



TYOLOGY OF TAHFIDZ ISLAMIC BOARDING SCHOOL CURRICULUM IN SOUTH KALIMANTAN

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Abstract

The purpose of this research is to describe the typology of the curriculum of tahfizh boarding schools in South Kalimantan. Curriculum as a guideline in learning at an educational institution, especially the tahfizh pesantren educational institution, has not been widely existed and researched so it is interesting to research. The method used is a qualitative method. Data analysis techniques that will be used in this research, namely "descriptive analytics" and in qualitative research in general starting from data collection, data reduction, data presentation, and conclusion or verification. The results showed that the entire tahfizh institution of the Qur'an has the same expectations, in which the process of planning, organizing, mobilizing, and controlling people and other resources in achieving targeted goals effectively and efficiently" While the target to be achieved by tahfizh institutions is the ability of learners to memorize the Qur'an. Although, there are many differences in methods and models in each institution of the Qur'anic Tahfidz. So, the curriculum of each institution may be different, but the results desired by the managers of all institutions are the same, namely acceleration or making it easier for everyone to memorize the Qur'an. The curriculum of the Tahfizh Al-Qur'an boarding school is compiled only to support the santri's memorization program, either from the model or method used in the memorization process, the book read, the educational process in the classroom, to the rules for the students. The education system in tahfizh boarding school is the same as the pesantren education system in general, namely there is a curriculum, learning methods, places to learn and others, it's just that there is something different from one cottage with another cottage so that it has its own uniqueness.

Keyword: *Tahfidz Al-Qur'an Islamic Boarding School, Typology Curriculum, Learning the Qur'an.*

A. Introduction

Tahfidz Al-Qur'an Islamic Boarding School prepares its students to become hafidz / hafidzah in addition to deepening the knowledge and insights of Islam. Pondok pesantren tahfidz Al-Qur'an in Indonesia has a long history, as well as pesantren huts in South Kalimantan, especially the tahfidz Al-Qur'an boarding school. In recent years, the tahfidz al-Qur'an boarding school seems to have its own magnet for some people. They have the view that studying at the tahfidz Al-Qur'an boarding school, in addition to gaining knowledge of Islam santri also had the opportunity to study the Qur'an deeply and memorize the Qur'an until it became hafidz/hafidzah.¹ Contribution to the religious aspect of tahfidz pesantren hut is to print tahfidz on the implementation of Islamic education, forms of education and guidance.² Of course, by still paying attention and anticipating the dynamics that often occur in the course of a boarding school tahfidz Al-Qur'an in achieving the targets that have been set.

Along with the development of pesantren huts in general that have variants both physically, culture, purpose, curriculum, institutional, and dynamic education system, pesantren tahfidz Al-Qur'an huts are also inseparable from the dynamics that require institution managers to formulate the education of tahfidz Al-Qur'an boarding schools to continue to exist. Pondok pesantren tahfidz Al-Qur'an increasingly exists and attracts public attention since it became a formal institution in Indonesia under the Ministry of Religious Affairs³, in addition to some non-formal Qur'an tahfidz boarding schools that carry out learning independently but remain committed to printing Qur'an memorizers.

Pondok pesantren tahfidz also experiences dynamics, both quantitatively and qualitatively. Quantitatively that tahfidz boarding school is experiencing rapid growth in South Kalimantan with tens to hundreds of tahfidz Al-Qur'an boarding schools. While viewed from a qualitative angle of the tahfidz Al-Qur'an boarding school, it has developed from non-formal or traditional education to appear into a modern tahfidz Al-Qur'an boarding school that has the power of law and is legalized by the government based on the decision of the Ministry of Religious Affairs of the Republic of Indonesia.⁴ Pondok Pesantren tahfidz Al-Qur'an has its own appeal to the community as well as being a formal school trend, able to provide its response to the progress of the times and contribute to the development of the nation and state both at the local and national levels.

Internally, the education of the tahfidz Al-Qur'an boarding school is also expected to be more qualified and able to provide positive changes for students,

¹ Ahmad Anir Saji, *Wawancara dengan Responden (Mudir Pondok Pesantren Al-Ihsan Bentok)*, Bentok, 9 Oktober 2019.

² Agus Setiawan and Ahyar Rasyidi, 'Contribution of Pondok Pesantren Tahfiz Al-Qur'an in Responding to the Digital Era in South Borneo', *Borneo International Journal of Islamic Studies* 2, no. 2 (30 May 2020): 155–175, <https://doi.org/10.21093/bijis.v2i2.2260>.

³ Kementerian Agama RI, "Juknis Penyelenggaraan TPQ: Keputusan Direktur Jenderal Pendidikan Islam Nomor 91 Tahun 2020" (Kemenag RI, 2020).

⁴ Kementerian Agama RI, "Juknis Penyelenggaraan TPQ..."

so that students in addition to being good at overcoming the problems they face, also have life skills as a support for survival. Through the tahfidz Al-Qur'an boarding school, students (santri) are prepared to become the qurani generation, which is the generation that makes the Qur'an as a guide to life so that they can live a good life. The success of pesantren huts is also inseparable from the history journey that inspires managers to continue to improve themselves and look for new formulations in managing the ideal boarding school, without exception the tahfidz Al-Qur'an boarding school.

Ahmad Fathoni's research on the history and development of the teaching of tahfidz Al-Qur'an in Indonesia quoted by Rosidin and Gufron that the historical claims of tahfidz Al-Qur'an boarding school in Indonesia are the forerunners of the Krapyak boarding school founded by KH Muhammad Munawwir. The boarding school located in Yogyakarta has opened a special class of santri hafizhul Qur'an since the 1900s, which is right the era before independence.⁵ Munawwir also made a method of teaching the Qur'an so that students could easily memorize the Qur'an. Almost all Qur'anic boarding schools in Java practice the Qur'anic learning method developed by Munawwir. So according to Fathoni that contribution KH. M. Munawwir in the preservation of the Qur'an in Indonesia is very large. Since the opening of the Qur'anic tahfidz class at the Krapyak boarding school, people then began to be interested in memorizing the Qur'an. Another boarding school then opened the same class. Memorizing the Qur'an began to be studied specifically seriously and became a tradition.

According to Ahmad Atabik, the tradition of memorizing (tahfidz) of the Qur'an is one of the activities of Muslims to internalize the Qur'an in everyday life, one of whose activities is to preach the Qur'an. This is often done in faith-based institutions including pesantren, ta'lim assembly and so on.⁶ Until now boarding school education in Indonesia, especially in South Kalimantan, continues to exist and continues to grow in line with their respective goals and visions. The continuity of boarding school education is also caused by the implementation of an increasingly dynamic education system. The increasing number of pesantren hut establishments is becoming an attraction for the people of South Kalimantan as a motivation for character-based Islamic education for their children.

The pesantren education system in this area is open to the development of the education system outside itself and to various changes in accordance with the demands of the circumstances without losing its essential identity as an institution tafaqquh fi al din, such a system that has been able to maintain the continuity of

⁵ Rosidin and Muhammad Gufron, *Pendidikan Agama Islam: Sesuai Surat Edaran Kemenristek Dikti Nomor 435/B/SE/2016* (Malang: Edulitera, 2020), h. 50.

⁶ Ahmad Atabik, *The Living Quran: Potret Budaya Tahfizh Al Quran di Nusantara*, Jurnal Penelitian, Vol. 8 No. 1, 2014, h. 163.

pesantren in facing the challenges of the times.⁷ In principle, all Islamic educational institutions, both *pesantren*, and non-*pesantren*, firmly reject any act of violence against humanity.⁸ From the time before independence until the reform order, pesantren has been increasingly recognized for its existence in Indonesian legislation, especially related to education.⁹ The continuity of boarding school education in South Kalimantan is also inseparable from the various educational programs offered and managed to captivate the hearts of the community so that it became a choice of learning place, one of which is in the development of tahfidz Al-Qur'an including the curriculum used.

Research from Daulay, dkk¹⁰ that there are two patterns of Tahfīz Qur'an in the pesantren curriculum in Deli Serdang Regency, namely pattern I: Tahfīz Qur'an is the only curriculum in the pesantren. Pattern II, Tahfīz Qur'an as a compulsory curriculum with two forms, namely the special curriculum Tahfīz and the formal education curriculum at the MTs and MA Tahfīz.

The results of Imam Muqoyyadi's research, dkk¹¹ It shows that in implementing the combination of the tahfidzul qur'an curriculum and the formal curriculum is carried out by integrating several curricula, namely the National Curriculum, the Curriculum of the Ministry of Religious Affairs, and the special curriculum which is a curriculum compiled by the manager with systematic combinations presented in the boarding school program plus tahfidzul qur'an. Obstacles in the implementation of the curriculum are the denseness of student activities, differences in students' rote ability, so that effective learning time and intensive guidance are needed. Pesantren Daarul Qur'an in the development and implementation of quality management and the implementation of Islamic Education Management (MPI) that has been carried out in pesantren, has fulfilled the satisfaction of customers both external and internal customers. This is evidenced by the continued increase in the number of students. In addition, the direction and steps to improve the quality of education, where currently, pesantren

⁷ Husnul Yaqin, *Sistem Pendidikan Pondok Pesantren di Kalimantan Selatan* (Banjarmasin: Antasari Press, 2009), h. 253.

⁸ Afifuddin Afifuddin, Wahdatun Nisa, Noorthaibah Julaiha, Noorthaibah, Siti, Suraijjah Suraijjah, Fathul Jannah, Agus Setiawan, The Establishment of Khilafah and the Distortion of the Meaning of Jihad Islamic Teaching: Views of Pesantren Kyai | Review of International Geographical Education Online, Vol 11, No 5, (2021), 4348-4360, https://rigeo.org/view-artical/?s_id=1375.

⁹ Ahmad Saifuddin, "Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan," *Jurnal Pendidikan Agama Islam* 03, no. 01 (2015),

¹⁰ Haidar Putra Daulay, Hasan Asari, dan Fatima Rahma Rangkuti, "Analisis Kurikulum Pesantren Tahfiz Alquran Nur Aisyah Dan Pesantren Modern Tahfizil Quran Yayasan Islamic Centre Sumatera Utara," *TADRIJ: Jurnal Pendidikan Islam* 16, no. 1 (5 Juni 2021): 20–32, <https://doi.org/10.19105/tjpi.v16i1.4554>.

¹¹ Imam Muqoyyadi, Ari Anshori, dan Sabar Narimo, "Implementasi Perpaduan Kurikulum Tahfidzul Qur'an Dan Kurikulum Formal Pada Sekolah Menengah Atas Islam Terpadu Ibnu Abbas Klaten Jawa Tengah Tahun 2018," *Profetika: Jurnal Studi Islam* 20, no. 2 (17 Januari 2020): 143–153, <https://doi.org/10.23917/profetika.v20i2.9951>.

also undergoes many changes in the system.¹² Pesantren management functions are also necessary for the success of the Qur'an memorization program.¹³

So far, there is no curriculum used in the learning process at tahfidz boarding school in South Kalimantan. Though the curriculum in the education system, especially in pesantren huts, is a guideline that must exist and be implemented so that education becomes directed. In one of the studies said that the curriculum as a spear determines the quality and quality of education should get special attention in its development. Especially in the concept of Islamic education, the curriculum gets a special task that must be fulfilled while still paying attention to aspects of the scope and range of its development. These aspects include spiritual, emotional, physical and intellectual aspects.

B. Method

This type of research is qualitative. Bogdan and Taylor, say that "Qualitative methodologies refer to research procedures which produce descriptive data: people's own written or spoken words and observable behavior".¹⁴ This type of research refers to research procedures that produce descriptive data, obtained from information in the form of written or oral informant data and pseudo-observable behavior. Meanwhile, Denzin and Lincoln, qualitative research brings attention to various metodes, which includes a naturalistic interpretive approach to the subject of his study.¹⁵ Research methods are interpreted as an ilmiah way to obtain data with the approval and usefulness.¹⁶ The concentration used can be interpreted as an attempt in research activities to establish relationships with the object under study.¹⁷

Data collection techniques use observation, interviews and documentation, while data analysis in this study is carried out since researchers are in the field, namely from data collection activities to leaving the field. Qualitative research allows data analysis when the researcher is in the field and after returning from the research field, but the researcher in conducting the data validity test using data triangulation¹⁸ (check, ricek and kroscek) so that the data is completely valid. Then after that it was analyzed. Data analysis techniques that will be used in this research, namely "descriptive analytics" and in qualitative research in general

¹² Safrudin Aziz, "Keberhasilan Program Tahfidz Al-Qur'an Kejar Paket B Darul Qur'an Al-Karim Baturaden Banyumas TA 2018-2019," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 161-74.

¹³ Wasik Nur Mahmudah dan Mukhibat, "Manajemen Pembiayaan Pendidikan Pondok Pesantren Tahfidzul Qur'an," *Excelencia: Journal of Islamic Education & Management* 1, no. 01 (10 April 2021): 19-28.

¹⁴ J. Taylor and Steven Bogdan, *Introduction to Qualitative Research Methods: The Search for Meaning* (New York: John Wiley dan Son Inc, 1984).

¹⁵ Norman K. Denzin and Ynonnas S. Lincoln, *Handbook Of Qualitative Research, Terjemah Dariyanto Dkk* (Yogyakarta: Pustaka Pelajar, 2009).

¹⁶ Sugiyono, *Metode Penelitian Pendidikan: Penelitian Kuantitatif, Kualitatif Dan RnD* (Bandung: Alfabeta, 2015), h. 23.

¹⁷ Hadari Nawawi, *Metode Penelitian Sosial* (Yogyakarta: Gajah Mada Universiti Press, 1990).

¹⁸ Suprayogo dan Tobroni, *Metodologi Penelitian Sosial-Agama*, (Bandung: Rosda Karya, 2001), hal. 115.

starting from data collection, data reduction, data presentation, and conclusion or verification.

C. Findings and Discussion

Tahfidz boarding school in South Kalimantan has been running for quite a long time. Although, there is no clear and definite data that shows when the first boarding school in banjar land began to run a program to memorize the Qur'an. The history of teaching the Qur'an has been going on for a long time, but when and how the memorization program began to appear in the land of Banjar.

The presence of the Tahfidz boarding school makes the color of teaching the Qur'an in the land of Banjar more colorful. Especially in the last two decades, memorizing the Holy Qur'an has gained attention from the Banjar Muslim community. The growth of qur'anic educational institutions, especially those with memorization programs, began to show improvement. Pesantren huts as an integral part of Banjar society adapt to the increased attention. Although, long before the increase had stood the tahfidz boarding schools in banjar land.

The dynamics of tahfidz boarding schools in South Kalimantan are rarely highlighted seriously and deeply. Studies related to pesantren huts in South Kalimantan often do not review how the development of memorization programs, especially related to the curriculum of pesantren tahfidz huts. In fact, the curriculum of tahfidz boarding school is closely related to the development and dynamics of pesantren huts in the archipelago, including South Kalimantan. Husnul Yaqin in the book *Pesantren Education System in South Kalimantan* explained that the content of the curriculum is not limited to subjects only.¹⁹

For this reason, discussions related to the curriculum of tahfidz boarding schools in South Kalimantan will not leave dynamics and developments there. The development of tahfidz boarding school in South Kalimantan can be formulated in three typology. First, this type of pesantren hut tahfidz A. Model or type of tahfidz pesantren hut is a pesantren that organizes the memorization of the Qur'an as part or main program, there are even pesantren only organizing the memorization of the Qur'an only. So, students are only required to memorize the Qur'an as part of education in the pesantren, without combining it with other education. In addition to memorizing the Qur'an, students are only given knowledge that is still related to the memorization process, such as reading the book at-Tibyan or teaching sciences that can facilitate them in memorization.

Most likely this model of tahfidz boarding school is a development of the traditional memorization model, which used to be done in the homes of teachers or scholars who are already known or have reading sanad as well as memorization of the Qur'an. As the number of students or memorizers grew, the scholars began to make special containers in memorizing the Qur'an more widely, with various facilities such as pesantren.

¹⁹ Husnul Yaqin, *Sistem Pendidikan Pesantren di Kalimantan Selatan*, h. 48.

This model of tahfidz boarding school usually does not know the class system or the division of educational strata. Santri is only grouped based on the number of memorization or small groups of 3-5 people, to facilitate the process of depositing memorizers. Santri is only collected when there is a general study, usually reading books that explain the virtues of memorizing the Qur'an. Indeed, there are boarding schools that teach other lessons such as the hadiths of the Prophet Muhammad, but the memorization program is still the main program in pesantren.

So that the curriculum of this pesantren is usually very simple because the religious teaching program carried out is only the memorization of the Qur'an. The curriculum is prepared only to support the santri memorization program, either from the models or methods used in the memorization process, the books read, the educational process in the classroom, to the rules for the students. Although some of these pesantren hut models use rooms such as classes, they are usually used only for the teaching of these books. In fact, additional education in the form of A B or C package chase program is usually not implemented. Santri is only focused on memorizing the Qur'an. Santri can only be declared complete if it has passed the hapalan exam process from the caregivers or ustadz. Santri who have completed the process usually ends by doing batamat or khataman hapalan Qur'an.

Second, tahfidz type B pesantren hut. The main type of pesantren is the implementation of pesantren hut teaching and Quran memorization programs that are mixed or combined with religious education in the pesantren. The memorization of the Qur'an held is not a single program in this model of pesantren huts, although some make this the main program. However, in this pesantren model there is also the teaching of religious sciences which has become the main program.

This pesantren hut model prioritizes balance or runs a memorization program and a religious science teaching program together. Some of these boarding schools do have a qur'an memorization program, but at the same time the students also get a comprehensive religious science teaching program. That is, some pesantren huts have the main program of memorizing the Qur'an, but educational institutions still run the model of religious science education, as other pesantren-pesantren.

Meanwhile, some pesantren began to include programs to memorize the Qur'an, because it responded to the increased attention of Muslims in memorizing the Qur'an in recent years. In fact, most of these pesantren do not have such programs. Therefore, the pesantren-pesantren began to attract ustadz-ustadzah who have good reading skills and memorize the Qur'an in a certain amount.

In the above case, some of these pesantren offer memorization of the Qur'an as an additional excellent program on prospective students. So, the teaching of religious science gets a fixed portion, even between and santri who do not participate is completely indistinguishable in daily life in pesantren.

For the students of the memorizer is usually only distinguished to have additional in between the daily schedule of pesantren. Usually they memorize or deposit the memorization between after morning prayers or Ashar at the ustadz place of the program's caregivers. The addition of the program is not always responded to by mass participation among students, it seems that the fatigue factor and the busyness of pesantren are often used as a pretext not to be included in the program.

Therefore, the memorization program in pesantren model like this is usually run quite simply, namely depositing the memorization of holy verses regularly. The method of memorization is usually only done based on structured and comprehensive experience or knowledge. Although, there are also pesantren that do have the concept of Islamic religious education and a comprehensive qur'an memorization program. This pesantren fully adopts the Turkish education model which is considered successful in presenting a school program that combines religious education and memorization of the Qur'an which has been considered difficult for most Indonesians. In the pesantren is usually the entire model of education and comprehensive methods in carrying out the memorization of the Qur'an.

In fact, pesantren also has a standard teaching or caregiver program to memorize the Qur'an. Usually the caregivers already have a certificate or tested in carrying out the methods of the pesantren foundation. Therefore, the recruitment of caregivers is arranged directly by the central method manager who cooperates with the pesantren hut foundation, or is brought directly by the method manager.

Finally, the Tahfidz House model. In terms of language and terms, it is difficult to group tahfidz houses as part of pesantren huts. Because, the main elements of pesantren, put forward by Zamakhsyari Dhofier, many failed to be fulfilled by the tahfidz house.²⁰ The main elements only, such as Kyai or ulama, as scientific centers alone there are still many tahfidz houses that are not led by a cleric, especially those who have comprehensive memorization or mutqin abilities.

However, the tahfidz house as part of the tradition of teaching the Qur'an in the land of Banjar, especially those that provide memorization programs, then their existence cannot be ruled out. On the other hand, the tahfidz house also has its own uniqueness, namely the rapid and innovative development of memorization methods, in the process of memorizing the Qur'an. Therefore, the development of pesantren in Indonesia, especially in South Kalimantan, is growing very rapidly. The growth rate continues to rise, placing Tahfidz House as the most popular choice in the Muslim community to access memorization programs.

This offer certainly complements the models of offers of qur'an memorization programs more diverse. In addition to the three models above, there is a memorization model while mondok: it means Tahfizh Al-Qur'an which

²⁰ Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai...*, h. 78.

is carried out by the pesantren hut, where the participants are the students of the boarding school in question. In other words, the activities of the Tahfidz Qur'an here are additional programs for students who are interested in following it, such as; Pondok Pesantren Al-Hikmah Banjarmasin; Pondok Pesantren Manba'ul Ulum Banjar Regency; Pondok Pesantren Darul Ilmi Banjarbaru City; and Pondok Pesantren Al-Falah Banjarbaru City. Tahfidz semi hut; it means that Tahfidz Qur'an is carried out by an institution that is not a boarding school, but its participants live in a cottage. Those that fall into this category include; Pondok Umar bin al-Khaththab Banjarmasin, and Pondok Raudhah Tahfidz Baitul Azhar Banjarmasin.

Memorizing the Qur'an as co-curricular; This means that Tahfidz activities are a supporting curriculum for the official curriculum carried out in the educational institution concerned. Those that fall into this category are; Islamic Religious Education Study Program (PAI) at the Faculty of Education and Teacher Training UIN Antasari Banjarmasin, Qur'an and Tafsir Science Study Program (IAT) Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin, College of Qur'anic Sciences (STIQ) Hulu Sungai Utara Regency, Integrated Islamic Elementary School (SDIT) Ukhuwwah Banjarmasin, and Integrated Islamic Elementary School (SDIT) Firdaus Banjarmasin. Finally, the Tahfidz Education Program; It means an educational institution that makes Tahfidz Al-Qur'an as one of the programs that must be followed by its students. Those that fall into this category include; Special Program of Ulama (PKU) Faculty of Ushuluddin and Humanities, PKU Faculty of Da'wah and Islamic Communication, PKU Faculty of Sharia and Law UIN Antasari Banjarmasin, and Tahfidz Amanah Institute in Banjarmasin.

Today's boarding school has grown rapidly, even in the process there are many dynamics that must be passed by managers, administrators, ustadz, to students. Starting from buildings, lessons, educational models, to the curriculum in pesantren continue to grow and adapt to various times. In pesantren there are two elements at once, namely Islamic religious institutions and religious science education institutions. Throughout the history of Islam, pesantren has had a positive role in order to educate the citizens of the community.²¹ Nevertheless, not a few pesantren are updating by accommodating modern educational thinking although there are still very many pesantren that still survive with traditional education patterns (salaf). As a result, pesantren becomes an institution that tends to be exclusive and isolative with social life. Although not entirely the pattern of education is considered less good, based on philosophical considerations that one of the functions of education is as an institution of conservation and value resistance.

Development is also experienced by tahfidz boarding schools, including in South Kalimantan. Some of the changes in the tahfidz boarding school go hand

²¹ Ahmad Idhoh Anas, "Kurikulum dan Metodologi Pembelajaran Pesantren," *Cendikia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (2012), h. 38.

in hand with the pesantren that is the parent. In addition to the dynamics of society that continues to change, another cause of changes and development of the pesantren model is the changes experienced by its parent pesantren or changes in the realm of pesantren-pesantren, such as adaptation to laws related to the teaching of the Qur'an or laws on pesantren.

Development is also experienced by tahfidz boarding schools, including in South Kalimantan. Some of the changes in the tahfidz boarding school go hand in hand with the pesantren that is the parent. In addition to the dynamics of society that continues to change, another cause of changes and development of the pesantren model is the changes experienced by its parent pesantren or changes in the realm of pesantren-pesantren, such as adaptation to laws related to the teaching of the Qur'an or laws on pesantren.

The development of pesantren is indeed more related to the curriculum or educational model organized in the institution. Therefore, the development of the curriculum is closely related to also have a big influence in the major changes in the boarding schools of tahfidz.

Today there are many models of pesantren in Indonesia that are almost different from the design of the building with classic pesantren-pesantren. The development of this pesantren model affects, whether directly or indirectly, the tahfidz boarding school in Indonesia. In Manfred Ziemek's research, the model or type of pesantren has developed in several types, including traditionally run boarding schools, both in the education system to buildings.²²

The development or growth of pesantren in Indonesia since the traditional type, namely pesantren huts whose entire system and implementation of education are carried out traditionally, where the education system and its patterns still exist to maintain classical pesantren traditions.²³ Mosques and kyai houses became centers of learning or educational activities in pesantren.²⁴

To this day there are still models or types of pesantren pesantren that do not have formal educational institutions, but provide opportunities for students to learn at the level of formal education outside pesantren. This type of pesantren can be sold on Salafi pesantren and the number in the archipelago is relatively smaller than other types.²⁵

Meanwhile, when pesantren began to have a study room, while still maintaining the learning system in this type is individual (sorogan), bandungan, and wetonan, and other facilities such as mosques, kyai houses, cottages or

²² Manfred Ziemek, *Pesantren Dalam Perubahan Sosial*, (Jakarta: Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M), 1986), h. 36.

²³ Achmad Rodli Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi di Pondok Pesantren Tradisional dan Modern di Kabupaten Ponorogo,.." h. 215.

²⁴ Manfred Ziemek, *Pesantren Dalam Perubahan Sosial*, h. 37.

²⁵ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017), h. 64.

dormitories provided for students, mainly from distant areas, then the pesantren has shifted to semi-traditional.²⁶

Even when traditional pesantren adapts to the model of school education run by the Government, madrassas, high schools, to universities, as part of the characteristics of the renewal and modernization of Islamic education in pesantren, there are still pesantren that stick with the traditional teaching model. The long-standing teaching in the pesantren is considered still quite effective in transmitting knowledge to students..

Although, on the other hand, the development of modern pesantren is open to the public, this pesantren pattern has undergone a very significant transformation both in the education system and its institutional elements.²⁷ Materials and learning systems already use a mixed system between modern and classical. In fact, it is not uncommon for this pesantren model to carry out a multilevel level of education, starting from the elementary level (PAUD and kindergarten) to universities. Materials and learning systems already use a mixed system between modern and classical. In fact, it is not uncommon for this pesantren model to carry out a multilevel level of education, starting from the elementary level (PAUD and kindergarten) to universities.

The last growth in the pesantren model is the adaptation of the higher education model, namely the implementation of religious higher education or religiously patterned universities. Ma'had Aly is a model existing in religious colleges or religiously patterned colleges implemented by pesantren, where students are in dormitories within a certain time with the rules that have been set by the college. The variety of pesantren developments above can be seen that the teaching or education model organized in the institution is very diverse, even not infrequently adaptation to the modern educational model also changes the face of teaching in pesantren. Therefore, this development also has a big influence on the curriculum model run by the pesantren. So, the change in pesantren typology may very well change the typology of the institutions of the Qur'anic tahfidz.

The variety of pesantren developments above can be seen that the teaching or education model organized in the institution is very diverse, even not infrequently adaptation to the modern educational model also changes the face of teaching in pesantren. Therefore, this development also has a big influence on the curriculum model run by the pesantren. So, the change in pesantren typology may very well change the typology of the institutions of the Qur'anic tahfidz.

Regarding the institution of tahfīzh, as defined in the introductory chapter is "the body or organization that organizes learning activities memorizing verses of the Qur'an. Including lessons in reading the Qur'an for beginners, tahsīn or improving the reading of the Qur'an in accordance with tajwid science (before the process of memorizing verses of the Qur'an), and memorizing the verses of the

²⁶ Manfred Ziemek, *Pesantren Dalam Perubahan Sosial...*, h. 37.

²⁷ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter", h. 65.

Qur'an itself."²⁸ The entire tahfizh institution of the Qur'an has the same expectations, in which the process of planning, organizing, mobilizing, and controlling people and other resources in achieving targeted goals effectively and efficiently" While the target to be achieved by tahfizh institutions is the ability of learners to memorize the Qur'an. Although, there are many differences in methods and models in each institution of the Qur'anic Tahfidz. So, the curriculum of each institution may be different, but the results desired by the managers of all institutions are the same, namely acceleration or making it easier for everyone to memorize the Qur'an.

D. Conclusion

The presence of Qur'anic education in pesantren huts, starting from the anxiety of religious and government leaders towards the decline of the ability of generations to read and understand the Holy Qur'an and its application in everyday life. So in 1982 issued SKB Minister of Home Affairs and Minister of Religion Number 128 and 44 A in 1982, concerning "Improving the Ability to Read the Qur'an for Muslims in order to Increase the Life and Delusion of the Qur'an in Everyday Life". This policy is strengthened by the regulation of qur'an education units through Government Regulation of the Republic of Indonesia No. 55 of 2007. In the PP, it is mentioned that the Qur'an education unit aims to improve the ability of students in reading, writing, understanding, and practicing the content of reading.

The curriculum of the Tahfizh Al-Qur'an boarding school is compiled only to support the santri's memorization program, either from the model or method used in the memorization process, the book read, the educational process in the classroom, to the rules for the students. The education system in tahfizh boarding school is the same as the pesantren education system in general, namely there is a curriculum, learning methods, places to learn and others, it's just that there is something different from one cottage with another cottage so that it has its own uniqueness in observing it.

²⁸ Abdullah Karim, Norhidayat, dan Fakhrie Hanief, *Profil Lembaga Tahfidz Al-Qur'an di Banjarmasin dan Sekitarnya*, (Banjarmasin: Antasari Press, 2019), h. 65.

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