

IMPLEMENTATION OF TAHFIZH AND TAFACQUH FIDDIEN ASSIGNMENTS AT SMPIQU ALBAHJAH AZZAINIYAH BATAM

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Abstract

SMPIQU Albahjah Azzainiyah Batam School has one of the leading programs as a local content by implementing the Tahfidz and Tafakkuh Programs Each class must be able to participate in tahfidz and Tafakkuh activities held and assigned by the school. This observation aims to: (1) Know the implementation of tahfizh and Tafakkuh programs and (2) as a step for planning that can be carried out properly to achieve maximum results in the future. Where the development of students in the Albahjah Azzainiyah hut aims to instill the values of piety, independence, discipline, responsibility, simplicity, and skills to realize the vision, mission, goals, and targets of the school. The implementation of the assignment of Tahfidz and Tafaqquh fiddien is an observation of teacher activities to improve their role in education, especially character education at SMPIQU Azzainiyah Batam. The analysis used is observation and field participation. The subject of this study was a supervisor and teacher at SMPIQU AAlbahjah Azzainiyah Batam. While the object of this study is the Implementation of Tahfidz and Tafakuh Fiddin Assignments at SMPIQU Albahjah Azzainiyah Batam. Data observation is carried out by selecting the data obtained and then collected for analysis and conclusions. This research uses a qualitative approach, with a case study approach at SMPIQU Azzainiyah Batam. Data was obtained in this study through observation, interviews, and documentation studies. Based on the data obtained, researchers use descriptive analysis, namely by describing or describing what are the findings in the field related to the implementation of the Qur'an tahfidz and tafakkuh programs at SMPIQU Azzainiyah Batam

Keywords: Azzainiyah Batam, Assignment, Tahdizh, Tafakuh.

INTRODUCTION

1. Assignment of Tahfizh and Tafakkuh

The assignment of the Tahfidz Program or memorizing the Qur'an is a very noble and commendable deed. Because irang who memorizes the Qur'an is one of the servants who are *ahlullah* on earth. (Wiwi Alawiyah:2014)

The Qur'an is a miraculous kalam Allah, which was revealed to the cover of the Prophets and Messengers, through the medium of the angel Gabriel, narrated to us *mutawatir*, reading counts as worship and will not be denied its truth (Ahsin W Ahafizh: 1994). The Qur'an was revealed for the good of the universe. It became *the way* of life of

mankind, especially Muslims. The Qur'an was revealed to the Prophet Muhammad to strengthen the needs and demands of the problems faced, meaning that the Qur'an did not come down all at once. The Qur'an leads mankind to achieve more comfortable safety and welfare in life, as the word of Allah SWT (Ahmad Syarbashi: 1996).

In the learning process, whether we realize it or not, memorization becomes something almost absolute. Although the purpose of learning is the presence of understanding, it will arise after a person understands what he has memorized. Many things must be memorized in learning so that they are firmly bound within themselves for the functioning of each life. As important as the importance of memorizing subject matter, memorizing the Qur'an should be the main focus that is no less important for students to do.

The Tafakkuh program is to be assigned to students because education is not only fixated on the problem of the magnitude of a student's academic score. But it cannot be separated from the role of forming moral intelligence which is one of the missions of education, especially Islamic religious education. Moral intelligence is the ability to understand right and wrong with the meaning of having strong ethical beliefs and acting on these beliefs so that people are right and honorable. Although the causes of the decline of morality are complex, there is an undeniable fact that the moral environment in which children are raised today is poisoning them greatly. (Michele Borba:2014) By combining the above problems so that the vision and mission can be achieved, a special program is needed that is equipped with a system of protecting students from environmental contamination. In answer to this question, the Tahfizh and Tafakkuh programs were formed which were equipped with dormitories / ma'had to ward off most of the outside influences that damage the young generation today accompanied by their administrators who are also to be used as examples in the formation of moral intelligence in each individual.

The activity of memorizing the Qur'an and learning religion is also a process, considering that all verse material details of its parts, such as (*phonetics, waqf, etc.*) must be memorized and remembered perfectly. So that the whole process of remembering verses and their parts starts from the beginning so *recalling* must be precise. (wiwi Alawiyah :2014)



(The students are studying tafakkuh with one of the teachers)



(the students are doing the assignment of Qur'anic tahfizh)

2. Brief History of SMPIQU ALBAHJAH AZZAINIYAH BATAM



The name "Al-Bahjah" chosen by Buya Yahya (National Ulema Figure) has the meaning of "Light" or "Shining Light". Philosophically, Al-Bahjah is expected to be a "Light of Light" for the people of the Prophet Muhammad SAW. The name Azzainiyah was taken from one of the Batam pilgrims named Alm. Mrs. Hj. Zaenun. Albahjah Azzainiyah Foundation began operating in 2016 located on Jl. Kh.Ahmad Dahlan Tanjung Riau Sekupang Batam City.

Albahjah Azzainiyah is a da'wah development institution that plays a role in the field of education and social that continues to grow to this day, one of the programs in the foundation is the Qur'ani Junior High School (SMPIQU) where until now the 2023-2024 school year has 312 students. As for SMPIQU Albahjah Azzainiyah, namely: "making a school that can produce people who are knowledgeable and have Qur'anic morals".

IMPLEMENTATION METHOD

The implementation of the assignment of Tahfizh and Tafakuh is carried out through a qualitative research approach, namely by observing and understanding conditions in the field naturally without any engineering from researchers. In addition, this research is descriptive, which means that in this study researchers will describe an object, phenomenon, or social background of the object of research with narrative writing. This means that the results of the study are in the form of words or images obtained from facts or data at the research location and then the researcher provides an image that supports the results of the study. (M. Junaidi Ghony, *Qualitative Research Methods*; 2012) This type of research is a case study.

Patton defines a *case study as the study or study of the peculiarities or complexity*

of a single case by trying to understand the case in certain times, conditions, and situations. By understanding a particular case, researchers can capture the significance for the benefit of a particular society, organization, or community. (J.R. Raco, *Qualitative Research Methods*:2010)

RESULTS AND DISCUSSION

a. Steps for the Implementation of Tahfizh and Tafakkuh Assignments

The first steps in the implementation of the tahfizh and Tafakkuh programs are as follows:

1) Assign programs

The initial stage in compiling a program is to determine the program to be implemented. This is certainly with the right background foundation so that the program will be run according to the needs of the school.

2) Determining program success indicators

Success indicators can be interpreted as references to be achieved. After determining the program to be implemented, to achieve the objectives of the implementation of the program, it is necessary to determine several indicators of the success of the program. This needs to be done to identify what must be achieved from the program to be implemented.

3) Assign the person in charge of the program

The person in charge of the program to be implemented is something that needs attention. In determining the person in charge must with certain considerations.

4) Arrange activities and activity schedules

The last stage carried out is the preparation of activities and schedules of program activities to be implemented. Compiling and determining the schedule of programs to be implemented become clearer and more directed (Muhaemin: 2009).

1. Planning the Assignment of Tahfizh and *Tafaquhfiddin* to six religious values of learners.

For a program to run well and consistently, it is necessary to prepare a plan for achieving maximum results in the future. Where planning is carried out to achieve the desired targets.

Therefore, according to the researcher's interview with Ustadz Abdul Munir Zaelani led the Albhjah Azzainiyah hut. He said:

"Albahjah Azzainiyah is a supporting component for the achievement of the goals of religious education (*tafaquhfiddin*). For all learning is synchronized with the concept of complete learning. Where this program is related to the curriculum. Both planning, material, objectives, and implementation are adjusted to the existing curriculum. In general, the structure of the school curriculum of the Religious Program refers to the Merdeka curriculum (national curriculum). SMPIQU Curriculum The religious program is an integrated curriculum, so the curriculum includes day and night learning. So, SMPIQU Albahjah Azzainiyah's religious education is the same as schools in general. The only thing that distinguishes Albhjah Azzainiyah from others is boarding. For preparation, the learning is also by the curriculum, in the form of lesson plans and student practice

sheets. The activities include face-to-face, practice, and independent" (Munir Jaelani: 2023).



(in an interview with the leader of Pondok Albahjah Azzainiyah)

The dormitory curriculum is structured to support the growth of the religious spirit of students. The curriculum includes the formation of creed, sharia, and akhlakul karimah students and Islamic science as part of *tafaquhfiddin*. To further ensure the development of students in living a boarding life, assistance is needed. The assistance is carried out by the dormitory coach. The targeted Competency Standards in Dormitory Development are as follows:

- a. The realization of students who have personality, have a strong foundation of creed, iqamah, have charity, and can communicate in international languages with the following indicators:
 - 1) Learners have a strong understanding of Islam and can apply it in everyday life.
 - 2) Students have an understanding of the values of the Quran, hadith, and other Islamic science as a provision for life.
 - 3) Students have an understanding of worship and muamalah and can practice them in everyday life.
 - 4) Students have an understanding of the history of the struggle and the example of the Prophet SAW and his companions, the superiority of Islamic civilization, and the advancement of science and Islamic civilization.
 - 5) The creation of a life that upholds charity.
 - 6) The use of international languages in the academic setting and coaching of everyday life.

According to one of Albahjha Azzainiyah's students named adiv Aditya, "When the initial process will start activities, there is usually a special bell that will be rung by one of the administrators of the tarbiyah and riayah dormitory section. If the bell has rung, then there are still students in the room who will be considered late and subject to sanctions or punishments. For early activities, each child will be divided according to their respective classes. For learning activities, it starts with joint prayer activities, absence, then the start of learning. As for other activities, students in each class are combined. Like the activities on Sunday, there are pencak silat students, the whole class is combined." (Adiv Aditya:2023).

Based on the data obtained after observation, interviews, and documentation, it can

be concluded that the planning of tahfizh and tafaquhfiddin programs in instilling religious values in students is very important to be carried out before the activity program is implemented so that the activity can run smoothly.

2. Assignment of Tahfizh and Tafaquhfiddin Methods



The Tahfizh and tafaquhfiddin methods are carried out at the Islamic boarding school SMPIQU Albahjah Azzainiyah Batam. The assignment of the Tahfizh and tafaquhfiddin methods is carried out through hut activities such as studying books, praying congregations, memorizing the Qur'an, reading mawlid dibai', reciting, sunnah prayers, hadith memorization, 3-language speech, and diniyah lessons. The activity is carried out by grades 7 to grade 9 carried out from ba'da shubuh and ba'da maghrib.

Daily Routine Schedule Monday-Saturday

No.	Time	Activities
1	03.45-04.20	Qiyamul Lail
2	04.20-05.00	Preparation for Fajr Prayer in the congregation
3	05.00-05.30	Tahfizh, khiwar(conversation), Qowa'idul Lughoh
4	05.30-05.50	Murojaah of the Qur'an
5	05.50-06.30	Breakfast, Personal enterprising/school preparation
6	06.30-09.30	KBM Tahfizh
7	09.30-09.45	Dhuha Prayer/Rest
8	09.45-12.45	KBM Formal
9	12.45-13.15	Dhuhur prayer in congregation/rest/lunch
10	13.15-14.45	KBM Diniyah
11	14.45-15.15	Asr prayer in congregation/rest
12	15.15-16.45	Religious/Linguistic/Extracurricular Development
13	16.45-17.30	Relaxation, Bath, Lunch, and private enterprising
14	17.30-18.00	Preparation for Maghrib Prayers in the congregation
15	18.00-19.30	Deepening of Interests/Religious Formation
16	19.30-19.45	Isha prayed in the congregation
17	19.45-21.15	Deepening of interest/study of the Yellow book
18	21.15-22.00	Mudzakaroh
19	22.00-03.45	Rest

Weekly schedule Saturday night to Sunday

No.	Time	Activities
1	17.30-18.00	Maghrib Prayer in Congregation/Cult
2	18.00-19.30	Mawliddiba'i recitation
3	19.30-20.00	Isha prayed in the congregation
4	20.00-22.00	Nephew activities
5	22.00-03.30	Rest
6	04.00-04.30	Fajr prayer in congregation
7	04.30-06.15	Sports / Pencak Silat
9	06.15-07.00	Breakfast, enterprising private
10	07.00-07.30	Dhuha Prayer
11	07.30-12.00	Independent activities
12	12.00-12.30	Dhuhur prayer in the congregation
13	12.30-14.45	Independent activities
14	14.45-15.15	Asyar Prayer
15	15.15-17.30	Independent Activities

As stated one of the students of Albahjah Azzainiyah, stated as follows:

"In the hut, it is usually diniyah, if in the morning it is usually memorized the book of lay akidatu, evaluate nahwu sorof (on Thursday) and ngaji ta'lim muta'alim (on Friday). If it's early in the afternoon and always changes the subject matter, the early teachers who teach in the cottage are average from dormitory teachers. If that night the schedule is mandatory, from ba'da maghrib until half past 08.30 in the evening. In the early evening there are lessons on the book of moral lilbanin, and practice Arabic and English. And arranged according to religious materials and school materials. For religion, there is fiqh and hadith". (Adiv Adytia:2023)

As also conveyed by the coordinator of Tahfizh and Tafakkuh Albahzah Azzainiyah, namely ustadz Jefri Bokhori said that:

"The activities of the students in the morning after dawn immediately read Surat al-Waqiah. Then lay creed (must be memorized), followed by the book of Fiqh (book of Practical Fiqh). Not only is the study of the yellow book but there is also the study of Hadith (Mukhtarul Ahadits) and the book of moral learning (Ta'lim al-Muta'alim). Then the children go to school until 3 pm. After school, continued the tahfidz program, Ashar prayer, and rest until maghrib, continued with maghrib prayer, reading the Qur'an one glass, then continued the cult schedule. Then ended with his early activities until 9 pm. However, it is different for activities every Friday night, for Friday the first week plus *Diba'*, Friday the second week plus trilingual speech, and repeated for Friday of the following week." (Jefry Bukhori:2023).

CONCLUSION

From these observations, it shows that SMPIQU Albahjah Azzainiyah Batam has implemented tahfizh and tafakkuh fiddin programs as a form of implementation of the local content curriculum and also by the school's vision and mission. Based on research in the field, researchers obtained findings, including the benefits of holding tahfizh and tafakkuh fiddin assignment methods in increasing student learning independence, determining time allocation, tahfizh and tafakkuh fiddin methods used by teachers, learning planning, and assessment of learning outcomes in the form of oral tests and written assessments.

The assignment of *tahfidz and tafaqquhfiddin programs* in instilling religious values in SMPIQU Albahjah Azzainiyah students is carried out as well as the implementation of regular religious focus programs held in dormitories and given additional activities in the form of religious study activities to achieve higher targets from This religious study activity takes place every Monday to Friday. The activity, time is carried out from 04.00 am to 9.00 pm. With details of religious study activities such as studying books, congregational prayers, memorization of the Qur'an, diba', recitation, sunnah prayers, memorization of hadith, and diniyah. The implementation of the program was carried out by all students of SMPIQU Albahjah Azzainiyah Batam without exception.

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