

Building Public Trust through The Excellency Program; A Study on Tahfidz Branding in Pesantren

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DOI: <http://doi.org/10.33650/al-tanzim.v7i1.3879>

Received: 19 June 2022; Recieved in Revised Form 04 August 2022, Accepted: 27 December 2022, Available online: 31 Januray 2023

Abstract:

This study aims to understand the *tahfidz* branding strategy by Islamic boarding schools to build public trust. This study uses a qualitative approach, using interviews, observation and documentation to obtain valid and accurate data. The data analysis was carried out circularly, starting with data collection, data reduction, data presentation and concluding. The results showed that the branding of *tahfidz Al-Qur'an* at the Pondok Pesantren Nurul Jadid and Pondok Pesantren Modern Sahid in building public trust was carried out through *sima'an* activities, *syi'ar* through You Tube media, *Musabaqoh Al-Qur'an*, delegation to caravans in various activities. This research has implications for the importance of designing a superior product for educational institutions as a medium to increase public trust.

Keywords: *Branding, Pesantren Excellence, Public Trust, Tahfidz Al-Qur'an*

Abstrak:

Penelitian ini bertujuan untuk memahami tentang strategi branding tahfidz Al-Qur'an yang dilakukan oleh pondok pesantren dalam membangun kepercayaan publiknya. Penelitian ini menggunakan pendekatan kualitatif, di mana peneliti menggunakan interview, observasi dan dokumentasi untuk mendapatkan data yang valid dan akurat. Analisis datanya dilakukan secara sirkuler, yang dimulai dari pengumpulan data, reduksi data, penyajian data dan diakhiri dengan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa branding tahfidz Al-Qur'an di Pondok Pesantren Nurul Jadid dan Pondok Pesantren Modern Sahid dalam membangun kepercayaan publik dilakukan melalui Kegiatan *sima'an*, *syi'ar* melalui media YouTube, *Musabaqoh Al-Qur'an*, pendelegasian pada Kafilah dalam berbagai kegiatan. Penelitian ini memberikan implikasi tentang pentingnya mendesain sebuah produk unggulan lembaga pendidikan sebagai media untuk meningkatkan kepercayaan masyarakat.

Kata Kunci: *Branding, Keunggulan Pesantren, Kepercayaan Public, Tahfidz Al-Qur'an*

Please cite this article in APA style as:

Rahmawati, I., Anwar, H., Wathoni, K., Maromi, I. (2023). Building Public Trust through The Excellency Program; A Study on Tahfidz Branding in Pesantren. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(1), 287-298.

INTRODUCTION

The influence of information technology and the increasingly free association of children on the outside makes parents entrust their children's education to Islamic boarding schools, where Islamic boarding schools today have various formal educational institutions from the lower to the upper levels. However, with many formal educational institutions based on Islamic boarding schools and having many attractive offers to "stun" the community to enter their children into these institutions, pesantren began to compete to provide the best service to the community through various superior programs that became its trademark. Institutions use many strategies to attract parents' sympathy to send their children to the institution (Permatasari & Ashriana, 2019).

This research is based on preliminary research submitted by Hakim & Permatasari (2020), saying that the Tahfidz Al-Qur'an program is a modern-day trend in Al-Qur'an education that reflects the times we live in. In recent years, this activity program has established itself as a model for schools and madrasas operating under the auspices of the Islamic boarding school foundation. Wahyuni & Syahid (2019) added that educational institutions implementing the program are in great demand and demand.

According to Kamaludin et al. (2020) and Sanudin et al. (2021), this tahfidz program needs to be managed and managed correctly, starting from planning, organizing, implementing, controlling, and evaluating it. In addition, Andiyan & Fauziah (2021) added that to ensure the success of the tahfidz program, special attention must be paid to the physical and social environment of the pesantren, ensuring that it is a welcoming environment in which students can learn the Qur'an in a comfortable setting. Furthermore, Meirani et al. (2020) said that There are two types of factors that influence students' interest in memorizing the Al-Qur'an Juz 30: factors that come from within the students themselves (internal factors) and factors that come from outside the students themselves (external factors). According to Faizin (2020), it is necessary to learn tahfidz al-Qur'an through Islamic boarding schools.

In addition, what is interesting is the research results of Nurani et al. (2022). The results of their research show that In Indonesia, there is a growing phenomenon in the study of *tahfidzul Qur'an*, namely, the moral panic of parents about modern-contemporary life, which is becoming increasingly concerning as time goes on. Many parents encourage their children to practice the Qur'an in the hope that they will be more cautious and better prepared to deal with the challenges of free life. Islamic educational institutions take advantage of parents' panicked moral attitudes as a market to generate capital gains, such as by establishing an educational house based on living Qur'an learning and teaching. The Tahfidz House concept of Islamic boarding school is also offered by several educational institutions that compete to brand themselves with the Qur'an as their product brand. Muhammad (2019) adds that memorizing the Qur'an is a trend that symbolizes individual piety and guarantees happiness in the afterlife. In Indonesia, so many tahfidz Islamic boarding schools compete to display the results of their education by prioritizing the quality of memorization and often need to remember how the Qur'an should be used as a way of life. In Indonesia,

moral panic among parents of students has morphed into a new business opportunity for administrators of Islamic educational institutions, with the study of the Koran becoming a product with a significant market share.

The pesantren educational institutions that became this research site are the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, where the pesantren has a competitive advantage offered to the community, namely, the tahfidzul Qur'an program as a medium to meet the demands of the community towards pesantren. The tahfidzul Qur'an program strengthens the identity and character of the Pondok Pesantren Nurul Jadid and Pondok Pesantren Modern Sahid, Bogor, to attract public sympathy to enrol their children in the pesantren. As an excellent brand identity, the tahfidzul Qur'an program can attract the sympathy of people from various regions as an alternative educational institution for their children in strengthening the understanding of religious values.

The phenomenon of tahfidz branding as an identity in the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, theoretically refers to the theory of Castells (2018) says that identity can be categorized into three theories, namely legitimizing identity, which is a strengthening of pesantren's competitive advantage, which aims to justify their views on the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor. Then identity resistance strengthens the tahfidz program to become a differentiating program in Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, or a differ from. Furthermore, the identity project strengthens the identity of the pesantren's flagship program, which aims to describe the position of a program through the formation of a new identity concept. Identity can be described as a concept explaining a specific private or personal group (Saudah & Adi, 2018).

Furthermore, the tahfidzul Qur'an program, which is the pre-eminent identity at the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, according to Balmer et al. (2009), has at least 6 (six) components in an organization. The six components include; Actual identity is the distinctive symbol of tahfidzul Qur'an activities in Islamic boarding schools. Communicated identity is the meaning to be shown to the public. Conceived identity contains the position and achievements of the organization from the customer's point of view. Covenant identity contains the meaning behind the program and the name of the pesantren institution. Ideal identity contains a positive image of the only program the customer expects. The desired identity contains the dreams and long-term goals of the owner in the organization.

From some of these theories, the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor has various disciplines taught to its students in terms of language, yellow book learning, and the Qur'an Science Education Center (PPIQ) (Roziqin & Rozaq, 2018). PPIQ is a program with excellent programs, namely Tahsinul Qiro'ah and Tahfidzul Qur'an. This program exists based on concern and responsibility for parents to protect their children from the harmful effects in society due to the negative

impacts caused by globalization by adhering to the Santri Trilogy and the Panca Awareness Santri.

As a particular program and becoming the pesantren's excellency brand identity, the tahfidz program is spread across several satellite areas of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, where these areas are trying to make the pesantren program a success through tahfidz activities spread across several areas and led by Kyai who are assigned the task of and responsibility to create the character of students who excel and have Qur'anic character.

An interesting phenomenon to study is the success of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor in building public trust through this tahfidzul Qur'an program so that many people enter their sons and daughters into the pesantren educational institution. In addition, the branding of the tahfidzul Qur'an also dramatically impacts the community. The community has a positive perception of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor because they think that a pesantren with a tahfidz program will provide a positive image for their children and give them a positive image of the birth of children with character and good character. In addition, there is a community trend towards tahfidz Al-Qur'an, which the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor can capture to become a positive and superior program for pesantren.

What is very important to understand more deeply related to the phenomenon of tahfidz of the Qur'an is how tahfidz is branding in building public trust and matching their expectations. Currently, many educational institutions are flocking to establish Tahfidzul Qur'an institutions, which have public appeal and are used as marketing media for institutions to gain public sympathy. However, many people or students are now tempted by al-Qur'an educational institutions that offer fast memorization programs (tahfidz lightning). Namely, the process of memorizing the Qur'an is fast. The point is that students only memorize and memorize 30 chapters, regardless of the quality and quantity of the memorization. From this reasoning, the researcher is interested in understanding how the branding of the tahfidz Al-Qur'an, which is the advantage of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, is carried out to create public trust.

RESEARCH METHODS

Using a qualitative approach with a phenomenological data exploration design, this research on tahfidz Al-Qur'an branding was conducted at the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, West Java in order to gain an understanding of a person's experience and the meaning of participants or groups related to social problems (Creswell, 2007). Researchers are trying to reveal the symptoms of the tahfidz Qur'an program in Islamic boarding schools that can have an impact on building public trust. Therefore, the researchers carried out the following activities; 1) Searching for literature sources about the tahfidz Qur'an program and its

advantages; 2) determining the impact, the research theme, and collecting data; 3) describing and interpreting the experience of informants on the particular program of tahfidz Qur'an and the resulting branding; 4) confirm, validate, and triangulate data; 6) Analyze, give meaning, and record findings.

Researchers, in this case, used purposive sampling to determine informants based on their understanding, having direct experience of events, and acting as leaders, administrators, educators, students, alums, and guardians of students, totalling 12 people. The data collection technique was carried out through observation and documentation. In contrast, the data analysis followed the analysis process of Milles & Huberman (2014), namely, data collection, data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

The results showed that the Tahfidzul Qur'an Program of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor had its brand, which not all tahfidz programs in several educational institutions did and were able to build public trust. The tahfidz Al-Qur'an branding, which is the advantage of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor in building public trust, is carried out through;

1. *Sima'an* Activities

The *sima'an* activity is carried out to listen to students' memorization to Ustadz/teachers and other students whether their memorization is fluent and to find out whether the reading is correct in pronouncing *makharijul* letters or tajwid (Tunggadewi & Indriana, 2019). The methods used are *talaqqi*, *tasmi*, *takrir*, partial and complete. The process of assessment or evaluation is carried out when students have finished memorizing. This assessment is carried out with *sima'an*. When the *sima'an* has been completed, students are given a verse then the student continues the verse. With this *sima'an*, in addition to knowing the extent of the quality of student memorization, it is also to train students' mentality when reading the Qur'an and being heard in front of many people (Rofi, 2019).

RH, as the pesantren administrator, said that the *Sima'an* activities held at the Tahfidzul Qur'an Program contained two program terms, namely, the Majlis program and the Taqsimul Majalis program. The assembly program is a *sima'an* activity that must be passed for students who have completed multiples of five juz. What is more interesting in this program, especially for students who have completed memorizing 30 juz, *sima'an* activities are carried out in their respective homes, which in this activity not only in *Sima'an* by the ranks of Ustadz also in *Sima'an* by parents and the whole family. According to HF as the leader of the pesantren, he said that the *sima'an* activities were held at the residences of the students whose memorization had been completed (30 juz), first, to transmit the Qur'an; Second, so that parents, families, and the surrounding community are sure and believe in the quality and quantity of memorization.

The *sima'an* activity that is carried out at home is very positive and also as a motivation for the community to also always ground the Qur'an, especially

in the field of memorizing the Qur'an. - 30 juz of the Qur'an with *bil-ghoib* (without looking at the manuscripts) without being shared, so that many people are interested in the program in Tahfidzul Qur'an at Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, aid one of the guardians of the students who had completed memorizing 30 juz.

Taqsimul majalis is the second *sima'an* (listening) activity, which is carried out by active students and for students who have completed memorizing 30 chapters with alumni status. According to the researcher, the benefits of *sima'an* activities are training to try hard to think and correct the memorization that he reads can train his concentration. However, after really not being able to, those who listen justify memorization by reading it *tartil*. This will be so imprinted on his mind that he will not make a mistake in the same place next time. This *Sima'an* activity makes *tahfidz* an element of branding as a form of endeavor and responsibility for the memorization obtained by the students.

2. *Syi'ar* through YouTube media

Along with the development of internet technology, the YouTube site emerged as a video-sharing medium to disseminate various information and entertainment. YouTube can be interpreted as a new media with the internet as a way to access it (Cahyono & Hassani, 2019). The Industrial Revolution 4.0, which impacted digitalization in many aspects of life, changed the way and style of delivering messages and receiving messages, including preachers and the way students and teachers learn (Maryanti et al., 2020; Cotet et al., 2020).

The 2016 YouTube report states that YouTube is the most dominant online video provider site in the United States, even globally, by controlling 43% of the market (Rahmawan et al., 2018). It is estimated that 20 hours of video duration are uploaded to YouTube every minute with 6 billion views per day. YouTube has now become a variety of needs from its users (Mastanora, 2018), the features offered with the advancement of YouTube technology are currently beneficial from various user needs (Chandra, 2018; Thanissaro & Kulupana, 2019).

This is how YouTube is the most massive medium for disseminating information and new media concepts in designing communication for various needs in the community (Sulasmi, 2020). Islamic da'wah takes a new role in the concept of spreading religious knowledge that is used by da'i or da'wah interpreters (Musyirifin & Basri, 2018; Hafid & Hatsama, 2020). Before the presence of YouTube, people relied on audio-visual-based information from television (Usman, 2016). Meanwhile, television has the concept of scheduled broadcasts. People cannot choose information according to their choice of time. The public adjusts the broadcast schedule of an event. In contrast to YouTube, which can be accessed anytime and anywhere, there is an internet network in the area (Cahyono & Hassani, 2019).

WH as the *tahfidz* teacher said that the first intention was through the *sima'an* activity, which was uploaded to the YouTube site aimed at grounding the Qur'an, the activity was carried out every week, while those who read were students who had completed memorizing 30 juz and had obtained Sanadul Qur'an. Besides *Sima'an*, we also uploaded *murottal*, which some students read,

and a yellow book study to understand the contents of the Qur'an. The goal is that on the YouTube site, it is not only Shaykh Wahhabis who can sing verses of the Qur'an beautifully, but the Ahlus Sunnah Wal-Jama'ah can also recite verses of the Qur'an beautifully. The pesantren leadership directly guided this book study through the Zaid bin Thabit Official YouTube account. Moreover, this is what makes Tahfidz a brand, which can foster public trust.

According to HFM that transmitting the Qur'an is the first intention and as an evaluation material for the students to be more severe in maintaining the memorization of the Qur'an because those who hear the Qur'an are not only in the environment of the Nurul Jadid Islamic Boarding School. But also universally accessible to the general public. Sima'an and the study of *li-fahmil qur'an* are very positive activities, and they are uploaded on the YouTube site, a source of pride for alumni, so that they can continue to listen to the readings and follow the studies led by Kiai Hefni, even though the location is already good between cities, islands and between countries.

3. *Musabaqoh Al-Qur'an*

Musabaqoh comes from Arabic, which means event or competition, associated with the word Al-Qur'an, namely the Qur'an that is contested. In the history of MTQ (Musabaqoh Tilawatil Qur'an) in Indonesia, it was established in 1968, since the establishment of Jami'iyatul Qurro' wa al-Hufadz Nahdlatul Ulama' as its founder and the accuracy of K.H. Muhammad Dahlan as Minister of Religion. K.H. Muhammad Dahlan and Prof. K.H. Ibrahim Hossen was the initiator of the first National MTQ implementation in Ujung Pandang (Makassar) (Rohman, 2020)

At present, MTQ has experienced an expansion of meaning into an event that includes many branches of competition, such as Recitation of the Qur'an, Tahfizh Qur'an, Tartil Qur'an, Khattil Qur'an, Tafsir Qur'an, Syarhil Qur'an, Fahmil Qur'an, Khutbah Friday / Azan, Standard Book, and others. There are groups and several levels (Duhani et al., 2020). To realize public trust, the institution also does not miss various events or competitions, one of which is with Musabaqoh.

HM, as a stakeholder in one of the satellite areas at the Nurul Jadid Islamic Boarding School, said that at the monthly tausiyah event for all students of the Tahfidzul Qur'an Program, the Al-Qur'an competition for him was legal, the most important thing was the first intention because he sought the pleasure of Allah and evaluated the extent to which the quality of memorization obtained by students, even though he is an alumnus of PP. Yanbu'ul Qur'an Kudus, the hut, strictly forbids its students to take part in the Qur'an competition according to the will of Ms. Arwani, and she is also an alumnus of PP. Madrasatul Qur'an Tebuireng Jombang is allowed to participate in the Al-Qur'an competition in this hut.

The Nurul Jadid Islamic Boarding School also participates in Al-Qur'an Events or competitions both inside and outside the cottage, such as Musabaqoh Tilawatil Qur'an (MTQ). This competition focuses on the art of recitation, which is divided into several branches from children's recitations, teenagers to adults.

Musabaqoh Hifdzil Qur'an (MHQ), which focuses on memorization, where participants will be given several questions of verse fragments to be continued; this MHQ also has several branches, from 1 juz to 30 chapters. Musabaqoh Syahril Qur'an or other known as MSQ, this competition consists of three participants, namely, Qori', Pensyarah, and sari recitations; in this branch, the participants will convey the *syarah* of the Qur'an accompanied by strengthening several references to several interpretations of both contemporary and classical interpretations (Amalia et al., 2020)

Several Qur'anic musabaqoh events that have been attended by students at the Nurul Jadid Islamic Boarding School, especially for those who take part in the Tahfidzul Qur'an program, are Musabaqoh Hifdzil Qur'an organized by LPTQ Probolinggo district in 2020, Online-based MHQ at the junior high school level throughout - Java-Bali organized by LTQ PP. Firdaus Jembrana Bali in 2021, Gebyar Qur'ani, Hifdzil Qur'an at the high school level throughout East Java organized by Madrasah Aliyah Nurul Jadid, Musabaqoh Syarhil Qur'an at the National Level organized by Nurul Jadid University in 2021, Musabaqoh Tilawatil Qur'an branch of 5 juz recitations at the provincial level which was held in the province of Kalimantan.

From some of the competitions above, the Santri at the Nurul Jadid Islamic Boarding School managed to bring very satisfying achievements including, second place for MHQ branch 20 juz and branch five juz recitations organized by LPTQ Probolinggo district in 2020, 2nd place MHQ branch ten juz and third place MHQ branch five juz for junior high school level in Java-Bali organized by LTQ PP. Firdaus Jembrana Bali in 2021, 2nd place in MHQ at the high school level in East Java organized by Madrasah Aliyah Nurul Jadid, 2nd Hope of National MSQ held by Nurul Jadid University in 2021, 3rd place winner of Musabaqoh Tilawatil Qur'an branch five chapters of Tilawah at Provincial level held in Kalimantan Province.

The data obtained by researchers in the field shows that *musabaqah* is a name for a competition usually juxtaposed with religious activities, such as the Al-Qur'an Competition and the Yellow Book Reading Competition. This competition is usually held both at the regional and international levels. This shows that the Nurul Jadid Islamic Boarding School participating in various competitive activities is one of the pesantren's branding strategies to get closer and known by the public.

4. Kafilah (Caravan)

The caravan is a word that can be interpreted as a group. This word is usually associated with the competition. The synonym of the caravan can be group and contingent (Gamasari, 2021) and in this article, a caravan is defined as a *sima'an* group sent by the boarding school administrator to represent *sima'an* activities outside the pesantren. Every month, the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor delegates students from the Tahfidz Program to participate in routine *sima'an* activities outside the pesantren, such as *sima'an* events on Friday Legi, Sunday Pahing, and other routine community activities.

The administrator in Pondok Pesantren Modern Sahid, Bogor, emphasized that the requirements for participating in *sima'an* activities outside the Islamic boarding school must have specific criteria, including students having to keep reading recitation and Makhoriul letters, students at least having followed *sima'an bil-ghoib* ten juz, it is endeavored that in one assembly there are one or two who have followed the *sima'an* 30 juz or who have received the *sanad*, and can maintain the good name of the almamater. Suggestions from the stakeholders at least the students can read with *bil-ghoib*, because if read by looking at the manuscripts, "what is the difference with the *Tahsinul Qiroah* program" said AAK as the head of the Khotmil Qur'an section.

The Pondok Pesantren Modern Sahid, Bogor as a Tahfidzul Qur'an program institution has been widely known in the city and outside the city in terms of *sima'an bil-ghoib*, until now many alumni have invited some students to attend *sima'an* at their homes, with various events such as; walimah events, Aqiqah, four or seven-month salvation and haul commemoration events and others.

CONCLUSION

The branding of tahfidz Al-Qur'an as an advantage of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor in building public trust is carried out through; First, *Sima'an* Activities, namely *sima'an* activities are carried out to listen to student memorization to Ustadz / teachers and other students whether their memorization is fluent and find out whether the reading is correct in pronouncing makharijul letters or tajwid. Second, *Syi'ar* through YouTube media. The activity is carried out every week, while those who read are students who have completely memorized 30 chapters and have obtained the *Sanadul Qur'an*. Third, *Musabaqoh Al-Qur'an*, Event or competition, is associated with the word Al-Qur'an, namely the Qur'an, that is contested. Fourth, the caravan, *sima'an* activities outside the pesantren must have specific criteria, including the students must maintain the reading of recitation and Makhoriul letters.

ACKNOWLEDGMENT

The researcher would like to thank the leadership, the board of caretakers, and the advisory board of the Pondok Pesantren Nurul Jadid, Probolinggo, and Pondok Pesantren Modern Sahid, Bogor, which have helped researchers in completing this research well.

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