

Contribution of Pondok Pesantren Tahfizh Al-Qur'an in Responding to the Digital Era in South Borneo

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Abstract:

Negative exposure to children's dependence on devices, mobile phones, laptops and online games can indirectly damage children's education in the digital age. The digital age is accompanied by a disruptive era that permeates the life of Education, not only in schools but even in their respective homes. Of course this is troubling parents for the educational life of children. Faced with these problems, some parents began to equip their children's education with the education of the Koran from an early age. Currently, the parents' choice is in Islamic boarding schools that teach the values of Islamic education or more specifically in the education of tahfizh al-Qur'an. This study aims to analyze and map contributions Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok and public perception of the existence of Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok in the alpha generation in the digital age. This research design uses qualitative research with approach phenomenological and sociological. Sources of data from a number of respondents randomly sampled. The results in this study describe that Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok has carried out an important role in the form of al-Qur'an education and Islamic education which concentrated on the field of tahfizh al-Qur'an especially children who entered the alpha generation.

In the aspect of education, that Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok which is taught contributes to personality and character, so that it is able to realize it in everyday life. The contribution to the religious aspect is to print memorization of the Koran, while the social aspect of the community is to contribute to the implementation of Islamic education, as well as to protect poor students in the form of education and guidance. The implication of this research is to realize the stigma in the community of the importance of al-qur'an education in the alpha generation that has been exposed to technological sophistication, so that it becomes a fortress in everyday life. Researchers also provide opportunities for other researchers in the theme of Islamic education for children in the new normal era.

Keywords: Contribution, Alpha Generation, Digital Era, Religious Education.

A. Introduction

The current digital era is accompanied by the rapid growth of alpha generation. Alphagenerations are the generation in which babies are born after 2010. According to several studies that the alpha generation is a child born from the Millennial generation. There are around 2.5 million alpha generations born every week in the world and the number will reach 2 billion by 2025.¹ They are the generation who are used to information technology, even since they are still in the womb. You could say the alpha generation is the lucky generation, because they were born and grew up in the midst of rapid technological development. Of course, with the rapid development of the world, the alpha generation must also be supported in order to grow rapidly, and certainly not easy to be a parent of this smartest generation. According to Indrayana² that the generation that was born surrounded by technological advances. It will be very fatal if it is not balanced with the planting of characters from an early age, because it can lead to individualistic growth in children and motor growth and emotional that is not optimal.

¹“Berkenalan Dengan Generasi Alpha, Generasi Yang Disebut-Sebut Paling Sejahtera,” accessed October 11, 2019, <https://covesia.com/lifestyle/baca/79426/berkenalan-dengan-generasi-alpha-generasi-yang-disebut-sebut-paling-sejahtera>.

²Marrisa Indrayana, Hendro Aryanto, and Aniendya Christianna, “Perancangan Buku Interaktif Pembelajaran Pengembangan Karakter Pada Generasi Alfa,” *Jurnal DKV Adiwarna* 1, no. 12 (July 20, 2018): 10.

According to the social research institute in Australia McCrindle, the birth of the Alpha generation in the world has reached a rate of 2.5 million births per week. This generation of children is born in 2010 and above with the oldest age in 2019 is 9 years.³For the Alpha generation, technology is something that is so closely related to life. They are easily connected to technology and use it as a means to get information and communicate instantly. ErfanGazali's view that pesantren as a religious-based educational institution that has the main task of transmitting Islamic sciences and knowledge, preserving Islamic traditions, and reproduction (prospective) scholars has been faced with the challenges of changing times and the character of generations living today.⁴*Pesantren in this case could have been at al-Qur'an Education institutions that could be the solution of the digital development.*

Media updates and learning tools including digital Koran (*digital qoranic*), digital library (*digital library*) can be started with a process *scanning* a number of library materials relating to all subjects and other supporting books. All students can access these learning materials by opening computerized files according to their individual needs. And the use of multimedia equipment, namely learning facilities in the form of a computer unit, 24inc television, VCD, sound system and hundreds of pieces of learning CDs.⁵ Like a digital library (*digital library*), digital Koran *digital qoranic*, also contains the application of reading the Koran in accordance with the reading *murottal ala Shaykh*desirable and equipped with juz, surahs, verse numbers and verse pages, also equipped with patterns and ways of reading that are in accordance with the principles of recitation so that it can guide someone in learning the Koran, this will be very helpful for someone who wants to learn the Koran in the global era. On the other hand many scholars argue that learning the Koran without going through talaqqi from a teacher, does not guarantee the quality of one's reading, especially in the field of the Koran, because the Koran demands justification and *tahsin al qiraah* from a teacher. In other words,*Digital Koran* only as a medium of learning, not replacing the position of a Qur'anic tutor or teacher. This is the importance of Islamic education given to children from an early age.

³Atikha, "Generasi alpha adalah generasi hebat di masa depan | theAsianparent Indonesia," 11 Juli 2019, <https://id.theasianparent.com/generasi-alpha-adalah>.

⁴ErfanGazali, "Pesantren di Antara Generasi Alfa dan Tantangan Dunai Pendidikan Pesantren Era Revolusi Industri 4.0" 2, no. 2 (2018): 16.

⁵Ahmad Damanhuri, Endin Mujahidin, DIdin Hafidhuddin, "Inovasi Pengelolaan Pesantren dalam Menghadapi Persaingan di Era Globalisasi," *Jurnal Ta'dibuna* Vol. 2 No. 1 (April 2013): 21.

Education is a very important problem and cannot be separated from the whole series of human life. Humans view education as a noble activity that directs humans to humanizing values of an action and practice and invites the implication of understanding the direction and purpose.⁶ In the history of Indonesian education and in educational studies, the term "Islamic Education" is generally understood to be limited only as a characteristic, namely, the type of education with a religious background.⁷ According to KamraniBuseri, Islamic education is not in a vacuum, but meets with various other systems and sub-systems. In our country he meets the national education system with all its implementations, he meets the social subsystem that is not necessarily Islamic. Cross paths with religious ideology between one and another who have their respective extreme pillars. Everything has a sociological and philosophical impact on Islamic education.⁸

The essence of Islamic education, is not a matter of the characteristics of education itself. But a system that is connected with various fields or other aspects, its originality is no doubt because it is presented in the Qur'an and al-Hadith that are worrying. In fact, Muslims themselves believe that the Qur'an is a source of knowledge. Ahmad D. Marimba argued that what is meant by Islamic educational institutions is an institution that seeks to consciously have religious values in carrying out worship with its own conviction, he stressed in the effort to establish Muslim personalities.⁹ Djameluddin defines an Islamic educational institution as an institution that aims to shape individuals into self-patterned, high-ranking creatures according to Allah's rules, and the content of their education is to realize goals that are in accordance with the teachings of Allah.¹⁰ Islamic education has a variety of definitions, researchers cite Muhaimin's opinion that there are essentially two, namely: first, Islamic education is an education system that is intentionally organized or established with a desire and intention to embody Islamic teachings and values. Islamic education is developed and encouraged or imbued with Islamic teachings and values. In this sense include; 1) educator / teacher / lecturer, madrasa / school

⁶Harry Noer Ali, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, 2nd ed. (Bandung: CV. Diponegoro, 1992).

⁷MudjiaRaharjo, *Quo Vadis Pendidikan Islam; Pembacaan Realitas Pendidikan Islam, Sosial Dan Keagamaan* (Malang: UIN Malang Press, 2006).

⁸KamraniBuseri, *Reinventing Pendidikan Islam: Menggagas Kembali Pendidikan Islam Yang Lebih Baik* (Banjarmasin: Antasari Press, 2010).

⁹Ahmad D Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al-Ma'arif, 1992), 61

¹⁰Djameluddin, *Kapita Selekta Pendidikan Islam* (Bandung: Pustaka Setia, 1997), 9.

head or leader of higher education or other education staff; 2) educational institutions and their components, such as objectives, teaching materials / materials, facilities and infrastructure, tools / media, learning resources, methods, environment, management that is characterized by Islam.¹¹

When viewed from the education system, salafipesantren and modern pesantren have some differences such as in the curriculum, the salafipesantren still uses the salafi or religious curriculum as the main reference, while the modern pesantren uses a combination of the salafi curriculum with the national curriculum. Reforms in the pesantren continue to be carried out along with the times. If at first the pesantren was only a place to gain religious knowledge, then at this time the pesantren has come with a new nuance such as the existence of madrassas in the auspices of the pesantren even public schools and tertiary institutions now exist in some pesantren educational institutions.

Madrassa as a prototype of Islamic education in Indonesia is experiencing rapid development. Haidar Putra Daulaysaid that the existence of madrassas in Indonesia as a form of Islamic educational institutions has very long historical roots. Madrassas were born since the beginning of the 20th century. Neither does the presence of the boarding school tahfizh al-Qur'an. The boarding school is concerned in the field of al-Qur'an education. For Muslims, the Koran serves as a guide for life on the right path for happiness in the world and the hereafter.¹² In an effort to memorize the Koran needed the right strategy or method so that memorization targets can be achieved. Abdul Majid in his book *Learning Strategies* explains strategy. Strategy comes from the Greek word strategy which means the science of war or warlords. Based on this understanding, the strategy is the art of designing operations in warfare, such as ways to adjust the position or tactics of war, army or navy.¹³ According to the *Educational Encyclopedia*, strategy is an art, namely the art of bringing troops into battle in the most advantageous position.¹⁴ Meanwhile, according to Gagne quoted by Iskandar Wassid strategy is one's internal ability to think, solve problems, and

¹¹Muhaimin, et. al., *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2004), 39–40.

¹²Haidar Putra Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana Prenada Media Group, 2007), 78.

¹³Akh Minhaji, *Ahmad Hassan and Islamic Legal Reform in Indonesia* (Yogyakarta: Kurnia Kalam Semesta Press, 2001), 103.

¹⁴Abdul Majid, *Strategi Pembelajaran* (Bandung: Remaja Rosdakarya, 2013), 3.

make decisions.¹⁵ In the context of learning the Koran¹⁶ then a teacher must be able to use various techniques in teaching the Koran, ranging from setting learning targets, class implementation to murojaah material that has been taught, if in the context of tahfizul quran or memorizing the Koran then a teacher must be able to measure the achievement of learning outcomes carried out in addition to maintaining quality memorizing students. This is the main task of the Tahfiz Al-Qur'an Islamic Boarding School and becomes something which is pursued by several Islamic institutions that want to establish a boarding school that concentrates on the Koran. Then the Tahfiz Al-Qur'an Islamic Boarding School was established, including in South Kalimantan. The goal is to synergize and provide opportunities for contributions for the community with the existence of the Islamic Boarding School Tahfiz Al-Qur'an.

In a general sense, participation means involvement, participation in an activity. Then the contribution can be more broadly meant something done to help produce or achieve something together with others, or to help make something successful achieved. While the community in the Arabic Dictionary comes from the word musyarak which is interpreted as as an ally, colleague, participant, partner. Then turning into a community means gathering together, living together with interconnected and influencing each other. Understanding the community in this paper is a group of people who live together and interact with each other, mutually influencing each other. Therefore, the community participation referred to here is the direct participation or involvement of the community in the context of empowering and improving the quality of madrasahs.

In this regard, the direct involvement of various components of the community is crucial to success in improving the quality of madrasahs. Of course this is related to the collaborative effort between the government and the community. As explained in the SPN Law No. 20 of 2003 Article 4 paragraph (6) that empowers all components of society means education is carried out by the government and the community in an atmosphere of complementary and mutually reinforcing partnerships and cooperation. The fundamental change in the adoption of this participatory approach is the change in systems or patterns and the roles played by policy makers, which were previously all centralized,

¹⁵W Gulo, *Strategi Belajar Mengajar* (Jakarta: PT Grasindo, 2002), 2.

¹⁶Iskandar Wassid, *Strategi Pembelajaran Bahasa* (Bandung: Remaja Rosdakarya, 2008), 3.

then later changed to be decentralized. In the process of learning Al-Qur'an learning theory that can be used for Al-Qur'an education is the theory of humanism. The theory can be used as a way to convey material related to al-Qur'an education. The application of humanistic learning theory in the learning of Qur'anic educational materials can be done by providing rational reasons (proofs) for Islamic teachings, also giving students the opportunity to think critically, creatively towards Qur'anic educational material that is delivered, connecting Qur'anic educational material with the real world of students.

Based on the theory of Islamic education and some research on the activity of memorizing al-Qur'an is the law of *fardlukifayah* that makes a memorizer have a noble position in the world and in the hereafter, because the memorizers of the Qur'an are those who maintain the authenticity of al-Qur'an from falsehood and corruption. Memorizing the Qur'an is a form of Allah's guarantee of the authenticity of the Qur'an. According to James Mansiz who by Badwilan¹⁷, that "may be, the Qur'an is the most readable book in the whole world and without a doubt, it is the most easily memorized book". Therefore, Allah has made it easier for Muslims who want to read, memorize, and study the Qur'an. Nevertheless, there are still difficulties and failures in Islamic educational institutions that have memorization of the Qur'an, among others: the weak management of the tahfidz program implemented by educational institutions, the lack of active role of the teacher / instructor tahfidz in guiding and motivating students memorizing al-Qur'an, mechanisms and methods applied by the teacher tahfidz, weak parental support, and weak supervisory control and motivation.

Observing the above phenomenon, then the formulation in this research is how the contribution of the Islamic Education Center of Al-Qur'an Al-Ihsan Bentok and how people's perceptions with the existence of Islamic Education Center of Al-Al-Ihsan Islamic School of Bentok. Tahfizh Islamic Education Center in general became a magnet for Muslim communities, especially the Banjar community in their children's education at the institution. This is what attracts researchers to further research their contribution to society by looking at aspects of education, religious aspects and social aspects.

¹⁷Ahmad Salim Badwilan, *Panduan Cepat Menghafal Al-Qur'an* (Jogjakarta: Diva Press, 2012), h. 27.

B. Method

This research is a type of qualitative research. The approach used is phenomenological and sociological. Can be interpreted as an effort in research to look for similarities in relations or links with the object under study. Presumably with this approach, it can explore and elaborate on social issues in the field of al-Qur'an education and Islamic education generally that take place in people's lives. In this case, the researcher would be able to explore and elaborate every meaning behind the contribution and perception of the community towards the education of the Koran, in this case focused on Islamic boarding schools so that they can become an institution of choice for the community. Subjects in this study is the Banjarmasin community. Meanwhile, the object of this study includes the contribution and perception of the community towards Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok. For data collection there are two main things that greatly affect the quality of research data, namely, the quality of research instruments and the quality of data collection. In qualitative research, the main research instrument is the researcher himself.¹⁸ Data collection is done in various settings, various sources and various ways. Judging from the settings, the data is collected in a natural setting. For more details, in this study used several data collection techniques, observation, interviews and documentation. As for the analysis of the data is the method Miles and Huberman who provided the concept of data analysis with an interactive model, consisted of three activities that occurred simultaneously namely, data reduction, data presentation and data conclusion or verification.¹⁹

C. Result and Discussion

1. Profile of Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok²⁰

Based on interviews with Ust H. Ahmad Anir, Lc,²¹ started with the visit of the congregation of scholars from Thailand, Solo, and Madura to visit Banjarbaru to inspect about two hectares of land and then motivate Ustadz Lutfi to make this a base. However, an area of only about two hectares is still considered less

¹⁸Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2008), 58.

¹⁹M. B. Miles, A. M. Huberman, dan Johny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd (London: Sage Publication Ltd, 2014), 20.

²⁰Tim Penyusun, "Profile Pondok Pesantren Tahfizh Al-Ihsan Bentok" (Ponpes Tahfizh Al-Ihsan Bentok, 2019).

²¹Ust. Ahmad Anir Saji, Lc, Wawancara dengan Responden Sebagai Mudir Pondok, October 9, 2019.

extensive, because it will be used for meetings in Kalimantan. In an effort to find a wider land, friendship was formed with a businessman named H. Nurhin. Then there was communication to look for land and propose for payment by installments. After being invited to tour, arrived at the area that was once a coal holding area of 10 hectares. On May 12, 2012 the inauguration ceremony for the Al-Ihsan II Mosque was held as well as the handover of a 10-hectare land grant from H. Nurhin to the Al-Ihsan Foundation by inviting the Regent, Ministry of Religion, TNI, Polri. Early leadership of Al-Ihsan II Islamic boarding school by Ustadz Sya'bi (2012-2015) after he established the Tahfiz boarding school in Tamban, the mudir position was replaced by Ustadz H. Ahmad Anir, Lc. (2015-present).

Al-Ihsan Islamic Boarding School Bentok is an al-Qur'an Islamic boarding school established by the Banjarmasin Al-Ihsan Islamic Boarding School Foundation. On a grant land measuring $\pm 100,000 \text{ m}^2$, which was granted by H. Nurhin. Located in the village of Bentok, Kec. Bati-bati Kab. Land of the Sea. South Kalimantan Province. With the forerunner of a mosque building and a male dormitory unit. The mosque and the hostel are a package of da'wah and tahfiz programs from the Al-Ihsan Banjarmasin PONPES foundation for the people of South Kalimantan in particular and for all Muslims in general. The mosque and pesantren have been inaugurated by the Regent of Tanah Laut namely Mr. Drs. H Ardiansyah, on March 21, 2012 and witnessed by the Head of the Ministry of Religion in the District of Tanah Laut, Drs. HM Tambrin, M.Ag. and closed with a prayer by KH.

Pondok Tahfizh Al-Ihsan Bentok has the main program Tahfizh Al-Qur'an (memorizing the Qur'an) 30 Juz with a target of 2 years (4 semesters), then each student is required to memorize the Qur'an every day 1 page, one at least 1 month Juz, 1 year 15 Juz. And it is expected that within two years it will be finished memorizing and no later than three years it must be finished. Besides the Tahfiz program there are also extra programs including: Study of the yellow book, Arabic, English, Khitobah and visits to the community to socialize every week. Actually, the ideals to establish this ma'had began to grow along with the development of the movement of mosque congregations who often silaturrahmi (visiting) mosques, langgar or mushalla in Banjarmasin and surrounding areas, and also to the mosques in the districts around the South Kalimantan province. This gathering or visit to the mosques began around 1986, namely since the

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arrival of al-Ustadz Lutfi Yusuf from Egypt and Pakistan. Meanwhile the mosque congregations that move in the cities and villages are the most

important cause in the growth of religious awareness among Muslim families in this region. Some of them are farmers who live in transmigration settlement villages, while others are from the district. That among these awareness is the emergence of interest from parents to make their children hafidz, hafidzah of the Koran or memorizers of the Koran.

Based on the results of an interview with H. Muhammad Yusra that "the enthusiasm of the people was high so that this cottage was standing, while for its mission Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok will be expected to develop in the next 10 years with many memorizers of the Koran expected to give birth to multi professions and occupy various institutions that memorize the Koran, such as there are members The DPR hafidz al-Quran, there are TNI, Polri, Doctors, Regents, Governors, Ministers to the President who hafidz al-Qur'an ".²² Similarly, Mudirpondok, Ust. Ahmad AnirSaji, Lc, he said that "the background and area of origin of students living in and living in the boarding school of Al Ihsan Bentok varied, from various regions in South Kalimantan, Banjarmasin, Banjarbaru, Pleihari, Tanah Bumbu, Kota Baru and several Hulu areas. The river but most of them come from outside South Kalimantan such as Central Kalimantan which is spread from Kapuas, Sampit and Palangka ".²³ When the researcher mentioned why there are more Palangkaraya (Central Kalimantan) santri areas, he said that the city of Palangkaraya, which is the capital of Central Kalimantan Province, is a da'wah base and a minority area that is often visited as the "Joulah" preaching land of the asatidz from the Tablighi Jamaat (JT)), so that more or less influential and provide more intense education for the Paalngkaraya community, with the intention of not distinguishing other Muslim communities.

2. Tahfizh Al-Qur'an Al-Ihsan Bentok Islamic Education Program Activities Program.

²²H. Muhammad Yusra, Interview with respondents as Division of Cottage Infrastructure and Development Islamic Education Tahfizh Al-Qur'an Al-Ihsan Bentok October 9, 2019.

²³Ust. Ahmad Anir Saji, Lc, He was an Amuntai who then continued his study in 91-95 and then continued his studies to Egypt, after returning from Egypt to complete his undergraduate degree, he preached a lot both abroad and domestically until in 2015 he was entrusted to become a Mudir in Ponpes Al Ihsan Bentok He coordinated 20 ustazd and 18 ustazhah to foster and guide the students totaling 480 consisting of 250 students and 230 students. Interview results with Respondents as Mudir Pondok Islamic Education Tahfizh Al-Qur'an Al-Ihsan Bentok October 9, 2019.

Pondok in general has a scientific tradition that is very different from other educational institutions. Likewise pondok tahfizh is a scientific-based institution on memorizing the Qur'an. The Tahfizh House itself is inseparable from the teaching staff such as leaders, religious teachers and ulama figures who are around the lodge. The cleric who holds the hafizh forms his own character for students who study at the tahfizh lodge. Pondoktahfizh certainly cannot be separated from the curriculum applied. The curriculum provides guidelines on how the strategy and methods used by the clerics in the process of learning the Koran tahfizh. At the tahfizh boarding school, there is a complete curriculum as a guideline, but there is also a tahfizh boarding school that does not use the written curriculum.

In Tahfizh Al-Qur'an Al-Ihsan Bentok Islamic Education Center, the students attend every lesson delivered by the Asatizd as a pondok routine by instilling learning patterns (memorizing) in a simple way but not ignoring other knowledge. The scientific tradition that is carried out is on the aspects of worship and spirituality obtained by the students. The students were formed into hafizh in order to have noble character according to the instructions of the Koran he memorized. Pondoktahfizh is inhabited by pursuers (asatizd) who have a pattern of life with simplicity (moderation) and togetherness so that it will be embedded in santri not only memorizing the Koran, but instilling moral, religious, honest and obligation to obey God, ustadz and parents.

Based on the results of the interview²⁴ that the activities of the Tahfizh Al-Qur'an Al-Ihsan Bentok Islamic Education Center are carried out with a learning system as in the case of the Islamic boarding school most of the students take the time to recite the recitation, the rote muroja'ah and the further rote preparation. PBM starts from getting up at night to prepare for qiyamullail from 3.30am to 11.00 noon with a series of events being completed, until qailullah resting during the day and continued with PBM after the midday prayer until 22:30 at night. Khataman target 30 juz, at the end of the 2019-2020 academic year targeted students who memorize 30 juz memorization of 38 students with details of 15 female students and 13 female students.

For those who are in the category of tahfiz, it is more on the tenacity and intensity of time to memorize and to recite memorization to asatizd / asatizdh.

²⁴Ust. Ahmad Anir Saji, Lc., Results of interviews with Respondents as MudirPondokIslamic Education Tahfizh Al-Qur'an Al-Ihsan BentokOctober 9, 2019.

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The period of study, those who enter the Al Ihsan boarding school are elementary school or MI graduates from various regions. Before they enter the rote memorization program first, after being considered graduated, then enter the rote program with a time of 3 years to recite 30 juz. And after they khatam they are allowed to choose another cottage in accordance with the direction of parents both in South Kalimantan to the island of Java, and even some abroad such as South Africa, Morocco, Pakistan, Bangladesh and others.

Based on the results of observations and interviews with scholars and teachers, describing that According to Ust. Ahmad Anir Saji, Lc, for teacher development, more on the improvement of the Qur'anic PBM, the Ustadz were equipped with the ummi method in direct coordination with the Ummi team in Banjarmasin.²⁵ This is also in accordance with a study by Moore that the education of the Koran is managed professionally through three stages: curriculum stages, learning phases, and the organization of child-teacher interaction in turn.²⁶ Likewise Rudolph Ware documented the importance of the Koran school for the West African Muslim community. Such schools peacefully bring Islam to many areas, becoming a prominent symbol of Muslim identity.²⁷

Based on a survey conducted by researchers to teachers with a questionnaire instrument, showed that some things about the learning process at the Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok, as follows:

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	5	50.0	50.0
	4	5	50.0	100.0
Total	10	100.0	100.0	

Table 1. Responses to enthusiastic students

Based on the above table, it shows the enthusiasm of students studying at Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok is very high, with 50% while enthusiasm in the high category is 50%. The existence of

²⁵The results of the interview with Ust. Ahmad Anir Saji, Lc regarding the development of the cleric and cleric in the development of the process of learning the Koran in Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok, October 9, 2019.

²⁶Leslie C. Moore, "Body, text, and talk in Maroua Fulbe Qur'anic schooling," *Text & Talk - An Interdisciplinary Journal of Language, Discourse Communication Studies* 28, no. 5 (2008): 643–665, <https://doi.org/10.1515/TEXT.2008.033>.

²⁷Rudolph T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, Islamic Civilization and Muslim Networks (Chapel Hill, North Carolina: The University of North Carolina Press, 2014).

pondok tahfizh in Bentok Banjarmasin provides a new direction of Islamic education which is stretched to face the digital era. In accordance with the mission of the cottage that is with the spirit of struggle in developing and spreading the faith, knowledge, charity and morality of Islam to all Muslims everywhere and in this era. Similar according to MUFO in his research that the students look more enthusiastic about learning the Koran as a guarantee for a better life.²⁸ According to Rudolph Treanor Ware in his dissertation that the Education of the Koran challenged the notion that schools were static, 'traditional' institutions that fought against the rearguard against the forces of modernity. Al-Qur'an education has become the center of the definition, defense, and debate of Muslim identity, and reorganized the Qur'anic school as a dynamic and transformative factor.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	5	50.0	50.0	50.0
	4	5	50.0	50.0	100.0
Total		10	100.0	100.0	

Table 2. Responses about santri motivation

In the table above, it shows that the motivation of santri greatly increases with a percentage of 50% and medium motivation 50%. This data also proves that existence Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok gives a big influence on more motivation for the students. Surely this will give confidence to the ustazd and the manager of the cottage to continue to exist in the struggle to give birth to students who memorized the Qur'an. This is in accordance with Nirwana research which says that there is an atmosphere of joy that makes students always enthusiastic in learning, so there is an acceleration in learning the Koran.²⁹

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1	10.0	10.0	10.0
	3	3	30.0	30.0	40.0
	4	6	60.0	60.0	100.0
Total		10	100.0	100.0	

Table 3. Responses to the tahfizh learning strategies that have been used

²⁸LailatulMufidah, "Implementasi Pembelajaran Al-Qur'an Melalui Metode Wafa Di Griya Al-Qur'an Al-Furqon Ponorogo." (Skripsi, Ponorogo, STAIN Ponorogo, 2016).

²⁹Lilik Nirwana, "Implementasi Pembelajaran Al Qur'an Metode Wafa Di Griya Al Qur'an Al Furqon Kabupaten Ponorogo" (skripsi, Universitas Muhammadiyah Ponorogo, 2016), <http://library.umpo.ac.id>.

The data table above, shows that the tahfiz learning strategy in Pondok is very good with a percentage of 60%, this proves that this is an attraction for the community to send their children to al-Qur'an Education. This is also evidenced from the results of Khozim's research that the learning strategy of the Qur'an in improving the quality of the santri's reading of the Qur'an shows that it was implemented well.³⁰

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	50.0	50.0	50.0
	4	50.0	50.0	100.0
Total	10	100.0	100.0	

Table 4. Responses about the attitude of students in tahfiz learning

The table above shows that the attitude of students in learning is categorized very well with a value of 50% and very good with a percentage of 50%. This means that learning done by the cottage is good in educating student behavior, even if only in a simple form by adding to memorization. The environment also greatly influences the attitude of students when at the cottage. Abdullah's research results that environmental climate affects the increase in motivation, attitudes and learning values of long-life learning of students.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	10.0	10.0	10.0
	3	50.0	50.0	60.0
	4	40.0	40.0	100.0
Total	10	100.0	100.0	

Table 5. Responses to the quality of students in tahfiz learning

The table above shows that the quality of students in tahfiz huts has good quality in memorization. With a percentage of 50% and very good memorization with 40% while saying less is 10%. This result is in accordance with the findings of Tutik Khoirunisa said that From the results of the study it was proven that the majority of students who used the Wahdah method were able to complete their memorization in a relatively short and standard time. Whereas students who use other methods, require more time compared to

³⁰Nur Khozim, "Strategi Pembelajaran Al-Qur'an Dalam Meningkatkan Kualitas Bacaan Al-Qur'an Santri Di Pondok Pesantren Al-Fatih Surabaya" (undergraduate, UIN Sunan Ampel Surabaya, 2010), <http://digilib.uinsby.ac.id/8274/>.

students who use the best methods.³¹ Also a study from UyununNashoihatidDiniyah concluded that important findings in instilling disciplinary character for students were the exemplary approach, agreement, flattery, and story approach, authoritarian, and the quality of memorization owned by students is better than the quality of memorization of HTQ Mahasantri UIN Maulana Malik Ibrahim Malang because the activities they have are very different so that the planting of discipline applied is also different.

3. Contribution of Education Centers

a. Education

In the world of education, it has been proven that the tahfizh al-Qur'an hut has a positive impact on the morals of students and educates with the existence of the Tahfizh al-Qur'an Educational Institution. The community feels helped because parents have correctly chosen an Educational Institution for their children by including the Koran's educational guidance to minimize the influence of today's digital world. Likewise for the alumni, at the Tahfiz Boarding School there were many who took part in the community and other educational institutions, so that the mission of the Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok contribute positively to students, parents and the community. The following results are analyzed using the SPSS application as follows:

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 2	2	3.2	3.2	3.2
3	14	22.2	22.2	25.4
4	47	74.6	74.6	100.0
Total	63	100.0	100.0	

Table 6. Respondents' results on the contribution of the tahfizh cottage in education

In the table above, it shows that the contribution of pondoktahfiz in children's education is very good, with a percentage of 74.6% or 47 respondents answering very well. These results provide an overview of that contributionIslamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok on children's education is very good by giving a positive influence on the development of children's education, both at home and at school.

³¹TutikKhoirunisa, "PenerapanMetode Wahdah Dalam Meningkatkan Hafalan Al-Qur'an Santri Pondok Pesantren Al-Muntaha Cebongan Argomulyo Salatiga" (other, Fakultas Tarbiyah dan Ilmu Keguruan, 2016), <http://e-repository.perpus.iainsalatiga.ac.id/1349/>.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	16	25.4	25.4
	4	47	74.6	100.0
Total	63	100.0	100.0	

Table 7. Responent results about the contribution of tahfiz huts in the formation of children's morals

The table above, provides positive data on the contribution of Islamic Education Board Tahfizh Al-Qur'an Al-Ihsan Bentok in the formation of children's morals, 47 respondents answered with 74.6% process. Al-Qur'an education provides evidence that education that has been implemented by the boarding school has a major impact on children's behavior in daily life. This result is also in accordance with research conducted by Kharis that the contribution of pondok tahfizh is to develop character education, protect traditional characters, protect culture, carry out religious education.³²

b. Religion

The pattern of management of Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok follows typology that teaches the basics of religion which includes faith, ubudiyah, muamalah and morality based on the demands of religion and increase the skills of students.

One of the tahfizh halls made a good contribution especially in printing memorization of the Koran. The aim is to form a generation of young people who possess the treasury of thought with religious knowledge and endure the Qur'ani, so that they are able to become the introductory generation of social change towards civil society.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	15	23.8	23.8
	4	48	76.2	100.0
Total	63	100.0	100.0	

Table 8. Responent results about contributions in children's religion

Table 8 explains that around 48 respondents or 76.2% answered strongly contributing in the religious field of children. This is proof that the mission

³²M. Khozin Kharis, "Kontribusi Program Tahfidzul Qur'an Jurusan Agama Dalam Mengembangkan Manajemen Pendidikan Berbasis Pesantren MA Al-Amiriyah Blokagung Tegalsari Banyuwangi," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 8, no. 2 (October 9, 2017): 371–86, <https://doi.org/10.30739/darussalam.v8i2.108>.

Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok has been going very well for the surrounding community. These results are in agreement with Muhaemin in his research revealed that in the aspect of religious development, Islamic boarding schools have made a good contribution, especially in printing the Koran memorization.³³

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	4	6.3	6.3	6.3
	3	27	42.9	42.9	49.2
	4	32	50.8	50.8	100.0
	Total	63	100.0	100.0	

Table 9. Respcant results about the cottage's contribution to the child's personality

In table 9, it shows that around 32 respondents or 50.8% answered strongly contributing roles Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok on children's personalities. Al-Qur'an education, indeed should be a fortress for children in good personality in accordance with Islamic education itself. Then maccording to Kharis that the contribution of pondok tahfizh is to develop character education, protect traditional characters, preserve culture, carry out religious education.³⁴

c. Social Society

The Islamic Boarding School in the social sector contributes to the implementation of Islamic education, accommodating students from poor families, fostering orphans, fostering converts and establishing a hafizh cadre center that is able to contribute to the wider community such as becoming an imam in the mosque and becoming an ustadz in the field of al- Qur'an in educational institutions. Like the data in the following table:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	13	20.6	20.6	20.6
	4	50	79.4	79.4	100.0
	Total	63	100.0	100.0	

Table 11. Results of respondents regarding the existence of the Tahfizh Cottage

³³MuhaeminMuhaemin, "KontribusiPesantrenDalamMeresponDinamikaSosialKeagamaan," *Palita: Journal of Social-Religion Research* 4, no. 1 (June 10, 2019): 1–12, <https://doi.org/10.24256/pal.v4i1.596>.

³⁴Kharis, "Kontribusi Program Tahfidzul Qur'an Jurusan Agama Dalam Mengembangkan Manajemen Pendidikan Berbasis Pesantren MA Al-Amiriyah Blokagung Tegalsari Banyuwangi." *Borneo International Journal of Islamic Studies*, 2(2), 2020

Table 11 above illustrates that as many as 79.4% of respondents answered very well with the existence Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok. The results of this study are consistent with the research of Zidha Barokatun Ni'mah that the benefit of this tahfidz learning is the participation of madrassas in preparing Islamic young generation as hafidz-hafidzah to meet the needs of the community.³⁵

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	3.2	3.2	3.2
	3	41.3	41.3	44.4
	4	55.6	55.6	100.0
Total	63	100.0	100.0	

Table 12. Respondents' results on the choice of children's education towards the tahfizh cottage

Table 12 above gives data that there were around 33 respondents or 55.6% and 41.3% said that Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok is a very good choice for the education of their children today.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	11.1	11.1	11.1
	3	50.8	50.8	61.9
	4	38.1	38.1	100.0
Total	63	100.0	100.0	

Table 13. Responent results about the cottage's contribution to children's social media

Table 14, above produces data on roles Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok in minimizing exposure to social media and android-based cellphones or games with the results of 38.1% is very good and 50.8% is good, while less good is only 11.1%. Some of Nurdi's researches that a good way to deal with social media as well as cellphones and games is to provide a forum for the Tahfizh Al-Qur'an cottage, where students not only learn general education but can also learn the Qur'an and memorize it.³⁶

³⁵Zidha Barokatun Ni'mah, "Implementasi Program Hafizh [Studi Kasus Di Mts Sultan Agung Jabalsari Sumbergempol Tulungagung]," Skripsi, 16 Juli 2019, <http://repo.iain-tulungagung.ac.id/12154/10/DAFTAR%20PUSTAKA.pdf>.

³⁶Cindra Nurdi, "Metode Pembelajaran Tahfizh Al-Qur'an (Studi Komparasi Pada Pondok Tahfizh Hamalatul Qur'an Bantul Dan Pondok Tahfizhul Qur'an Sahabat Qu Depok Sleman)," <https://dspace.uin.ac.id/handle/123456789/7998>

D. Conclusion

From the research conducted it can be concluded that the contribution made by Islamic Boarding School Tahfizh Al-Qur'an Al-Ihsan Bentok in the field of Al-Qur'an education is very significant and like a tit for tat, people's perceptions are very positive with the existence of Boarding Board of Islamic Boarding School, proven by the level of success of students in memorizing and reciting 30 juz al -Qur'an within 3 years. Every year students who are able to memorize and memorize 30 juz of the Koran range from 30-35 (santriwan / wati). The enthusiasm of the Muslim community in sending their children to school in the hut was increasing as seen from the growing number of students. Islamic education (religious insight) is also given continuously to santri and santriwati who live in the Islamic Education Center Tahfizh Al-Qur'an Al-Ihsan Bentok, in addition to the obligation to memorize 30 juz of the Koran in a span of 3 years.

In the religious field, its contribution to students who have been educated for a period of 3 years as allocated and has been aware of 30 juz (hafizh) is allowed to continue education 'alim (studying the yellow book in depth) both at the local boarding house, and out of the area such as on the island of Java even abroad (to Pakistan, Yemen, Africa and some other Islamic countries). The latest and novelty of this research is the applicative tradition of scholarship in memorizing the Qur'an of the devoted santri and khuruj in order to preach Islam in the midst of society, in various corners of the country. While the contribution to the social field of society, of course the implications for the increasingly widespread hafizhstudents,preparing the Islamic young generation as hafidz-hafidzah to meet the needs of society.This research also provides opportunities for other researchers to continue further on the latest issues that can be used as research material and articles. Among them are issues regarding the educational relations of the pondoktahfizh al-Qur'an and the scientific traditions of the pondoktahfizh al-Qur'an

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