

The Implementation of Tahfidz Islamic Boarding School Management Based on Ziswaf Fundings

Hidayatus Sholihah¹, A.Zaenurrosyid²
Universitas Islam Sultan Agung, Semarang, Indonesia

{hida@unissula.ac.id¹, zaenurrosyid@unissula.ac.id²}

Abstract. This research is a field research that analyzes the school and pesantren management in the tahfidz Islamic boarding school and junior high school. This pesantren is interesting because merging of learning methods with the formal education curriculum of junior high school, and tahfidz. In addition, the Pesantren is supported by ZISWAF funding. A qualitative approach was applied in this study with socio-anthropological perspectives on managerial behavior and learning interactions of students with students in the boundaries of pesantren and Junior High school institutions. The methods of collecting data process were observation, interviews, FGD, the literature review, and documentation. The findings shows that, the tahfidz pesantren of Darul Qur'an had proceeded to implement a modern formal education institution management system at the junior high school level integrated with the tahfidz curriculum intensively. Then, the presence of students outcome. The complete fulfillment of educational facilities. Then the welfare of educators, and managers supported by adequate ziswaf fundraising.

Keywords: Tahfidz Islamic Boarding School, Management, Learning Method, Ziswaf

1 Introduction

Al-Quran as the word of Allah was sent down to this earth to be a guide and guide for a good life. Al-Quran does not contain any doubt in it and in the course of the history of human life, Allah will protect the Al-Quran, among others, through Al-Quran memorizers. Indonesia is a country with the largest Muslim population in the world with a very rapid development of Quran memorization programs. Based on data from Republika that the number of Quran memorizers in Indonesia reaches 30 thousand people. When compared to other countries, such as Saudi Arabia, which only has 6,000 Quran memorizers. This number is not yet comparable to Egyptians who have 12.3 million, which is around 18.5 percent of the total population of 67 million. They have memorizers of the entire holy Koran 30 juz. Each year the Egyptian

government provides a special allocation of funds of US \$ 25 million (1.2 billion Egyptian Pounds) as an appreciation for Al-Quran memorizers. With such data, this strengthens the truth of the verses in the Quran itself which are easy for every Muslim to memorize which contains 30 juz with 600 pages.

The world of Islamic boarding schools is a world of education which was inherited by the ulama of the pioneers of the Islamic religion to spread da'wah in the land of Java in this archipelago. Islamic boarding schools are a very effective vehicle for educational institutions, especially in the current millennial era where our students have big challenges of the massive use of digital technology or ICT in which some students tend to spend their leisure time by playing the game from their cellular phone or in the play station. Islamic boarding schools in this case present the atmosphere of learning that is protected from negative effect of globalization era. Islamic boarding schools in the global era have an impact on the mixing of the identities of each society, the increasingly diverse identity of this nation since manifested in the diversity of various culture, languages, even religions and ethnicities

The world of Islamic boarding schools is a world of education which was inherited by the ulama as the pioneers of the Islamic religion, to spread da'wah in the land of Java in this archipelago. Islamic boarding schools are a very effective vehicle for educational institutions, especially in the current millennial era where our students have big challenges to face the negative effect of globalization. Islamic boarding schools in this case present the environment and learning culture that are not positive in today's global development. Islam as a religious entity that is *rahmatan lil alamin* is present in this country by bringing the pesantren education model as in history starting with the guardians who spread Islam in Java. The development of educational institutions with the struggle for socio-religious changes that shape the character of each student provides the innovative power of educators to formulate good character education and remain contextual with the needs of students in global development.

The education of the tahfidz Islamic boarding school integrated into the formal education of junior high school creates a new hope to graduate students who have good characters with the foundation of the Quranic tahfidz and a combination of scientific competency at the formal junior high school level. Formal education in the contemporary context is needed to provide scientific provisions to students and other skills needed to capitalize on global competition for future generations. Then how the next task is to provide a conducive environment for our children after formal learning in schools in an educational institution that provides two teaching content of religion-based curriculum content in the context of this curriculum is not only easily realized in measuring the success of religious learning but also has a clear output, one of which is the measure of memorizing the Quran for students who are given the content of tahfidz for each semester.

Another uniqueness of a good education in this dark Qur'an boarding school is that there is adequate funding support. This funding does not only come from donations or school fee that must be paid by students or parents, but fund that is collected from public funds (ZISWAF). ZISWAF becomes funds that are effective both for fundraising sources and for their utilization, because the funds from fundraising can be obtained more easily and effectively. In addition, these funds can be spent for the benefit of more people, including the education of tahfidz students. Therefore, this school can be interesting object of this research and be worthy of being studied in depth.

Daarul Qur'an Islamic Boarding School Ungaran Semarang has great potention because it has a very strong network centralized to Daarul Qur'an based in Tangerang, Jakarta, in addition, this good network is strengthened by the existence of good resources for teaching human resources who are not only have competence in the field of tahfidz but also in the field

of science. This study attempts to analyze educational management that combine Islamic boarding schools with a non-formal focus on tahfidz quran with a mix of formal junior high school carried out in the boarding school environment. It is increasingly important to conduct research in this institutional management because the dynamic process of learning at this pesantren is partially supported by the funding source of ZISWAF (*Zakat, infak, sedekah and waqf*) with a national level institutional network towards the international level, namely the Tahfidz Daarul Quran Islamic Boarding School Ungaran, Central Java.

2 Research Method

This research applied a qualitative approach in which the method tries to describe the data obtained from the results of interview, observations and literature review from the documentation and related references obtained from the Islamic Boarding School Tahfidz Daarul Quran Ungaran. This data will be sourced both from primary data and secondary and other related data which strengthen the formation of a complete analysis in the discussion of this research writing report. In collecting data, various methods will be used, including observation, documentation, literature review, interviews with Tahfidz Islamic boarding school caregivers in Central Java.

In this study, the data extracted can be categorized into two, namely primary data (primary) and supporting data (secondary). In the discussion of the results of this study, the main data source (Bernard, 1940: 165) is through implementative forms of various management actions and management development of the tahfidz Islamic boarding schools and teaching in junior high school educational institution obtained from observations and interviews with the support of documentation. The source of data or the subject of this research in this study was Kyai Kholid as the caretaker of the Semarang Daarul Quran Islamic Boarding School who was supported by informants who teach at the Islamic boarding school both Asatidz who teach the Quran tahfidz curriculum or teachers who teach at his junior high school.

The secondary data sources are from various documents and parents' opinion about the curriculum that is implemented in junior high schools or the curriculum that is implemented in the process of tahfidz Quran before and after learning in the junior high school, namely in the afternoon or evening and in the morning while other secondary data is data related to documents, either references related to the world of Islamic boarding schools or references related to zakat waqf infaq allocated for education in pesantren institution. Therefore, the main informant are the kyai asatidz of the Daarul Quran Ungaran Islamic boarding school, Central Java with teachers and junior high school structures of this pesantren institution.

As for this research, there are several data collection techniques carried out, namely interviews, observation and document review (Denzin & Lincoln, 1994: 353-373). The interview method chosen and applied in this study is through in-depth interviews. This interview was chosen as a way to gather information from Kyai and asatidz in the process of running the pesantren institution and the learning process in the school and in the context of monitoring the memorization of each student outside school hours.

This interview was conducted by visiting several times to the pesantren. Even as a pre-research process, it has been lived in Islamic boarding schools with the intention of getting an overview of the activities of the students and students that they do at night until the next day before they start learning in the classroom. In the early stages of the interview process, an unstructured interview technique was used. This is intended to build good relations with

informants first and to carry out follow-up meetings with intensive interviews and to be refined by observations during visits and living in pesantren. Researchers conducted in-depth interviews with informants of junior high school teachers and asatidz pesantren. At this stage the process is carried out by specifying more data collection and information on the research focus. In this study, there are two types of observations used, namely non-participation observation and participation observation. In this data analysis, several stages include analyzing the data from the field that has been obtained, the second is data analysis which is analyzed with appropriate theoritization, and the third is philosophical analysis. At this stage of data analysis, the primary data collected were selected and sorted according to the research focus specifications. This data is grouped into three options, namely (a) pesantren governance patterns and pesant fundraising models; (b) learning patterns in the classroom (c) post-class Quran memorization assistance model.

Meanwhile, the supporting data is divided into two, namely data on the history and development of the pesantren from its inception and its relationship with the authority of the Daarul Quran Central Islamic Boarding School, as well as data that supports the three main data mentioned above. The descriptive-analytic method was used to analyze the data. Descriptive is more interpreted as the process of describing the overall results of the interview on the management patterns of the pesantren and classroom learning, while analytic means examining and reflecting critically on all symptoms and dynamics related to the focus of the research.

After all the data has been collected and sorted through observation, interviews, and documentation, the next stage is to logically and critically analyze it into several conclusions. The data analysis was carried out during data collection as well as after data collection. The procedure referred to is through data reduction, data display, and unlinear but simultaneous conclusion drawing. Writing develops in line with the process of collecting and analyzing data during the research implementation. The data collection process was obtained through documentation, observation, and interviews which were recorded, recorded, properly for further analysis needs. The data that has been collected are all compared (contrasting), generalized and conclusions are drawn through the pattern of thinking between inductive-deductive.

In the next stage, the verified data is contextualized with existing literature, and the theory is in accordance with the whole context (Mill and Hubberman, 1992: 15). Thus, the formulation of data on the understanding of Nazhir, patterns of management and distribution of waqf results can be summarized and selected into various categories. The end of this stage is in the form of quality writing results in accordance with the thought construction conceptualized since the beginning of writing (Denzin & Lincoln, 1994; 428, Bernard, 1940: 360). The data analysis used in the study was the Miles and Huberman analysis model, namely the on going and flowing data analysis model (flow model analysis). According to him, there are four activities carried out through this approach, namely: first data collection, second data reduction, third data display, fourth verification or drawing conclusions. Techniques for checking the validity (trustworthiness) of the data were carried out to avoid errors in the analyzed data.

The term used to test the reliability of data, check the validity of data or verify data is triangulation. The process is by using other things that are outside the data for the purpose of checking or as a comparison to the data that has been collected. Data validity refers to four criteria, namely the degree of trust (credibility), transferability (transferability), dependability (dependability), and certainty (conformability).

3 Results and Discussions

3.1 PPPA Daarul Quran and Empowering Programs for Quran and Pesantren.

PPPA is the foundation of Pesantren Daarul Quran, basically started from the existence of a small pesantren which was not originally from the establishment of an Islamic boarding school with all its complementary components. Starting with caring for several tahfidz students who studied at Ustadz Yusuf Mansur's house in the Cipondoh area, Tangerang, which only numbered around 8 students. These santri learned and memorized the Holy Qur'an became the forerunner to the establishment of the Daarul Quran pesantren. In the 2003 era, it was intended that there was a movement to educate "ummah" to memorize Al-Quran in Indonesia with the Daarul Quran memorization program (PPPA).

In its development, the institution is oriented towards a devotional direction to create a future generation of Qur'an, which then develops to thousands of santri scattered throughout Indonesia. The PPPA Daarul Quran institution has become a charity management institution that serves the ummah to empower community development based on tahfidzul Qur'an which is managed with reliable, professional and accountable managerials. Since its inception, the institution that has concentrated on mental development and public awareness has returned to the Koran. In achieving this strong vision, the PPPA Institute rolled out programs of Tahfidz throughout the archipelago and develop into all five continents today.

From a narrow corner of the Musholla Bulak Santri which is adjacent to the village cemetery, this is where the PPPA Daarul Qur'an activities carry out big visions and aspirations. As stated by Ust. Anwar Sani (2012) As Chairman of the Daarul Quran Nusantara Foundation, PPPA in its development rents a shop that eventually develops with the ability to buy several shophouses so that it can be used as a STIMIK campus and is growing rapidly until now with various branches that are established in various big cities in Indonesia.

This institution, which is still relatively young, is growing rapidly. In recent years PPPA Daarul Quran has been very intense and massive in building the Tahfizh House movement at home and abroad by building a grounded vision of the Al-Quran throughout the world. Among the programs in the da'wah and social programs, PPPA makes use of the provision to the community of independence and its development on the basis of tahfidzul Quran. The various models of assistance provided from the ZISWAF fund allocation are in the form of humanitarian assistance, health, educational scholarships and other productive economic developments in the community.

With creative, innovative programs that try to be based on the needs of the lower class, the PPPA program continues to be pursued at all levels of society by maintaining a balance as "sedekah" management partners in the development of young generation who are based on the tahfidzul Quran program. A purpose of Establishing PPPA Daarul Quran and Institutional Programs is as the institution that has a vision "To build a civil society based on tahfidzul Quran for economic, social, cultural and educational independence based on local resources that are oriented towards the glorification of the Koran". The mission of the PPPA Daarul Quran organization is making tahfidzul Quran as the living culture of the Indonesian people. Realizing economic independence, food, education, and technological independence based on the Quranic tahfidz. Making Indonesia free of Al-Quran blindness. Become an institution that inspires people to care for and side with the weak through the values of giving. To become a professional, transparent, accountable and trustworthy "sedekah" management institution.

In running Daarul Quran programs both in the field of formal education from elementary school level to high school level, and in the pesantren environment, there are practices that are better known as DAQU Method, namely *manhaj* which contains principles and values that guide every person who is active and who is part of the Daarul Quran in a shared vision to develop the preaching of the Qur'an in the community in the achievement of Qur'anic civilization. DAQU Method among them are congregational prayers & guarding the heart, guarding attitudes, tahajud, duha & qabliyah ba'diyah, memorizing & tadabbur Al-Quran, giving & fasting sunnah, learning & teaching, prayer, praying & asking to be prayed for, sincere, patient, syukur & rida.

As for the structure of the Board of Directors intended to control the shared vision, this structure is occupied in a balanced manner by individuals who have been fighting in PPPA Daarul Quran Pesantren. Daarul Qur'an Pesantren is an educational institution whose curriculum tries to harmonize between the curriculum tahfidz Quran, in this case is dirosah islamiyah. While the formal education refers to the state curriculum such as life skill loads of social activities in the framework of da'wah. What is interesting from the typical learning of Daarul Quran is that it tries to strive for students and students as memorizers of the Quran to have a good character through obligatory worship and performing sunnah worship taught by the Prophet Muhammad and following other *sunnahs* in the whole daily live activities

Daarul Qur'an tahfidz Islamic boarding school is also a manifestation of an educational institution having a more organized curriculum system independently in carrying out the process of learning activities and tahfidz Quran every day besides if this boarding school runs an integrated combination with formal education at the junior high school level. or high school so that students' academic abilities or recitation skills can be more organized and better controlled their Darul Quran Islamic boarding school for high school students is special for boys in the center of Tangerang, and for girl are in Cikarang and also for male junior high schools in Semarang. This research focuses more on the tahfidz Islamic boarding school that tries to discuss the managerial implementation of teaching and learning tahfidz Quran at the Daarul Quran Islamic Boarding School in Ungaran Semarang.

Another program of PPPA is "Rumah" Tahfidz. This is an institution that is not a pesantren but has activities to memorize the Al-Quran by practicing and transmitting the values of the Koran in all their daily live both in their environment and around the house. or with fellow students in the "Rumah" Tahfidz, this institution is better known as the activator of the propagation of the Koran in the community which spreads within the community of mosques, colleges, schools or other agencies. This "Rumah" Tahfidz is a program unit which is responsible for the implementation of tahfidz in Indonesia or overseas with various coaching supervision. Another program from PPPA is the "teacher Sympathy" program, which is a mentoring programs for teachers who teach the Koran in the dedication process of the world Islamic education, both in remote areas among minorities or in marginalized communities. The Sympathy Movement is a form of support for lower-level communities to ease the burden on preachers and lower-level Al-Quran memorizers who are often insufficiently handled either formally from government education or from the welfare side provided by the government.

3.2 The Implementation of SMP and Tahfidz program Curriculum at Daarul Quran Islamic Boarding School Ungaran, Central Java

Islamic boarding schools as institutions that spread the values of Islamic universities throughout the archipelago which Azra (2000: 51) have created good development for the

future by preparing a candidate of broad-minded scholars. Santri in pesantren usually study from the fields of fiqh, hadith, and tafsir to tasawuf. And in some classical Islamic boarding schools, there are sometimes additional memorization of the Koran and the tools of knowledge such as *nadhom nahwu sharaf* in Arabic, in addition to the content of lessons on “Aqidah Akhlak” and tasawuf by holding a sorogan or halaqoh learning process. Modern Islamic boarding schools are more inclusive and try to be adaptive to global developments so that the learning design has a school learning model with a variety of other general scientific content such as the addition of foreign language skills or science and technology. In fact, pesantren have various variants of learning methods, because there are independent Islamic boarding schools with a concentration on religious science, some are then combined with the school curriculum in half of learning in professionally managed pesantren. Thus the integrative curriculum seeks to eliminate boundaries between various subjects because these lessons are combined and presented into one unit (Suryosubroto, 2005: 15). The advantage of this integrated curriculum is that students get a provision of knowledge on aspects of life as a whole towards the needs of future life.

This integration between the SMP curriculum and tahfidz program in the Daarul Qur'an Islamic Boarding School, Semarang have several benefits, namely the unwritten curriculum content in the morning undergoing character education by prayer *dhuha* before entering high school with various subjects by junior high school teachers. The two junior high school students in the learning process in the classroom are given a load of noble values from the verses of the Quran from al Hadith as well as additional content of other values ranging from historical stories of prophets and friends which are added value in the classroom curriculum. Third, the value of character integration and religious education in this SMP is added as an additional subject in addition to content in the process of interaction between other students or with the *asaatidz* for 24 hours at the pesantren. As stated by the principal of the DAQU Junior High School, that students at the Daarul Quran Islamic boarding school Semarang have more responsibility than in the morning school in junior high school memory, they find similarities and the 30 juz that are taught are memorized from juz 30, juz 29, juz 28, juz 1, juz 2, and so on on average kindergarten children finish school in this junior high school, some have reached juz 30, some are 20 and some are on average 10 juz. Until then the dawn limit before school hours for students who ride with them has the distinction of adding other school subject matter to the target of memorizing al-Qur'an and al-Hadith.

There are various learning methods in pesantren, halaqah, memorization, sorogan as well as by way of mudzakah and majelis taklim (Zarkasi, 2005: 72-77). In Islamic boarding schools, DAQU is more dominant with the halaqoh model when the students deposit their memorization. Whereas learning in junior high school, the subjects taught are very diverse, there are subjects like science, mathematics, social studies, subjects with religion, Indonesian language, arts and culture skills, communication information technology in counseling guidance or other local content superior to SMP Daarul Qur'an which is carried out in an integrated manner means that there is a combination of the junior high school curriculum with tahfidz during school and pesantren hours.

There is also training or motivation (lifeskills) which is given intensively and the celebration of Islamic holidays has become a tradition in Islamic boarding schools. On the activity side, the students carry out activities that include training their abilities in improving reading and memorizing the Koran. When quoting Ahsin's opinion (2009: 48), memorization must have several conditions, namely the first is the ability to empty his mind from disturbing problems, the second is the form of good and sincere intentions, the third has the power of good patience and the fourth is the presence of patience. the fifth is being able to protect

oneself from immorality and bad character and sixth is being able to read well. According to Munjahid, there are several methods used to memorize the Quran, including by repeating it by writing, memorizing and understanding the meaning, by guiding from the teacher. On the side of the memorization method with timing, including listening or *tasmi talaqqi and iqro*, the majority of students memorize 5 to 10 verses doing various activities. Another method is the same as teaching one verse in front of the teacher then imitating. The child repeating it up to 20 times, then continuing the requirements to continue, usually is that they have memorized the verse interpreted.

In this pesantren, students are encouraged to take part in a role-playing competition in order to improve their memorization. The activities used to determine the ability of students to read the first Koran are that each student will be grouped according to their abilities and the second step is to follow up from the ability of each student's reading. To find out the ability of students to read, there are how many volumes of books printed by Daarul Quran that are used for students who will be led intensively before entering the *tahsin* program. Santri who is fluent in reading and consistent with the law of recitation can continue to the next level, namely memorization continuously guided by each companion teacher in every halaqah. As a branch of Daarul Quran, which is located in Tangerang, the implementation stage of the guidance of the Quran and tahfidz learning at the Daarul Qur'an *Tahfidz* pesantren are also the same, namely, first, *talqin* understands this by teaching the utterance of the verse words in al-The Quran, which was revealed by santri as the listener, had mistakes in the length and shortness of the makhraj letters and its character.

As stated by the santri darul Quran, this location used to be on a 2 hectare hill then added to the purchase of 1 hectare in which there are 2 water wells which are extraordinarily clear so that they become a source of irrigation for villages and communities around Ungaran, even in Semarang. The water is obtained for distillation which comes from a water source in the circle, the location of the mountains is also beneficial for the students in memorizing because they can focus more on memorizing repeating the verses of the Koran that are being memorized in this case the students are also required to have persistence in preaching because there are repetitions of reading to memorize and deposite and so on, the process of this method will be more fully explained as follows below.

The kyais in Darul Quran learning tahfidz in Darul Quran always pay attention to the quality of the students 'and teaching teachers' tahsin aimed at achieving good memorization targets, the method of learning tahfidz Quran is carried out with various efforts, yes systemically and regularly. Among these methods, first is by listening first In the past the verse or page you want to memorize always repeats the verses that have been memorized 20 times. This method is used for students to make it easier for students to remember the Quranic verses that are being memorized how to interview the students in adarul Quran that there are several methods used in the Quran This was usually repeated up to 20 times listening to the recordings of Shaykh Misyari and other reciters.

The first tahsin and tajwid evaluation system is carried out by students in a certain number to evaluate their memorization on pages, students are usually not advised to continue memorizing on the next page when they have not memorized enough on the previous page including the third, students are asked to complete one chapter so that they can read randomly from what the ustadznya pointed to.

There are several stages tested, namely the one-quarter and one-third exams and the last one is a full test of 1 juz which is carried out based on the expected substance in addition to the abilities of each student in the context. Daarul Qur'an Islamic boarding school is not very strict for every santri at the beginning they are encouraged to improve their reading of the

Koran in the tahsin program and then in tahfidz. Later there are stages starting from 1 juz 2 juz 5 juz to the 10 juz or more than ten juz. The evaluation system for learning tahfidz al Quran in Islamic boarding schools with an evaluation system as a measuring tool for the achievement of the learning program to be included in the class category, whether it is tahsin class or advanced class or tahfidz. The manuscripts used in memorizing are printed by the Darul Quran, a special Mushaf of the Quran and its translation which is given to each student from the beginning when they enter the Darul Quran Islamic boarding school. To increase the variety of activities in memorizing and reduce the various inconveniences in memorizing, sometimes there are extra programs run by the students, both activities carried out in the Islamic boarding school or leaving the pesantren such as camping or then taking a walk around the pesantren location which indeed benefits in the form of mountains, hills in the Ungaran area.

From various reviews, it can be argued that there are several methods of memorizing the Koran which are specifically described in this study which have been formulated and applied intensively to students of Daarul Qur'an in memorizing the Qur'an including: First method (thariqah) *wahdah*, which is memorizing one by one the verses you want to memorize. To achieve initial memorization, each verse could be recited ten or twenty times, or more so that this process was able to form a pattern in its shadow. Thus the memorizer will be able to condition the verses he memorizes not only in his image, but to actually form a reflex motion in his speech. The second method (thariqah) is *kitabah*, which means writing. This method provides an alternative to the first method. In this method a person first writes down the verses he will memorize on a piece of paper that has been provided for him. Then he read the verses so that they read smoothly and correctly, then memorized them. The three methods (thariqah) *sima'i*, which means hearing, are listening to something read to memorize.

This method is very effective for memorizers who have extra memory, especially for blind memorizers, or children who are still under age who are not familiar with how to read the Al-Qur'an. The four methods (thariqah) are combined. This method is a combination of the first method and the second method, namely the *Wahdah* method and the *kitabah* method. It's just that we (writing) here have more functionality as a test of a verse that has been memorized. So in this case, after the memorizer has finished memorizing the verse he memorized then he tries to write it down on the paper that has been provided for him by memorizing it too. The fifth method (thariqah) *jama'*, is a way of memorizing which is done together, led by an instructor / guide.

There are several strategies that have been attempted by students who memorize the Al-Qur'an at the Daarul Quran Tahfidz Islamic boarding school. The strategy to help facilitate the verses is the first double repetition strategy, to achieve a good level of memorization is not enough with one process. So it takes repetitions of the verse he is memorizing. The second does not turn to the next verse before the verse being memorized is completely memorized. In general, the tendency for someone to memorize the Qur'an is to finish quickly, or quickly get as much memorization as possible. This causes the memorization process itself to be inconstant, or unstable and will actually add to the burden on memorization because of the large number of unfinished memorization.

Pesantren Darul Quran Infrastructure The location of the Islamic boarding school is very conducive to standing on more than 3 hectares. The factor is that not only students but also teachers because they depart from a diversity of educational backgrounds, unfortunately they are also not based on Islamic boarding schools so teaching how to be transparency, accountability and professionalism work performance. Factors that affect the memorization strength of students include the readiness to memorize, the second, their motivation spirit, then

the three factors of age and Some students stated that the problem on boarding the ship or adding to their memorization was that there were many Islamic activities or learning at school and they did not have enough energy for the current activity.

3.3 Management of the Tahfidz Islamic Boarding School and the Ziswaf PPPA Daarul Quran Funding Programs

The school education model with an integrated curriculum between formal education and tahfidz education has quality achievements and also content on the basis of this excellence mentality which is supported by the situation of the pesantren curriculum in SMP, the learning process with the support of school management and the pesantren curriculum model of the pesantren and merging with the school curriculum being able to provide human resources for students who are more in need both in terms of thought and spirituality certainly requires a lot of financial support in completing it,

In the search for capital support in completing facility needs, pesantren infrastructure is at least two ways, independent from the parents in the form of santri dues and secondly by obtaining financial support for a Quran memorization education program supported by PPPA Daarul Quran. Middle school which consists of class 1 class 2 class 3 equipped with a canteen with a kitchen, a bathroom and a place for ablution, mosques, houses, futsal fields, volleyball, basketball, parking, sports centers for sports and other supporting facilities. Based on data from the Directorate at Pontren in 2015, there were 1061 Islamic boarding schools that held Quranic tahfidz education for early childhood in 2014. In the context of PPPA Daarul Qur'an was enlivened with the initiation of the establishment of tahfidz houses which were carried out independently, one of which was initiated under guidance. Ustad Yusuf Mansur, where the basic idea is to look for children who memorize of the Quran by involving the potential of the community in the house of the Tahfidz Daarul Qur'an which is one of the separate means to build a generation of Qurani and have good morals.

Based on existing data, 300 Tahfidz houses have been established independently by people throughout the archipelago which are supervised by PPPA with thousands of santri spread throughout Indonesia. The source of funding for pesantren is from waqf assets for productive production activities, fundraising Islamic boarding schools as a time for waqf to institutionalize waqf-based Islamic boarding schools. There are some allocations for distributing ziswaf funds managed by PPPA that are not directed solely at the education sector in pesantren. There is the provision of the BTQ Tahfidz Quran scholarship, which is a scholarship that aims to increase the number of prospective leaders with character who have a measure as their way of life. The recipients of this scholarship are students who have strong leadership and good morals. The other aim from the existence of the BTQ for leaders of this program is to build human human resources with character who will be expected to become da'wah kader and has a responsibility to prepare students who already have good leadership skills.

Furthermore, there is scholarship for students that is a non-formal Quran tahfidz education which is equivalent to junior high school and high school students or a 3-year one dedicated to students so that they have good character and morals. They have a good memorization so that they are better prepared to become strong cadres with strong character and high morals. The recipients of this scholarship program are mostly students at the high school level from the poor from among underprivileged orphans who are at least they already have memorized 30 juz through the selection provided by the team. Another program is the Simpati Guru program, which is a program of mentoring programs for preachers who animate and manipulate the

Koran in the ignition process of the world of Islamic education, both in remote areas among minorities or in marginalized communities. The Sympathy Movement is a form of support for lower-level communities to ease the burden on preachers and lower-level Al-Quran memorizers who are often insufficiently handled either formally from government education or from the welfare side provided by the government,

Quran call, one of the flagship programs of the PPPA Daarul Quran is the Quran call, where this program does not recognize space and time by using good technology, information technology that allows students access to always learn the Al-Quran as their Al-Quran guided by hafidz Intensively from dawn to evening this program is one of the advantages of the advancement of telephone communication tools so that the general public, both small and large, are able to improve the quality of their worship through chin methods and keep their Al-Quran deposits or even to improve recitation of the Al-Quran They are guided remotely via cellphone or telephone communication tools and until now, another program from PPPA Daarul Quran is committed to always providing good service to children so that they love and memorize the Al-Quran. Among the services of the program is the Quran mobile activity which is one of the programs to provide motivation to provide support for our children so that they can interact more with the Koran happily and without being burdened by classrooms that are very strict with the curriculum system.

Furthermore, this year's scholarship student scholarship is a non-formal Quran tahfidz education which is equivalent to junior high and high school students or a 3-year one dedicated to students so that they are more culturally high in character and have good morals and they may be able to have good character. have a good memorization so that they are better prepared to become strong cadres with strong character and high morals. The recipients of this scholarship program are mostly students at the high school level from the poor from among underprivileged orphans who are at least they already have memorized 30 juz through the selection provided by the team.

Furthermore, whether or not students are disaster prepared, this program is a community service program to provide assistance after a disaster in various areas prone to natural disasters for social services and for these extraordinary events this sigab program covers various extraordinary activities or emergency conditions of rehabilitation. or the reconstruction of areas affected by the disaster remains on the basis of tahfidzul Quran so that this attitude is carried out incidentally when a disaster occurs or when there are certain conditions that require disaster-prepared santri services.

Furthermore, the foreign program, this program is a development of the existing programs in the archipelago in Indonesia where Daarul Quran provides the development of social programs and its da'wah abroad, among which the most famous is the house of tahfidz Daarul Quran which is in the Gaza strip in Palestine this program becomes one center for tahfidz al-Quran activities and humanitarian services in Gaza City besides other programs such as the development of a hospital in Kencong in South Africa with other humanitarian programs in Somalia Daarul Quran has launched a program in recent years. tahfidz Quran for the five continents where then the side is grounding the Koran in various directions.

Another program is the Kampung Quran program. This program is a program that attempts to handle social services based on environmental community areas or other remote marginalized areas that are prone to disasters and even areas that are some distance from urban civilization access. This program is a program that tries to develop physical or physical development. Another program that is non-physical, a program through the public infrastructure and residential approach that is included in the field of physical development in non-physical, this program is carrying out a dakwah approach by establishing a hospital for

community assistance and empowerment programs that are oriented towards community empowerment in Indonesia. There are 5 locations currently.

Entrepreneur actors are programs that try to facilitate productive young people in the development of life skills who are more knowledgeable and have noble character, the recipients of services and program benefits from today's coverage are young people from students or young people who are still productive but do not have enough abilities economy and do not have the opportunity to learn further and become a program that is oriented towards the development of special skills and skills education that is carried out intensively. The program is carried out today to educate program recipients so that they have special expertise and skills and are carried out intensively. Therefore, this provision is given both in the realm of religious knowledge or programs that provide provisions for their bodies who are smarter and have more awareness and competitiveness at the very community level. This competitive program is of course very much needed for those who do not have profitable opportunities in the midst of the large number of unemployed, low education, even based on an increasingly strong economy in the midst of society, especially for adolescents and young people.

The continued program of PPPA Daarul Quran is a healthy DAQU clinic social business. There may not be many of these programs in Indonesia. This program is a medium for medical treatment for pregnant women, general patients, and the initial concept of the medical rolling was implemented in Malang and Magelang. This program is relatively unique because pregnant women who come to me at the clinic not only receive general health care but also get Al-Quran-based therapy that has been specially designed so that parents can prepare their children to also memorize the Quran from an early age. because from the start of the process they become pregnant, the process of living their pregnancy and their birth is always guarded by the existence of the Quran.

The schedule for integrated agricultural development and training center training centers is also rolled out as an agriculture-based program where agricultural training or development with other programs. Combined with advances in environmentally friendly technology for agricultural development programs at the same time are used for agro tourism and RW if the program has not been shown long enough but has received various positive responses from the community and has had a more impact on community economic empowerment.

Agribusiness agrotechno training center or what is called DATC besides this program there is also an integrated agricultural cluster program that tries to develop agricultural clusters with the integration of other agricultural agriculture. Through the next element of education is the oyster mushroom development and training center as a center for oyster mushroom cultivation and training activities in certain areas by always providing efforts to empower the surrounding community which is built around hospitals or education and unemployment for children. Furthermore, the hydroponic development program, the development of hydroponic technology, is a model of cultivating vegetable horticulture with this technology that can provide one agricultural product in the form of clean healthy vegetables that are free from pesticide residues. This technology is an application of the THST floating system hydroponic technology technique.

The program of 10,000 hectares of oil palm management from oil palm plantations is an effort of the Daarul Quran Institute in order to support the development of Islamic boarding schools in Indonesia, while the results of this 1 oil palm plantation are determined by funding scholarships for students who memorize the Quran who have now managed about 1000 hectares of palm oil in Mamuju and 30 earlier. Jambi forms the 10,000 hectare oil palm program into one form of implementation as well as a source of funding. The 10,000 program

around Jabon for planting other productive trees is teak, gaharu trees and others that produce coming or other tree parts for economical results and from planting these trees are used for Quran memorizers. Next is the logistic agrotech program number 7, this agro logistics tries to provide quality healthy food for the students of this logistical agrotech student trying to supply tons of rice that are given every month in addition to this logistics provider which is used for students I technology has also worked together with various companies that are able to provide rice to employees on a large and similar scale and affordable.

Another continuation is the livestock program that develops livestock independently. Dago Agrotechno also fosters a partnership process, as for the existing livestock development process in Indonesia, especially for fulfilling the rights of qurban and aqiqah animals besides this program is the development of giving and waqf lands managed by the agrotekno so that the land is productive land and gives a lot of results in order to provide more benefit to the community. All fundraising processes in the context of PPPA are distributed into the three fields of social services, formal education and Islamic boarding schools as well as the fields of productive economic development. Ziswaf in this context is very prospective, especially in the context of the relationship between the pesantren and the PPPA Daarul Quran organization which mutually support and empower the community.

The process of distributing ziswaf funds carried out by the Islamic boarding schools is indirectly carried out by the planning process which is distributed from students for the allocation of Islamic boarding school educational infrastructure. According to Ustadz Khalid, as *kiai* of the Islamic boarding school for the 2019-2020 period, there is a program to make religious facilities in the form of a mosque which is allocated from ziswaf funds, especially the santri guardians. This mosque is the center of activities for students apart from Allah and classrooms or other facilities in the Daarul Qur'an Ungaran Semarang Islamic boarding school. Other results of funds distributed to the community around the pesantren are extra pesantren programs that are still related to the empowerment of the surrounding environment, both giving to the poor around or other poor recipients around the pesantren which is further of course through the distribution planning process. as well as well-executed organization that is routinely controlled by the board and supervisor of the boarding school or from the Darul Quran Nusantara foundation which is centered in Tangerang.

Some of the challenges in the process of combining ziswaf fundraising management and synergies with educational programs both Islamic boarding schools and schools include raising ziswaf funds. This Islamic boarding school supports the shortage of funds allocated by a centered foundation so that the Daarul Qur'an Ungaran Islamic Boarding School can manage additional funds from ziswaf from the parents of Darul Quran pesantrenstudents, Islamic boarding schools and schools is concentrated on managing the implementation of learning in schools and in pesantren, while promoting schools, pesantren is more run by Marketing Galeri, and ziswaf fundraising is managed by PPPA Daarul Quran as a national LAZ and also nazhir waqf along with alms which are carried out in accordance with applicable laws.

3 Closing

The Quran is the word of Allah that was submitted to his Messenger. In the context of learning the Koran in the archipelago, scholars have pioneered the establishment of many Islamic boarding schools and Islamic boarding schools which are growing rapidly in Indonesia. In this case, the pesantren which is integrated with the school curriculum in fact has made students have more abilities. From the observation, it shows that many students have

good academic abilities in addition to the ability to memorize the Quran. The struggle from professional management to pesantren funding was obtained by donating ziswaf funds provided by the santri guardians as well as support from the PPPA Daarul Quran donations making pesantren and schools get more comprehensive student output in academic achievement and memorization. This capability will certainly be needed by this country to be more competitive in the future global competition.

Reference

- [1] Abbas, M. Ziyad, 1993. *Metode Praktis Menghafal Alquran*, Jakarta: Firdaus.
- [2] Abdillah, Muhammad Bagus, 2014. *Model Pembinaan Tahfidz Al-Quran di Pondok Pesantren Tahfidz Al-Quran Bina Madani Putra Ciawi Bogor*, Bogor: Skripsi Program Studi MPI Unida Bogor.
- [3] Abdul, Rauf, Abdul Aziz, 2000. *Kiat sukses Menjadi Hafidz Qur'an Daiyah*. Bandung: As-samil Pres Grafika.
- [4] Ahsin, W, 2004. *Bimbingan Praktis Menghafal Al-Qur'an*, Jakarta: Bumi Aksara. Al-Qur'an dan Terjemahnya. 2011. Semarang: Raja Publishing.
- [5] Antonio, M. Syafi'i, 2007. *Pengantar Pengelolaan Wakaf Produktif*, dalam Achmad Djunaidi, dkk, *Menuju Wakaf Produktif*, Jakarta: Mumtaz Publishing.
- [6] As-sirjani, Raghīb & Abdurrahman A. Khaliq, 2007. *Cara Cerdas Hafal Al-Qur'an*, Solo: Aqwam.
- [7] As-Sirjani, Raghīb, 2013. *Cara Cerdas Hafal Alquran*, Solo: Aqwam.
- [8] Az-Zawawi, Yahya Abdul Fattah, 2010. *Revolusi Menghafal al-Quran*, Solo: Insan Kamil.
- [9] Denzin C., Norman & Wanna S, Lincoln, 1997. *Handbook Qualitative Research*, (terj.) Sage Publication, USA.
- [10] Departemen Agama RI, 2003, *Fiqih Wakaf*, Direktorat Wakaf Depag RI, Jakarta.
- [11] Dhofier, Z, 1982. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, Jakarta: LP3ES.
- [12] Djunaidi, Achmad (et.al), 2006. *Menuju Era Wakaf Produktif Sebuah Upaya Progresif untuk Kesejahteraan Umat*, Jakarta: Mitra Abadi Press.
- [13] Dokumen profil PPPA Daarul Quran Nusantara, dapat di akses melalui www.pppa.or.id.
- [14] Dokumentasi PPPA Daarul Quran, dapat pula di akses di website PPPA Daarul Quran Nusantara www.pppa.com. Moleong, Lexy J, 2012. *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- [15] Hasan, 2008. *Menghafal Alquran Itu Mudah*, Jakarta: At-Tazkia.
- [16] Hasanah, Uswatun, 1997. *Peranan Wakaf dalam Mewujudkan Kesejahteraan Sosial: Studi Kasus Pengelolaan Wakaf di Jakarta Selatan*, Jakarta: Disertasi Pascasarjana IAIN Syarif Hidayatullah.
- [17] Hidayat, Sholeh, 2013. *Pengembangan Kurikulum Baru*, Bandung: Rosda.
- [18] Ikhwan, Afiful. *Integrasi Pendidikan Islam; Nilai-nilai Islami dalam Pembelajaran*, dalam *Jurnal Ta'allum*, Volume 02, Nomor 2, November 2014.
- [19] Huda, N. et.al, 2014. Akuntabilitas Sebagai Sebuah Solusi Pengelolaan Wakaf. *Jurnal Akuntansi Multiparadigma*, Vol.5 (3). 345-510.
- [20] Imām al-Bukhārī, 1989. *Ṣaḥīḥ al-Bukhārī*, Beirut: Dār al-Fikr.

- [21] Ismail, S, 2016. *Strategi Mewujudkan Kemandirian Pesantren Berbasis Pemberdayaan Santri*, Jurnal Prespektif Sosiologi, Vol 4 No 1. 56-71.
- [22] Kertanegara, Mulyadi. 2005. *Integrasi Ilmu; Sebuah Rekonstruksi Holistik*, Bandung: Mizan Pustaka.
- [23] Madjid, Nurcholish, 1992. *Islam: Doktrin dan Peradaban, Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*, Jakarta: Paramadina.
- [24] Mas'ud, Abdurrahman *et. al*, 2002. *Dinamika Pesantren dan Madrasah*, Yogyakarta: Pustaka Pelajar.
- [25] Moleong, L.J, 1990. *Metode Penelitian Kualitatif*, Bandung: Rosdakarya.
- [26] Munzir Kahaf, 2005. *Manajemen Wakaf-Wakaf Produktif*, diterjemahkan oleh Muhyiddin Mas Rida, Jakarta: Khlmifa.
- [27] Mustafa Edwin Nasution dan Uswatun Hasanah Ed, 2005. *Wakaf Tunai Inovasi Finansial Islam, Peluang dan Tantangan dalam Mewujudkan Kesejahteraan Umat*, Jakarta: PKTTI-UI.
- [28] Qomar, Mujamil, 2005. *Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi*, Jakarta: Erlangga.
- [29] Sakho, Ahsin, 2005. *Bimbingan Praktis Menghafal Alquran*, Jakarta: Bumi Aksara.
- [30] Soebahar, Abd. Halim, 2013. *Modernisasi Pesantren, Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren*, Yogyakarta: LKiS.
- [31] Suryani, Isra, Y, 2016. *Wakaf Produktif (Cash Waqf) Dalam Perspektif Hukum Islam Dan Maqāṣid Al-Sharī'ah*, Walisongo: Jurnal Penelitian Sosial Keagamaan, Vol. 24 (1). 17-36.
- [32] Syamsudin, Achmad Yaman, 2007. *Cara Mudah Menghafal al-Qur'an*, Solo: Insan Kamil.
- [33] Terry & Leslie, 2013. *Dasar-dasar Manajemen*, Penerjemah: G.A. Ticoalu, Jakarta: PT. Bumi Aksara.
- [34] Thohir, Mujahirin, 2006. *Orang Islam Jawa Pesisiran*, Semarang: Fasindo.
- [35] Turmudi, E., 2003. *Struggle for Umma Changing Leadership Roles of Kiai in Jombang East Java*, alih bahasa Supriyanto Abdi, Yogyakarta: LKiS.
- [36] Wadjdy, Farid dan Mursyid, 2007. *Wakaf dan Kesejahteraan Umat (Filantropi Islam yang Hampir Terlupakan)*, Yogyakarta: Pustaka Pelajar.
- [37] Wahid, Marzuki. Dkk, 1999. *Pesantren Masa Depan*, Bandung: Pustaka Hidayah.
- [38] Wahid, Wiwi Alawiyah, 2012. *Cara Cepat Bisa Menghafal Al-Qur'an*, Jogjakarta: Diva Press.
- [39] Yasmadi, 2002. *Modernisasi Pesantren: Kritikan Nurcholis Madjid Terhadap Pendidikan Islam Tradisional*, Jakarta: Ciputat Press.
- [40] Zaenurrosyid, A, 2016. *Dinamika Sosial Transformatif Kyai dan Pesantren Jawa Pesisiran*, Wonosobo: Mangku Bumi Media.
- [41] Zamani, Zaki & Maksum, Ust. M. Syukron, 2014. *Metode Cepat Menghafal alQuran*, Yogyakarta: AL BAROKAH.
- [42] Zarkasyi, Abdullah Syukri, 2005. *Gontor dan Pembaharuan Pendidikan Pesantren*, Jakarta: Raja Grafindo Persada.
- [43] Ziemek, M., 1983. *Pesantren dalam Perubahan Sosial*, Penerbit P3M, Jakarta.