

**THE STANDARDIZATION OF *TAHFIZ* QUR'AN PROGRAM
AT RUMAH QUR'AN PPA PURWOKERTO**



THESIS

**Submitted to Faculty of Tarbiya and Teacher Training
State Institute of Islamic Studies Purwokerto as Requirement for
Undergraduate Degree in Education (S.Pd.)**

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AT RUMAH QUR'AN PPA PURWOKERTO**

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Dear:
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Assalamu'alaikum Wr. Wb.

After providing guidance, review, direction, and correction, I will convey through this letter that:

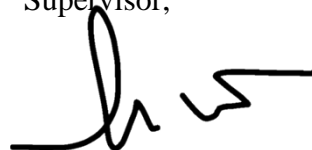
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**THE STANDARDIZATION OF *TAHFIZ QUR'AN* PROGRAM
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Abstract

This study aims to find out how to standardize the Tahfiz Qur'an Program organized by a non-formal institution called Rumah Qur'an PPA Purwokerto. This study uses a qualitative research approach with phenomenological methods. The results of the research that have been carried out are that the standardization of the Tahfiz Qur'an Program at the Rumah Qur'an PPA Purwokerto is based on regional needs so it is not always fixed on the centre. Fulfilment of standardization which includes graduate competency standards, content standards, process standards, educator standards, facility standards, management standards, financing standards, and assessment standards, is overall good. In addition, there are several advantages with the fulfilment of these standards, namely the existence of regular and appropriate stages of the *Tahfiz* Qur'an program, the use of the *Tahsin* Ummi method as a form of maintaining the quality of students, spreading positive impacts to the surrounding community, adding supporting materials as a form of adjustment to community needs, extra-curricular programs as a tool to develop student potential, fulfilment of adequate facilities and the ideal number of teachers with the number of students, provision of scholarships for orphans and *duafa* students, and also a consistent and organized line of management coordination.

Keywords: *standardization, Tahfiz Qur'an Program.*

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Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana standarisasi Program Tahfiz Qur'an yang diselenggarakan oleh sebuah lembaga non-formal bernama Rumah Qur'an PPA Purwokerto. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan metode fenomenologi. Hasil penelitian yang telah dilakukan adalah bahwa standarisasi Program Tahfiz Qur'an Rumah Qur'an PPA Purwokerto didasarkan kepada kebutuhan daerah sehingga tidak selalu terpaku kepada pusat. Pemenuhan standarisasi yang meliputi standar kompetensi lulusan, standar isi, standar proses, standar pendidik, standar fasilitas, standar manajemen, standar pembiayaan, dan standar penilaian, secara keseluruhan sudah baik. Selain itu, terdapat beberapa kelebihan dengan adanya pemenuhan standarisasi tersebut yaitu adanya tahapan program *Tahfiz* Qur'an yang teratur dan tepat, penggunaan metode *Tahsin* Ummi sebagai bentuk penjagaan mutu kualitas santri, penyebaran dampak positif kepada masyarakat sekitar, penambahan materi penunjang sebagai bentuk penyesuaian kebutuhan masyarakat, program ekstra kurikuler sebagai alat untuk mengembangkan potensi siswa, pemenuhan fasilitas yang memadai dan jumlah guru yang ideal dengan jumlah siswa, penyediaan beasiswa bagi anak yatim dan duafa, serta adanya garis koordinasi manajemen yang konsisten dan terorganisir.

Kata kunci: standarisasi, Program Tahfiz Qur'an.



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MOTTO

Don't be sad, Allah SWT always with us.

A chance wouldn't come for twice.

The best human is who gives usefulness for the others.



DEDICATION

Sincerely, I dedicate this thesis to:

My beloved parents, Arga and Tugiyem who always support my life journey.

My kindly brother, Teguh Ginanjar who always help me.

All of my family.



GUIDELINE OF INDONESIA-ARABIC TRANSLITERATION

Transliteration of Arabic words used in thesis writing refers to Joint Decree between Minister of Religion and Minister of Education and Culture, the Republic of Indonesia, Numb. 158/1987 and Numb. 0453b/U/1987.

| Arabic Alphabets | Name | Latin Alphabets | Name |
|------------------|------|-----------------|----------------------|
| ا | alif | non symbolized | non symbolized |
| ب | ba' | b | be |
| ت | ta' | t | te |
| ث | sa | s | es (with dot above) |
| ج | jim | j | je |
| ح | h | h | ha (with dot above) |
| خ | kha | kh | ka and ha |
| د | dal | d | de |
| ذ | zal | z | ze (with dot above) |
| ر | ra | r | er |
| ز | zai | z | zet |
| س | sin | s | es |
| ش | syin | sy | es and ye |
| ص | sad | s | es (with dot below) |
| ض | dad | d | de (with dot below) |
| ط | ta | t | te (with dot below) |
| ظ | za | z | ze (with dot below) |
| ع | 'ain | ' | inverted comma above |
| غ | gain | g | ge |
| ف | fa' | f | ef |
| ق | qaf | q | qi |
| ك | kaf | k | ka |
| ل | lam | l | 'el |

| | | | |
|----|--------|---|------------|
| م | mim | m | 'em |
| ن | waw | w | w |
| هـ | ha' | h | ha |
| ء | hamzah | ' | apostrophe |
| ي | ya' | y | ye |

Double consonants because of *syaddah* are written double

| | | |
|--------|---------|------------------|
| متعددة | written | <i>muta'adah</i> |
| عدة | written | <i>'iddah</i> |

Ta' marbutah* the end of word, if it is in word-final, will be written *h

| | | |
|------|---------|---------------|
| حكمة | written | <i>hikmah</i> |
| جزية | written | <i>jizyah</i> |

(This stipulation is not applied in the words that have been absorbed in Indonesian, such as *zakat*, *salat*, etc., except if they are intended to their original spelling).

- a. If *Ta' Marbutah* is followed by article “*al*” and the second word is separated, it is written with *h*.

| | | |
|----------------|---------|--------------------------|
| كرامة الأولياء | written | <i>karamah al-auliya</i> |
|----------------|---------|--------------------------|

- b. If *Ta' Marbutah* is uttered or with harakat, *fathah* or *kasrah* or *d'ammah* is written *t*.

| | | |
|------------|---------|----------------------|
| زكاة الفطر | written | <i>zakat al-fitr</i> |
|------------|---------|----------------------|

Short Vowel

| | | | |
|-------|---------|---------|---|
| ----- | fathah | written | a |
| ----- | kasrah | written | i |
| ----- | d'ammah | written | u |

Long Vowel

| | | | |
|----|------------------------|---------|------------------|
| 1. | fathah + alif | written | a |
| | جا هلي | written | <i>jahiliyah</i> |
| 2. | fathah + unuttered ya' | written | a |
| | تنسى | written | <i>tansa</i> |
| 3. | kasrah + unuttered ya' | written | i |
| | كر يم | written | <i>karim</i> |
| 4. | d'ammah unuttered wawu | written | u |
| | فروض | written | <i>furud'</i> |

Diphthong

| | | | |
|----|-------------------------|---------|-----------------|
| 1. | fathah + unuttered ya' | written | ai |
| | بينكم | written | <i>bainakum</i> |
| 2. | fathah + unuttered wawu | written | au |
| | قول | written | <i>qaul</i> |

Short vowel which is in chronological order is separated with apostrophe

| | | |
|-----------|---------|-----------------------|
| أأنتم | written | <i>a'antum</i> |
| أعدت | written | <i>u'iddat</i> |
| لئن شكرتم | written | <i>la'insyakartum</i> |

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Article Alif + Lam

a. If followed by *Qomariyyah* alphabets

| | | |
|--------|---------|-----------|
| القرآن | written | al-Qur'an |
| القياس | written | al-Qiyas |

b. If followed by *Syamsiyyah* alphabets, it is written with *Syamsiyyah* alphabet which follows it as well as deletes l alphabet

| | | |
|--------|---------|------------------|
| السماء | written | <i>as-Sama'</i> |
| الشمس | written | <i>asy-Syams</i> |

Writing words in sentence sequence

| | | |
|------------|---------|-----------------------|
| ذوى الفروض | written | <i>zawi al-furud'</i> |
| أهل السنة | written | <i>ahl as-Sunnah</i> |



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Finally, I hope that this thesis will be useful for everyone who read it and give benefit input for management learners, the lectures, the community, and the other researchers in standardization of *Tahfiz* Qur'an Program.

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Globalization is something that cannot be avoided in life. All aspects of human life, both the largest and the smallest, will definitely be influenced by the development of globalization. In addition, a significant impact due to globalization is to foster continuous competition with one another. This is because globalization has become a major force that requires an appropriate response and forces an individual or institution to survive (survival strategy) and accumulate wealth as much as possible (accumulative strategy).¹ As a result of this continuous competition, it is ultimately an individual or institution that continues to strive to improve its quality in order to be able to compete in the global era.

One aspect of life that is strongly influenced by the rate of globalization is education. The world of education, which is one of the fundamental fields for determining the progress of the nation, is in fact still trying to adapt to the development of globalization. The need for careful thought, study and planning in the field of education in facing the development of globalization is very urgent. This is because globalization brings about a lot of unstoppable changes in a relatively short time. This process is solely carried out so that the world of education, especially in Indonesia, is of good quality according to certain standards so as to minimize the worst possibility due to globalization.² One of the efforts that have been carried out by Indonesia in order to realize this vision is to impose a standardization in the world of education.

¹ Eva Dewi, "Potret Pendidikan di Era Globalisasi Teknosentrisme dan Proses Dehumanisasi", *SUKMA: Jurnal Pendidikan*, Vol. 3 Issue 1, January-June 2019, p. 94.

² Zen Istiarsono, "Tantangan Pendidikan dalam Era Globalisasi: Kajian Teoretik", *Jurnal Intelegensia*, Vol. 1 Numb. 2, February 2017, p. 20.

This is manifested in Law Numb. 20 Year 2003 concerning the National Education System which contains Educational Standardization. Educational Standardization is closely related to the quality produced by the educational institution concerned. In the world of education, the concept of achieving quality is better known as Total Quality Management. In this concept, an educational institution, either private or public, is totally trying to meet the needs of students as customers.³ This is intended to foster a sense of satisfaction in students and in society with the education being held. Examples of things that reflect a sense of satisfaction from students are the increased interest in student learning in participating in a series of lessons, while what reflects satisfaction for society is the growing sense of public trust in the educational institution concerned.

An achievement of the quality of an educational institution requires a series of policies or decisions in each functional part of the institution that comes from the head or top management.⁴ Decisions that come from the top management, namely the principal or the head of the foundation, will determine the outcome of the learning process. Ideally, this strategic management implementation process will lead the institution to achieve certain pre-determined visions. For this reason, strategic management must be carefully designed because it will become the mouth of all forms of implementation of educational institution activities.

Non-formal educational institutions are a form of educational institution that has a strategic management concept independently and is not formally protected by the government. This results in a non-formal educational institution that is easier to formulate a vision and all aspects of strategic management in it. Almost all of non-formal education leads to realizing community needs. Non-formal education is a way to increase knowledge, skills and attitudes in order to improve the quality of

³ Edward Sallis, *Total Quality Management in Education*, (London: Taylor & Francis e-Library, 2005), p. 69.

⁴ Rachmat, *Manajemen Strategik*, (Bandung: Pustaka Setia, 2018), p. 14.

marginalized people life and alleviate gaps that exist in society.⁵ Of course this is very relevant to the basic concept of Total Quality Management (TQM) in education that is oriented towards fulfilling customer satisfaction as known as the community satisfaction itself.

One example of a non-formal educational institution in Purwokerto is the Rumah Qur'an PPA Purwokerto. This institution that focuses on learning the Qur'an is under the auspices of the Indonesian Abulyatama Foundation. As the author has explained, this non-formal educational institution also has its own policies in implementing strategic management and fulfilling public satisfaction. This institution has a characteristic pattern of learning "Pola Pertolongan Allah", it's same with the name of the institution, namely the PPA. The learning technique which is based on a sense of trust in Allah as Almighty God, becomes the basic values of the implementation of learning.

Based on an interview with the Head of the Qur'an Rumah Qur'an PPA Purwokerto, the management process of Rumah Qur'an is fully adapted to the needs of the local community. So that the standardization of the *Tahfiz* Qur'an program that applies in that place seems more flexible in the part of the learning curriculum, but still pays attention to other aspects of fulfillment, especially financing and infrastructure.

B. Operational Definition

1. Educational Standardization

Standardization according to KKBI is more directed at adjusting a form or situation so that it conforms to certain predetermined criteria or standards. In general, the definition of standardization is closely related to the emergence of a certain added value or quality. Standardization in this context is not only used as a facilitator who helps adjust the targets of an institution, but gives confidence to the

⁵ H.M. Saleh Marzuki, *Pendidikan Nonformal Dimensi dalam Keaksaraan Fungsional, Pelatihan, dan Andragogi*, (Bandung: Remaja Rosdakarya, 2012), p. 147.

community about the quality produced and makes the difference between quality that meets standards and those that do not meet standards.⁶

Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.⁷

Based on the explanation above, it can be concluded that Educational Standardization is an effort that leads to the fulfillment of certain criteria or standards set by institutions in the field of education in which there is a process of self-development of students, both emotional, spiritual, inter-personal and intra-personal, intellectual, to nationalism. Educational Standardization has also become a very important element not only in achieving the targets of educational institutions, but also proving to the public about the quality of the quality produced.

2. *Tahfiz* Qur'an Program

One of the trends in learning Al-Qur'an today is learning *Tahfiz* Qur'an. A study of the Al-Qur'an with the aim of memorizing all verses of the Al-Qur'an without exception. Actually, *Tahfiz* Qur'an has appeared for a long time, namely when the *Musabaqah Hifdzil* Qur'an (MHQ) was held which was started in 1981. After this activity was held, the existence of this one program grew rapidly. Previously, which only existed in Java and Sulawesi, now it is almost present in all areas of the archipelago, except Papua. Most formal and non-formal education

⁶ Deviana Yunitasari and Helitha Novianty Muchtar, "Aspek Hukum Standarisasi Produk di Indonesia dalam Rangka Masyarakat Ekonomi ASEAN", *Jurnal Hukum Ius Quia Iustum*, Vol. 25 Issue 3, September 2018, p. 545.

⁷ Law Numb. 20 Year 2003 concerning the National Education System Article 1 Paragraph (1)

ranging from basic education to tertiary education make *Tahfiz* Qur'an a mainstay product offered to the community.⁸

In the current era of globalization, the cultivation of noble moral values is very urgent. Including an examination of the only holy book of Muslims, the Al-Qur'an. Someone who studies and delves into the Al-Qur'an will certainly have noble morals. Because whether they want it or not, surely a person must practice all his activities so that they are in accordance with the teachings of the Al-Qur'an that he is learning. Based on the explanation above, the writer argues that the definition of the *Tahfiz* Qur'an program is a program organized by either formal or non-formal educational institutions which aims to practice the verses of the Qur'an absolutely, according to the original text. On the other hand, a Quran memorizer must be able to implement all the values of the Qur'an in all activities of his life.

3. Rumah Qur'an PPA Purwokerto

Rumah Qur'an PPA Purwokerto is a non-formal educational institution located in the Purwokerto area under the auspices of the Indonesian Abulyatama Foundation. This institution was founded on October 10, 2018 by Ust Imam Mubarak. Address at Jl. SMP V Gg. Hidayah I Perum Puri Indah Blok O38 Karangklesem South Purwokerto. The establishment of this initiative was proposed by the Duta Abulyatama Purwokerto Community who is a graduate of the Indonesian Abulyatama Foundation. Incidentally Ust Imam Mubarak has taught at one of the *Tahfiz* houses in the same foundation. Finally, Ust Imam Mubarak, assisted by his wife, Usth Laelatuzzahroh, became the teacher and head of the Rumah Qur'an PPA Purwokerto.

Result of the implementation of the standardization of the *Tahfiz* Qur'an program which is specially designed according to the wishes of

⁸ Damanhudi Zuhri, "Tren Menghafal Alquran Makin Berkembang", <https://republika.co.id>, accessed on 27th September 2020 at 10.31 PM.

the community, and the unique concept of the foundation, namely “Pola Pertolongan Allah”, Rumah Qur’an PPA Purwokerto was able to develop and gain public trust in a short time.

Based on the description above, the writer finally formulated the title "The Standardization of *Tahfiz* Qur'an Program at Rumah Qur'an PPA Purwokerto" in order to find out how the implementation of the typical standardization of non-formal educational institutions to achieve quality recognized by the community.

C. Problem Statement

Based on the background that has been stated previously, author finally formulates a problem formula, namely: “How Is the Standardization of *Tahfiz* Qur’an Program at Rumah Qur’an PPA Purwokerto?”

D. Research Objective and Significance

1. Research Objective

The objective of this research is to describe the standardization of *Tahfiz* Qur’an program at Rumah Qur’an PPA Purwokerto.

2. Research Significance

a. Theoretically

- 1) This research can be used as a source of information for those who want to develop a non-formal educational institution.
- 2) Improve and develop the knowledge and experience of the writer in particular and readers in general.
- 3) Providing a knowledge of how a good standardized non-formal education institution can be realized.
- 4) Providing information about a non-formal educational institution that focuses on the *Tahfiz* Qur'an program.
- 5) This research can be a reference for other researcher related to this research.

b. Practically

Practically, this research can be used as reference for readers who are interested in standardization of *Tahfiz* Qur'an program.

1) For the Ministry of Religion

This research can be a reference for the ministry to continue advancing non-formal Islamic education institutions.

2) For the Institution

This research contributes thoughts to the institution in solving of problem about standardization of *Tahfiz* Qur'an program.

3) For the Rumah Qur'an PPA Purwokerto

This research can give benefit to this institution in having a good relation to institution.

4) For the Surrounding Community

This research can give positive impacts to the surrounding community for have a high awareness about learn and teach Qur'an.

E. Systematic of Writing

In order to help facilitate readers' understanding, the authors compiled this study into five chapters. Each chapter has several sub-chapters which contain different topics of discussion and can be explained as follows:

Chapter I explain about introduction. It consists about background of the problem, operational definition, problem statement, aim and benefit of study, literature review, and systematic writing.

Chapter II explain about basic theory. It consists about basic theory about standardization education, *Tahfiz* Qur'an program, and about Rumah Qur'an PPA Purwokerto.

Chapter III explain about introduction research method. It consists about research method, research type, research site and times, research

object and subject, technic of data collection, and technic of the data analysis.

Chapter IV explain about introduction research report result. It consists about discussion of the results of research that background the object of research of Rumah Qur'an PPA Purwokerto. This part will give presentation about the results data, and data analysis.

Chapter V explain about closing. It consists conclusion, suggestion, and closing words. This is the last chapter in this thesis.



CHAPTER II

BASIC THEORY

A. Conceptual Framework

1. Educational Standardization

a. Definition of Educational Standardization

Standards are things that are used as a reference for achieving the vision and mission of an institution. Meanwhile, standardization is the process of achieving these standards. Furthermore, regarding education, education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, the community, the nation, and country.⁹ If it is related to the world of education, the definition of standardization of education is a process of achieving standards in the world of education in order to develop the potential of students and form productive human resources as a whole.

Educational standardization in Indonesia itself has a strong foundation and is still in effect today. These basics are Pancasila as the ideal foundation, the 1945 Constitution as the constitutional foundation, and Law no. 20 of 2003 concerning the National Education System. The current educational standardization in Indonesia is often known as the National Education Standards. National Education Standards are the minimum criteria for the education system in all jurisdictions of the Republic of Indonesia.¹⁰ The minimum criteria are not limited in their implementation.

⁹ Law Numb. 20 of 2003 concerning the National Education System.

¹⁰ Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards.

This does not mean that when the minimum criteria have been met, educational standardization will stop. But on the contrary, when the criteria or standards have been achieved, there will be efforts to continuously improve the quality of education. This is because the standardization of national education is a political demand, globalization and progress.¹¹

b. Function and Purpose of Educational Standardization

The function of educational standardization in Indonesia or what is often known as the National Education Standard is to ensure the quality or quality of an educational institution. One of the dimensions of quality is the product quality dimension. This is the extent to which the products and services provided meet the needs of specific customers.¹² This is an absolute consequence of the modern society of the 21st century, which is the age of science, the age of information, and demands an open and efficient social life. Likewise with the emergence of consumers (society) who increasingly demand the quality of all aspects of life services, including education.¹³

Same with the marketing orientation concept that increased competition and sophistication of buyers in an affluent society leads to the recognition of the necessity to identify consumer needs.¹⁴ When looking for the customer needs, we must know about the stakeholders first. For knowing the stakeholder can using a stakeholder identification. Identifying stakeholders involves creating a list of all involved in the project and determining whether they are. Basically, there are three form of stakeholders. An actively

¹¹ H.A.R. Tilaar, *Standarisasi Pendidikan Nasional Suatu Tinjauan Kritis*, (Jakarta: Rineka Cipta), p. 76-77.

¹² David Hoyle, *ISO 9000 Quality System Handbook Using the Standards as A Framework for Business Improvement*, (London: Elsevier, 2009) p. 37.

¹³ H.A.R. Tilaar, *Standarisasi Pendidikan Nasional ...*, p. 34.

¹⁴ Steven Pike, *Destination Marketing an Integrated Marketing Communication Approach*, (Hungary: Elsevier, 2008), p. 27.

or passively involved, positively or negatively impacted, and in support of the project.¹⁵

So, seeing the realities and demands, the existence of standardization is born which is currently an absolute thing for the implementation of education. The functions and objectives of the National Education Standards are as follows:

- 1) National education standards serve as the basis for management aspects, namely planning, implementing and supervising education in the context of realizing quality national education.
- 2) National education standards aim to guarantee the quality of national education in order to educate the nation's life and shape the character and civilization of the nation with dignity.
- 3) National education standards are perfected in a planned, directed and sustainable manner in accordance with the demands of changing local, national and global life.¹⁶
- 4) National Education Standards are used to measure the quality of education, with standards that are not static measures but will continue to increase.
- 5) The National Education Standards serve as a tool for mapping education problems in Indonesia.
- 6) National Education Standards are also used to formulate strategies and development plans after data is obtained from learning evaluations, so that educational institutions will develop, especially developments in the implementation of learning.¹⁷

¹⁵ Ori Schibi, *Managing Stakeholder Expectations for Project Success: A Knowledge Integration Framework and Value Focused Approach*, (Florida: J. Ross Publishing, 2014), P. 85.

¹⁶ Nurfadilah Siregar and Nani Ratnaningsih, "Standar Proses Pendidikan Nasional: Implementasi dan Analisis Terhadap Komponen Guru Matematika pada Salah Satu SMP di Kabupaten Bandung Barat", *Jurnal Siliwangi: Seri Pendidikan*, Vol.5. Numb.1 2019, p. 35-36.

¹⁷ Faridah Alawiyah, "Standar Nasional Pendidikan Dasar dan Menengah", *Jurnal Aspirasi*, Vol. 8 Numb. 1, June 2017, p. 84.

c. Components of National Education Standards

National Education Standards are the minimum criteria for the education system in all jurisdictions of the Republic of Indonesia. Based on The Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards, the components of the National Education Standards consist of content standards, process standards, graduate competency standards, teachers and education staff standards, facilities and infrastructure standards, management standards, financing standards, and assessment standards.

1) Content Standards

Content standards are the scope of the material and the level of competence as outlined in the criteria for graduation competences, study material competencies, subject competences, and learning syllabi that must be met by students at certain levels and types of education.¹⁸ Content standards are closely related to the educational curriculum. This is because the curriculum contains various materials and competencies that will be taught and must be fulfilled by students.

In addition to learning materials and student competencies, the curriculum includes teaching techniques and strategies, learning activities in the form of space and time use or all planned student activities.¹⁹ Teaching techniques and strategies are a way and a path taken by educators in order to convey curriculum material as much as possible. In addition, content standards are described according to subjects with

¹⁸ Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards.

¹⁹ Asri Lubis, "Pelaksanaan Standar Nasional dalam Dunia Pendidikan", <http://digilib.unimed.ac.id/>, accessed on Monday, 22 March 2021 at 10.01 am.

reference to graduate competency standards.²⁰ So that the use of teaching techniques and strategies for teaching gems will be different.

2) Process Standards

Process standards are National Education Standards relating to the implementation of learning in one education unit to achieve graduate competency standards.²¹ In fact, this section is the most important part in the implementation of education. As Bryk and Hermanson say that "the essence of schooling is academic improvement and the processes that are instrumental in it."²² Because at the implementation stage, there were various things that span the time and effort that was done was not insignificant.

In fact, in the world of education, which incidentally has a complex aspect, automatically has a long process as well. Furthermore, it is about how the standard implementation process of an educational institution. Basically, the implementation of learning that refers to certain criteria in an educational institution is the realization of the standard implementation of the process itself.

3) Graduate Competency Standards

Graduate competency standards are qualifications that must be reached by the graduations. Usually, this standard is needed when students want to graduate from the education concerned. Competency standards for graduates are the manifestation of the results of the implementation of other standards. This is because the competency standards of

²⁰ Faridah Alawiyah, "Standar Nasional Pendidikan ...", p. 86.

²¹ Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards.

²² Asri Lubis, "Pelaksanaan Standar ...", accessed on Monday, 22 March 2021 at 10.29 am.

graduates are the final goal of a series of standards in other National Education Standards.²³ The better the competency standards of the students' graduates, it can be said that the fulfillment of the National Education Standards which is the background has been carried out well.

The quality of education is actually determined and measured by the quality of graduates produced by certain educational institutions, and the quality of educational institutions is on the contrary also assessed by the quality of graduates it produces.²⁴ This has made us realize that filling the competency standards of graduates is very important.

4) Educators and Education Personnel Standards

Based on Government Regulation of The Republic of Indonesia Number 13 Of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards, standards for educators and education personnel are the criteria for pre-service education and physical and mental eligibility, as well as education in an occupation. Both educators or education personnel must have professionalism in their respective subjects and fields. An educator must have competence in terms of the process of planning and implementing the learning process, assessing learning outcomes, conducting guidance and training, and conducting research and community service, especially for educators in tertiary institutions.

Meanwhile, educational staff must have competency skills in terms of managerial and administrative tasks in the management of educational institutions. For example, implementing administration, management, development,

²³ Faridah Alawiyah, "Standar Nasional Pendidikan ...", p. 85.

²⁴ Asri Lubis, "Pelaksanaan Standar ...", accessed on Monday, 22 March 2021 at 11.16 am.

supervision and technical services to support the educational process in the education unit.²⁵ This is same with the principle that the successful command and control rely on a good knowledge of the system and a high probability of regulating its behavior.²⁶

Furthermore, it is explained that educators are teachers who play an important role in learning activities, while education personnel at the primary and secondary education levels consist of school supervisors, school principals, administrative staff, library staff, and laboratory personnel.²⁷ Both are indeed side by side in the implementation of education but they clearly have different duties and expertise that must be fulfilled in order to carry out an effective and efficient education.

5) Facilities and Infrastructure Standards

Facilities and infrastructure standards are national education standards relating to the minimum criteria for study rooms, places for sports, places of worship, libraries, laboratories, workshops, places to play, places for creation and recreation, as well as other learning resources needed to support the learning process including the use of information and communication technology.²⁸ The availability of adequate facilities and infrastructure in educational institutions will determine how well the education process is implemented. Because the good education carried out will depend on the fulfillment of existing infrastructure. Therefore, it can be said

²⁵ Cahya Fajar Budi Hartanto and Haryani, "Analisis Tata Kelola Standar Pendidik dan Tenaga Kependidikan pada Pendidikan Tinggi Vokasi Kemaritiman di Indonesia", *Jurnal Sains Teknologi Transportasi Maritim*, Volume 2 Numb. 1 May 2020, p. 21.

²⁶ Gary K. Mefe et al., *Ecosystem Management Adaptive Community-Based Conservation*, (Washington: Island Press, 2009), p. 61.

²⁷ Faridah Alawiyah, "Standar Nasional Pendidikan ...", p. 87.

²⁸ Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards.

that the availability of infrastructure will also affect students' learning abilities.

6) Management Standards

Based on Government Regulation of The Republic of Indonesia Number 13 of 2015, it is also explained that management standards are national education standards relating to the planning, implementation and supervision of educational activities at the education unit, district or city, provincial or national level in order to achieve efficiency and effectiveness in the delivery of education. This management standard is closely related to the management aspects of an educational institution, this is in accordance with the management principles according to George R. Terry, namely planning, organizing, actuating, controlling.²⁹

Planning is the process of planning an activity in an organization. Organizing is the process of organizing or distributing tasks by each agency to facilitate coordination. Actuating or the implementation stage, namely the stage of implementing a work program in an educational institution. As well as the last one is controlling, which means supervision or assessment in order to maintain the quality along with increasing the quality that has been obtained.

7) Financing Standard

In Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 Of 2005 Concerning National Education Standards described regarding the standard of financing is a standard that regulates the components and the amount of operating costs for an educational unit which is valid

²⁹ Muh. Hizbul Muflihini, *Administrasi Manajemen Pendidikan*, (Klaten: Gema Nusa, 2017), hlm. 45.

for one year. Basically, we all know that financing is the main supporting element in the delivery of education to run smoothly. No matter how good the resulting school is, it must be inseparable from an established financing.

Sources of funding for educational institutions also vary, depending on the type of educational institution. In general, educational institutions with state status come from funds allocated by the government specifically for education. Meanwhile, private educational institutions are more flexible and independent in finding sources of funds for the institutions concerned.

8) Assessment Standards

Education assessment standards are national education standards related to mechanisms, procedures, and instruments for assessing student learning outcomes.³⁰ Basically, the purpose of the assessment is to find out how much other standards have been achieved. This is consistent with the statement that "educational assessment is defined as a measurement process which is generally concerned with quantitative data to obtain measured information."³¹ The assessment process here is carried out in a variety of ways and with different instruments. The method used, for example, is to use summative and formative assessments, both of which are distinguished from the time of implementation. While these instruments can be in the form of questionnaires, questionnaires, interview guides, observation guidelines, and the like which are tailored to the needs of educational institutions.

³⁰ Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards.

³¹ Faridah Alawiyah, "Standar Nasional Pendidikan . . . , p. 87.

2. *Tahfiz* Qur'an Program

a. Definition of *Tahfiz* Qur'an Program

Tahfiz Qur'an consists of two words, namely *Tahfiz* and Qur'an. Both also have different meanings. *Tahfiz* comes from Arabic, namely *hafdza-yahfadz-hifdzan*, which means being memorized and keeping memorization or maintaining, guarding, memorizing well.³² Meanwhile, Al-Qur'an is the book of Muslims which contains the words of Allah, which was revealed to the Prophet Muhammad through the angel Jibril gradually. This book consists of 30 *Juz*, 114 Surahs, and begins with the Al-Fathia and closes with the An-Naas. Qur'an also have a unique language that cannot be changed even one character. These statements come from the elaboration of Islam that be seen as co-ordination of three generically distinct factors: canon, prophet, and sacred language.³³ The three factors influence in many parts of Islam, include the science development, especially *Tahfiz* Qur'an.

As a Muslim, we are obliged to maintain and protect it, among others, by reading (*Al-Tilawah*), writing (*Al-Kitabah*), and memorizing (*At-Tahfiz*), so that the revelation is always maintained and preserved from change and replacement, both letters as well as wording throughout the ages.³⁴ So it can be said that the *Tahfiz* Qur'an program is a program, it is said that the *Tahfiz* Qur'an program is an activity in which there is a process of memorizing the Al-Qur'an carried out by Muslims so that the book is maintained and its authenticity is maintained at any time.

³² Yudhi Fachrudin, "Pembinaan *Tahfiz* Al-Quran di Pesantren *Tahfiz* Daarul Qur'an Tangerang", *Jurnal KORDINAT*, Vol. XVI Numb. 2 October 2017, p. 329.

³³ John Wansbrough, *Quranic Studies Sources and Methods of Spiritual Interpretations*, (Ney York: Prometheus Books, 2004), p. 119.

³⁴ Hefniy dan Raudatul Jannah, "Desain Kurikulum Program *Tahfiz*ul Qur'an Berbasis Kearifan Lokal", *Jurnal Edureligia*, Vol. 3 Numb. 2 July – December 2019, p. 86.

b. The Purpose of the *Tahfiz* Qur'an Program

Al-Qur'an is a holy book that maintains its glory and authenticity. Until whenever no one can change a single sentence in the holy book of Al-Qur'an. As revealed by Allah SWT in Surat Al-An' am verse 115.

وَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

“Has perfect the sentence of your god (Al-Qur'an) as a sentence that is true and fair. Nothing can change His sentences and He is the Hearing, the Knowing.”

It is Allah Who guarantees with certainty the purity of the Qur'an. Unconsciously, over time the memorizers of the Al-Qur'an appeared. In effect, this is actually a decree of Allah. As a logical consequence of this stipulation, Allah makes it easy for people who memorize the Al-Qur'an, this has been stated in Surah Al-Qomar verse 17.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed We have made it easy for the Qur'an to teach, so is there anyone who takes lessons?”

This is clear evidence that Allah really takes care of the Qur'an as well as possible. Through memorizers of the Al-Quran, Allah always makes it easy in every process. In other words it can be said that the main purpose of the *Tahfiz* Qur'an program is to facilitate people who want to memorize the Al-Qur'an in order to keep the Al-Qur'an authentic and pure at any time.³⁵

c. Benefits of the *Tahfiz* Qur'an Program

The *Tahfiz* Qur'an program has the characteristic of memorizing the Al-Qur'an book. Meanwhile, memorizing the Al-

³⁵ Yudhi Fachrudin, “Pembinaan *Tahfiz* Al-Quran ..., p. 326

Qur'an which is the holy book of Muslims certainly has many benefits, these benefits include the following:

- 1) Can maintain the authenticity of the Al-Qur'an which is fardlu kifayah, so that people who memorize the Al-Qur'an get a very noble position in the world and in the hereafter, and they are Allah's chosen creatures.
- 2) By memorizing the Al-Qur'an, it will indirectly form the character and noble character of the memorizer as the values of the Al-Quran contained therein. This is because every time we memorize it, we will also learn what the meaning of the verse is memorized.
- 3) Can increase intelligence. Basically, every human being is equipped with various kinds of potential or intelligence including intellectual, emotional and spiritual intelligence (multiple intelligence). Because if someone wanted to learn about such people as a matter of culture and learning, one can find this needed information in the Quran.³⁶ And if this intelligence can be developed and utilized optimally, it will open up great opportunities for a happy life both physically and mentally. It makes people who memorize the Al-Qur'an who are accustomed to memorizing letter by letter will find it easier to accept another knowledge.³⁷

d. Tahfiz Qur'an Program Methods

The method of memorizing the Al-Qur'an varies, depending on the institution that organizes the *Tahfiz* Qur'an program and is usually adjusted to the ability of the AL-Qur'an memorizer. The most commonly used methods are *Tahsin* and *Talaqqi*. These two

³⁶ Jamaal al-Din M. Zaraboso, *How to Approach and Understand the Qur'an*, (Boulder: Al-Basheer Company for Publications and Translations, 1999), p. 79.

³⁷ Nurul Hidayah, "Strategi Pembelajaran *Tahfiz* Al-Qur'an di Lembaga Pendidikan", *Jurnal Ta'allum*, Vol. 04 No. 01 June 2016, p. 67-68.

methods are related to each other because they form a stage. *Tahsin* is the process of teaching prospective Al-Qur'an memorizers to read the Koran properly and correctly. Meanwhile, *Talaqqi* is listening to the recitation of the Qur'an directly in front of the teacher.³⁸

Some other methods that can be used as alternatives in the implementation of the *Tahfiz* Qur'an program are as follows:

- 1) The *Wahdah* method, which is meant by this method, is to memorize the verses you want to memorize one by one. To achieve initial memorization, each verse can be read ten or twenty times or more (repeatedly), so that this process is able to form a pattern in the image and facilitate the memorization process.
- 2) The *Kitabah* method, have mean writing. This method provides an alternative to the first method. In this method the writer first writes the verses that will be memorized on a piece of paper that has been provided for memorization. Then the verse is read until it is smooth and correct, then memorized. This is intended to make memorizers accustomed to writing verses from the Al-Qur'an by heart.
- 3) The *Sima'i* method, *Sima'i* have mean listening. What is meant by this method is listening to something that is read to memorize. This method will be very effective for memorizers who have extra memory, especially for memorizers who are blind or children who are still under age who are not familiar with reading and writing the Qur'an. This method can be heard from the teacher directly or heard through murottal recordings.
- 4) Combined method, this method is a combination of *Wahdah* and *Kitabah* methods. It's just that the *Kitabah* here has a more

³⁸ Ferdinan, "Pelaksanaan Program *Tahfiz* Al-Qur'an (Studi Pesantren Darul Arqam Muhammadiyah Gombara Sulawesi Selatan)" *Jurnal Tarbawi*, Volume 3 Numb. 1 January-June 2018, p. 45-46.

functional test of the verses that have been memorized. The practice is that after memorizing the verses that have been memorized are written down, so that the memorization will be easy to remember.

- 5) The *Jama'* method is done collectively, that is, memorized verses are read collectively, or together, led by the instructor. First the instructor reads the verse, then the students or students imitate it together.³⁹

B. Literature Review

A literature review is a review of several studies that have similarities in the core of the discussion and then further explained in order to explain the differences and characteristics discussed by the author. So, it can be ascertained that the research conducted by the author is not arbitrary nor does plagiarism. Several scientific studies such as thesis, journals and books have included the core of the discussion on the theme "Standardization of the *Tahfiz* Qur'an Program". It will be described as follows:

The first is journal entitled Management of Learning *Tahfizul* Qur'an (Memorizing Al-Quran) In Al-Husain Magelang Islamic Boarding School that written by Indra Keswara, year 2017. In this journal, the concept of fulfilling the standardization of the *Tahfiz* Qur'an program is not all aspects explained and the focus of the discussion on standardization is focused on the management aspects, but in this thesis the author explains in depth the concepts used in implementing the standardization of the *Tahfiz* Qur'an program, and explain all of the fulfillment of the standardization aspects as a whole, not only on the management aspect.

Second, thesis entitled Analysis of the Fulfillment of National Education Standards (SNP) at SMP N 4 Prambanan by Abdirachmat

³⁹ Eva Fatmawati, "Manajemen Pembelajaran *Tahfiz* Al-Qur'an", *Jurnal Isema*, Vol. 4 Numb. 1 June 2019 M/1440 H, p. 30-31.

Purnomo year 2016. In this thesis the writer suggests about the fulfillment of the National Education Standards (SNP) in a formal educational institution in Yogyakarta. The object of study is the school program as a whole. Meanwhile, in the thesis, the author is more focused on how to fulfill standardization in non-formal educational institutions based on its own concept and is limited to the *Tahfiz* Qur'an program.

Third, journal entitled Achievement of National Education Standards in Vocational High Schools in the Special Region of Yogyakarta that written by Soeharto year 2012. This journal describes the achievement of educational standardization in formal institutions, namely all Vocational High Schools (SMK) in Yogyakarta, strengthened by a quantitative research approach using sampling methods. Meanwhile, in this thesis, the writer states about the fulfillment of the standardization of a non-formal educational institution that is specialized in the *Tahfiz* Qur'an program. The author also uses a qualitative research approach with a phenomenology method.



IAIN PURWOKERTO

CHAPTER III

RESEARCH METHOD

A. Research Type

Research type such as a research paradigm. It is a worldview or perspective about research held by a community of researchers that is based on a set of shared assumptions, concepts, values, and practices.⁴⁰ The research approach used by the author is a qualitative research approach. In this approach, the writer tries to understand a phenomenon about what is experienced by the research subjects. For example, in the form of behaviour, understanding or perception, action, etc. in a comprehensive manner and expressed using words or language descriptively.⁴¹ Furthermore a qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.⁴² Therefore, researchers who use a qualitative approach must have the ability to explain a problem which usually begins with specific questions and then develops it again so that it covers the questions as a whole.

Furthermore, qualitative research designs also vary depending on what aspects of the research object. Basically, qualitative research has several designs, namely narrative research, phenomenology, grounded theory, ethnography, case studies, and action research.⁴³ In the case of this study, the authors adopted a phenomenological type of qualitative research design. Phenomenology is the study of behavior and events in humans which systematically seeks explanations for the meaning and essence of a phenomenon and is designed to acquire knowledge through the experience

⁴⁰ R. Burke Johnson and Larry Christense, *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, (California: SAGE Publications, 2014), p. 74.

⁴¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*, (Bandung: Remaja, 2016), p. 6.

⁴² John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Method Approaches*, (California: SAGE Publications, 2009), p. 4.

⁴³ Ihwan Susila, "Pendekatan Kualitatif Untuk Riset Pemasaran dan Pengukuran Kinerja Bisnis", *BENEFIT Jurnal Manajemen dan Bisnis*, Volume 19, Number 1, June 2015, p. 15.

of human life.⁴⁴ So that the direction of this research is more of a form of admiration for a phenomenon that occurs in life and is usually unique and rarely encountered.

In fact, qualitative research tends to be subjective in nature, so that various views emerge regarding qualitative notions as follows:

1. Qualitative research studies the meaning of human life through real-world conditions. So that researchers will immediately observe the actual situation, the environment will not be disturbed by this research process and can run as usual.
2. Qualitative research seeks the unique and distinct views of each participant or research subject. In this case capturing the perspective of each person is a priority, and there is nothing wrong with any of that.
3. Qualitative research includes contextual conditions in human life. Contextual here means that everything that is researched can be developed more broadly and thoroughly.
4. Qualitative research provides insight into existing or emerging concepts that may help explain human social behavior. This concept formation process requires a relatively short time. Usually, the more mature a concept is, it will take a lot of time to shape it.
5. Qualitative research seeks to use multiple sources of evidence rather than relying on a single source. This is because qualitative research that always relies on subjective opinions is more likely to be weak, so it requires various documents or other research sources that strengthen the research arguments.⁴⁵

Apart from the various views above, the qualitative research approach also has various characteristics including the following:

1. Qualitative researchers are concerned with the meaning people attach to things in their lives.

⁴⁴ Zul Azmi et. al, "Memahami Penelitian Kualitatif Dalam Akuntansi", *Akuntabilitas: Jurnal Ilmu Akuntansi*, Volume 11 (1), 2018, p. 162.

⁴⁵ Zul Azmi et. al, "Memahami Penelitian Kualitatif ...", p. 161-162.

2. Qualitative research is inductive.
3. In qualitative methodology the researcher looks at settings and people holistically; people, settings, or groups are not reduced to variables, but are viewed as a whole.
4. Qualitative researchers are concerned with how people think and act in their everyday lives.
5. For the qualitative researcher, all perspectives are worthy of study.
6. Qualitative researchers emphasize the meaningfulness of their research.
7. For the qualitative researcher, there is something to be learned in all settings and groups.
8. Qualitative research is a craft.⁴⁶

B. Research Setting

1. Research Sites

The place of research is a place where the data collection process occurs which will be formulated into a scientifically structured research report. The author took the place of research at the Rumah Qur'an PPA Purwokerto which has several uniqueness. The first uniqueness is because Rumah Qur'an PPA Purwokerto is a non-formal institution based on the Qur'an which has a unique concept, namely "Pola Pertolongan Allah". The second is because this institution has the fulfilment of the standardization of the *Tahfiz* Qur'an program based on the community needs.

For the detail information, author will describe some urgent information about Rumah Qur'an PPA Purwokerto as the research site as follows:

a. History of Establishment Rumah Qur'an PPA Purwokerto

Rumah Qur'an PPA Purwokerto is a non-formal educational institution located in the Purwokerto area under the auspices of the

⁴⁶ Steven J. Taylor et.al, *Introduction to Qualitative Research Methods A Guidebook and Resource*, (New Jersey: John Wiley& Sons, 2016), p. 7-11.

Indonesian Abulyatama Foundation. This institution was founded on October 10, 2018 by Ust Imam Mubarak. Address at Jl. SMP V Gg. Hidayah I Perum Puri Indah Blok O38 Karangklesem South Purwokerto. The establishment of this initiative was proposed by the Duta Abulyatama Purwokerto Community who is a graduate of the Indonesian Abulyatama Foundation. Incidentally Ust Imam Mubarak has taught at one of the *Tahfiz* houses in the same foundation. Finally, Ust Imam Mubarak, assisted by his wife, Usth Laelatuzzahroh, became the teacher and head of the Rumah Qur'an.⁴⁷

Time keeps running and based on the demands of the community, Rumah Qur'an PPA Purwokerto, which had only opened a special scholarship program for orphans and *duafa*, finally opened regular registration for college students. This program is for one year only. Finally, this institution has new programs and innovations carried out, and Rumah Qur'an PPA Purwokerto was growing with the increase of students and the trust of the surrounding community.

b. Concepts and Purposes of Rumah Qur'an PPA Purwokerto

Rumah Qur'an PPA Purwokerto is an institution under the auspices of the Indonesian Abulyatama Foundation. Basically, this foundation has a special concept which is the basis for the implementation of every program of activities carried out, one of which is a special program to produce a generation of Al-Qur'an memorizers called Rumah Qur'an. Rumah Qur'an PPA Purwokerto is one of the many branches of Rumah Qur'an in Indonesia that are under the auspices of this foundation.

⁴⁷ Imam Mubarak, Head of Rumah Qur'an PPA Purwokerto, Interview, on 2nd August 2020.

As the term stated in the official name of the institution, namely "Rumah Qur'an PPA Purwokerto". PPA stands for "Pola Pertolongan Allah". This is the unique concept of an institution and forms the basis for the implementation of the *Tahfiz* Qur'an program. Basically, the PPA concept is a concept that seeks to introduce and understand the essence of tauhid by loving Allah, *Rasulullah*, and Al-Qur'an. This is because it is very important to instill the values of monotheism in all aspects of life. The PPA concept emphasizes the value of *tawakal* and the belief that everything we get comes from Allah, so that no one is sad.

The Rumah Qur'an PPA Purwokerto Institute, besides aiming to understand the Qur'an and have broad insight, also aims to make the resulting graduates have the following four qualities. They are having inner calm and tranquility, gentle and affectionate, easy to get along with and friendly, and also happy to make matters easier and not complicate things. Besides the four points above, there are at least three PPA core values that will be implemented in the implementation of education. These core values are sincerity, humility and love. With these core values, it is hoped that students who study at Rumah Qur'an can become Quran memorizers who always instill the value of monotheism in life.⁴⁸

Apart from the PPA concept above, Rumah Qur'an PPA Purwokerto has the following objectives:

- 1) Prepare human resources who are upright in aqidah according to Islamic teachings.
- 2) Creating a strong Qur'ani generation in the era of globalization.
- 3) Encouraging the participation of the wider community in general, as well as the younger generation in particular in non-formal religious education programs.

⁴⁸ Kamal, "Mengenal One Qur'an Institute", www.abulyatama.or.id, accessed on 22nd April 2021.

4) Expanding the spread of Islam in the midst of social life.⁴⁹

2. Research Time

This time research was conducted on November 2020 until May 2021. Basically, researchers conducted research on certain days that had been agreed upon with the related research subject.

C. Research Object and Subject

1. Research Object

The object in this research is about the standardization of the *Tahfiz* Qur'an program at Rumah Qur'an PPA Purwokerto. The fulfilment of the standardization of learning programs in this place is different from other places, especially with a curriculum system that is tailored to the needs of the community. More than that, the practice of the principle of "Pola Pertolongan Allah" is a characteristic of the institution.

2. Research Subject

The subject or main sentences is the main element of the sentence.

The subject determines the clarity of the meaning of the sentence.⁵⁰

Same with participants, the subject also should be identified and recruited in accord with the research purpose and research questions.⁵¹

The subjects in this research are the supervisor, leader, teacher and students of Rumah Qur'an PPA Purwokerto. They are explained as follows:

- a. Mrs. Atgi Diyah Susanti as the supervisor of Rumah Qur'an PPA Purwokerto. Supervisor is person who observe the institution and

⁴⁹ Rumah Qur'an PPA Purwokerto Documentary, on 19th April 2021.

⁵⁰ Abdul Wachid and Heru Kurniawan, *Kemahiran Berbahasa Indonesia*, (Yogyakarta: Cinta Buku, 2017), p. 105.

⁵¹ Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Method, Art-Based, and Community-Based Participatory Researches Approaches*, (New York: The Guilford Press, 2017), p. 148.

control about the management and help the coordination with the central committee.

- b. Ust Imam Mubarak as the leader of Rumah Qur'an PPA Purwokerto. Leader is person who built this institution, so he will know about developing this institution until know.
- c. Teacher and student of Rumah Qur'an PPA Purwokerto, they are people involved in this processing of learning in Rumah Qur'an PPA Purwokerto.
- d. The surrounding community that is someone who feels the positive impact of the activities held by the Rumah Qur'an PPA Purwokerto.

D. Data Collection Technique

Data collection technique or methods should always be selected because of their ability to best address the research purpose and help answer the research questions.⁵² Author use the following methods to collect the research data:

1. Observation

Observational data are attractive as they afford the researcher the opportunity to gather 'live' data from 'live' situations.⁵³ In other words, data collection techniques by directly observing facts that occur in the field are the essence of observation. The observation process is usually carried out with the help of certain media, so that even small data will be clearly observed.⁵⁴ In addition, the location of the research is relatively close to the author's domicile, making it easier to carry out the observation process.

In terms of the implementation process at the time of data collection, observation can be divided into participant observation and

⁵² Patricia Leavy, *Research Design: Quantitative, ...*, p. 148.

⁵³ Louis Cohen et.al, *Research Methods in Education*, (London: RoutledgeFalmer, 2000), p. 305.

⁵⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2019), p. 297.

non-participant observation, while in terms of the tools or instruments used when the data collection process is divided into structured and unstructured observation.⁵⁵ In practice, researchers carry out various forms of observation tailored to the data needs to be obtained or searched for. In this thesis, author just using observation non-participant to get the data information with structured observation data collection process. So, it means author make a manual observation but without take any participant on the process itself.

2. Interview

The interview is basically a conversation by asking questions by the interviewer and finally getting a response from the source to get a specific purpose that has been planned in advance.⁵⁶ Interviews can be done in person or through social media, and so on. Interview is a commonly used research genre across disciplines because it can collect the data easily and deeply.⁵⁷ The author has conducted several preliminary interviews with the head of Rumah Qur'an PPA Purwokerto through social media and in person.

Basically, the purpose of the interview is to further clarify the data collection during the research process. There are two types of interviews, namely free and programmed interviews. Free interview is an interview process which is conducted spontaneously without any instruments or guidelines. Meanwhile, programmed or structured interviews are a type of interview that is carried out using guidelines as a reference for giving questions to informants. In this thesis, author use the both models of interviews for reaching the best research data and can make an analysis deeply.

⁵⁵ Sugiyono, *Metode Penelitian Kuantitatif...*, p. 203

⁵⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif...*, p. 186.

⁵⁷ Patricia Leavy, *Research Design: Quantitative, ...*, p. 139.

3. Documentation

Documents are records of events that have passed that can be in the form of writings, drawings, or monumental works of a person.⁵⁸ In addition, in qualitative research the role of documentation is very large, data from documentation is useful to help display some data that may not have been obtained.⁵⁹ So that it can be ascertained whether the subjective data that has been obtained is supported by existing real data, or not.

In this case it is very important to examine whether the documents really reflect the primary information equivalent obtained from the person or situation being studied.⁶⁰ Several examples of written notes and pictures are needed to assist in analysing research data. Meanwhile, audio-visual data in the form of images must be managed properly to be useful for advanced researchers. Data in the form of documentation is useful in checking the truth again to make it easier to describe the results of the research that has been done.⁶¹ Honestly, in this thesis author seek all the types of documentation to help the research. But only written notes and pictures that be the most influencer data information.

E. Technique of Data Analysis

In qualitative data analysis, Susan Stainback said “Data analysis is critical to the qualitative research process. It is to recognition, study, and understanding of interrelationship and concept in your data that hypotheses and assertions can be developed and evaluated”.⁶² Data analysis will describe in detail the strategies that you will use to analyse and interpret your data, such as you’re coding and memo-writing process and your use of

⁵⁸ Sugiyono, *Metode Penelitian Kuantitatif ...*, p. 314.

⁵⁹ Subandi, “Deskripsi Kualitatif Sebagai ...”, p. 177.

⁶⁰ John W. Creswell, *Research Design: Qualitative...*, p. 274.

⁶¹ Subandi, “Deskripsi Kualitatif Sebagai ...”, p. 177.

⁶² Sugiyono, *Metode Penelitian Kuantitatif ...*, p. 319.

theory and literature to make sense of your data.⁶³ Data analysis usually have a deep relation with grounded theory. In grounded theory also starts at the moment of initial contact with the phenomenon being studied, and it continues throughout the development of a grounded theory. So, the readers can be easier to understanding.⁶⁴

In the case of this study, the authors used the Miles and Huberman model of data analysis techniques. In this model analysis, there are three stages of analysis, namely data collection, data reduction, and data display. Data collection is the stage of collecting research data that is being carried out, important things that concern researchers should be listed here. Because the data collection stage is the main activity in each study. The second stage is data reduction, namely the process of selecting the data that has been obtained to be more concise and only important things are taken. In accordance with the notion of reduction, namely summarizing, selecting and sorting main things, focusing on important things, looking for themes, and patterns.⁶⁵

After the data is reduced, the last step is to present the data as the final result of the research. This is the essence and the answer to the questions contained in the formulation of the problem. In qualitative research, the form of data presentation can be in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. However, in reality the presentation of qualitative research data is mostly found using a narrative text model.⁶⁶

⁶³ Patricia Leavy, *Research Design: Quantitative, ...*, p. 160.

⁶⁴ R. Burke Johnson and Larry Christense, *Educational Research: Quantitative, ...*, p. 609-610.

⁶⁵ Sugiyono, *Metode Penelitian Kuantitatif ...*, p. 322-323.

⁶⁶ Sugiyono, *Metode Penelitian Kuantitatif ...*, p. 325.

CHAPTER IV

RESEARCH RESULT AND REPORT

A. Data Description

Based on The Government Regulation of The Republic of Indonesia Number 13 of 2015 Concerning Second Amendment to Government Regulation Number 19 of 2005 Concerning National Education Standards, the components of the National Education Standards consist of eight standards. These standards, when combined with those in the PPA Purwokerto Rumah Qur'an, are as follows:

1. Student Competencies

Student competence is an absolute thing that alumni must have when graduating from an educational institution. In this case, Rumah Qur'an PPA Purwokerto also has several competency standards for graduates as a form of commitment to quality that is maintained until the end. Some points that become the standard of competency achievement for Rumah Qur'an PPA Purwokerto students are as follows:

a. Have a Certificate of *Tahsin* Qur'an Ummi Method

The first competency that every graduate of Rumah Qur'an PPA Purwokerto must have is to pass the Ummi method of the *Tahsin* Qur'an program as evidenced by an official certificate from the Ummi Foundation. Before students get the certificate, there's certification first. The students will be trained as a professional teacher. After the certification, the students will get the certificate.⁶⁷ This is the hallmark of Rumah Qur'an PPA Purwokerto and will be very useful in the future. Because these students who have a Ummi certificate have the legality to teach Ummi *Tahsin* method to others

⁶⁷ LaelatuZZahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

especially after becoming alumni. One of the students who have had the certificate said about how useful the certificate is:

“Sertifikat itu supaya ilmunya berkah kayak gitu, kata ustadz. Jadi sanad keilmuan kita itu jelas bahwasannya dengan adanya sertifikat itu membuktikan kita itu telah belajar tentang *Tahsin* Ummi. Dan di *Tahsin* Ummi itu kan ada sertifikasi, ya. Di mana di situ itu kita diajari cara mengajarkan Ummi itu sendiri, penanganan kelas, pengelolaannya. Kayak gitu. Kita dididik untuk jadi guru yang professional. Nah, setelah sertifikasi ada sertifikat. ..., dengan adanya sertifikat maka Ullya diperbolehkan buat ngajarin, menyebarkan ilmu Ullya tentang *Tahsin* Ummi.”⁶⁸

b. Expected to Have Memorized the Qur'an According to the Target

The memorization target of students depends on the level of education taken. If the students are of the same age as junior high school students/equivalent, the target that is expected to be achieved during the minimum three years is 10 *Juz*. Meanwhile, if the students are of the same age as high school students/equivalent, the target expected to be achieved for at least three years is 15 *Juz*. Especially for the regular program for college students and the general public, it is just 2 *Juz*, because it is only one year program, but it is still maximized in order to get as much memorization as possible.⁶⁹

After the students have finished memorizing according to the target or more, they will be tested and finally given a syahadah or certificate as proof of their achievement of memorization during the learning period at the Rumah Qur'an PPA Purwokerto. In fact, this target is not completely patented because of the different abilities of each child. If there are students who are due to graduate because they have exceeded the study limit (three years), they will still graduate and get a certificate according to the number of memorization that the student has acquired.

⁶⁸ Ullya Romatika, student at Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

⁶⁹ Laelatu Zahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

In addition to being focused and able to finish memorizing on time, the aim of having the memorization target above is actually more so that the students become more enthusiastic and compete in memorizing the Al-Qur'an. The special teacher who taught *Tahfiz* said that, “Tujuan adanya target hapalan itu agar student selalu semangat. Selalu berlomba-lomba agar mencapai targetnya masingmasing. Begitu.”⁷⁰

The following is a table of temporary memorization achievements of the students of Rumah Qur'an PPA Purwokerto:

Table 1. List of The Number of Memorization (April 2021 Period)⁷¹

| No. | Student's Name | Place dan Date of Birth | Memorization |
|-----|----------------------|---|--------------|
| 1. | Fitri Nur Aisyah | Sumenep, 6 th January 2003 | 10 Juz |
| 2. | Amalia Azizah | Cilacap, 19 th October 2007 | 3 Juz |
| 3. | Lutfiani Faradila R. | Cilacap, 31 st July 2009 | 1 Juz |
| 4. | Izha Nur Faizah | Banyumas, 27 th March 2000 | 2 Juz |
| 5. | Ullyia Romatika | Rawasari, 2 nd June 2000 | 3 Juz |
| 6. | Ni'matul Ma'murah | Cilacap, 16 th December 2002 | 8 Juz |
| 7. | Ajeng Naraditia | Banyumas, 2 nd August 1998 | 1 Juz |
| 8. | Ulfatun Nafisah | Ciamis, 17 th June 1994 | 6 Juz |
| 9. | Alya Rahmania | Banyumas, 8 th July 2007 | 1 Juz |
| 10. | Sheila Nisa A. | Banyumas, 12 th May 2000 | 2 Juz |

- c. Have Knowledge and Skills About Morals, *Fiqh*, and Basic Arabic

Students are also required to have knowledge and skills regarding Morals, *Fiqh*, and Basic Arabic as supporting material in addition to the *Tahfiz* Qur'an. Usually interview and written test is conducted at the middle and end of each semester. This test aims to measure the extent of the understanding and skills of the students

⁷⁰ Laelatuzzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021

⁷¹ Rumah Qur'an PPA Purwokerto Documentary, on 19th April 2021.

regarding the importance of having morals, carrying out worship, and Arabic language skills.

2 Learning Materials

Learning materials to support the *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto as already mentioned in several previous explanations, namely the Ummi method of Qur'an recitation, new memorization and *muraja'ah* Al-Qur'an, as well as additions to supporting materials (PPA Concept, Akhlakul Banat, Fasholatan, *Fiqh* Mar'ah, and Arabic Language). Basically, the main activity of *Tahfiz* Qur'an is depositing new memorization and repeating old memorization (*muraja'ah*). But before the students start memorizing, they must first learn the *Tahsin* of the Ummi method.

As a complement, students are also entitled to additional supporting material so that they have knowledge and skills, especially regarding the concept of PPA, morals, *Fiqh* for worship, and *Fiqh* for women.⁷² This is an opinion from one student about the use of supporting material at Rumah Qur'an PPA Purwokerto:

“Kalau menurut aku (materi penunjang) membantu program (*Tahfiz*) ya, Mba. Apalagi menurutku maksudnya masih berkaitan, Kayak misalnya fikih, fikih di sana kan bukan fikih secara umum, Mba. Fikihnya itu membahas tentang fikih wanita. Di situ ada tentang haid. Terus gimana hukumnya kalau wanita yang haid murojaah? Terus akhlak itu lebih ke kesehariannya, Mba. Kayak misal kalau perempuan ngomong itu gak boleh yang keras-keras,”⁷³

In the quote above, the student said that the supporting material program organized could help achieve the goals of the *Tahfiz* program. This is because the supporting material available at Rumah Qur'an PPA Purwokerto was still related to the material in the *Tahfiz* Qur'an program.

⁷² Laelatuazzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

⁷³ Izha Nur Faizah, student at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021.

This supporting material program is held on Thursday, Friday, and Saturday from 08.30 to 10.00 a.m. and mandatory for all students of the Rumah Qur'an PPA Purwokerto. The detail of supporting materials includes the following:

a. PPA Class

This is a special material provided by the Alumni of the Abulyatama Indonesia Foundation in order to instill an understanding of monotheism and the basics of the concept of Pola Pertolongan Allah (PPA) according to the vision and mission of the Indonesian Abulyatama Foundation. This material is routinely delivered by PPA Alumni every Friday night every three weeks.

b. Akhlakul Banat

This is a special material to instill moral values in the students of Rumah Qur'an PPA Purwokerto. Because apart from memorizing the Qur'an, students are also required to have good morals by the community.

c. Arabic Language

This material aims to provide theoretical and practical knowledge about the basic knowledge of Arabic as the language of instruction of the Al-Quran. This material is given every Saturday.

d. *Fiqh* for Worship and *Fiqh* for Women

This material is given in order to provide knowledge about the procedures for worship, namely prayer and jurisprudence which specifically regulates matters relating to women (menstruation, childbirth, etc.). The material for religious *Fiqh* uses the book of Fasholatan, while the material for women's *Fiqh* uses the book of *Fiqh* Mar'ah. These two materials are delivered alternately every Thursday.⁷⁴

⁷⁴ Laelatu Zahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 14th April 2021.

This institution also has some extracurricular too for supporting the adjustment to community needs. Extracurricular is a special program designed to be a forum for students to express themselves according to their respective talents and interests. Usually, the types of extracurricular activities are adjusted to the highest number of enthusiasts. The extracurricular activities at the Rumah Qur'an PPA Purwokerto are archery, cooking class, crafts, and *khitobah* and *salawat*. The detail of extracurricular activities at the Rumah Qur'an PPA Purwokerto include the following:

a. Archery

The first is archery, this is a special extracurricular activity at the Rumah Qur'an PPA Purwokerto and is rarely found in other non-formal institutions. This is because the Foundation has indeed instilled the values of monotheism through its distinctive concept, namely PPA, so that all aspects must be related to Allah, Al-Qur'an, and the Sunnah of the Prophet. Included in this is the Sunnah as Muslims to practice archery. This of course is an open secret.

b. Cooking Class

The second is a cooking class for all students of Rumah Qur'an PPA Purwokerto. This activity aims to train students to be able to cook as early as possible, independently, and be able to innovate in making new dishes. Usually, this activity is led directly by students, especially those who are older and teach the younger ones. But sometimes they also invite people from outside to teach them how to cook specifically on certain days.⁷⁵

c. Craft

The third is craft. This activity is also usually carried out independently with students who are able to teach other students. The types of crafts also vary according to the abilities of each student. If one

⁷⁵ Laelatuzzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

of the students has served as a tutor (teacher), then the other students change. And so on until all the students can make their own crafts.

d. *Khitobah* and *Salawat*

The last one is *khitobah/ salawat*. It is a routine agenda every Friday night every three weeks which aims to practice public speaking skills and foster a love for *salawat* from an early age. Usually in practice, several students are appointed to become speakers or performers of *salawat*. Schedule or something can be made so that the students can practice and prepare as much as possible. On the day of the implementation, all members of Rumah Qur'an PPA Purwokerto will watch the performance, including the teachers.

3 Learning Process

The learning process of the *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto is the result of collaborating with one another. In general, the stages of the learning process for the *Tahfiz* Qur'an program at the Rumah Qur'an PPA Purwokerto are *Tahsin* Qur'an, new memorization, *muraja'ah*, and *Tasmi'* Qur'an.⁷⁶

Chart 1. Process of *Tahfiz* Qur'an Program



The four processes above are an inseparable whole system. Everything is then balanced with the addition of other materials that have been scheduled to make it even more perfect. Because of these stages so the student memorization can be guided properly, as the student said:

⁷⁶ Laelatuzzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

“Kalau menurut aku, iya Mba, jadi lebih terarah. Kayak *Tahsin* kan awalan memperbaiki bacaan jadi kita itu tahu mana yang salah jadi nanti dibenerin. Jadi kan nanti kita saat mulai hafalan yang baru jadi tahu ini itu bacaannya gimana. Terus setoran hafalan baru, murojaah. ..., dengan adanya murojaah ibaratnya kan harus disetorin jadi ada kemauan, Mba.”⁷⁷

The student talked about how good the *Tahfiz* Qur'an process was directed. This process is to improve the reading with *Tahsin* before finally being able to deposit a new memorization, and also *muraja'ah* or repeat an existing memorization. In detail, the learning schedule at the Rumah Qur'an PPA Purwokerto can be seen in the table below:

Table 2. Learning Schedule⁷⁸

| Time | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | Sunday |
|---|---------------------------------|---------------------------------|---------------------------------|---|---------------------------------|---------------------------------|--------------------------|
| 05.00 – 06.30 a.m. | <i>Tahsin</i> Ummi Method | <i>Tahsin</i> Ummi Method | <i>Tahsin</i> Ummi Method | <i>Tahsin</i> Ummi Method | <i>Tahsin</i> Ummi Method | <i>Tahsin</i> Ummi Method | <i>Tasmi'</i> Qur'an |
| 08.30 – 10.00 a.m. | Kejar Paket Program | Kejar Paket Program | Kejar Paket Program | <i>Fasholat-</i> <i>an</i> and Fikih <i>Mar'ah</i> | <i>Akhlakul</i> <i>Banat</i> | Arabic Language | Extra- curricular |
| 01.30 – 03.00 p.m. | <i>Muraja'ah</i> Qur'an | <i>Muraja'ah</i> Qur'an | <i>Muraja'ah</i> Qur'an | <i>Muraja'ah</i> Qur'an | <i>Muraja'ah</i> Qur'an | <i>Muraja'ah</i> Qur'an | - |
| 06.00 – 07.30 p.m. | New Memori- zation | New Memori- zation | New Memori- zation | PPA Class/ <i>Khitobah</i> / Salawat | New Memori- zation | New Memori- zation | New Memori- zation |
| <p>P.S. After each Asar and Isha prayer, students are expected to recite Al-Qur'an and prepare new memorization independently.</p> | | | | | | | |

⁷⁷ Izha Nur Faizah, student at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021.

⁷⁸ Rumah Qur'an PPA Purwokerto Documentary, on 19th April 2021.

4 Teaching Staffs

The teaching staff at the Rumah Qur'an PPA Purwokerto currently has two teachers. One specifically for *Tahsin* Qur'an teachers and one specifically for *Tahfiz* Qur'an teachers. Basically, the two of them work together in teaching the students of Rumah Qur'an PPA Purwokerto so that they can memorize the Al-Qur'an properly and correctly according to the planned target. In its implementation, the two teachers were also assisted by other teachers, especially in the field of Arabic from senior student and specifically PPA Class, which were filled with alumni of the Abulyatama Indonesia Foundation who were members of the Purwokerto Branch of the Indonesian Abulyatama Ambassador Team.⁷⁹

The list of the teachers who teach at Rumah Qur'an PPA Purwokerto are as follows:

Table 3. Teacher List⁸⁰

| No. | Full Name | Place and Date of Birth | The Last Education | Part |
|-----|---|--|-----------------------------|---|
| 1. | Imam Mubarak, S.Pd. | Cilacap, 14 th August 1991 | S1 IAIN Purwokerto | <i>Tahsin</i> Qur'an, Akhlakul Banat and Fasholatan |
| 2. | Laelatuzzahroh | Cilacap, 22 nd June 1992 | MA El- Bayan Majenang | <i>Tahfiz</i> Qur'an and <i>Fiqh</i> <i>Mar'ah</i> |
| 3. | Ulfatun Nafisah, S.Pd. | Ciamis, 17 th June 1994 | S1 UIN Walisongo | Arabic Language |
| 4. | Team of Duta Abulyatama Indonesia (DAI) | N/A | N/A | PPA Class |

⁷⁹ Laelatuzzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

⁸⁰ Rumah Qur'an PPA Purwokerto Documentary, on 19th April 2021.

5 Facilities

The facilities at the Rumah Qur'an PPA Purwokerto are sufficient to support the learning process of the *Tahfiz* Qur'an Program as the main program of the institution. So that the students also feel comfortable and at home living in the dormitory of the Rumah Qur'an PPA Purwokerto. In more detail, the various facilities available at the Rumah Qur'an PPA Purwokerto are as follows:

Table 4. Facilities⁸¹

| No. | Facilities | Volume | Unit |
|-----|------------------|--------|-------|
| 1. | Study Room | 2 | Room |
| 2. | Teacher Room | 1 | Room |
| 3 | Study Table | 10 | Pcs |
| 4. | AC | 1 | Pcs |
| 5. | Archive Cupboard | 1 | Pcs |
| 6. | Carpet | 3 | Sheet |
| 7. | Dormitory | 1 | Room |
| 8. | Fan | 2 | Pcs |
| 9. | Sound System | 1 | Set |
| 10. | Microphone | 2 | Pcs |
| 11. | Bathroom | 3 | Room |
| 12. | Kitchen | 1 | Set |
| 13. | Bed | 10 | Set |
| 14. | Student Cupboard | 4 | Pcs |
| 15. | Goods Rack | 2 | Pcs |
| 16. | Mirror | 1 | Pcs |
| 17. | Wash Machine | 1 | Pcs |
| 18. | Drying Place | 1 | Pcs |

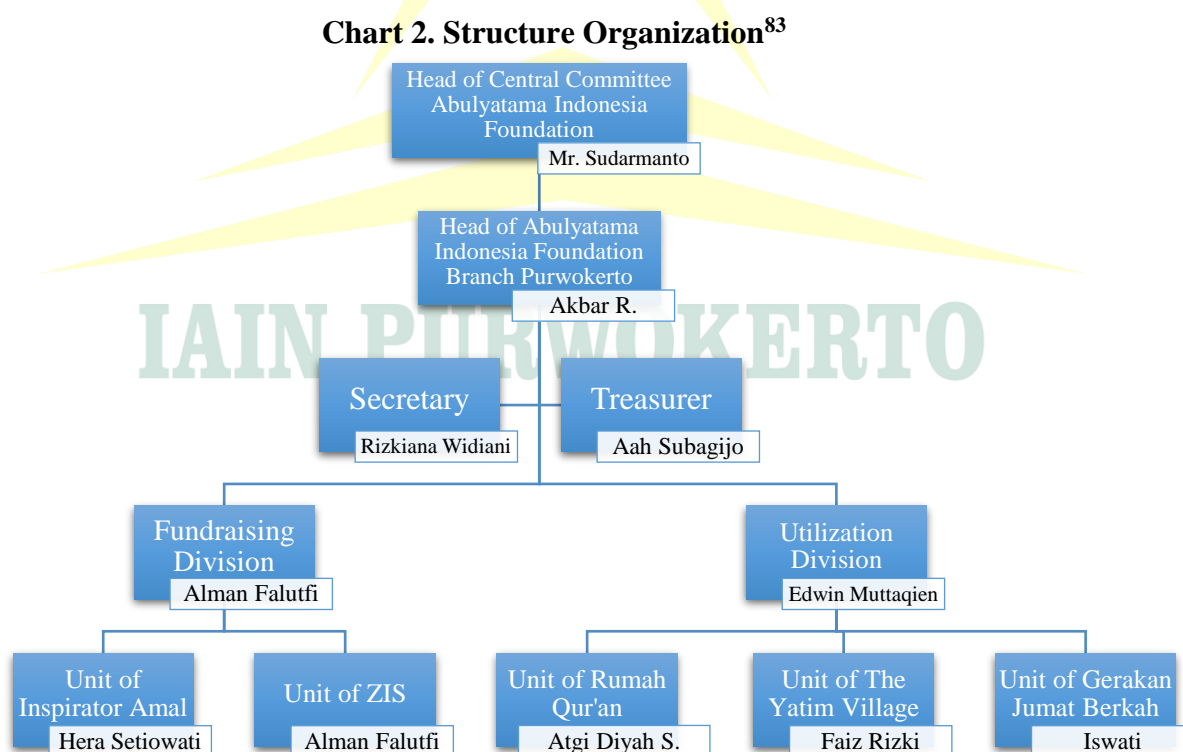
6 Management

Basically, the management concept carried out by the Rumah Qur'an PPA Purwokerto uses deconcentrating management. The principle of deconcentrating management is collaboration between centralization and

⁸¹ Rumah Qur'an PPA Purwokerto Documentary, on 25th April 2021.

decentralization. The centralized system is carried out for matters relating to long-term strategic policies, funding sources, reporting, matters related to teaching development such as training or PPA Class and something like that. Meanwhile, the decentralized system in which the Foundation gives authority to Rumah Qur'an PPA Purwokerto to regulate and manage itself according to existing interests, for example, regarding the modification of the learning curriculum, community social activity programs, and other activities tailored to the needs of the surrounding community.⁸²

Rumah Qur'an PPA Purwokerto has a regular coordination line so that it can always be connected with the central management at the Abulyatama Indonesia Foundation. In more detail, you can see the existing coordination line through the management structure from the center to the Rumah Qur'an PPA Purwokerto below:



⁸² Atgi Diyah Susanti, Supervisor at Rumah Qur'an PPA Purwokerto, interview on 26th April 2021.

⁸³ Abulyatama Indonesia Foundation Branch Office of Purwokerto Documentary, on 27th April 2021.

7 Budgeting

Funding at Rumah Qur'an PPA Purwokerto is fully covered by the Abulyatama Indonesia Foundation. The technique is by submitting proposals and reporting every month regularly and systematically. The proposal will include a budget plan that is planned by Rumah Qur'an PPA Purwokerto to be realized during the next month. At the time of submitting this proposal, it must also include a report on the use of funds a month ago, along with the activities that have been carried out, obstacles, suggestions and so on.

The proposals and monthly reports were made by the management of the Rumah Qur'an PPA Purwokerto and then submitted to the person in charge, namely Mrs. Atgi Diyah Susanti to be examined first. Furthermore, if there is no revision, he will submit it to the center of the Indonesian Abulyatama Foundation Branch Office Purwokerto, specifically the Rumah Qur'an Program section, from the Branch Office also will deliver the proposal and report for the Central of Abulyatama Indonesia Foundation. It should be noted that the above proposals and reports are used to the operational funding of the Rumah Qur'an PPA Purwokerto institution.⁸⁴

In addition to direct internal sources of funds from the Indonesian Abulyatama Foundation, there are also sources of funds originating outside the Foundation. The source of these funds usually comes from donors, either permanent or non-permanent. Rumah Qur'an PPA Purwokerto has various donors as follows:

- a. Permanent Donors
 - 1) Akhwat Bergerak Community

This community provides donations in the form of food for menu fasting in Monday and Thursday. In addition, this community also helps special funding for orphans.

⁸⁴ Atgi Diyah Susanti, Supervisor at Rumah Qur'an PPA Purwokerto, interview on 26th April 2021.

2) Mrs Riris

She is a career woman who works as a doctor. He made a donation, actually the provision of rice stocks every month for the students of Rumah Qur'an PPA Purwokerto. As well as food for breaking the fasting during Ramadan.

3) Komunitas Kencleng Sahaja

It is a special community under the auspices of the Indonesian Abulyatama Foundation which is specifically move in the humanitarian sector. This community helps in financing orphans and *duafa* children.

4) Jumat Berkah Movement

It is a special community that is both under the auspices of the Indonesian Abulyatama Foundation which specifically provides assistance or special alms on Fridays. This group regularly provides breakfast and lunch on Fridays to the students of Rumah Qur'an PPA Purwokerto.

b. Non-Permanent Donors

Temporary donors are people who donate part of their assets to Rumah Qur'an PPA Purwokerto. Donors can usually come at any time and provide assistance in any form that is useful for the operational activities of Rumah Qur'an PPA Purwokerto.

8 Assesment

The process of evaluating the *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto consists of several parts based on the time span. There are weekly, monthly, midterm and end of semester, and end-ofeducation or final assessments.⁸⁵ The assessment is carried out to determine the extent to which the students have achieved the targeted competencies, as well as to find out what things need to be corrected or

⁸⁵ LaelatuZZahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

improved in this so that the quality of the students' competencies can be maximized. More detail about the assessments will describe as follows:

a. Weekly Assessment

The first assessment that is carried out weekly is the *Tasmi'* Qur'an assessment of one *Juz* specifically for students who have already memorized at least one *Juz*. The *Tasmi'* Qur'an Program is a program in which students who already have memorized memorization will recite their memorization without seeing the Qur'an, and are listened to by students and teachers internally or even by the surrounding community. But in this weekly *Tasmi'* Qur'an, the memorization will be listened to by all students and teachers only.

b. Monthly Assessment

The second assessment is carried out once a month, namely every Sunday of the fourth week. The assessment is still the same, namely through *Tasmi'* Qur'an activities but it is not only listened to by students and teachers, but can invite other parties such as the board of Duta Abulyatama Indonesia (DAI) or local residents. Basically, the purpose of the *Tasmi'* Qur'an Program is to maintain the memorization of students, especially those who already have a lot of memorization and at the same time as a form of assessment from the teacher or the community on the quality of the students' reading and memorization.⁸⁶

c. Midterm and End of Semester Assessment

The third is the midterm and end of semester assessment. Besides there is an assessment of the memorization of students, there is also an assessment to measure the understanding and skills of students outside the memorization material. Materials such as PPA concepts, morals, prayer procedures and *Fiqh* Mar'ah, as well as Arabic are also being tested. The supporting material examination can be done by interview or in writing on a regular basis every half of the semester and

⁸⁶ Laelatu Zahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

also at the end of the semester. This assessment is usually carried out by the teacher directly to the students.

d. Final Assessment

The last is end-of-education or final assessments. The final assessment is the final assessment of the education period. This assessment is used as a term before the students graduate and graduate from the Rumah Qur'an PPA Purwokerto institution. This assessment includes an overall test starting from all the memorization of the students and also the supporting material that has been taught.

Normally, a rote test for all students will be held by *Tasmi'* Qur'an in one sitting for the students who will graduate before the graduation day and on the day of graduation. Meanwhile, the supporting material test is carried out before the graduation in a structured manner as usual. The results of the assessment will be included in the student's report card and also the certificate. The results of this assessment will also be reported to the center for administrative management purposes.⁸⁷

B. Data Analysis

The standardization of the *Tahfiz* Qur'an program offered by Rumah Qur'an PPA Purwokerto is an independent institutional version of the standard. The relation between the standardization of the Rumah Qur'an PPA Purwokerto is more towards the relationship between the Indonesian Abulyatama Foundation as the leader of the private institution that oversees it. However, the linkage with the foundation is not fully textual or patent. Rumah Qur'an PPA Purwokerto is also given the freedom to determine its own learning curriculum and also provide other program activities as long as it does not deviate from the main objective designed by the Foundation.

After seeing various data on compliance with the standardization of the *Tahfiz* Qur'an Program held at the Rumah Qur'an PPA Purwokerto, the

⁸⁷ Laelatuzzahroh, Teacher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

authors can say that overall, the standardization is good. Good here means that the existing conditions have met the criteria as planned or targeted according to the Rumah Qur'an PPA Purwokerto version itself. Some of the advantages of the standardization of the *Tahfiz* Qur'an Program designed by Rumah Qur'an PPA Purwokerto are as follows:

1. The Existence of Organized and Right Stages of the *Tahfiz* Qur'an Program

Tahfiz Qur'an program is the main program that has become an icon in Rumah Qur'an PPA Purwokerto. Basically, the *Tahfiz* Qur'an program is a special program that aims to create the Al-Qur'an memorizers. The stages of the *Tahfiz* Qur'an program consist of the *Tahsin* Qur'an stage, new memorization, *muroja'ah*, and *Tasmi'* Qur'an. Of course, it is collaborated with various additional knowledge and competencies of the memorizers themselves. The stages of the *Tahfiz* Qur'an program at Rumah Qur'an PPA Purwokerto have a consistent flow. The existence of this plot can ultimately continue to control the memorization quality of the students. This is relevant with opinion from one student:

“(Dengan adanya tahapan proses tersebut) Menurut Sheila itu menjadi lebih terarah. Soalnya itu udah *Tahsin*-nya dibenerin, terus juga ada *murojaahnya* juga gitu. Biasanya kan ada tuh yang cuma setor-setor aja gak ada *murojaahnya*. Jadinya terarah banget, gitu.”⁸⁸

Author give more opinion from the other student about the use of stages in *Tahfiz* Qur'an program as follows:

“Tahap proses *Tahfiz* di RQ ada *Tahsin*, setoran hapalan baru, *muroja'ah*, *Tasmi'*. Manfaat yang dirasakan yaitu lebih terasa pas menghapalnya. Karena jika ada hapalan baru, agar hapalan yang lama tidak lupa harus *muroja'ah*. ..., jika sudah empat ayat lima ayat nanti di-*muroja'ah*.”⁸⁹

⁸⁸ Sheila Nisa Azzahra, student at Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

⁸⁹ Amalia Azizah, Student at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021

In the two quotes above, the two students expressed the usefulness of the stages of the *Tahfiz* Qur'an program. With these stages students feel more focused in memorizing, besides that students can strengthen their memorization with the *muraja'ah* stage.

2. Using Ummi *Tahsin* Method as an Effort to Keep the Quality of Students

There are several strengths possessed by the Ummi method as a form of quality maintenance of the quality of students so that the Rumah Qur'an PPA Purwokerto was chosen to support the implementation of its program of activities. These strengths include the following:

a. The Qualified Method

The quality method here is because it consists of pre-kindergarten, namely volumes 1 to 6, Ummi books for adolescents/adults, *ghorib* Al-Qur'an, basic tajwid along with teaching aids and learning methodologies.

b. The Qualified Teacher

People who have the right to become teachers in the Ummi *Tahsin* method are required to do this by those who have at least passed the three stages. Namely *tashih*, *Tahsin*, and certification of Al-Qur'an teachers. The qualities that are assessed are *tartil* reading Al-Qur'an, mastery of reading the basic *ghorib* and tajwid, habituation of reading the Al-Qur'an every day, mastery of the Ummi method, *da'i* and *murobbi* inspiration, time discipline, and commitment to quality. Author give a proof that a teacher *Tahsin* Ummi must qualified:

“...., Sertifikat itu menjadi bukti bahwa kita telah layak menjadi guru *Tahsin* Ummi. Nah, sebenarnya orang yang belum dapat sertifikat *Tahsin* Ummi itu belum boleh mengajari *Tahsin* Ummi. Intinya sertifikat ini berguna membuktikan bahwa kita itu ya legal gitu, Mba.”⁹⁰

⁹⁰ Ullya Romatika, Student at Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

In the above quote, one of the students who already has a *Tahsin* Umami certificate said that only certified people can teach the *Tahsin* Umami method. The certificate is used as proof of the legality of a person to become a *Tahsin* Umami teacher. This proves that the *Tahsin* Umami method used by Rumah Qur'an PPA Purwokerto is a quality-based *Tahsin* method.

c. Quality Based System

Tahsin Umami is a *Tahsin* method that emphasizes quality. This is reflected in the standards that the Foundation has in running the program so that it has advantages in the eyes of the community. Evidence of the existence of highly respected quality is the existence of systematic and measurable structures in each part.⁹¹

3. Spread the Positive Impacts for the Surrounding Community

The *Tahsin* Umami program which was held at the Rumah Qur'an PPA Purwokerto was intended for all students and there was also a special program for the local women. It is aimed at all students in this case to train the basics of reading the Al-Quran first before memorizing the Al-Qur'an. Meanwhile, especially for mothers from the surrounding community, in this case, the community always wants to learn to read the Al-Qur'an. There are some positive impacts for the community that join the *Tahsin* program:

“Antusias sekali (mengikuti program tersebut). Saya *Alhamdulillah* sudah jilid tiga selama proses pembelajaran kurang lebih sepuluh bulan seingat saya. Dan beberapa hafalan surat pendek sudah dibenarkan bacaan dan hafalannya. Untuk manfaat jangka pendek, (program ini) mengajarkan Al-Qur'an secara benar dan menjadi sarana hafalan Al-Qur'an, sedangkan manfaat jangka panjang, dari yang tadinya menjadi siswa bisa menjadi pengajar juga dengan melewati beberapa tahapan tertentu sehingga ilmunya bisa menyebar secara luas.”⁹²

⁹¹ Administrator, “Metode Umami”, www.sdit.thi.or.id, accessed on 23rd April 2021.

⁹² Mutiara Dien Safitri, surrounding community at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021.

One of the communities above said about how enthusiastic he was in participating in the program organized by Rumah Qur'an PPA Purwokerto. He also said that he had reached volume three in studying the *Ummi Tahsin*. In addition, he talked about the importance of the programs offered by Rumah Qur'an PPA Purwokerto. These benefits start from short-term benefits so that they can become a means of learning Al-Quran properly to long-term benefits that can produce generations of Al-Qur'an teachers who are able to pass on their knowledge.

4. Addition of Supporting Materials as a Form of Adjustment to Community Needs

Basically, a student who has graduated from Rumah Qur'an PPA Purwokerto will return to the community. The various knowledge that has been gained while studying at Rumah Qur'an will be applied and assessed significantly by the community. That's why the addition of supporting material initiated by the Rumah Qur'an PPA Purwokerto is very important and useful for the students. Supporting material which includes material on monotheism, morals, procedures for worship, *Fiqh Mar'ah*, Arabic language, and some extracurricular are material that are raised and developed from the needs of the local community, especially the Purwokerto area and its surroundings.

In its implementation, Rumah Qur'an institutions in the regions are indeed given the freedom to adjust the learning curriculum. This is in accordance with the results of an interview with the head of the Rumah Qur'an PPA Purwokerto:

“Karena di daerah itu memiliki kurikulumnya sendiri. Jadi, awalnya pengelolaan Rumah Qur'an daerah itu sesuai dengan kearifan lokal. Jadi sesuai dengan di daerah itu seperti apa baiknya. Intinya kalau daerah itu memiliki cara sendiri untuk mengelola Rumah Qur'an.”⁹³

⁹³ Imam Mubarak, Head of Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

In the above statement, the head of Rumah Qur'an PPA Purwokerto said that basically the regions have their own learning curriculum. Therefore, the Rumah Qur'an PPA Purwokerto institution as an institution that is domiciled in the region tries to arrange and manage its own affairs according to needs, especially in the learning curriculum section.

5. Extracurricular Program as a Tool for Developing the Student Potentials

The relation with the learning curriculum that is tailored to the interests of the community is the same as the extracurricular program. This program is very beneficial for students in particular. The following is evidence of the benefits felt by students regarding the extracurricular activities at the Rumah Qur'an PPA Purwokerto:

“Menurut Sheila itu ekstrakurikuler yang ada di RQ itu sangat mengembangkan potensi santri. Kan ada kerajinan, ada *cooking class*, ada memanah, nah di situ ada ekstrakurikuler yang paling Sheila sukai yaitu memasak. Dengan mengikuti itu Sheila bisa mengembangkan hobi dan potensi yang ada pada diri Sheila.”⁹⁴

In the above statement, one of the students named Sheila admitted that according to her, the extracurricular activities really helped her in developing her potential and channeling her hobbies. In addition, the authors write one more opinion regarding the benefits of extracurricular programs. This student explained an interesting extracurricular archery program so that finally he was interested. The student said:

“Untuk program ekstra di RQ dapat mengembangkan potensi menurutku, Mba. Misalnya kayak ekstra panahan, itu kan sunnah Rosul jadinya lebih tertarik gitu, Mba. ..., untuk ekstra yang lain juga, kayak kemarin bikin mochi, konektor masker, telur asin. Terus ekstra yang paling aku suka panahan, sih.”⁹⁵

⁹⁴ Sheila Nisa Azzahra, Student at Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

⁹⁵ Izha Nur Faizah, Student at Rumah Qur'an PPA Purwokerto, interview on 18th May 2021.

6. Fulfillment of Adequate Facilities and Ideal Teachers with the Total of Students

One of the advantages of Rumah Qur'an PPA Purwokerto that is no less interesting is the availability of adequate facilities, especially the availability of a boarding school for students who are directly located at the location of the Rumah Qur'an. Rumah Qur'an PPA Purwokerto is the first Rumah Qur'an branch institution to have students staying in a dormitory. Other Rumah Qur'an branches do not yet have dormitories for students to stay in except for the one in a center called the One Qur'an Institute. The supervisor of Rumah Qur'an said:

“RQ (Rumah Qur'an) Purwokerto sudah memiliki fasilitas yang bagus, bahkan kita ini Rumah Qur'an pertama yang punya santri mukim (asrama) pertama di Indonesia, lho. Selain yang ada di pusat, Rumah Qur'an yang cabang daerah lain kan santrinya masih belum mukim, Mba. Kita juga TPQ anak-anak sudah berjalan, TPQ dewasa juga ada.”⁹⁶

In the above statement, the supervisor of Rumah Qur'an stated that one of the advantages of the extraordinary facility is Rumah Qur'an PPA Purwokerto as the first Rumah Qur'an institution under the Indonesian Abulyatama Foundation which has a dormitory for students. Besides, there is the other proof that said about the facilities at Rumah Qur'an PPA Purwokerto is high class category:

“RQ ini dilihat dari segi fasilitas sudah masuk kategori *high class*, menurut saya. ..., kelebihanannya banyak, pertama kita itu lingkungannya kondusif, kemudian fasilitas kita memadai. Ada dapur, ada kamar tidur, itu kamar tidur pun tidak sempit-sempitan tapi satu ranjang satu anak, itu cukup nyaman untuk santri, sehingga santri itu betah. ..., jadi secara fasilitas itu kita sudah bagus.”⁹⁷

In addition to fulfilling adequate facilities, the number of teachers in the Rumah Qur'an is suitable for the total number of students. This institution has two teachers (*Tahsin* and *Tahfiz*) and a total of ten

⁹⁶ Atgi Diyah Susanti, Supervisor at Rumah Qur'an PPA Purwokerto, interview on 26th April 2021.

⁹⁷ Imam Mubarak, Head of Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

students. This means that it can be said that the learning process is still running effectively. All students can still be maximally controlled both in terms of *Tahfiz* learning and other supporting materials. The Head of Rumah Qur'an PPA Purwokerto said:

“Untuk jumlah guru itu cukup ideal. Kita hanya kuota sepuluh santri. Jadi satu banding sepuluh itu cukup ideal. Terkait pengaruh positifnya pengajar jadi lebih fokus melihat perkembangan santri karena santrinya tidak terlalu banyak.”⁹⁸

In the above quote, the head of the Rumah Qur'an PPA Purwokerto stated that the number of teachers of one in ten is quite ideal. This has a positive effect; it is to make teachers more focused on seeing student development because there are not too many students.

7. Providing Full Scholarships for All Orphans and *Duafa* Students

One of the advantages of the Rumah Qur'an *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto that also great is the provision of full scholarships for all orphans and *duafa* students. Even those who come from orphans and *duafa* get special additions from the donors. Basically, all students except regular students (one-year program students) are free of charge for studying the Qur'an memorization at the Rumah Qur'an PPA Purwokerto because the priority acceptance based on the family background as an orphan or *duafa* family. Of course, the acceptance of the quota for students here is limited to a number of scholarship receipts.

There are many benefits that are felt, especially for orphans and *duafa* children who get the full scholarship facilities. Here the author presents a proof of the opinion of one of the orphans who received a full scholarship at the Rumah Qur'an PPA Purwokerto:

“Yang pertama yang jelas mengurangi pengeluaran Ulya, *Alhamdulillah*. Hehe. Yang kedua, iya itu, tinggal di situ selama satu tahun tanpa dipungut biaya apa pun. Tingga tinggal di situ, makan di situ, ngaji di situ, pokoknya iya bener-bener gratis

⁹⁸ Imam Mubarak, Head of Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

tanpa biaya sedikit pun. Kemudian lewat beasiswa ini juga, ya ini berkah dari Qur'an juga mungkin, ya. ..., sedikit demi sedikit impian Ullya itu tercapai. Ya mungkin itu ya karena berkah dekat dengan Qur'an, dekat dengan orang-orang penghafal Qur'an. *Alhamdulillah*"⁹⁹

One of the full scholarship recipients in the above statement said that the student was very grateful to have received the scholarship. Besides being able to reduce the expenditure of funds, the student also added that since she became a student at Rumah Qur'an, her dream has gradually been achieved. The student said that maybe that was a blessing she got as a result of being close to memorizing the Qur'an.

Besides of the *Tahfiz* Program Scholarship above, the education equality program or more commonly known as "Kejar Paket" is a compulsory program for prospective Al-Qur'an memorizers who become students of Rumah Qur'an PPA Purwoketo. This is because students are expected to be more focused in memorizing the Al-Qur'an. All students of school age will be included in the Kejar Paket Program according to their respective levels. In addition, all program costs are fully covered by the Indonesian Abulyatama Foundation.¹⁰⁰

8. The Existence of a Consistent and Organized Management Coordination Line

Good management coordination will result in maximum, effective and efficient performance. It is clear that the coordination between the person in charge of the Rumah Qur'an and the central management of the Indonesian Abulyatama Foundation makes all operational and non-operational activities of the institution run well and consistently. Evidence of the good coordination line of Rumah Qur'an PPA Purwokerto is the submission of proposals and routine reports at

⁹⁹ Ullya Romatika, Student at Rumah Qur'an PPA Purwokerto, interview on 17th May 2021.

¹⁰⁰ Laelatuzzahroh, Teaher at Rumah Qur'an PPA Purwokerto, interview on 19th April 2021.

the end of each month every year. Thus, all activities of the institution can continue to run optimally. This is appropriate with the interview result as follows:

“Sebagian besar manajemen kita mengacu kepada Yayasan, karena RQ (Rumah Qur'an) kan miliknya Yayasan. Jadi, ya harus mengikuti alurnya dari Yayasan. Tapi kita juga tidak menutup kemungkinan kegiatan-kegiatan atau ide-ide yang diberikan oleh para tim asatidz. Intinya kita kerja sama lah. Tapi ya pada intinya semuanya itu harus sepengetahuan Yayasan. Jadi tidak boleh berjalan sendiri. Ada kegiatan apa, tapi Yayasan gak tahu, itu gak boleh. Semuanya harus koordinasi.”¹⁰¹

The supervisor said in the above statement that most of the management did indeed refer to the Foundation. However, on the other hand, he also works closely with the teachers at the Qur'an House in designing activities or ideas that support the work program. This is of course by prioritizing clear coordination with the Foundation. Because the institution should not run its own way.



IAIN PURWOKERTO

¹⁰¹ Atgi Diyah Susanti, Supervisor at Rumah Qur'an PPA Purwokerto, interview on 26th April 2021.

CHAPTER V

CLOSING

A. Conclusion

Eight aspects of Educational Standardization according to Law Numb. 20 Year 2003 concerning the National Education System, broadly speaking, has been well fulfilled according to the targets planned by the Indonesian Abulyatama Foundation. The fulfilment of these eight aspects includes student competencies, learning materials, learning processes, teaching staffs, facilities, management, budgeting, and assessment. The fulfilment of these standardization aspects does not refer to government regulations such as formal education, because Rumah Qur'an PPA Purwokerto is a non-formal institution that has its own targets and is formulated according to existing interests. In other word, the stages of the fulfilment of these standardizations are starting from adjustment from the community needs first, then the institution must try to fill the standards based on the needs effectively.

There are some advantages from the fulfilment of standardization at Rumah Qur'an PPA Purwokerto. They are mention simply as follows:

1. The existence of organized and right stages of the *Tahfiz* Qur'an Program.
2. Using *Umami Tahsin* method as an effort to keep the quality of students.
3. Spread the positive impacts for the surrounding community.
4. Supporting materials as a form of adjustment to community needs.
5. Extracurricular program as a tool for developing the student potentials.
6. Fulfillment of adequate facilities and ideal teachers.
7. Providing full scholarships for all orphans and *duafa* students.
8. The existence of a consistent and organized management coordination line.

B. Suggestions

Based on the results of the research that the author has done for some time at the Rumah Qur'an PPA Purwokerto, without reducing the respect and gratitude to all the administrators and families of the Rumah Qur'an PPA Purwokerto, the authors provide some suggestions as follows:

1. For the Committee of Rumah Qur'an PPA Purwokerto

To all the management of the Rumah Qur'an PPA Purwokerto to always maintain the fulfilment of good standards, in fact it is hoped that it can continue to improve towards a better direction. Especially when the number of students has increased, which certainly requires a more professional management.

2. For the Students of Rumah Qur'an PPA Purwokerto

For all students who are or will study at the Rumah Qur'an PPA Purwokerto to always be enthusiastic in following the learning process. It is hoped that all students will maximize all existing facilities in order to produce maximum output as well.

3. For the Surrounding Community of Rumah Qur'an PPA Purwokerto

Especially for the people around the Rumah Qur'an PPA Purwokerto, the writer hopes to continue to cultivate a thirst for knowledge, especially religious knowledge and is willing to contribute to the Rumah Qur'an PPA Purwokerto in various activities carried out in order to support the planned program.

4. For the Ministry of Religion

For the Ministry of Religion of the Republic of Indonesia, the authors hope to give more attention and appreciation, especially to non-formal educational institutions that significantly contribute to the enforcement of Islamic education.

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OBSERVATION GUIDELINES

The process of observations made by the author is to observe real field conditions regarding how the standardization of the *Tahfiz* Qur'an Program is carried out by the Rumah Qur'an PPA Purwokerto. In the observation process, there are several important points that must be considered, including:

A. Purpose

The purpose of the observation is to obtain information and data about how the standardization of the *Tahfiz* Qur'an Program is implemented at the Rumah Qur'an PPA Purwokerto.

B. Observation Aspects

1. Graduate Competency Standards
2. Material Standards
3. Process Standards
4. Teacher Standards
5. Facilities Standards
6. Management Standards
7. Budgeting Standards
8. Assessment Standards

IAIN PURWOKERTO

INTERVIEW GUIDELINES

The interview process carried out by the author was by asking several parties related to the process of implementing the *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto. The interviews conducted consisted of structured and unstructured interviews. In this interview process, there are several important points that must be considered, including:

A. Purpose

The purpose of the interview is to obtain more accurate information and data regarding how the standardization of the *Tahfiz* Qur'an Program is carried out at the Rumah Qur'an PPA Purwokerto.

B. Structured Interview Guidelines

1. For the Teacher of Rumah Qur'an
 1. Bagaimana standar kompetensi lulusan siswa RQ?
 2. Materi apa saja yang disampaikan di RQ?
 3. Bagaimana proses belajar di RQ?
 4. Siapa saja yang menjadi pengajar di RQ?
 5. Bagaimana proses penilaian yang ada di RQ?
2. For the Head of Rumah Qur'an
 - a. Bagaimana sejarah berdirinya Rumah Qur'an PPA Purwokerto?
 - b. Bagaimana pemenuhan fasilitas di RQ?
3. For the Supervisor of Rumah Qur'an
 1. Apa saja tugas dan wewenang sebagai penanggungjawab RQ?
 2. Bagaimana alur manajemen atau pengelolaan RQ?
 3. Bagaimana sistem pendanaan yang ada di RQ?
4. For the Student of Rumah Qur'an
 1. Apa manfaat yang kamu rasakan dengan adanya target hapalan pada Program *Tahfiz* RQ?
 2. Bagaimana pendapatmu mengenai program *Tahfiz* yang diselingi materi penunjang?

3. Apakah proses *Tahfiz* di RQ berjalan dengan teratur?
4. Apakah fasilitas di RQ sudah memadai?
5. Apakah proses penilaian di RQ sudah membantu memperkuat hapalan siswa?
6. Apakah program ekstra kurikuler di RQ dapat mengembangkan potensi siswa?
7. Apa hal yang kamu sukai dari program *Tahfiz* RQ?

C. Non-structured Interview Guidelines

Unstructured interviews are conducted spontaneously when the structured interview process is carried out. In essence, the author must explore the question of how to standardize the *Tahfiz* Qur'an Program at the Rumah Qur'an PPA Purwokerto.



IAIN PURWOKERTO

RESULT OF STUCTURED INTERVIEW

A. Teacher of Rumah Qur'an

Name : Laelatuzzahroh

1. Bagaimana standar kompetensi lulusan siswa RQ?

Result : Kompetensi lulusan siswa RQ memiliki hafalan Qur'an yang diharapkan sesuai target, khusus anak SMP targetnya 10 Juz, SMA 15 Juz. Ada juga sertifikat *Tahsin* Ummi khusus anak-anak yang sudah selesai belajar *Tahsin* dan menjadi guru *Tahsin* di RQ. Selebihnya yang diharapkan semoga anak-anak lulusan RQ memiliki akhlak yang baik sesuai Qur'an dan bermanfaat nantinya.

2. Materi apa saja yang disampaikan di RQ?

Result : Materi yang disampaikan di RQ tentu saja ada Al-Quran, karena memang itu program utama. Tapi di sisi lain ada juga materi penunjang lain, yaitu akhlakul banat, fasholatan, Bahasa Arab, dan Fiqh wanita.

3. Bagaimana proses belajar di RQ?

Result : Proses belajar di RQ pertama anak harus belajar *Tahsin* terlebih dulu supaya membenarkan bacaan, lalu ada setoran hapalan baru, *muraja'ah*, dan terakhir ada *Tasmi'* supaya hapalannya tidak hilang.

4. Siapa saja yang menjadi pengajar di RQ?

Result : Pengajar *Tahfiz* itu sebenarnya hanya Usth Laela, tapi untuk pengajar lain itu ada Ust Imam khusus *Tahsin*, Mba Ulfa khusus Bahasa Arab, dan kadang-kadang ada juga dari tim Yayasan Abulyatama.

5. Bagaimana proses penilaian yang ada di RQ?

Result : Proses penilaian di RQ ada penilaian mingguan khusus anak-anak yang sudah menyelesaikan hapalan satu juz, ada *Tasmi'* bulanan, ada penilaian tiap semester untuk materi yang selain Qur'an, dan terakhir itu *Tasmi'* ketika akan wisuda.

B. Head of Rumah Qur'an

Name : Imam Mubarak, S.Pd.

1. Bagaimana sejarah berdirinya Rumah Qur'an PPA Purwokerto?

Result : Rumah Qur'an PPA Purwokerto berdiri pada tanggal 10 Oktober 2018 di bawah naungan Yayasan Abulyatama Indonesia. Beralamat di Jl. SMP V Gg. Hidayah I Perum Puri Indah Blok O38 Karanglesem Purwokerto Selatan. Pendirian ini inisiatif diajukan oleh Komunitas Duta Abulyatama Purwokerto yang merupakan lulusan dari Yayasan Abulyatama Indonesia. Kebetulan Ust Imam Mubarak sudah pernah mengajar di salah satu Rumah Tahfidz di yayasan yang sama. Akhirnya Ust Imam Mubarak dibantu dengan istrinya, Usth Laela menjadi tenaga pengajar sekaligus kepala Rumah Qur'an tersebut.

2. Bagaimana pemenuhan fasilitas di RQ?

Result : Pemenuhan fasilitas RQ sudah bagus, karena sudah memiliki asrama sendiri, satu orang pun satu ranjang dan tidak berdesak-desakan. Bahkan ada AC, dapur, dan fasilitas penunjang lainnya.

C. Supervisor of Rumah Qur'an

Name : Atgi Diyah Susanti

1. Apa saja tugas dan wewenang sebagai penanggungjawab RQ?

Result : Tugas dan wewenang sebagai PJ pada intinya mengkoordinasikan dan melaporkan segala kegiatan RQ ke pusat dan memastikan segala pengelolaannya berjalan lancar.

2. Bagaimana alur manajemen atau pengelolaan RQ?

Result : Alur manajemen RQ dilaksanakan secara dekonsentrasi atau gabungan antara desentralisasi dan sentralisasi. Sentralisasi maksudnya karena memang harus melaporkan segala kegiatan ke pusat dan harus sepengetahuan pusat. Sedangkan desentralisasi lebih kepada bentuk penyesuaian materi dan kegiatan.

3. Bagaimana sistem pendanaan yang ada di RQ?

Result : Sistem pendanaan RQ seutuhnya ditanggung oleh Yayasan melalui pengajuan rutin setiap bulan melalui kantor cabang terlebih dulu. Kira-kira per bulan dana yang diajukan senilai tujuh juta rupiah. Pengajuan sekaligus melaporkan kegiatan-kegiatan dan penggunaan dana bulan sebelumnya.

D. Student of Rumah Qur'an

Name : Sheila Nisa Azzahra

1. Apa manfaat yang kamu rasakan dengan adanya target hapalan pada Program *Tahfiz* RQ?

Result : Dengan adanya target hapalan membuat siswa semangat dan senantiasa berlomba-lomba untuk memperbanyak hapalan, dan supaya termotivasi dengan siswa lainnya.

2. Bagaimana pendapatmu mengenai program *Tahfiz* yang diselingi materi penunjang?

Result : Dengan adanya materi penunjang tentu sangat membantu untuk pemahaman dan pembentukan karakter siswa, karena di situ siswa diajarkan bagaimana cara menjadi wanita yang berakhlak Qur'ani, dan materi-materi lain yang sebenarnya masih berhubungan dengan Qur'an.

3. Apakah proses *Tahfiz* di RQ berjalan dengan teratur?

Result : Proses *Tahfiz* di RQ sudah teratur karena memiliki tahapan yang jelas yaitu *tahsin*, hapalan baru, *muraja'ah*, dan terakhir *tasmi'*.

4. Apakah fasilitas di RQ sudah memadai?

Result : Sudah memadai karena sudah ada fasilitas-fasilitas yang mendukung program *Tahfiz* seperti asrama, dapur, tempat mengaji atau aula, dan lain-lain.

5. Apakah proses penilaian di RQ dapat membantu memperkuat hapalan siswa?

Result : Proses penilaian khususnya *Tasmi'* tentu membantu memperkuat hapalan santri karena santri dituntut untuk melafalkan

hapalannya secara langsung dengan disimak oleh pengajar, orang tua, bahkan masyarakat sekitar.

6. Apakah program ekstra kurikuler di RQ dapat mengembangkan potensi siswa?

Result : Ekstra kurikuler yang ada di RQ tentu dapat mengembangkan potensi siswa sesuai bakat dan minat masing-masing.

7. Apa hal yang kamu sukai dari program *Tahfiz* RQ?

Result : Yang disukai dari program *Tahfiz* RQ adalah adanya tahapan yang teratur dan tidak terkesan terburu-buru, tetapi santri tetap ditarget dan bisa menjangkau target tersebut.



DOCUMENTATIONS



Interview Process



Muraja'ah Activity



Deposit New Memorization Activity



Archery Extracurricular Program



Tahsin Activity



Tahsin for Children Activity



Khitobah Program



Salawat Program



Tasmi' With Supervisor



Cooking Class Activity



KEMENTERIAN AGAMA
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Telp. (0281) 635624, 628250 Fax. (0281) 636553, www.isainpurwokerto.ac.id



Nomor : B-95/In.17/FTIK.J.MPI/PP.00.9/VIII/20
Lampiran : ----
Hal : Permohonan Ijin Observasi Pendahuluan

Purwokerto, 11 Agustus 2020

Kepada Yth.
Kepala Rumah Qur'an PPA Purwokerto
di Purwokerto

Assalamu'alaikum wr.wb.

Diberitahukan dengan hormat bahwa, dalam rangka pengumpulan data guna penyusunan skripsi mahasiswa kami :

1. Nama : Ade Cahya Ningsih
2. NIM : 1717401001
3. Semester : VI (Enam)
4. Jurusan/Prodi : MPI/MPI
5. Tahun akademik : 2017/2018

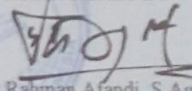
maka kami memohon kepada Bapak/Ibu untuk berkenan memberikan ijin observasi pendahuluan kepada mahasiswa kami tersebut. Adapun observasi tersebut akan dilaksanakan dengan ketentuan sebagai berikut :

1. Obyek : Standarisasi Program Tahfidz Qur'an
2. Tempat/Lokasi : Rumah Qur'an PPA Purwokerto
3. Tanggal obsevasi : 21 Juli s.d. 2 Agustus 2020

Kemudian atas ijin dan perkenan Bapak/ Ibu, kami sampaikan terima kasih.

Wasalamu'alaikum wr. wb.

A.n. Wakil Dekan Bidang Akademik
Ketua Jurusan MPI


Rahman Afandi, S.Ag., M.S.I.
NIP. 196808032005011001

Tembusan :
- Arsip



| |
|----------------------------------|
| IAIN.PWT/FTIK/05.02. |
| Tanggal Terbit : 11 Agustus 2020 |
| No. Revisi : |



**YAYASAN ABULYATAMA INDONESIA
RUMAH QUR'AN PPA PURWOKERTO**

Jl. SMP V Gg. Hidayah I Perum Puri Indah Blok O38 Karanglesem 53144
Telp: 0812-1510-4850 Email: rumahquranppa@gmail.com



SURAT KETERANGAN

Yang bertanda tangan di bawah ini, Kepala Rumah Qur'an PPA Purwokerto, dengan ini menerangkan bahwa:

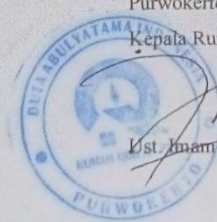
Nama : Ade Cahya Ningsih
NIM : 1717401001
Program Studi : Manajemen Pendidikan Islam

adalah mahasiswa Institut Agama Islam Negeri Purwokerto yang telah melaksanakan observasi di Rumah Qur'an PPA Purwokerto terhitung mulai tanggal 21 Juli s.d. 2 Agustus 2020 dengan objek penelitian standarisasi program Tahfidz Qur'an.

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya. Semoga apa yang telah dilakukan dapat bermanfaat bagi Rumah Qur'an PPA Purwokerto dan bagi mahasiswa yang bersangkutan.

Purwokerto, 11 Agustus 2020

Kepala Rumah Qur'an PPA Purwokerto



Handwritten signature
Ust. Imam Mubarak, S.Pd.



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REKOMENDASI SEMINAR PROPOSAL SKRIPSI

Dengan ini kami Dosen Pembimbing Skripsi dari mahasiswa:

Nama : ADE CAHYA NINGSIH
NIM : 1717401001
Semester : 7 (VII)
Jurusan/Prodi : MPI/MPI
Tahun Akademik : 2020/2021
Judul Proposal Skripsi : The Standardization of Tahfidz Qur'an Program at Rumah Qur'an PPA Purwokerto

Menerangkan bahwa proposal skripsi mahasiswa tersebut telah siap untuk diseminarkan apabila yang bersangkutan telah melengkapi berbagai persyaratan akademik yang telah ditentukan.

Demikian rekomendasi seminar proposal skripsi ini dibuat dan dipergunakan sebagaimana mestinya.

Purwokerto, 2 Oktober 2020

Mengetahui,
Ketua Jurusan/prodi MPI

Rahman Afandi, S.Ag., M.S.I.
NIP. 196808032005011001

Dosen Pembimbing

Dr. Suparjo, M.A.
NIP. 197307171999031001



| |
|---|
| IAIN.PWT/FTIK/05.02 |
| Tanggal Terbit : DIBUAT OTOMATIS |
| No. Revisi : 0 |

SURAT KETERANGAN UJIAN PROPOSAL SKRIPSI
NOMOR : B. /IN.17/FTIK.JMPI/PP.009/2020

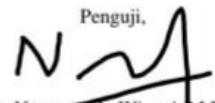
Yang bertanda tangan di bawah ini Ketua Jurusan Manajemen Pendidikan Islam menerangkan bahwa proposal skripsi dengan judul sebagaimana tersebut dalam daftar di bawah ini benar-benar telah diujikan Pada hari ini Rabu tanggal 14 Oktober 2020

| No | Nama/Nim | Judul Proposal |
|----|-------------------------------------|--|
| 1 | Safira Firdani 1717401038 | Manajemen Kurikulum Madrasah Salafiyah Diniyah Al-Ittihaad Pasir Kidul Purwokerto Barat Banyumas |
| 2 | Indah Mushafiyah Lestari 1717401068 | Praktek Manajemen Kelas Pada Pembelajaran Al-Qur'an Di Rumah Tahfidz Darul Qur'an Al-Mahmudiyah Tegal |
| 3 | Abdulrahman Sidiq 1522401001 | Manajemen Program Literasi Dalam Meningkatkan Minat Baca Masyarakat Di Desa Karanganyar Patikraja Banyumas |
| 4 | Choerul Afidah 1717401010 | Manajemen Humas Dalam Pemenuhan Standarisasi PAUD Nasional Di TK Pertiwi Limbasari Kecamatan Bobotsari Kabupaten Purbalingga |
| 5 | Ade Cahya Ningsih 1717401001 | The Standardization Of Tahfidz Qur'an Program At Rumah Qur'an PPA Purwokerto |
| 6 | Restina Nurbaeti 1717401085 | Model Rekrutmen Peserta Didik Program Kejar Paket di Pkbn Insan Mandiri Banjarkulon. |
| 7 | | |

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Ketua Jurusan MPI

Rahman Afandi, M.S.I
Nip. 196808032005011001

Penguji,

Dr. Nuzul Ardy Wiyani, M.Pd.I
Nip.: 1985052520151004



IAIN.PWT/FTIK/05.02
Tanggal Terbit : 14 Oktober 2020
No. Revisi :





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INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
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Alamat: Jl. Jend. A. Yani No. 40 A Telp. (0281) 635624 Fax. (0281) 636553 Purwokerto 53126

SURAT KETERANGAN
No. B-876/In.17/WD.I.FTIK/PP.009/V/2021

Yang bertanda tangan di bawah ini Wakil Dekan Bidang Akademik, menerangkan bahwa :

N a m a : Ade Cahya Ningsih
NIM : 1717401001
Prodi : Manajemen Pendidikan Islam

Mahasiswa tersebut benar-benar telah melaksanakan ujian komprehensif dan dinyatakan **LULUS** pada :

Hari/Tanggal : Jumat, 21 Mei 2021
Nilai : B+

Demikian surat keterangan ini kami buat untuk dapat digunakan sebagaimana mestinya.

Purwokerto, Mei 2021

Wakil Dekan Bidang Akademik,




Dr. Suparjo, M.A.

NIP. 19730717 199903 1 001



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBİYAH DAN ILMU KEGURUAN**

Alamat : Jl. Jend. A. Yani No. 40A Purwokerto 53126
Telp. (0281) 635624, 628250 Fax: (0281) 636553, www.iainpurwokerto.ac.id

REKOMENDASI MUNAQOSYAH

Assalamu'alaikum Wr. Wb.

Yang bertanda tangan di bawah ini, Dosen Pembimbing Skripsi dari mahasiswa :

Nama : ADE CAHYA NINGSIH
NIM : 1717401001
Semester : VIII
Jurusan/Prodi : MANAJEMEN PENDIDIKAN ISLAM/ MPI
Angkatan Tahun : 2017
Judul Skripsi : THE STANDARDIZATION OF TAHFIZ QUR'AN
PROGRAM AT RUMAH QUR'AN PPA PURWOKERTO

Menerangkan bahwa skripsi mahasiswa tersebut telah siap untuk dimunaqosyahkan setelah mahasiswa yang bersangkutan memenuhi persyaratan akademik yang ditetapkan.

Demikian rekomendasi ini dibuat untuk menjadikan maklum dan mendapatkan penyelesaian sebagaimana mestinya.

Wassalamu'alikum Wr. Wb.

Dibuat di : Purwokerto
Tanggal : 31 Mei 2021

Mengetahui,
Ketua Jurusan MPI

Rahman Afandi, S.Ag., M.S.I.
NIP. 19680803 200501 1 001

Dosen Pembimbing

Dr. Suparjo, M.A.
NIP. 19730717 199903 1 001



| |
|------------------------------|
| IAIN.PWT/FTIK/05.02 |
| Tanggal Terbit : 31 Mei 2021 |
| No. Revisi : 0 |



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Alamat : Jl. Jend. A. Yani No. 40A Purwokerto 53126

Telp. (0281) 635624, 628250 Fax: (0281) 636553, www.iaipurwokerto.ac.id

BLANGKO BIMBINGAN SKRIPSI

Nama : Ade Cahya Ningsih
 No. Induk : 1717401001
 Fakultas/Jurusan : MPI/MPI
 Pembimbing : Dr. Suparjo, M.A.
 Nama Judul : *The Standardization of Tahfiz Qur'an Program at Rumah Qur'an PPA Purwokerto*

| No | Hari / Tanggal | Materi Bimbingan | Tanda Tangan | |
|----|-----------------------|---|--------------|-----------|
| | | | Pembimbing | Mahasiswa |
| 1. | Selasa, 23 Maret 2021 | Penyetoran Bab II | | |
| 2. | Jumat, 26 Maret 2021 | Penyetoran Bab III | | |
| 3. | Jumat, 9 April 2021 | Pengecekan Bab II dan III. Dengan catatan: a. Kosa kata Bahasa Inggris diteliti lagi b. Bab II kurang bagian <i>Literature Review</i> c. Bab II <i>Basic Theory</i> tidak perlu dicantumkan uraian tempat penelitian d. Bab II bagian <i>Data Collection Technique</i> diperjelas sesuai penelitian | | |
| 4. | Selasa, 27 April 2021 | Penyetoran hasil revisi Bab II dan III, sekaligus Bab IV | | |



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INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

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Telp. (0281) 635624, 628250Fax: (0281) 636553, www.ainpurwokerto.ac.id

| | | | | |
|----|----------------------|---|---|---|
| 5. | Kamis, 29 April 2021 | Penyetoran Bab V |  |  |
| 6. | Senin, 10 Mei 2021 | Pengecekan revisi Bab II dan III, serta Bab IV. Dengan catatan: a. Bab III terdapat penambahan referensi berbahasa Inggris b. Bab III terdapat koreksi penempatan urutan <i>Data Collection Technique</i> c. Bab IV terdapat penggantian judul menjadi <i>Data and Analysis</i> d. Bab IV pada bagian isi subbab A dipindah ke Bab III e. Bab IV pada bagian nama subbab A menjadi <i>Data Description</i> dan subbab B menjadi <i>Data Analysis</i> f. Bab IV diusahakan ditambahkan kutipan langsung g. Bab V akan mengikuti hasil revisi Bab IV |  |  |
| 7. | Rabu, 19 Mei 2021 | Penyetoran hasil revisi Bab III dan IV |  |  |
| 8. | Jumat, 21 Mei 2021 | Penyetoran hasil revisi Bab V dan naskah skripsi keseluruhan (Bab I s.d. Bab V) |  |  |
| 9. | Senin, 24 Mei 2021 | Pengecekan revisi naskah skripsi keseluruhan. Dengan catatan: a. Penggunaan kosa kata Bahasa Inggris dicek kembali secara menyeluruh b. Pada kutipan ayat Al-Qur'an diberi harakat c. Judul subbab Bab IV dipersingkat dan diperjelas lagi d. Penambahan penjelasan pada setiap kutipan langsung yang ada di Bab IV |  |  |



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INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

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Telp. (0281) 635624, 628250 Fax: (0281) 636553, www.ainpurwokerto.ac.id

| | | | |
|-----|---------------------|---|--|
| 10. | Selasa, 25 Mei 2021 | Penyetoran hasil revisi naskah skripsi keseluruhan (Bab I s.d. Bab V) | |
| 11. | Senin, 31 Mei 2021 | Acc naskah skripsi | |

Dibuat di : Purwokerto
Pada tanggal : 31 Mei 2021
Dosen Pembimbing

Dr. Suparjo, M.A.
NIP. 19730717 199903 1 001



IAIN.PWT/FTIK/05.02
Tanggal Terbit : 31 Mei 2021
No. Revisi : 0



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT PERPUSTAKAAN**

Alamat : Jl. Jend. A. Yani No. 40A Purwokerto 53126
Telp : 0281-635624, Fax : 0281-636553, www.lib.ainpurwokerto.ac.id

SURAT KETERANGAN WAKAF

No. : 840/In.17/UPT.Perpust./HM.02.2/V/2021

Yang bertandatangan dibawah ini menerangkan bahwa :

Nama : ADE CAHYA NINGSIH
NIM : 1717401001
Program : SARJANA / S1
Fakultas/Prodi : FTIK / MPI

Telah menyerahkan wakaf buku berupa uang sebesar **Rp 40.000,00 (Empat Puluh Ribu Rupiah)** kepada Perpustakaan IAIN Purwokerto.

Demikian surat keterangan wakaf ini dibuat untuk menjadi maklum dan dapat digunakan seperlunya.



Purwokerto, 25 Mei 2021

Kepala,

(Signature)
Aris Nurohman

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT MA'HAD AL-JAMI'AH

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

IAIN PURWOKERTO

SERTIFIKAT

Nomor: B-205/In.17/UPT.MAJ/Sti.011/X/2017

Diberikan oleh UPT Ma'had Al-Jami'ah IAIN Purwokerto kepada:

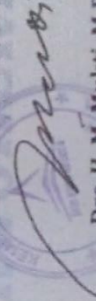
ADE CAHYA NINGSIH
1717401001

Sebagai tanda yang bersangkutan telah LULUS dalam Ujian Kompetensi Dasar
Baca Tulis Al-Qur'an (BTA) dan Pengetahuan Pengamalan Ibadah (PPI).

| MATERI UJIAN | NILAI |
|--------------|-------|
| 1. Tes Tulis | 73 |
| 2. Tartil | 70 |
| 3. Kilabah | 75 |
| 4. Praktek | 70 |

NO. SERI MAJ-MB-2017-228

Purwokerto, 10 Oktober 2017
Mudlr Ma'had Al-Jami'ah,



Drs. H. M. Mukti, M.Pd.I
NIP. 19570521 198503 1 002



وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بورنوكرتو
الوحدة لتنمية اللغة

معاون، شارع جنرال أحمد ياندي رقم: ٤٢، بورنوكرتو ٥٢١٢٦، هاتفه (٢٨-٦٣٥٦٢٤) www.iaipurwokerto.ac.id

الشهادة

رقم الشهادة: UPT Bhu/17/PP/001/2018

تشهد الوحدة لتنمية اللغة بأن:

الاسم : أدي تشهيا نينجسيه

رقم القيد : ١٧١٧٤٠١٠٠١

القسم : MPI

قد استحق/استحقت الحصول على شهادة إجادة اللغة العربية بجميع
مهاراتها على المستوى المتوسط وذلك بعد إتمام الدراسة التي عقدتها
الوحدة لتنمية اللغة وفق المنهج المقرر بتقدير:



٨٨
١٠٠
(ممتاز)

بورنوكرتو، ١٧ يناير ٢٠١٨

الوحدة لتنمية اللغة



الدكتور. صابر العاجسيري
رئيس الوحدة : ١٩٦٧.٣.٧ ١٩٩٣.٣.١٠.٥



IAIN PURWOKERTO
MINISTRY OF RELIGIOUS AFFAIRS
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO
LANGUAGE DEVELOPMENT UNIT

Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, www.iainpurwokerto.ac.id

CERTIFICATE

Number: In.27/UPT/Bhs/PP.00.9/187/2017

This is to certify that:

Name : ADE CAHYA NINGSIH
Study Program : MPI

Has completed an English Language Course in
Intermediate level organized by Language Development
Unit with result as follows:

SCORE: 62 GRADE: FAIR



Purwokerto, August 02th 2017
Head of Language Development Unit,

Dr. Subur, M.Ag.
NIP. 19670307 199303 1 005

SERTIFIKAT APLIKASI KOMPUTER

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT TEKNOLOGI INFORMASI DAN PANGKALAN DATA
Alamat: Jl. Jend. Ahmad Yani No. 40A Telp. 0281-635624 Website: www.iainpurwokerto.ac.id Purwokerto 63126



No. IIN.17/UPT-TIPD/5131XU/2019

SKALA PENILAIAN

| SKOR | HURUF | ANGKA |
|--------|-------|-------|
| 86-100 | A | 4.0 |
| 81-86 | A- | 3.6 |
| 76-80 | B+ | 3.3 |
| 71-75 | B | 3.0 |
| 65-70 | B- | 2.6 |

Diberikan Kepada:

ADE CAHYA NINGSIH

NIM: 1717401001

Tempat / Tgl. Lahir: Banyumas, 14 Desember 1999

Sebagai tanda yang bersangkutan telah menempuh dan LULUS Ujian Akhir Komputer pada Institut Agama Islam Negeri Purwokerto Program *Microsoft Office*® yang telah diselenggarakan oleh UPT TIPD IAIN Purwokerto pada tanggal 17-10-2019.

MATERI PENILAIAN

| MATERI | NILAI |
|-----------------------|---------|
| Microsoft Word | 85 / A- |
| Microsoft Excel | 85 / A- |
| Microsoft Power Point | 80 / B+ |



Purwokerto, 07 Nopember 2019
Kepala UPT TIPD

Dr. H. Fajar Hardoyono, S.Si, M.Sc
NIP. 19601215 200501 1 003



KEMENTERIAN AGAMA
 INSTITUT AGAMA ISLAM NEGERI (IAIN) PURWOKERTO
 LABORATORIUM FAKULTAS TARBİYAH DAN ILMU KEGURUAN
 Alamat : Jl. Jend. A. Yani No. 40A Telp. (0281). 635624 Psw. 121 Purwokerto 53126

Sertifikat

Nomor : B. 037 / In. 17 / K. Lab. FTIK / PP.009 / IV / 2021

Diberikan kepada :

ADE CAHYA NINGSIH
1717401001

Sebagai bukti yang bersangkutan telah melaksanakan kegiatan

Praktik Kerja Lapangan (PKL) Semester Genap Tahun Akademik 2020/2021
 pada tanggal 1 Februari sampai dengan 13 Maret 2021

Mengetahui

Dekan Fakultas Tarbiyah dan Ilmu Keguruan

Purwokerto, 12 April 2021
 Laboratorium FTIK
 Kepala



Dr. H. Suwito, M.Ag.
 NIP. 197104241999031002

Dr. Nurfuadi, M. Pd. I.
 NIP. 197110212006041002



SERTIFIKAT

Nomor: 907/K.LPPM/KKN.46/11/2020

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM)
Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

Nama : ADE CAHYA NINGSIH
NIM : 1717401001
Fakultas / Prodi : FTIK / MPI

TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-46 IAIN Purwokerto Tahun 2020
dan dinyatakan LULUS dengan Nilai 95 (A).

Purwokerto, 13 November 2020
Ketua LPPM,


Lppm H. Ansori, M.Ag.
NIP. 19650407 199203 1 004

CURRICULUM VITAE

A. Personal Details

1. Full Name : Ade Cahya Ningsih
2. Student Number : 1717401001
3. Place and Date of Birth : Banyumas, 14th December 1999
4. Address : Pasinggangan, RT 08 RW 04, Banyumas
5. Father's Name : Arga
6. Mother's Name : Tugiyem

B. Education Details

1. Formal Education
 - a. SD Negeri 2 Pasinggangan, 2011
 - b. SMP Negeri 4 Banyumas, 2014
 - c. SMK Negeri 1 Banyumas, 2017
 - d. S1 State Institute of Islamic Studies Purwokerto, 2021
2. Non-formal Education
 - a. Madrasah Diniyah Takmiliah Awwaliyah al-Miftah, Pasinggangan, Banyumas
 - b. Pondok Pesantren Modern eL-Fira, Purwokerto Utara, Banyumas

C. Organization Experiences

1. UKM EASA IAIN Purwokerto
2. UKM PIQSI IAIN Purwokerto
3. Komunitas Leadership MPI IAIN Purwokerto
4. Motivator Community IAIN Purwokerto
5. SKSP UIN IAIN Purwokerto

Purwokerto, 9th June 2021



Ade Cahya Ningsih