
MANAGEMENT OF LEARNING TAHSIN QUR'AN

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Abstract

This research is motivated by several problems, both personal and global, including lack of clear strategies and methods, low student involvement, effective assessment and feedback, limited resources, the use of technology in learning the Qur'an, advances in science and technology, democratization and moral decadence. So that Islamic education needs to take strategic steps by fixing several internal problems. In essence, Islamic educational institutions must prepare superior human resources who have competitiveness in the face of global competition, so that the management of Qur'anic tahsin learning becomes very important for educational institutions, especially Islamic boarding schools, to be mastered and implemented by every educational institution. The main objectives of this study are to identify the management of Tahsin Al-Qur'an learning in educational institutions, especially in Al-Qur'an Islamic boarding schools in West Java, namely: 1) analyze the learning planning of Tahsin Al-Qur'an in Pesantren Al-Qur'an in West Java, 2) analyze the implementation of learning Tahsin Al-Qur'an in Pesantren Al-Qur'an in West Java, 3) analyze the results in learning Tahsin Al-Qur'an in the Islamic Boarding School of the Qur'an exist in West Java, 4) analyze supporting and inhibiting factors in learning Tahsin Al-Qur'an in the Qur'an Islamic Boarding School in West Java. The approach used in this study is descriptive qualitative research which is a response to the presence of something about human existence, not only to understand specific or particular, but all aspects. The results of this study show that Based on the results of a study entitled "Management of Tahsin Al-Qur'an Learning (Pesantren Research in West Java)" it can be concluded that each Islamic boarding school institution has different learning models, learning strategies and ways of evaluating and has different graduation standards so that it has characteristics, pesantren are different even though the same educational institutions are Tahsin al Qur'an pesantren and not all pesantren have management of learning Tahsin al Qur'an, both in practice and in writing in an educational institution document.

Keywords: management, learning, tahsin, qur'an

INTRODUCTION

Learning management of Tahsin Al-Qur'an, is learning to achieve success in Tahsin and understand the Qur'an optimally (Hanafi et al., 2019). With good learning management, it is hoped that students can develop their Qur'anic Tahsin skills effectively and efficiently, which before the stages of tahfizh, qori, tafsir, qiro'atus sab'ah and others, students are required to learn Tahsin Al Qur'an. Its function is to improve how to read the Qur'an properly and correctly, Tahsin is an important aspect in Islamic religious education (Hardivizon & Anrial, 2016). However, there are several challenges that need to be

overcome so that learning Tahsin Al-Qur'an can run effectively, and students can be optimally involved in this learning process.

The lack of clear standards and methods in learning Tahsin Al-Qur'an can be an obstacle in achieving the desired learning goals (Aliyah, 2021). Currently, there is no clear standard on what to achieve in learning the Qur'an and how to do it effectively. The lack of structured guidelines causes confusion and vagueness in implementing the learning of Tahsin Al-Qur'an, both for Kyai/Ustadz and the students. Therefore, research is needed to identify appropriate standards and develop effective learning methods to facilitate the teaching and learning of Tahsin Al-Qur'an.

Furthermore, limited resources can also affect the learning of Tahsin Al-Qur'an. Resources such as books, facilities, or limited kyai/ustadz personnel can limit students' access to quality learning (Nurdiana et al., 2021). Especially in less supportive environments, the availability of limited resources can be a serious obstacle in learning Tahsin Al-Qur'an. Therefore, there is a need for a learning management strategy that can overcome limited resources and maximize the utilization of existing resources.

Finally, the use of technology in learning Tahsin Al-Qur'an can provide great opportunities to improve learning effectiveness (Rohman, 2023). However, the use of technology in this context may be faced with certain challenges or obstacles. For example, the availability of limited technological infrastructure, lack of understanding of how to effectively integrate technology in Qur'anic Tahsin learning, or concerns towards replacing traditional methods. Therefore, learning management efforts are needed to optimize the use of appropriate technology in learning Tahsin Al-Qur'an.

By identifying the background of this problem, research in the form of a dissertation aims to explore and address issues related to the management of Qur'anic Tahsin learning. This research will focus on developing clear standards and methods, increasing student involvement, effective assessment and feedback, optimal resource management, and appropriate use of technology in Qur'anic Tahsin learning.

Learning management *of Tahsin Al-Qur'an refers to the efforts made to organize, manage, and facilitate an effective learning process in Tahsin al-Qur'an*. This management involves planning, implementing, and evaluating learning with the aim of improving the quality of learning *Tahsin Al-Qur'an*, student involvement, and achievement of desired learning outcomes (Fauziyah, 2020).

In the context of learning management *of Tahsin al-Qur'an*, there are several aspects that are important to note (Rizalludin, 2019). First, lesson planning involves developing a structured and directed curriculum. This curriculum should include clear learning objectives, a logical sequence of material, and effective learning methods and strategies. In this planning, it is also necessary to consider various factors such as the level of ability of the students, available time, and available resources.

Then, the implementation of learning *Tahsin Al-Qur'an* involves interaction between Kyai or Ustadz and the students. Kyai or ustadz has a central role in teaching and guiding the santri in the *Tahsin* of the Qur'an. In this implementation, it is important for Kyai or Ustadz to implement diverse teaching strategies, select relevant materials and activities, and create a conducive learning environment. In addition, the use of technology, such as learning applications or software, can also be part of the effective implementation of Qur'anic tahsin learning (Akbar et al., 2021).

Learning evaluation is an important part of Qur'anic *tahsin* learning management . Evaluation is carried out to monitor the progress of the students Fadhillah, (2022), measure the achievement of learning objectives, and identify deficiencies and expansion of

learning. This evaluation may involve a variety of assessment methods, such as written tests, oral tests, observations, or portfolios. The evaluation results provide a basis for providing constructive feedback to students and adapting learning strategies as needed.

In addition, the management of *learning Tahsin Al-Qur'an* must also consider the management of existing resources. This includes physical resources, such as books, classrooms, and learning equipment, as well as human resources, such as qualified Kyai or Ustadz personnel. Effective resource management can ensure the availability and optimization of resource utilization that supports *Qur'anic tahsin learning*.

Overall, the management of *Qur'anic tahsin learning* involves careful planning, effective implementation, continuous evaluation, and good resource management. With the right management approach, it is hoped that learning *Tahsin Al-Qur'an* can become more structured, directed, and effective in achieving the goal of memorization and deep understanding of the *Qur'an*.

The management of *learning Tahsin Al-Quran* becomes important in relation to the world of education, because this is where the chain of generations begins. And therefore, to produce an extraordinary generation in a future civilizational building, (Wahab, 2008, hal. 63). The success of learning depends largely on the extent to which the kyai or ustadz can minimize or solve problems in implementing this *Qur'anic tahsin learning management*. The fewer learning problems, the greater the chances of students to succeed in learning, and vice versa.

Pondok Pesantren Al-Mubarak Tasikmalaya and Pesantren Al-Falah Nagreg Bandung, Pondok Pesantren Kudang Qiroatus'sabah Limbangan Garut and Pondok Pesantren Ummul Quro' Tasikmalaya are Islamic boarding schools that have the same characteristics, all four are mixed Islamic boarding schools that carry out the study of the *Qur'an* and books related to the rules of *tahsin learning* The *Qur'an* comprehensively. So that from the four research loci, researchers are interested in analyzing and reviewing the application of *Qur'anic tahsin learning management* in the four Islamic boarding schools. The hope is that the research of the four loci can give birth to *more effective and efficient management of Qur'anic tahsin learning*.

The main objective of this study is to identify the management of *Tahsin Al-Qur'an learning* in educational institutions, especially in Islamic boarding schools in West Java

RESEARCH METHODS

The research method used includes action research as explained by Suharsimi, (2015) explaining that action research is a research process carried out by individuals or groups who want changes in certain situations to test procedures that are expected to produce changes then arrive at a conclusion stage that can be accounted for Robacker et al., (2016) So that it is strengthened with the purpose of action research, namely changing certain situations, changing certain behaviors, changing structures and mechanisms in organizations, changing the work climate and institutions, developing more efficient work methods.

This research is called *field research* because this research is carried out directly in the field to make observations about a phenomenon in a natural state or 'in situ' J. Moleong, (2011), . Namely the management of *Qur'an learning* at Pesantren Ummul Quro Tasikmalaya, pesantren Al-Mubarak Tasikmalaya, pesantren Cijantung Ciamis, pesantren Kudang Limbangan Garut and Pesantren Al-Falah Nagreg Bandung).

The stages in this research are divided into 3 stages, namely Prefield which consists of: compiling research designs, choosing research fields, reviewing / Ustadzs licensing, exploring and assessing the field, selecting and utilizing informants, preparing research instruments and equipment, ethical issues in the field. The field consists of: understanding the background of research and self-preparation, entering the field, participating while collecting data.

Data analysis consisting of: data reduction, data display, drawing conclusions and verification as well as final conclusions (J. Moleong, 2011).

RESULT AND DISCUSSION

Planning and implementation of Qur'an Learning in Qur'an Islamic Boarding Schools in West Java

a. Ummul Quro Tasikmalaya Islamic Boarding School

Planning for learning the Qur'an at the Ummul Quro Tasikmalaya Islamic Boarding School, West Java, begins with formulating a vision or learning goal to be achieved within a certain time in accordance with the vision or goals of the pesantren, namely making students and alumni as qualified hafidz and hafidzah and excel in the field of Islamic science. Learning planning is prepared in the Long-Term Work Plan, Medium-Term Work Plan, and Annual Work Plan of pesantren which contain various learning programs and activities that become a priority scale in order to achieve these learning objectives. This was conveyed by Ustadzah Teni Ulfa who is the Head of the Tahsin Ummul Quro Tasikmalaya Unit.

"The stages of learning planning at the Ummul Quro Islamic Boarding School are formulated jointly between the leadership of the Islamic boarding school and all stakeholders of the Islamic boarding school about common goals that must be realized within a certain period of time. These stages are in the form of formulation and determination of objectives, methods, strategies, materials, and stages of learning evaluation.

According to Robert F. Meager learning objectives Meagher, (2013), namely the intent communicated through statements that describe the changes expected of students. Learning objectives are listed in the lesson plan (RPP). RPP is an important component in the curriculum at the education unit level whose development must be carried out professionally. Learning objectives are detailed formulations of what must be mastered by students as a result of learning outcomes expressed in the form of behavior that can be observed and measured. The formulation of these learning objectives must be adjusted to competency standards, basic competencies, and student achievement indicators. In addition, the learning objectives formulated must also be specific and operational so that they can be used as a benchmark for the success of the learning process.

As is well known that the purpose of this learning is in line with the objectives of the Ummul Quro Islamic Boarding School, which is to make students and alumni as qualified hafidz and hafidzah and excel in the field of Islamic science. Based on the

data that has been obtained, it shows that the formation of the objectives of learning carried out by the Ummul Quro Islamic Boarding School has been carried out. However, there are things that still need to be considered, namely the pattern of communication between stakeholders of Islamic boarding schools if there are obstacles found in efforts to achieve these goals.

b. Pesantren Al Qur'an Al Mubarak Tasikmalaya

The stages of learning planning at the Al Qur'an Al Mubarak Tasikmalaya Islamic Boarding School are formulated jointly between the leadership of the Islamic boarding school and all pesantren stakeholders about common goals that must be realized within a certain period of time. These stages are in the form of formulation and determination of objectives, methods, strategies, materials, and stages of learning evaluation. The learning method applied at the Al Quran Al Mubarak Tasikmalaya Islamic Boarding School is the Yanbu'a Method. The Yanbu'a method is a method of reading and writing and Tahsin Al-Qur'an to read it students should not spell but "read directly quickly, precisely, fluently and uninterruptedly according to the rules of makhoriul letters". The yanbu'a method is a means to learn to read, write and Tahsin the Qur'an systematically and practically and easily to be absorbed by the community.

c. Pesantren Al Qur'an Qiraatus Sab'ah Kudang Limbangan Garut

Based on the results of research that has been carried out such as Islamic boarding schools that have been studied in the previous point, the Qur'an Qiraatus Sab'ah Kudang Limbangan Garut Islamic Boarding School certainly carries out the stages before deciding to apply strategies, methods, and even systems that will be used in order to achieve the objectives of learning the Qur'an.

The results showed that the method used by the Qur'an Qiraatus Sab'ah Kudang Limbangan Garut Islamic Boarding School was the qiro'atu tahqiq method. The basic meaning of tartil is something that is integrated (ittisaq) and systematized (intizham) consistently (istiqamah), that is, releasing words from the mouth well, regularly, and consistently. The emphasis is on oral pronunciation, or verbal and vocal reading. In English, the exact equivalent is "to recite". To be precise, slow recitation, reading aloud slowly. Technically, tartil is closely related to the application of the rules of tajweed. It is said that the 'ulama' have agreed on the recommendation of tartil (reading slowly according to the rules of tajweed). Read the Qur'an with tartil, this is Allah's command to us. Tartil referred to in the verse is to read the Qur'an according to predetermined rules. Namely issuing / mentioning the letters of the Qur'an in accordance with the makhroj (place where the letters come out) and the nature of the letters. Qur'an tartil course, advanced training / upgrading from the basic level to specialize in the field of mastery of Qur'an recitation in Qur'an education (Sholikhah, 2019).

Qur'an Learning Outcomes at Al-Qur'an Islamic Boarding School in West Java

As explained in the results of observations made by researchers on the Ottoman method and talaqi and halaqoh strategy at the Ummul Quro Tasikmalaya Islamic boarding school, the yanbua' method with the bandungan and sorogan strategy at the Murotalul

Qur'an Al-Mubaroq Tasikmalaya Islamic boarding school, the qiroatu tahqiq method with the bandungan and sorogan strategy at the Kudang Qiroatus Sab'ah Limbangan Garut boarding school, the marhalalah method with the bandungan and sorogan strategy at the Al-Falah Nagreg Bandung boarding school, In the learning process, Ustādh recites verses of the Qur'an verse by verse, sentence by sentence then in murati (interpreting) then Ustādh explains by giving examples about daily life so that students understand more about the material presented, not infrequently in delivering it his explanation relates to hadith and verses of the Qur'an that are in accordance with the material he delivered.

Santri tends to be passive, the students only follow and listen to whatever is conveyed by Ustādh and are not given the opportunity to ask questions while for students who are diligent in following learning usually add important notes to the Qur'an which he interprets to make it easier when repeating the material in the Qur'an.

From the above observations, if it is related to theoretical studies of the Ottoman method, yanbu'a, qiroatul tahqiq and marhalah, which is a process of recitation with the kyai or Ustādh method of reading a verse of the Qur'an in a certain time and the students bring the same Qur'an while listening and listening to the recitation of kyai or ustādh, recording translations and information about the book studied, these activities in the world of pesantren are often referred to as maknani, ngesahi or njenggoti.

According to Dhofier, (1980): the Ottoman method, yanbu'a, qiroatul tahqiq and marhalah is a group of students between 5-500 people listening to a Kyai/Ustadz who reads, translates, explains and often reviews Islamic books in Arabic. Of course, reviews in Arabic of high-level books are given to groups of senior students known to ustādh who are understood by the students. Each student pays attention to his book and makes notes and information about difficult words or thoughts.

The method of ustmani, yanbu'a, qiroatul tahqiq and marhalah is a learning method where in its implementation the students gather in one assembly then carefully they hear the meaning and explanation of ustādh.

From the results of the above observations if associated with theoretical studies it can be analyzed that the ustmani, yanbu'a, qiroatul tahqiq and marhalah methods are one of the methods used in West Java Islamic boarding schools in delivering Qur'an learning, learning in this method is carried out by gathering male and female students in one place and making one halaqah, in this learning process ustādh or kyai becomes the center of learning activities, Where he determines the material and rules in the learning process.

In learning with this method the position of ustādh and students face each other in one assembly, in this learning the distance between Ustādh and students is expected not too far and not too close so that the learning process can take place as much as possible.

The implementation of the ustmani, yanbu'a, qiroatul tahqiq and marhalah methods in West Java Islamic boarding schools began with the reading of greetings from Ustādh then continued with tawasulan to the Prophet Muhammad Saw, previous scholars, authors of books and previous kyai / ustadz with the aim that the knowledge learned gets barokah and useful in the world and hereafter. Then Ustādh asked about the meaning of yesterday then Ustādh read the meaning of the book, translated and explained the meaning of the

book itself in his explanation ustādh sometimes related to the Qur'anic verses and hadiths of the Prophet which were used to strengthen the material he conveyed in the delivery of defense.

Ustādh freely explains a material as wide as possible without being limited by a certain curriculum, this is the advantage of learning with the methods of ustmani, yanbu'a, qiroatul tahqiq and marhalah than learning with other methods while the students in the learning process with this method students only follow the direction of the ustādh and tend to be passive in the teaching process. Then the last activity in learning with this method is the process of concluding the material that has been delivered by Ustādh.

While the results of interviews conducted by researchers with ustādh kyai / ustadz ustmani, yanbu'a, qiroatul tahqiq and marhalah methods related to the implementation of the ustmani, yanbu'a, qiroatul tahqiq and marhalah methods are recitation with this method forming a halaqah where ustād reads, interprets then explains according to his ability, learning with this method can also be used to practice the knowledge of nahwu sharaf obtained by students during early school so that the knowledge Not only as a theory but also can be practiced to make it easier to understand the contents of the book.

The methods of Ottoman, yanbu'a, qiroatul tahqiq and marhalah are methods that have been used for a long time which have proven successful because in this method the knowledge discussed tends to be broad and unlimited and prioritizes practice rather than just theory and in this study the ultimate goal of learning is not the success of a student in reading books but rather aims to expand knowledge because basically this study is intended For students who are proficient enough in reading and writing books.

From the interview above, if it is related to theoretical studies according to Mochtar, the method of ustmani, yanbu'a, qiroatul tahqiq and marhalah is that the santri collectively listen to the recitation and explanation of the kyai while each giving notes to his book, the note can be in the form of syakl or the meaning of mufrodat or explanation (additional information). Please note that Islamic boarding schools, especially those that still use classical or (Salafi) learning methods, have their own way of reading known as how to read utawi iki iku, a way of reading with the right nahwu sharaf approach.

The success of the Ottoman method, yanbu'a, qiroatul tahqiq and marhalah is also very individual, because a student does not have to show that they have understood the lesson at hand. Even in practice, kiai tend to understand that students already have a basic basis for the method so that the method usually runs quickly without reviewing topics that are considered easy.

In this method, students are not required to show their understanding of the lesson because the main purpose of learning with this method is the completion of learning material, learning with this method uses a reading method specifically used in Pondok Pesatren, namely how to read in accordance with the science of nahwu sharaf.

With regard to the above theory, if related to the results of the interview, it can be analyzed that the methods of ustmani, yanbu'a, qiroatul tahqiq and marhalah are the process of delivering knowledge by the process of reading material based on certain books with Arabic rules called nahwu sharaf, then ustādh translates into Indonesian word for

word sentence by sentence so that the students can easily understand the material in the book.

Learning with this method is very typical found in the education system in Islamic boarding schools which is often known as learning tool science or ultimate learning *iki iku*, in this learning students are trained to apply the knowledge they gain related to the science of *nahwu sharaf* in learning the yellow book because basically if it is just theory without practice, the ability of students is only limited to *tahsin* and has not reached the level of understanding because the more they practice The science of *nahwu sharaf* in the book the more they want to know the exceptions in that science

In this study, the success of students is based on individual abilities because each student has their own level of intelligence.

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Supporting Factors and Inhibiting Factors for the Achievement of Qur'an Learning Management in Qur'an Islamic Boarding Schools in West Java

Things that support the learning of the Quran

1. Self-motivation, the encouragement from within a person to learn the Qur'an will of course have a major effect on his *Tahsin* activities even the learning process may not work.
2. Parents are our guardian angels in the world. They are the ones who are always there in every condition.
3. Intention, intention is the core of something to be done. If a job is not accompanied by intention, then the work is useless and surely the results will not be satisfactory.
4. Mood
5. Always praying for ease in learning the Quran, a servant will never be separated forever from Allah, the creator of the entire universe, whatever good activities are carried out by him, surely he needs guidance from Allah, His guidance in order to arrive at what is his goal.

In every implementation of learning methods, there must be supporting factors (Maulidi, 2022). The same is the case with the implementation of the *marhalah*, *ustmani*, *yanbu'a* and *qiroatul tahqiq* methods in learning the Qur'an in Islamic boarding schools in West Java. Some factors that support the implementation of the *marhalah*, *ustmani*, *yanbu'a* and *qiroatul tahqiq* methods in Islamic boarding schools in West Java include,

motivation and enthusiasm from parents, friends, kyai / ustadz and the environment. This is a special passion for a person to learn the Qur'an.

In learning the Qur'an there must be support, the things that support the tahsin al-Qur'an are first of all sincere intentions, stay away from the nature of madzmumah, ask for blessings from parents, have a great and strong determination in tahsin, istiqamah, must learn from experts, have praiseworthy morals, pray for success in tahsin, tahsin in a mustajab time, use one mushaf and fluently read the Qur'an.

Obstacles in learning the Quran

In doing a job, of course, it will never be free from obstacles. Likewise, learning the Qur'an even using any method will certainly be free from the name of obstacles. Not much different from the implementation of the ustmani, yanbu'a, qiroatul tahqiq and marhalah methods in West Java Islamic boarding schools. Among the obstacles to learning the Qur'an are the following:

1. Lazy, laziness is the most common obstacle encountered by students who study the Qur'an in Islamic boarding schools in West Java. Both when adding new learning and repeating old learning
2. Less good at dividing time, there are many obstacles that accompany the activities of students in the Tahsin al-Qur'an. In Islamic boarding schools in the West Java area, the students constitute the majority of junior high school students, like schools in general, children their age must complete general school as well. They should also pursue the target of learning the Qur'an and hadith that they have targeted. So of course there are many obstacles that accompany their struggle. True he said, to become a successful person must indeed be ready to face the twists and turns of life from then on.
3. A bad mood, a heart that is upset or not good can make the atmosphere, mind and also learn to be chaotic according to the statement above. This bad mood usually occurs because of a sense of longing for parents or there is a problem with friends at the cottage. And the one who can overcome that is yourself

CONCLUSSION

Based on the results of the study, it can be that the planning of learning tahsin Al Qur'an in pesantren has the objectives of learning tahsin Al-Qur'an, materials, methods, and ways of evaluating different things in the field, especially in the learning planner. The implementation of learning Qur'an tahsin in West Java essentially becomes quality and superior human resources in the material used as well as exploring the knowledge of the Qur'an from good and correct Qur'an reading procedures according to the qaidah of knowledge, while in the implementation of the results of each Islamic boarding school the same as weekly, monthly evaluation activities and triulan and semester evaluations. With evaluation, it is expected that the implementation planning will run well so that the vision and mission of an institution is maximally achieved with the management of Qur'anic learning. The learning outcomes of the birth of graduates who master the

learning of the Qur'an properly and correctly, the birth of qori-qoriah and graduates who master the science of qiro'atus sab'ah. supporting factors in learning the Qur'an support semnagat from oneself want to increase knowledge, eliminate ignorance and, seek the pleasure of Allah, serious, healthy intentions, parents who support and are consistent in learning the Qur'an, while the main inhibiting factor of oneself sometimes arises laziness over programs and activities in pesantren, the emergence of feelings of not at home because they want to go home, undisciplined and difficult to manage time for yourself, and lack of motivation from yourself.

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