



Exploring the Religious Laboratory Tahfiz Program: Enhancing Islamic University Students' Potential

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Abstract

This study aims to elucidate the characteristics of the Tahfiz program at the Religious Laboratory of the Faculty of Tarbiyah and Teaching Sciences, Raden Fatah State Islamic University of Palembang. Recognizing the importance of structured religious education in higher learning, the research focuses on the program's framework and implementation. Employing a qualitative methodology with a phenomenological approach, data were gathered through purposive sampling, ensuring participants met specific criteria. Techniques such as direct observation, in-depth interviews, and documentation were used for data collection, with analysis following a systematic process of reduction, presentation, and conclusion. The findings reveal that the Tahfiz Al-Qur'an program is meticulously planned, implemented, organized, monitored, and evaluated, significantly enhancing students' memorization skills. Detailed planning stages, rigorous implementation strategies, and organized frameworks for monitoring progress and evaluation are central to the program's success. The structured approach ensures comprehensive development and continuous improvement of students' abilities. The study underscores the effectiveness of the Tahfiz program's systematic framework in nurturing students' memorization skills. It highlights the potential of structured educational initiatives in higher Islamic education to significantly enhance religious scholarship. The well-structured Tahfiz Al-Qur'an program at the Religious Laboratory of Raden Fatah State Islamic University of Palembang plays a crucial role in developing students' potential in memorizing the Al-Qur'an, fostering academic and religious excellence.

Abstrak

Laboratorium Keagamaan Fakultas Tarbiyah dan Ilmu Keguruan Universitas Islam Negeri Raden Fatah Palembang. Menyadari pentingnya pendidikan agama terstruktur di perguruan tinggi, penelitian ini berfokus pada kerangka program dan implementasinya. Dengan menggunakan metodologi kualitatif dengan pendekatan fenomenologis, data dikumpulkan melalui purposive sampling, untuk memastikan peserta memenuhi kriteria tertentu. Teknik pengumpulan data dilakukan dengan observasi langsung, wawancara mendalam, dan dokumentasi,

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dengan analisis yang melalui proses sistematis yaitu reduksi, penyajian, dan penarikan kesimpulan. Temuan penelitian mengungkapkan bahwa program Tahfiz Al-Qur'an direncanakan, dilaksanakan, diorganisir, dipantau, dan dievaluasi secara cermat, sehingga meningkatkan kemampuan daya ingat siswa secara signifikan. Tahapan perencanaan yang terperinci, strategi implementasi yang ketat, dan kerangka kerja yang terorganisir untuk memantau kemajuan dan evaluasi merupakan hal penting bagi keberhasilan program. Pendekatan terstruktur menjamin pengembangan menyeluruh dan peningkatan kemampuan siswa secara berkelanjutan. Studi ini menggarisbawahi efektivitas kerangka sistematis program Tahfiz dalam membina keterampilan menghafal siswa. Laporan ini menyoroti potensi inisiatif pendidikan terstruktur dalam pendidikan tinggi Islam untuk meningkatkan keilmuan agama secara signifikan. Program Tahfiz Al-Qur'an yang terstruktur dengan baik di Laboratorium Keagamaan Universitas Islam Negeri Raden Fatah Palembang berperan penting dalam mengembangkan potensi mahasiswa dalam menghafal Al-Qur'an, menumbuhkan keunggulan akademik dan keagamaan.

INTRODUCTION

Education plays a pivotal role in a nation's progress, serving as a crucial mechanism for interpreting constitutional principles and fostering the development of national character, often referred to as Nation Character Building. Philosophically, education is defined as the process through which students obtain worthwhile learning experiences that contribute to their overall growth. These educational experiences are designed to help students reach their full potential and prepare them to navigate and address real-world challenges. The insights and skills gained through education are expected to empower students to engage in problem-solving and contribute positively to society (Sange, 2000; Wahab, 2012).

Moreover, a well-rounded education not only enhances individual capabilities but also cultivates a sense of civic responsibility and ethical values. By integrating critical thinking, creativity, and moral education, the educational system aims to produce well-informed and responsible citizens. These individuals are better equipped to uphold democratic principles, advocate for social justice, and contribute to sustainable development. Thus, education is not merely an academic endeavor but a comprehensive approach to shaping a nation's future through the holistic development of its people. By fostering a deep understanding of constitutional values and encouraging active participation in societal issues, education lays the foundation for a robust and progressive nation.

The purpose of universities, which were established as formal educational establishments, was to develop the next generation of intelligent people. In addition to intellectual intelligence, emotional and spiritual intelligence were also expected (Rahmadani, 2019). School was a place for the transfer of knowledge, skills, and values (Husin, 2019). These three items were not only acquired by the students occupying the space; they could also be constructed from the culture that emerged and was implemented for students enrolled in college courses.

Students' character development was significantly influenced by the university's culture. Character development was influenced by the individuals who shaped it as well as the surrounding circumstances (Ainiyah & Wibawa, 2013). A good personality is undoubtedly formed by its environmental conditions, just as a bad personality is undoubtedly formed by its environmental conditions. Character was ingrained through habituation of what was good so that students understood, could feel, and wanted to do good. Character did more than just teach children what was right and wrong (Nurlaila & Rohayati, 2019).

The fundamental tool for developing one's character was knowledge of religion. It is indisputable that religious values and character development are inextricably linked. Realizing the objectives of national education involved a significant role and responsibility for religion. As stated in Article 3 of Law Number 20 of 2003 on the National Education System, National Education serves to develop the potential of students to become obedient and pious human beings to the Almighty God, have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. National Education also

functions to shape the character and civilization of the Indonesian nation with dignity in order to educate the nation's life (Penyusun, 2003).

Until the end of time, the Al-Qur'an served as a guide for human life (Iryani, 2017). Muslims would eventually have to be literate in the Al-Qur'an. In order to bolster this, numerous Islamic educational institutions today established the Al-Qur'an Reading and Writing Program. However, the work did not end there; numerous Islamic educational institutions also conducted Tahfiz of the Qur'an studies (Syahid & Wahyuni, 2019).

For students, knowing how to read and write the Qur'an was crucial. Students' proficiency in their field of study, particularly for those enrolled in the Religious Sciences Study Program, was directly correlated with their ability to read and memorize the Qur'an. Additionally, since reading the Al-Qur'an was one of the benefits and traits of alumni, all of them must be able to do so. In the meantime, no comprehensive and standardized system had yet been created by the Tahfiz Program's learning process at Palembang's Raden Fatah State Islamic University. Each faculty member used a different system and method from the others, even though the standard of output capability was the same. This included the Tahfiz Program.

The Religion Laboratory of the Faculty of Tarbiyah and Teaching Sciences was one of the faculties that had implemented the Tahfiz program regarding that aspect. The Tahfiz program used a placement test as part of its strategy to guarantee and enhance students' capacity for memorization. This was the first method of gauging a student's likelihood of being enrolled in the Tahfiz Program; those who passed were immediately enrolled in it, and those who failed received tutoring under the lecturer's guidance before being submitted to the Tahfiz Program upon the lecturer's approval.

The group from the Tilawatil Qur'an Development Institute (LPTQ) in South Sumatra tested the Tahfiz at the next level. Every year, graduates will have varying levels of memorization, ranging from 1 to 30 juz. Following the first survey, the researchers at the Raden Fatah State Islamic University of Palembang discovered the distinctive features, benefits, and drawbacks of each learning environment, one of which was in the Faculty of Tarbiyah and Teaching Sciences.

The Tahfiz Program was conducted over one semester, with students who did not pass given the opportunity to continue in a remedial class for 16 sessions. If they still did not pass after these sessions, they were required to continue depositing their readings with remedial lecturers until they graduated, with the graduation criteria being the ability to read the Qur'an fluently and correctly. The Tahfiz Program also served as a prerequisite for certain academic activities, such as the Comprehensive and Munaqosyah Examinations. Before beginning the program, students underwent a reading and writing assessment of the Qur'an, which included a Placement Test to measure their abilities and group them accordingly. Based on this test, students were categorized into three groups: the Iqro' Group, consisting of those unfamiliar with Qur'anic punctuation and letters or struggling to connect them; the Tahsin Group, comprising students who could read the Qur'an but were not yet fluent and needed improvement in areas such as Makhrojatul of the letters, Waqof, Ibtida, and Washol; and the Tahfiz Group, which included students who could read the Qur'an smoothly and correctly and were required to pass Juz 30. Those who completed this were no longer required to deposit readings, while those who memorized only part of Juz 30 were classified under the Tahsin category.

Fourth, there were sixteen Saturday sessions held in the classroom from 07.10 WIB to 14.00 WIB where the learning was implemented. Fifth, the 30th juz and a few verses chosen by the Faculty of Tarbiyah and Teaching Sciences' Religious Laboratory served as the required teaching material for the Tahfiz Program. The examining lecturers were solely responsible for choosing the teaching strategies.

It was discovered during the preliminary investigation into the Tahfiz Program's implementation at the Raden Fatah State Islamic University of Palembang that this activity was conducted in a number of ways. Only the Faculty of Tarbiyah and Teaching Sciences'

Religious Laboratory was one of the several faculties that offered the Tahfiz Program; its execution was more planned and appeared to be more responsible. The research will examine the features of the Religious Laboratory of Tahfiz Program's learning system, both in abstract and concrete forms, based on the above description, which was developed at the Faculty of Tarbiyah and Teaching Sciences of Raden Fatah State Islamic University of Palembang. It took the shape of an abstract concept from the director of the Tahfiz Learning Program. It was specifically brought up in relation to the Tahfiz Program's learning infrastructure.

METHOD

The Tahfiz Program was conducted over one semester, with students who did not pass given the opportunity to continue in a remedial class for 16 sessions. If they still did not pass after these sessions, they were required to continue depositing their readings with remedial lecturers until they graduated, with the graduation criteria being the ability to read the Qur'an fluently and correctly. The Tahfiz Program also served as a prerequisite for certain academic activities, such as the Comprehensive and Munaqosyah Examinations. Before beginning the program, students underwent a reading and writing assessment of the Qur'an, which included a Placement Test to measure their abilities and group them accordingly. Based on this test, students were categorized into three groups: the Iqro' Group, consisting of those unfamiliar with Qur'anic punctuation and letters or struggling to connect them; the Tahsin Group, comprising students who could read the Qur'an but were not yet fluent and needed improvement in areas such as Makhrojatul of the letters, Waqof, Ibtida, and Washol; and the Tahfiz Group, which included students who could read the Qur'an smoothly and correctly and were required to pass Juz 30. Those who completed this were no longer required to deposit readings, while those who memorized only part of Juz 30 were classified under the Tahsin category.

The research method used to investigate the characteristics and effectiveness of the Tahfiz Program was qualitative with a phenomenological approach. This approach was chosen to deeply understand the experiences and perspectives of the participants involved. Data sources were selected through purposive sampling based on specific criteria to ensure relevance and depth. The informants of the study included the head of the laboratory, the coordinator of the Tahfiz program, 260 lecturers, and students from the 2018 class, with 10 representative students from each study program. Data collection techniques included observation, interviews, and documentation, providing a comprehensive view of the program's implementation. The data were analyzed using a systematic process of data reduction, data presentation, and conclusion/verification, ensuring that the findings were well-supported and accurately reflected the participants' experiences and the program's impact. This methodological rigor enabled a thorough exploration of how the structured processes within the Tahfiz Program contributed to students' ability to memorize the Qur'an and the overall effectiveness of the program.

FINDINGS AND DISCUSSION

Characteristics of Tahfiz Program Planning

The Tahfiz Program was not being taught as usual, so the Religious Laboratory of the Faculty of Tarbiyah and Teaching Sciences of Raden Fatah State Islamic University of Palembang planned it differently than other faculties. First, it prepared operational implementation standards (SOP), created guides, created an implementation schedule, and identified Tahfiz program teachers who could read the Al-Qur'an. Consequently, it was crucial to identify the lecturers who would be instructing the Tahfiz program participants.

There were multiple steps that students had to complete before they could learn more about the Tahfiz Program at the Religious Laboratory of the Faculty of Tarbiyah and Teaching Sciences, Raden Fatah State Islamic University of Palembang. This program was a continuation of the Al-Qur'an Reading Program of the Religious Laboratory of the Faculty of Tarbiyah Science and the teacher training at Raden Fatah State Islamic University of Palembang. To ensure that the Tahfiz program operates smoothly and in line with the goals that have been carefully planned and organized, the Religious Laboratory's planning was done with great care and attention.

Characteristics of the Tahfiz Program Implementation

A handbook or reference had the procedure and form of reference for the Tahfiz Program's implementation in a clean, well-organized manner. Students who meet the requirements for the Tahfiz level can go straight to the Tahfiz Program, where they can improve their reading comprehension and learn the Qur'an by using the model or technique that the lecturers use, which has been established by the Religious Laboratory.

Five models were used in the Tahfiz Program's implementation: the Wahdah model was the first. It served as an example of how to memorize the verses of the Qur'an one at a time, until you reached the next verse without any problems. It was thought that this model would be ideal for novices who wished to commit the Al-Qur'an to memory. Scriptures that were read aloud fifteen, twenty, twenty, or even more times (Al-faruq, 2014). If you have the previous verse fully committed to memory, move on to the next one. In order to improve the memorization quality and make it easier to recall, this procedure was repeated.

The second method is the Kitabah model, which involves writing verses from the Al-Qur'an on paper or in specific notes to facilitate memorization. Furthermore, scholars from antiquity frequently used this technique, writing down the information they had learned by heart. This is evident in the poetry they wrote in support of scientific writing (Rauf, 2004).

Third, the Sima'i model, which was a listening-based approach to memorizing the Qur'an. For this model, the Quranic verses were listened to, either from hafidz or through electronic devices like laptops, netbooks, cellphones, and the like, in order to be memorized. According to Dr. Kamil al-Labudy, who is the father of three young Hafiz, Tabarak, Yazid, and Zaina, playing murattal Al-Qur'an tapes at home is one of his regular habits. Since the kids were of playing age, he allowed them to play. They listened to Murattal while they played. They eventually learned the verses by heart (Al-faruq, 2014). For those who are blind, unable to read the Al-Qur'an, or too preoccupied with work to have time to read the Al-Qur'an, the Sima'i model proved to be highly beneficial. Furthermore, it was simple to understand if the ear was sensitive to the language or speech heard and used to harmonization (Yusuf & Anwar, 1997). This implied that learning and comprehending the verses of the Al-Qur'an would be simple if the ear became accustomed to hearing them.

Fourth, there was the Jama' model, which was a method of group memorization of the Qur'an under the guidance of an instructor or leader. In a sense, the participants or members mimic the instructor's reading of one, two, or three verses or more. Following a thorough reading of the verses under the instructor's guidance, the participants were instructed to gently release the mushaf and subsequently commit them to memory. At the very least, using the Jama memorization model in this way can encourage participants to be enthusiastic about memorization. Since they will undoubtedly motivate themselves to be more enthusiastic around friends, the community, and the congregation (Al-faruq, 2014).

The fifth method of memorizing the Qur'an is the Takrir/Muroja'ah model, which involves repeating previously learned material in order to preserve memorization. Asking for assistance from peers, repeating when it was time for prayer, or doing Muroja'ah with the tahfiz teaching lecturer are some ways to practice memorization. The goal of this was to facilitate students' memorization of the Al-Qur'an. This approach was crucial to use since it can be challenging to

maintain a reading that is familiar with the law of recitation and can occasionally lead to boredom. It was highly likely that a reading in which the previously established law of reading, which was already good and fluent, would not be fluent or might even entirely vanish.

Characteristics of the Tahfiz Program Organization

The Religious Laboratory was one of the units in the Faculty of Tarbiyah and Teaching Sciences of Raden Fatah State Islamic University of Palembang, which had administrative and organizational management as well as all the policies of the existing Tahfiz Program. The organization included the dean, deputy dean, head of the laboratory, coordinating staff, and laboratory staff. The dean held the highest authority in overseeing the program, ensuring that the curriculum met both academic and religious standards. The deputy dean supported the dean in administrative duties and was responsible for coordinating with other faculty units. The head of the laboratory played a crucial role in managing day-to-day operations, implementing the policies set by the dean, and ensuring that the educational environment was conducive to the needs of Tahfiz students. Coordinating staff facilitated communication between different departments and ensured that all activities ran smoothly. Laboratory staff were responsible for maintaining the facilities, providing technical support, and assisting in the preparation of educational materials. The cohesive structure of this organization ensured the effective delivery of the Tahfiz Program, promoting an environment where students could excel in their religious and academic pursuits.

Characteristics of Tahfiz Program Evaluation

It involved making an effort to keep an eye on every outcome of the creation and application of strategies, including managing the performance of people and organizations and, if required, taking corrective action. This plan can recognize the different types of roadblocks encountered when putting the plan into practice. Regular execution of this process would enable strategy implementation to proceed in accordance with the desired outcomes. When evaluating strategies, the primary focus was on measuring and developing efficient feedback mechanisms. An essential step in observing and assessing the accomplishment of the objectives that eventually became the job's objectives was performance measurement.

There were a number of requirements for the Tahfiz program's strategic management in the Religious Laboratory that had to be fulfilled in relation to the final product. In order for a Tahfiz program to be properly organized, managed, and planned, it needed to have a thorough understanding of a number of institutions, models, and teaching strategies. This was accomplished through the use of strategic management. In order to accomplish objectives and raise the institution's worth, the Religious Laboratory of the Faculty of Tarbiyah and Teaching Sciences has undertaken the Tahfiz program and has made efforts in the areas of planning, implementing, organizing, and coordinating. We used a well-thought-out plan to set ourselves apart from the other faculties at the Raden Fatah State Islamic University of Palembang in order to raise this value.

Based on the previously described research results, it is evident that the Tahfiz Program is an advanced version of the Al-Qur'an Reading and Writing Program in the Religious Laboratory. In order to advance to the next Tahfiz program, students must complete each level of the Al-Qur'an Reading and Writing Program before being declared graduated.

The placement test was the initial requirement that had to be fulfilled in order to ascertain the student's aptitude level and to categorize them based on the test results. Second, after being divided into level-appropriate groups, students at the iqro and tahsin levels had to participate in 16 meetings of intensive instruction in reading and writing the Al-Qur'an. Third, in order to reassess their comprehension of the Al-Qur'an, students at the iqro' level will take the Post Test. Those who pass will then proceed to the Tahfiz Program. Pupils who were previously enrolled

at the Tahfiz level can join the program automatically by sending in the letters for the 30th juz along with a few verses that deal with education.

Naturally, every effort made by the Religious Laboratory will produce results; these efforts begin with the processes of organizing, planning, implementing, and evaluating. These findings will demonstrate and elucidate whether or not an agency's program objectives and activities have been carried out in accordance with prior determinations.

The outcomes of the strategic management that the Laboratory had put into practice started with the planning that the Religious Laboratory had carried out, all of which had been well structured and conceptualized. Next came the implementation, which had all been carried out well, even though there had previously been obstacles that could still be overcome by the Religious Laboratory. Finally, the control of the Tahfiz program learning process. Control is necessary for the Tahfiz program to be implemented, and both lecturers and students have been impacted by this. Everything went extremely well, beginning with the planning, executing, and organizing stages, and ending with the controlling stage. Additionally, the Religious Laboratory used a relationship-based teaching strategy to encourage students to enhance their capacity for Qur'anic memorization.

The Religious Laboratory then used this strategy to form a Memorandum of Understanding (MoU) with the South Sumatra Province Tilawatil Qur'an Development Institute (LPTQ) in order to give students more serious instruction in memorization of the Qur'an and the advanced stages of the various learning processes that have been occurring in the Tahfiz program with the goal of giving students additional guidance in memorizing the Qur'an or continuing to memorize the Qur'an that they already know. Every tactic used in the Tahfiz Program of the Religious Laboratory of the Faculty of Tarbiyah and Teaching Sciences of Raden Fatah State Islamic University of Palembang has been shown to be effective in helping students reach their full potential.

The realization of the Tahfiz's potential When it came to helping students reach their full potential, Religious Laboratory students did a very good job of helping them memorize the Qur'an. According to Budiyanto (2005), each human being has a variety of potential that can be realized by students, including:

1. Potential of thinking
It was possible for humans to think. Allah frequently commanded people to ponder before acting. It made sense that the reason people were asked to think was simply that they were capable of thinking. It follows that every human has the capacity to acquire new knowledge, make connections between different types of information, and come up with original ideas.
2. Potential of emotions
The potential in the affection/motion field was another possibility. Every human has the capacity for taste, which allows them to perceive and comprehend the voices of others and the natural world, as well as to desire to love and be loved, pay attention and receive care, appreciate and be appreciated, and tend to beauty.
3. Physical potential
Psychomotor potential is the portion of human physical potential that can be used for a variety of functions based on its function to meet basic needs. For instance, the ability to see, walk, hear, and use one's feet are examples.
4. Social potential
The human brain's (particularly the right side) capacity for intelligence was known as emotional social potential, or emotional quotient. Its duties included self-awareness, motivation, accountability, and anger management.
5. Intellectual mental potential
The potential for intellectual growth found in the human brain, particularly in the left side of the brain, was known as intellectual quotient or intellectual mental potential. The possible duties included organizing, computing, and analyzing.

6. Mental spiritual potential

The potential for intelligence that resided within a person and was associated with the conscious soul or wisdom outside of the ego was known as mental-spiritual potential, also known as spiritual quotient. Generally speaking, spiritual quotient was an intelligence pertaining to morality and religion.

7. Potential of fighting power

Potential of fighting power, also known as the "Adversity Quotient," was the capacity for human intelligence that existed within each individual and was linked to toughness, perseverance, and a high degree of fighting power. With this capacity, one was able to transform difficulties and barriers into opportunities.

People who are aware of their own potential can be identified by their actions and attitudes in the home, at school, and in the community. La Rose identified the following as potential traits: 1) a willingness to learn and acknowledge one's own shortcomings; 2) adaptability; 3) the courage to completely alter one's behavior for the better; 4) a refusal to place blame on other people or circumstances; 5) sincerity rather than cunning; 6) a sense of responsibility; 7) the ability to take criticism from outside sources; and 8) optimism and resistance to discouragement (Khusna, 2016). With the help of the Tahfiz supervisor lecturers, students were also able to memorize not just the thirty-first Juz of the Qur'an, but up to five more Juz.

As a hafiz, you had to understand the morality of learning the Qur'an by 1) having a true desire to memorize the Qur'an; 2) being prepared to devote time to learning and repeating the Qur'an by heart; and 3) abiding by all applicable laws. 4) refrain from vile morals, maintain a positive attitude, greet people, and enjoy lending a sympathetic and devout hand to friends; 5) pay heed to and honor the instructors; 6) constantly absolved each day, impeccably clean both inside and out; 7) Always ask Allah SWT to make it simple to memorize; 8) Respect and obey your parents; and 9) Always pray for them (Mayasari, 2019).

It is evident from the above explanation that applying ethics to the memorization of the Qur'an can enhance students' ability to think critically, act physically, interact with others, develop intellectually, mentally, spiritually, and have the willpower to memorize the Qur'an.

CONCLUSION

The Tahfiz Program of the Religious Laboratory has been effectively structured and implemented, encompassing comprehensive planning, organization, and evaluation processes. The planning phase involved the creation of standard operational procedures (SOPs), manuals, work program agendas, guidance schedules, tahfiz examinations, and assignment letters for tahfiz supervisors. Implementation adhered strictly to these SOPs, ensuring consistent guidance, examinations, and coaching. Organizational tasks were executed in alignment with the primary roles and functions of each member. Supervision was meticulously coordinated to oversee tahfiz supervisors, examinations, and administrative organization. Evaluation processes included monthly coordination between lecturers and students, end-of-semester performance reviews for lecturers, and annual meetings to assess lecturer performance and the overall work program. These efforts reflect well-managed strategies that foster the development of students' potential in memorizing the Al-Qur'an. However, limitations in this research include a lack of qualitative data on student experiences and insufficient long-term outcome tracking. Future research should focus on these areas to provide a more holistic understanding of the program's impact and to identify areas for further improvement.

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