize students' interest in memorizing the Al-Quran.

Based on the results of research that has been carried out by researchers through observation, interviews, and documentation, the implementation of the Takhassus Tahfidz program is carried out based on fulfilling desires and providing facilities for students who are interested in memorizing. Researchers get an overview of the stages of learning in the Takhassus Tahfidz program including planning, implementing, and evaluating. Learning planning is carried out to facilitate the implementation of the learning taking place. Learning planning is carried out by the Tahfidz teacher before entering the learning hours. The planning carried out includes the preparation of materials, the use of media, the use of learning methods, and assessment in a time allocation that will be implemented.

For Tahfidz learning material, there are two aspects, namely ziyadah and murojaah. At least students can complete two and a half pages in 1 week with 10 meetings (7 meetings for ziyadah and 3 meetings for murojaah) and 10 pages in 1 good month. That way, 1 semester of 4 months students can meet the target of 40 pages or 2 chapters. The media used during the learning process explained in the interview, the media used were only the Al-Quran, ballpoint pens, student memorization control books, and teacher journals. The method used is Bi-Nadzhor, Talaqqi and Takrir.

Bi-Nadzhor is a student reading the verse by looking at the manuscripts that will be heard before the Tahfidz teacher until they are memorized. After memorizing the verse that has just been read, then add a new verse which is then read over and over again like the previous verse. By reading it in odd multiples, namely three and so on until it is completely memorized. This method is carried out before students deposit their memorization to the Tahfidz teacher, which was previously heard by the Tahfidz teacher. And it is done after making a memorizing deposit with the Talaqqi method with the Tahfidz teacher being heard for the next ziyadah. Talaqqi is the student depositing his memorization in front of the teacher or friend, then the teacher or friend confirms if there is an error. This method is carried out after doing the bi nadzor method (Susianti, 2016). This method is carried out by students when making ziyadah and murojaah deposits.

The takrir is repeating the memorization that has been obtained and has been listened to by the previous Tahfidz teacher. This method is carried out by students to strengthen their memorization.

The allocation of time used is in one meeting there are two hours of lessons. In one lesson there are 35 minutes. So, in one meeting, there are 70 minutes. Within 70 minutes, there are three divisions of lesson hours, namely introduction, core activity, and closing. For the introduction, the time allocation is 15 minutes, the main activity is 45 minutes, and the closing is 10 minutes.

After planning the program, the next step is toward implementation. To realize or carry out the predetermined plan, the implementation of the Takhassus Tahfidz program at MTs Tarbiyatut Tholabah is carried out in three stages of learning, namely introduction, process or implementation, and closing. The results of the interview said that the Takhassus Tahfidz class was taught by two teachers.
<table>
<thead>
<tr>
<th>No</th>
<th>Stages</th>
<th>Activity</th>
</tr>
</thead>
</table>
| 1) | Preliminary activities | a) Teacher starts with greetings  
b) Pray led by the teacher  
c) Teacher gives motivation  
d) Teacher leads the murojaah together  
e) Murojaah with the teacher system appointing children at random to continue the verse and read together  
f) Teacher instructs the students to return murojaah together |

| 2) | Core activities  
Ziyadah  
Teacher | a) Students wait their turn to advance deposits by doing new verse murojaah with the Talaqqi and takrir methods by listening to friends  
b) For students who do not have a new verse to submit, then when in the learning room they memorize the new verse to be deposited. And the risk of memorization will not be optimal.  
c) Students advance according to the serial number of absences, present or according to student readiness  
d) For those who have already deposited, continue memorizing with the bi an-nadhor method to be deposited when it is time for the next ziyadah  
  
| 3) | Closing activities | a) Teacher listens to students who make deposits using the Talaqqi method and listens to students who make deposits using the bi nadzor method.  
b) Observing other students who have not or who have deposited.  
  
In this case, *Tahfidz* learning activities between aspects of *ziyadah* and *murojaah* have a different system. *Ziyadah* is carried out with 7 meetings in one week with a target of 2 pages, when depositing *ziyadah*, students are sure to have a new verse that has been memorized outside of class hours and hours additional to be deposited with the teacher. For students, while in the learning room while waiting for their turn to make deposits, they only do *murojaah* of new verses using the *Talaqqi* and *takrir* methods with friends listening. Even for students who do not have a new verse to submit, then when in the learning room they memorize the new verse to be deposited. And the risk is that the memorization will not be optimal.

The following forms of learning are carried out for the *murojaah* aspect:
<table>
<thead>
<tr>
<th>No</th>
<th>Stages</th>
<th>Activity</th>
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<tbody>
<tr>
<td></td>
<td>Preliminary activities</td>
<td>a) Teacher starts with greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b) Pray led by the teacher</td>
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<tr>
<td></td>
<td></td>
<td>c) Teacher provides motivation</td>
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<td></td>
<td></td>
<td>d) Teacher leads the murojaah together</td>
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<tr>
<td></td>
<td></td>
<td>e) Murojaah with the teacher system appointing children at random to continue the verse read together</td>
</tr>
<tr>
<td></td>
<td></td>
<td>f) Teacher instructs the students to return murojaah together</td>
</tr>
<tr>
<td>1)</td>
<td>Core activities</td>
<td>a) Listen to deposited students murojaah bi nadzor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b) Observing other students who have not or who have deposited.</td>
</tr>
<tr>
<td></td>
<td>Students</td>
<td>a) Wait their turn to make deposits by doing murojaah with the takrir method by listening to friends.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b) Advance according to the serial number of absences, there are or according to student readiness</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c) After the murojaah deposit, it is continued by memorizing with the bi nadzor method to be deposited when it is time for ziyadah.</td>
</tr>
<tr>
<td>2)</td>
<td>Closing activities</td>
<td>a) Teacher provides a learning evaluation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b) Teacher gives a message</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c) Teacher gives motivation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>d) Closing with prayers and greetings</td>
</tr>
</tbody>
</table>

For murojaah activities, while waiting for their turn to deposit, students only do murojaah with the takrir method by listening to their friends. After the murojaah deposit, it is continued by memorizing with the bi nadzor method to be deposited when it is time for ziyadah. As for what the teacher does when in the learning room, namely only listening to students who make murojaah and bi nadzor deposits.

Learning evaluation is carried out to see the percentage of success of the Takhassus Tahfidz learning program at formal institutions which has been planned and has been implemented. In this case, the evaluation is carried out with two aspects, namely process evaluation and result evaluation.

Evaluation of the process at opening, learning process, and closing. At this stage, the teacher begins the process of learning activities well, starting by opening with greetings, leading prayers, and providing motivation and murojaah. Although some students did not pay attention to their teacher when the lesson was about to start. However, when the murojaah is together and the murojaah is random, the pointing system is conducive. All murojaah students are compact and listen to the murojaah of their well-appointed friends.

Then enter the evaluation of the results. Evaluation of the results is done to determine the ability of students. Evaluation of the results, and ability test is carried out every day and every
For the evaluation of daily results, it is recorded in a memorized deposit book at the time of deposit with the criteria for assessing fluency and *fashohah*. This is done so that they know their abilities. For poor grades, they will be encouraged to improve their memorization so that they can arrive at good results. And or maintain good grades obtained from the memorization, thereby increasing the enthusiasm of students to memorize.

At the semester evaluation stage, the targets that have been proclaimed can be exceeded even though there are still deficiencies in both memorization fluency and *fashohah* and *tartil*. The following assessment criteria are used as guidelines as follows:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>A</td>
<td>92-100</td>
<td>Have very good ability in fluency, good ability in <em>fashohah</em> &amp; <em>tartil</em></td>
</tr>
<tr>
<td>B</td>
<td>81-91</td>
<td>Have good ability in fluency, good ability in <em>fashohah</em> &amp; <em>tartil</em></td>
</tr>
<tr>
<td>C</td>
<td>70-80</td>
<td>Have good ability in fluency, sufficient ability in <em>fashohah</em> &amp; <em>tartil</em></td>
</tr>
<tr>
<td>D</td>
<td>0-69</td>
<td>Have sufficient ability in fluency, sufficient ability in <em>fashohah</em> &amp; <em>tartil</em></td>
</tr>
</tbody>
</table>

Obstacles to the Implementation of the *Takhassus Tahfidz* Program

During the implementation of the *Takhassus Tahfidz* program, several obstacles occurred. From the results of observations, the researchers saw the conditions in the classroom during the memorization process, both *ziyadah* and *murojaah*, for students who had already deposited they had the opportunity to be busy or talk with fellow friends who had also deposited. Here it can result in disturbing the concentration of other students who are studying and advancing for deposits, and generally this is sometimes caused by *Tahfidz* teachers who are not able to manage halaqah properly, as shown by Nurul Hidayah's research, that the success factor of the *Tahfidz* program is also influenced by program management, teachers in motivating and mastering halaqah during the process, as well as control from the management.

Some of the obstacles experienced during the process of implementing the *Takhassus Tahfidz* program: Unfavorable Environmental Conditions for children who have made deposits, they have the opportunity to be busy or talk with fellow friends who have made deposits, sometimes they even invite friends who are still happy with others to talk to. Here it can result in disrupting the concentration of other children who are *murojaah* and advance for deposits.

In addition, other obstacles are more directed at the student deposit process. Where students have more difficulty in memorizing due to the difficulty of dividing the time. This is an obstacle because students do not only memorize in class but outside class hours or at the cottage.

Every individual has their problems. Therefore, if they cannot control and control themselves so as not to drag on in the problems at hand, it will be very disturbing concentration to memorize. *Takhassus Tahfidz* explained that the obstacle in the implementation of *Tahfidz* lies in the non-fluency.

Solutions to Obstacles in the Implementation of the *Takhassus Tahfidz* Program

The several reasons that make it difficult to memorize, and there needs to be a solution to overcome these problems. Even though technically, the *Tahfidz* program at formal institutions in management does not show seriousness, in contrast to the *Tahfidz* program at non-formal Islamic boarding school institutions, *Al Hikamus Salafiyah* where the initial planning was made: first, determining the target for memorizing students; second, determine learning strategies and methods; third, determine the program of learning activities; fourth, determine the schedule and time for learning. Learning planning is carried out carefully, as can
be seen from the collaboration between the Al-Hikamus Salafyyah Islamic Boarding School with educational institutions under the auspices of the Foundation (Kartika, 2019). Among the solutions offered to overcome these obstacles are as follows;

Providing opportunities and opportunities for students who have low abilities, is a form of teacher attention to students to keep trying and provide additional time to maximize their memorization. In addition, providing intensive assistance, either directly or with friends who are considered capable enough. This solution is given in two directions, the first to students who are less capable and the second to all students. For those whose ability is lacking, the process is in the classroom. Gives deposit opportunity at the last turn or until he is ready to advance deposit. Second, the opportunity for time for all students, the process is carried out at the cottage when it is time for the morning Koran.

Furthermore, to overcome or reduce the problems that are happening, namely advice to force yourself to stay *istiqomah* with the Al-Quran, motivate yourself to stay with the Al-Quran. As Durrotun Aniqoh, one of teachers, has said for students who are memorizing the Quran, one form of motivation is to provide an understanding that the Quran is the only thing that will never leave us when we are in a difficult situation, someone who memorizes it. Al-Quran will indirectly increase intelligence, and students who have good memorization will be included in the *Tahfidz* competition and receive awards from the school.

Usually, to do things that have to be done every day, needs to find a place or something that can trigger enthusiasm and concentration. It is recommended for students who memorize the Al-Quran to find a favorite place to be a place for *murojaah* and *ziyadah* so that they can be maximized and not disturbed by the environment or friends around. To achieve future targets, everyone needs to have daily activities to manage themselves. That way he will get used to a disciplined life and it will be easier to achieve the desired target.

In this study, many of the children found it difficult to divide their time well between memorizing or *murojaah* and other activities where there were cottage and school activities. From the results of observations with children who memorize by having a personal schedule or daily activity with those who do not, there are differences in the quality of memorization and memorization targets.

Currently, the organization for children is very important for their provision in living life. The organization also does not limit anyone to be involved in it, but when the organization can interfere with other interests, then it is better not to follow the organization, rather than not being responsible for one of its obligations.

**Discussion**

**Implementation of the Takhassus Tahfidz Program**

Referring to the research results obtained, in the planning stage of *Tahfidz* learning in the *Takhassus Tahfidz* program which consists of preparing materials, preparing media, and determining the method and time allocation used, all of this has been prepared by the *Tahfidz* teacher as a plan before learning is carried out. This is evidenced by the implementation of *Tahfidz* learning well by *Tahfidz* teachers.

The results of this study are following Muhibbin Syah's theory in his book Suprihatiningrum, which says that learning planning is a process of preparing learning materials, using instructional media, using learning approaches and methods as well as
assessing a time allocation that will be carried out at a certain period to achieve predetermined goals (Suprihatiningrung, 2014).

This research is following the contents of the Minister of Education and Culture of the Republic of Indonesia Number 81A of 2013 concerning Curriculum Implementation, the second stage of learning in learning according to process standards, namely the implementation of learning which includes preliminary activities, core activities, and closing activities. research conducted by Yusuf Maulana with the title research implementation of the Tahfidzul Quran program for students of Islamic Junior High School Al-Irsyad Cilacap, the results of his research said that the implementation of Tahfidz was carried out in three stages of learning, namely introduction, core activity, and closing. In addition, before carrying out learning, teachers are directed to make lesson plans first. The planning is in the form of making a syllabus and lesson plan (Maulana, 2019).

The results of research conducted by researchers at this time juxtaposed with the results of research conducted by Muhammad Romadlon conducted at SMP Islam Sabilurrosyad Malang have similarities related to the assessment criteria that must be met, namely fluency, fashohah, and tartil. In addition, the evaluation form at the Islamic Junior High School Sabilurrosyad Malang also evaluates the performance of Tahfidz teachers (Romadlon, 2019). This is very different from Formal institutions in Lamongan regency because in the implementation only evaluation is carried out on the learning process, not an evaluation for teachers because the context is different.

**Obstacles to the Implementation of the Takhassus Tahfidz Program**

Dealing with obstacles faced during implementation, including students who follow OSIS and MPK (student organizations), will be busy with organizations that will affect their memorization. students who follow the organization, experience changes in concentration, and their memorization results decrease. The explanation from the instructor said that students who memorized had to focus on their memorization. If you join an organization but you can't divide your time well between murojaah and other activities, you must be prepared to apply for resignation not join the organization. The ban on joining the organization is intended for students who cannot manage time well and for students who have low abilities as evidenced by the results of the daily process evaluation. As for students who can manage their time well between murojaah and organizational activities, there are no restrictions but only anticipated so that they can focus on memorizing. This is in line with research by Ibrahim Rasulil Azmi at SMA 9 Rajang Lebang, forgetting verses, being lazy, tired, and an unsupportive environment (Azmi, 2019).

The results of this study are following the results of research conducted by Nur Itsa Arina Rosida at MTs Al-Ittihad Poncokusumo Malang that to be able to memorize well is to memorize in a place that can provide comfort and can help to concentrate so that it can be memorized (Rosida, 2019). Time management is very important, and greatly affect one's journey. If you can't manage the time properly, it will interfere with the results of memorization. If you can't manage the time properly, it will interfere with the results of memorization. The learning process cannot be separated from the intelligence factor of children, children who have high intelligence will be easier to memorize and children who have low intelligence will be a little difficult to memorize and it takes a little longer to strengthen
their memorization. Then the level of intelligence and time management are greatly affected, if you can't manage your time well it will interfere with the memorization results. Associated with the influence of student learning readiness which consists of physical conditions, mental, emotional, needs, and knowledge.

Solutions to Obstacles in the Implementation of the Takhassus Tahfidz Program

In this study which was then compared with previous research conducted by Nur Itsna Arina Rosyida said that the role of the teacher was to provide additional time opportunities and support for students to continue memorizing in addition to motivating their students (Rosida, 2019). At MTs Tarbiyatut Tholabah is a form of motivation by participating in competitions Tahfidz for students who can meet the target. In contrast to the research conducted by Nur Itsna Arina Rosyida, the form of her motivation is only more towards her spirituality. For beginners who memorize the Quran, it is very necessary to have calm and comfort to memorize. For that, there are places where students can memorize quietly while at the cottage, namely in the foyer of the dormitory and the corner of the prayer room. Students are given the facility of a place to memorize at school.

From the results of other studies, according to Ahsin Alhafidz's theory in his book entitled Practical Guidance on Memorizing the Al-Quran (Al-Hafidz, 2014), the theory is juxtaposed with the results of research conducted by Yusuf Maulana at Al-Irsyad Islamic Middle School, Cilacap regency that for students who choose the program Takhassus Tahfidz needs to optimize all abilities and maximize the time they have, so that they can complete the target of memorizing the Quran faster (Maulana, 2019)

Conclusion

Based on the results of research in the field and discussions conducted by researchers about the implementation of the Tahfidz program in formal institutions, the following conclusions were drawn: The implementation of the Tahfidz program in formal institutions was carried out in three stages of the learning program, the planning carried out including the preparation of materials (the material used was the target which must be obtained 4 juz); use of media (Al-Quran, teacher's journal, student's memorization control book); the use of learning methods (Bi-Nadzhor, Talaqqi, and Takrir); time allocation to be implemented. Implementation was carried out during school learning hours with 7 meetings and outside school learning hours with 3 meetings. Implementation with three learning stages: preliminary activities, core activities carried out with two aspects, namely murojaah and ziyadah, and finally closing activities. The final stage is evaluation, carried out in two types: daily evaluation and at the end of every semester.

Obstacles to implementing the Tahfidz program in formal institutions include unfavorable environmental conditions, poor time management, individual student problems, weak motivation, different abilities, participating in organizations, and being sleepy while memorizing.

The solutions made to the obstacles to implementing the Tahfidz program in formal institutions include; providing additional time, motivating Tahfidz teachers, finding a favorite place to memorize, learning to manage time well, and prohibiting being active in organizations.
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Conflict of interests

The authors declare that they have no conflict of interest.

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