

Tahfidz Learning Management at Pesantren-based Higher Education

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Abstract:

This research is motivated by the condition of new students who enter Ma'had Al-Jami'ah IAIN Curup who have different educational backgrounds in understanding the Qur'an. This study aimed to understand the management of Tahfidz Qur'an learning at IAIN Curup. This research is a qualitative research type of case study. Observation, interviews, and documentation carried out data collection techniques. The subjects of this research are administrators, ustadz and ustazah, and students. Then the data analysis starts with data reduction, presentation, and conclusion drawing. The results showed that; Tahfidz Al-Qur'an learning management at IAIN Curup includes three stages, namely, planning, which consists of praying and memorizing *muraja'ah*; implementation consisting of recitation techniques, and understanding the meaning, memorization techniques, and deposit techniques and the evaluation stage in the form of an oral test. Furthermore, the application of the method used at Ma'had Al-Jami'ah IAIN Curup is unique, namely the technique of understanding meaning.

Keywords: *Tahfidz Al-Qur'an, Learning Management, Recitation, Muraja'ah*

Abstrak:

Penelitian ini dilatar belakangi oleh kondisi mahasiswa baru yang masuk di Ma'had Al-Jami'ah IAIN Curup yang memiliki latar belakang pendidikan yang berbeda-beda dalam memahami Al-Qur'an. Tujuan dari penelitian ini adalah untuk memahami tentang manajemen pembelajaran Tahfidz Qur'an di IAIN Curup. Penelitian ini merupakan penelitian kualitatif jenis studi kasus. Teknik pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Subjek penelitian ini adalah pengurus, ustadz dan ustazah serta mahasiswa. Kemudian analisis data dimulai dari reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa; Manajemen pembelajaran Tahfidz Al-qur'an di IAIN Curup meliputi 3 tahapan yaitu; perencanaan yang terdiri dari berdo'a dan muraja'ah hafalan, pelaksanaan yang terdiri dari teknik tilawah dan memahami arti, teknik menghafal dan teknik setoran serta tahap evaluasi berupa tes lisan. Selanjutnya Penerapan metode yang digunakan di Ma'had Al-Jami'ah IAIN Curup ini terdapat keunikan yaitu adanya teknik memahami arti.

Kata Kunci: *Tahfidz Al-Qur'an, Manajemen Pembelajaran, Tilawah, Muraja'ah*

INTRODUCTION

Memorizing the Qur'an is easy for some people, but the most challenging thing about memorizing is keeping what has been memorized (Sanudin et al., 2021; Noor, 2022). The problems faced by memorizing the Qur'an are indeed many and very diverse, ranging from the influence of peers, weak motivation, the number of college assignments, and the limited time available (Baidowi et al., 2021). For memorizing the Qur'an to run smoothly and be appropriately managed, it is necessary to have good management (Masdar, 2019; Musaropah et al., 2021). According to Susan (2019), management is a person's activity in managing an organization, institution, or school that is human or non-human so that the goals of the organization, institution, or school can be achieved effectively and efficiently and the expected goals can be adequately achieved.

Well-managed management in learning tahfidz al-Qur'an can automatically print the Qur'anic generation sustainably (Musaropah et al., 2021). This learning cannot be separated from the role of institutions or places in which the aim is to provide teaching and knowledge about memorizing the Qur'an. In this case, Ma'had Al-Jami'ah IAIN Curup is one of the educational institutions that carry out the learning process of the Qur'an starting from the *tahsin*, *tahsin-tahfidz*, and *tahfidz* classes. The determination of this class is done through 3 stages: planning, implementation, and evaluation.

The planning was carried out at first; the students were tested one by one reading the Koran and listened to by the ustadz/ustadzah to select students who could read the Koran well and students who had not read it fluently. Grouping students implement activities by forming classes or study groups according to their reading ability. The next stage is evaluation. This activity is carried out every semester or six months in the academic calendar. This evaluation was carried out to determine the extent to which the students' memorization progressed to be re-selected to a higher stage of the class occupied (Karimi et al., 2021; Türegün, 2022). The more memorization a student has, the higher the class he will occupy.

The stages carried out in Ma'had certainly have many problems, including the inappropriate reading selection process, the ustadz/ustadzah leaves the learning process, and the students' memorization is easily lost due to the absence of repetition, and the limited time in learning tahfidz al-Qur'an. The problems that arise can provide an understanding that not all tahfidz al-Qur'an management can run well; of course, many obstacles must be considered in the learning process.

The results of research conducted by Rudiyanto (2019) showed that the readiness of students to memorize the Qur'an was still lacking; besides, the time allocation for learning was only around 30-40 minutes before teaching and learning activities were carried out. Furthermore, Mustaqimah (2021) said that the management of the tahfidz al-Qur'an program at Madrasah Ibtidayyah was carried out in four stages: planning, organizing, implementing, and monitoring. In this study, we have not discussed evaluation in learning tahfidz al-Qur'an. Wicaksono (2019) also stated in his research that the learning of Tahfidz Al-Qur'an was carried out in three stages, namely planning and implementation in

two stages (the pre-learning stage and the core learning stage) with the *jama'i* and *talaqqi* methods and evaluation with a rote deposit test system. Daily and end of the semester. In addition, Fatmawati's (2019) statement states that the management of tahfidz learning is carried out in four stages, planning, organizing, implementing, and supervising. The research has not discussed the evaluation of learning, while this study will discuss how a lesson can be assessed after the implementation of the learning evaluation.

Each student has different abilities and talents in memorizing the Koran. Santri not only focuses on memorizing but also has to focus on the lecture assignments given by the lecturers. However, the students can juxtapose the two. This study aims to determine how the management of tahfidz al-Qur'an at Ma'had Al-Jami'ah IAIN Curup plans, implements, and evaluates the achievement of learning outcomes of tahfidz al-Quran with a target of 3 juz within four years.

RESEARCH METHODS

This study uses a qualitative case study type method. The main informants in this study were the administrators of Ma'had Al-Jamiah IAIN Curup, ustadz and ustadzah. Data collection techniques using interviews, observation, and documentation. From the study results, the writer then conducted an analysis using reduction, triangulation and concluding the research data (Ristianti et al., 2019). Data analysis in qualitative research is carried out during and after data collection is completed within a certain period. Milles & Huberman (2014) suggested that activities in qualitative data analysis were carried out interactively and continued continuously until they were completed so that the data was saturated. Activities in data analysis are data reduction, data display, and conclusion drawing/verification.

In this study, at the data reduction stage, the researcher summarizes, selects the main things, focuses on the essential things, looks for themes and patterns, and discards unnecessary ones. All data regarding the management of tahfidz al-Quran at Ma'had Al-Jami'ah IAIN Curup will be reduced according to the required data. Furthermore, in the stage of data presentation (data display), researchers present data in the form of brief descriptions, charts, and relationships between categories. Researchers mainly narratively present the data. In the last stage, namely verification/concluding, researchers draw conclusions based on data from the field related to this matter.

RESULTS AND DISCUSSION

At the drafting stage, it is essential to determine the skills to be recognized in gaining practice (Alshehri et al., 2019; Yap et al., 2019; Long & Magerko, 2020). Based on these skills, topics, sub-subjects, and subjects will be delivered in rote (Yanto et al., 2018; Tunagür et al., 2021). Activities Teaching materials contain related realities, ideas, standards, and strategies and are written as a focus according to the skill achievement guide plan (Sufanti et al., 2021). At the stage of understanding executive governance, deciding which skills will be recognized in the learning exercise is essential. In connection with these skills, then created subjects, sub-subjects, and subjects that will be

delivered. Writing and reading for college-aged children emphasizes the practice of communicating feelings, thoughts, or thoughts through pictures that are arranged openly or selflessly (Woods & Graham, 2020), not related to the principles of formal composition (Yanto, 2020).

It is very appropriate if IAIN Curup views that the existence of ma'had is urgent to be realized with various work programs and all its activities running integrally and systematically. Among the learning programs at Ma'had Al-Jami'ah, the program prioritizes the memorization of the Qur'an/Tahfidzul Qur'an, the flagship program of Ma'had IAIN Curup (dormitory). In order to improve and develop skills and abilities to master the sciences of the Qur'an. Memorizing the Qur'an is identical to being done in Islamic boarding schools or dormitories. Each hostel has its atmosphere. Likewise, the order and way of living together also form the atmosphere of the hostel concerned. The dormitory is one of the places where the students practice developing their skills to be ready to live independently in society. This dormitory system supports the creation of an integrated Tri Center of Education, namely school education (formal), family education, and community education. For example, on the IAIN Curup campus, there is a dormitory or Ma'had as one of the lodging places within the IAIN Curup area.

Since 2009 the IAIN Curup campus dormitory has changed its name from Ma'had Aly Curup to Ma'had Al-Jami'ah (University Islamic Boarding School), which is intended for students (Yusefri, 2022). Ma'had Al-Jami This is located in the STAIN Curup campus, which has two 2-story buildings and a 1-story female building, and one male 1-story building consisting of 18 rooms, and around the dormitory, there are several supervisor houses. The number of students living in dormitories to date is approximately 200 people (Yusefri, 2022). These Ma'had Al-Jami'ah students come from various regions, some from Muara Enim, Lahat, Jambi, Lahat, Lubuk Linggau, Lebong, Kepahiang, Bengkulu, Padang and others. These Ma'had Al-Jami'ah students also come from different educational backgrounds and study in different departments and programs.

Ma'had Al-Jami'ah IAIN Curup held a unique program for its students. This particular program was divided into two categories: compulsory and elective. Compulsory programs are *tahsinul qira'ah*, Arabic lesson, mahfuzah, scientific muzakarah, wirid Yasin, congregational prayers, muhadharah, and others. At the same time, the selected programs are Tahfidz al-Qur'an, tambourine, and recitation of the Qur'an. Especially students who participate in the Tahfidz al-Qur'an program, they no longer participate in other activities such as learning Arabic. The program was primarily attended by students who were alumni of Islamic boarding schools. However, some students came from public schools participated in the program. Moreover, Ma'had Al-Jami'ah targets four years of memorizing at least two and a half chapters, including selected letters and 30 chapters.

In the process of implementing Islamic boarding school learning, the Tahfizh Qur'an curriculum According to Yahya Bin Abdurrazaq Al-Ghousani said that what is expected is to start from the last six chapters or chapters 30, 29,

28, 27, 26, and 25 if these six chapters have been mastered then turn around to master juz 1 to juz 24 with *istiqomah* using one manuscript not mutually replace the manuscript. The practical technique in memorizing the Qur'an according to Yahya is by applying the 5T, namely Tahyi" ah Nafsiyah (preparing mentally), *Taskhin* (warming up), Tarkiz (concentration), Tikrar (repeating), Tarabuth, (linking editorial with meaning). While at Ma'had Al-Jami'ah IAIN Curup, students in the technical implementation of tahfiz learning are emphasized to memorize starting from selected letters, then chapters 30, chapters 1, chapters 2, chapters three, and so on. By using one method, namely repeating even this, many students still have not reached the target of memorization.

The number of students participating in the learning of the Tahfidz al-Qur'an flagship program is approximately 43 people, consisting of 39 semester VII students and one semester V student. Then the 3rd-semester students totaled three people. They were further divided into two groups, the Takhasus Al-A "la Tahfiz Qur'an group combined in semester VII, semester V and semester III with murobbiy Ust Mashudi, and group A the students who took part in learning the Qur'an with murobbiyah Rafia Arcanita and Umi Sri Wihidayati for the seventh semester. Meanwhile, students who are new in the semester I and semester III are still in the coaching stage to enter the Tahfidz al-Qur'an flagship program; this learning process is carried out four times a week at once, one day for *muroja'ah*, while for students who are still in the early stages of learning. Follow this learning process only three times a week because there is additional Arabic learning.

According to the author's observations, from the observations, even though the students of Tahfidz al-Qur'an have been equipped with various kinds of knowledge about how to memorize the Qur'an, the virtues of memorizing the Qur'an, methods of memorizing the Qur'an, etiquette -the etiquette of memorizing the Qur'an is still found in differences in the level of ability of students in memorizing the Qur'an, such as there are students who memorize easily, but quickly disappear. There are also the opposite, difficult to memorize but not easy to forget by memorization so that there are students who in one semester can reach the target of 2 juz and a half. There are also, until the seventh semester, they do not reach the minimum target, which is a lot. The students who can reach the target of memorizing are around 12, and those who have not reached the target are around 25.

The educational programs that have been designed in general about the programs and activities of Ma'had Al-Jami'ah IAIN can be seen in the table below as follows:

Ma'had Al-Jami'ah IAIN Curup Programs and Activities

No	Program	Activity	Description	
A	b	c	d	
			e	
I	Syllabus and Institutional Curriculum HR Development	1	Work Meeting and Coordination	Quarter
		2	New Student Admission Selection	Annual
		3	Musyrif's Orientation	Annual
		4	New Student Orientation	Annual

		5	Ma'had . Documentation and Inventory	Incidental
		6	Monthly Evaluation	Monthly
II	Peningkatan Potensi Akademik (Intelektual Quotient)	1	<i>Tahsin Al-Qira'ah Al-Qur'an</i>	Daily
		2	<i>Tahsin Al-Qur'an</i>	Daily
		3	<i>Tahfim Al-Qur'an</i>	Daily
		4	<i>Ta'lim Al-Lughah Al-'Arabiyah</i>	Daily
		5	<i>Ta'lim Al-Afkar Al-Islamiy</i>	Daily
III	Improving the Quality of Aqidah, Worship, and Morals (Emotion Spiritual Quotient)	1	<i>Ta'lim Aqidah wa Al-Ibadah</i>	Daily
		2	<i>Ta'lim Al-Ibadah wa Al-Mahfuzah</i>	Daily
		3	Congregational <i>Mafrudhah</i> Prayer Tradition	Daily
		4	The Tradition of the Sunnah Prayers of <i>Muakkadah</i> and <i>Tahajjud</i>	Daily
		5	Sunnah Fasting Tradition	Sunday
		6	The Tradition of Wirid Al-Qur'an	Daily
		7	Surah Yasin, Al-Waqiah, Ar-Rahman, Al-Mulk, and As-Sajadah	Daily
		8	<i>Tadarus</i> Al-Qur'an Tradition	Daily
		9	Tradition	Daily
		10	<i>Recitation</i> of Dhikr Prayers Tradition Commemorating the Islamic Holiday Out Bond / <i>Rihlatul 'Ilm wa al-'Alam.</i>	Customize
IV	Talent and Interest Skill Improvement	1	<i>Ba'da Subuh</i> cult	Daily
		2	<i>Muhadharah</i>	Weekly
		3	<i>Musabaqah Tahfidz wa Khitobah</i>	Annual
		4	<i>Qasidah</i>	Weekly
		5	<i>Nasheed</i>	Weekly
		6	Catering, Sewing	Annual
V	Community dedication	1	Attending Community Invitations	Incidental
		2	Ta'ziah	Incidental

Table 1 describes the Ma'had al-jami'ah IAIN Curup programs and activities, including curriculum development, increasing academic potential, improving the quality of aqidah, increasing talent skills and interests, and community service to train students in all these aspects. As for the management in memorizing the Qur'an/Tahfidzul Qur'an at IAIN Curup;

Planning for Memorizing The Qur'an

Planning in memorizing the Qur'an is the first step to determining the direction of learning objectives. Planning in the memorization process in Mahad al-Jami'ah, namely: First, to pray, Ustadzah first prepares the students to arrange a good seating position and continues with a study prayer, then continues with the absence of students. The two muraja'ahs are memorized, the Al-Qura'an, which has been previously memorized, and the *muraja'ah* here Ustadzah tests the students one by one by connecting verses or connecting verses that a friend has read. Ustadzah says stop and appoints other students to continue. This process is done within 10 minutes.

The planning process was revealed through an interview with Hey Kurnia Sani; he said: "The planning that I did in memorizing the Qur'an started with praying first, then I adjusted my sitting position and then continued with my absence. Then proceed with memorizing *muraja'ah*. I apply this memorization *muraja'ah* every time I meet, and it is done at the beginning of the lesson; the time for *muraja'ah* is 5 minutes. This *muraja'ah* process is carried out together and reads the verses of the Qur'an that I specify; for example, I invite to *muraja'ah* Qs. Al-Mulk. This *muraja'ah* is not monotonous at the same time continuously. However, I test each of the students to continue the verse that has been read by a friend or to memorize *muraja'ah* with continued verses. I apply this to Santri to maintain good memorization and get them used to *muraja'ah* rote".

Santri Putri Sonia conveyed the same thing; she said that: "Ustadzah invites us to apply *muraja'ah* every time we meet and start at the beginning of learning. Sonia said that *Muraja'ah* in this process was carried out to test the strength of our memorization by connecting verses. *Muraja'ah* techniques like this will have more influence on the quality of our memorization so that they are maintained because they have been *muraja'ah*".

Planning a learning process, of course, cannot be separated from the syllabus, lesson plans, or other materials to be used as learning guidelines; related to this, the author asked whether, in the planning process, Ustadzah used a syllabus, lesson plans or other materials for implementation. Based on the results of an interview with Hey Kurnia Sani, said: "I did not use the syllabus, lesson plans or other materials in the planning for the implementation of using the TES method; I initially only conveyed it to the students in the form of observation sheets or assessments in the process of applying this method. I do not use the syllabus, lesson plans, and other materials because this method has only been applied to me in the last year; maybe for the following process, I will try to use teaching materials in the form of syllabus, lesson plans, or other materials.

Based on this opinion, it can be concluded that the planning for implementing the TES method at Ma'had Al-Jami'ah did not use the syllabus, lesson plans, and other materials. Ustadzah only told them that he would apply the method of memorizing the Qur'an, namely the TES method. In this learning process, he used an evaluation sheet to see the achievement of learning outcomes with this TES method.

The Implementation of Memorizing the Qur'an

After the planning process is complete, Ustadzah invites students to immediately apply the Tahfidz Simple Evaluation method in memorizing the Qur'an and giving 20 minutes. Ten minutes for the recitation/reading process, understanding the meaning, 10 minutes for memorizing, then the last 10 minutes, the students must be ready to deposit their memorization in front of the Ustadzah. The memorization deposit process is adjusted to the speed of memorizing the students, who have finished, then immediately make a deposit,

and so on. There are several techniques used in the Tahfidz Simple Evaluation method, namely:

First, the Recitation technique and understanding the meaning of the application of this recitation technique, Ustadzah gives 7 minutes to process recitations or read verses repeatedly. During the recitation or reading process, the student's attention is focused on the verses of the Qur'an and should not look anywhere. Hey, who taught the same thing, said, "When I first applied the Tahfidz Simple Evaluation method, I gave 7 minutes for recitations or reading the surah that the students had memorized repeatedly until the 7 minutes ran out. Within these 7 minutes, students are recommended to be able to get a total of 5-6 lines of memorization. When the recitation technique is carried out, the santri must focus only on the verses of the Qur'an and should not look anywhere." Applying this technique to understand the meaning of the students is welcome to understand the meaning for 3 minutes.

Moreover, while understanding the meaning, efforts are made to appreciate what the meanings contained in the Qur'an are. Hety Kurnia Sani reinforced this: "I give students 3 minutes to understand the meaning of the verses of the Qur'an correctly. In this way, they not only memorize but also understand the meaning of the verses of the Qur'an so that they can apply the meaning of the verses that have been understood in their daily lives.

Second, Memorizing Techniques; Applying this memorization technique, students are given 10 minutes to memorize the verses of the Qur'an; while memorizing the verses, students try to appreciate and see the location of the letters and the law of reading. Hety Kurnia Sani conveyed the same: "After understanding the meaning, the next step I invite students to memorize the verses that have been read and understand the meaning. I give 10 minutes to memorize; during this memorization process, I recommend that they appreciate the location of the letters and understand the *makhoriijul* letters so that students memorize them carefully".

Third, Deposit Techniques; The Ustadzah will give 10 minutes for students to take turns to submit their memorization, meaning that in 10 minutes, whoever has finished memorizing 5-6 lines, the students must immediately deposit the memorization. During this deposit process, the Ustadzah listens to the students' readings and corrects the readings if there are errors or mistakes. Ustadzah Hety Kurnia Sani also conveyed this: "After the verses have been read and understood for 3 minutes, they are memorized for 10 minutes. After 20 minutes, the time has run out; the students must be required to deposit the memorization, meaning that every 30 minutes, they deposit it. What is meant by 30 minutes of the deposit, which is 20 minutes of memorizing, then 10 minutes of that time, the students have to queue up for the memorization deposit.

Moreover, during this deposit, I listened to their readings and confirmed the *tajwid* and *makhoriijul* letters so that there were no reading mistakes when memorizing the Qur'an. Hety Kurnia Sani's opinion reinforces this: "After the deposit was finished, I invited the santri to return to the place, and then they were given another 20 minutes to memorize, then the deposit was again 10

minutes. Originally, the memorization deposit did not only mean going back and forth; after six rows of advanced memorization deposits were completed, you were invited to return to the place where you were given 20 minutes to memorize alternately. This application is made repeatedly until the time runs out 1 hour. Miftah added, If within 20 minutes there are students who have not memorized 5-6 lines, I will give them a punishment in the form of standing in front of the class. I apply this punishment to provide a deterrent effect, so memorization is more serious."

Several students who applied this method also asked about the steps for applying the memorization method using the Tahfidz Simple Evaluation method. The results of interviews with female students Fatmawati that: "In applying this method I first read for 7 minutes while paying attention to the reading of the verses of the Qur'an, after 7 minutes I continued reading the meaning of 3 minutes, and the remaining 10 minutes I used it for reading. Memorizing the verses of the Qur'an, I tried to live up to every letter I memorized so that it was easier to memorize. Then after getting the memorization, I immediately deposited it to the Ustadzah. In this way, I am more motivated to be able to finish memorizing the verses of the Qur'an quickly."

Another thing was also expressed by Yongki's male students: "When I applied this method, I first read it repeatedly in 7 minutes, or so I understood the meaning for 3 minutes and continued to memorize for 10 minutes, I repeated it over and over again until really fluent memorization. The point is that within 20 minutes, I was able to get 5-6 verses. I just deposited the memorization to Ustadzah." Other things to dip

Evaluation of Memorizing the Qur'an

Learning evaluation is a process of assessing the development of students in the learning process that needs to be measured individually by each student and in group activities. Educators can evaluate the effect of students' abilities by knowing their activities from the beginning to the end of learning (Magdalena, Fauzi, Putri, & Tangerang, 2020). Program evaluation is carried out to show program performance in achieving predetermined goals and obtain information about improving program performance in the future (Wijaya & Syarifah, 2022).

Evaluation is an assessment process comparing the expected goals with the progress/achievements achieved (Borashkyzy et al., 2020). The evaluation here is a process to describe, obtain or produce helpful information for considering a decision. The evaluation process tries to adjust objective data from the beginning to the end of program implementation to assess program objectives (Goumairi et al., 2020). In a general sense, a program means "plan" and can also be interpreted as an activity involving several groups of people in an organization that takes place on an ongoing basis.

Evaluating the learning outcomes of Tahfidzul Qur'an at IAIN Curup is a planned and continuous activity. Therefore, there are many forms of evaluation, including description test, objective form test, oral test, and action test. In

memorizing the Qur'an, the review is done as an oral test. An oral test is a test that demands answers from students in oral form. Students will say the answers in their own words per the questions or commands given. The state of an oral test in memorizing the Qur'an is a teacher assessing a student. A teacher asks a student to read a verse that has been remembered as much as a predetermined verse; this is commonly called a memorizing deposit or talaq.

Based on the theory above, it can be concluded that evaluation is one of the methods used to measure how successful the learning achievement process is. The assessment carried out in the Tahfidz Qur'an learning process at IAIN Curup is an oral test where with this test, a teacher can directly assess what the target of the assessment is.

CONCLUSION

Management of Tahfidz Al-Qur'an learning at IAIN Curup includes three stages: planning consisting of praying and memorizing *muraja'ah*, implementation consisting of recitation techniques and understanding the meaning, and memorization techniques and deposit techniques and the evaluation stage in the form of an oral test. Furthermore, the application of the method used at Ma'had Al-Jami'ah IAIN Curup is unique, namely the technique of understanding meaning. Tahfidz Qur'an learning management is critical to realizing an effective and efficient learning process. Considering that Tahfidz Qur'an is a highly required program and is favored in the learning process. So that the management of Tahfidz Qur'an learning at IAIN Curup needs to be considered more deeply to realize graduates with a Qur'anic and Rabbani spirit.

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