



THE ROLE OF AL-QUR'AN EDUCATIONAL INSTITUTION AL-HUSNA IN PRODUCING HUFFADZ IN SEI KEPAYANG DISTRICT ASAHAN REGENCY

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Abstract

Memorizing the Qur'an is known as *hafiz* or *huffaz* (memorizers/maintainers of the Qur'an). Various Qur'anic educational institutions seek to create students who memorize the Qur'an, including TPQ Al-Husna in Sei Kepayang District, Asahan Regency. This article aims to describe and analyze the role of Al-Husna Al-Qur'an Education Institutional (TPQ) in producing *huffaz* in Sei Kepayang District, Asahan Regency. This article uses a qualitative approach with a descriptive analysis method. Data was collected using interview, observation, and document analysis techniques. Furthermore, the data were analyzed through data reduction (sorting) techniques, data presentation, and drawing conclusions. The results of this article indicate that TPQ Al-Husna plays a role in producing *huffaz* in Sei Kepayang District, Asahan Regency, this is evidenced by the recognition of huffaz who learn to read the Qur'an properly and correctly according to the rules of recitation, systematically memorize the Qur'an. a (30 juz), and motivate students to excel in the field of memorizing the Qur'an at the district, provincial and even national level *musabaqah*. Supporting this role, the organizers of TPQ Al-Husna also provide special dormitory facilities for fostered students and the recruitment of competent teachers for students.

Keywords: Huffaz, The Role of TPQ Al-Husna, Santri.

Abstrak

Penghafal al-Qur'an dikenal dengan istilah hafidz atau huffadz (penghafal/pemelihara al-Qur'an). Berbagai lembaga pendidikan Al-Qur'an berupaya menciptakan santri-santri penghafal al-Qur'an, termasuk TPQ Al-Husna di Kecamatan Sei Kepayang Kabupaten Asahan. Artikel ini bertujuan untuk mendeskripsikan dan menganalisa peran Taman Pendidikan Al-Qur'an (TPQ) Al-Husna dalam menghasilkan huffadz di Kecamatan Sei Kepayang Kabupaten Asahan. Artikel ini menggunakan pendekatan kualitatif dengan metode deskriptif analisis. Pengumpulan data dilakukan dengan menggunakan teknik wawancara, observasi dan analisis dokumen. Selanjutnya, data dianalisa melalui teknik reduksi (pemilahan) data, penyajian data dan penarikan simpulan. Hasil artikel ini menunjukkan bahwa TPQ Al-Husna berperan dalam menghasilkan huffadz di Kecamatan Sei Kepayang Kabupaten Asahan, hal ini dibuktikan dari pengakuan para huffadz yang belajar membaca al-Qur'an dengan baik dan benar sesuai kaidah tajwid, menghafal secara sistematis al-Qur'an (30 Juz), serta memotivasi santri untuk berprestasi di bidang hafalan al-Qur'an pada musabaqah tingkat kabupaten, provinsi bahkan nasional. Mendukung peran tersebut, pihak penyelenggara TPQ Al-Husna juga menyediakan fasilitas asrama khusus santri binaan dan rekrutmen guru kompeten bagi santri.

Kata Kunci: Huffadz, Peran TPQ Al-Husna, Santri.

INTRODUCTION

The Qur'an is the hujjah (source of law in the teachings) of Islam.¹ In line with this, Ali interprets the Qur'an as a guide for human life, a guide to achieving a prosperous life (world-hereafter), and there is no doubt in believing and practicing its texts.² Furthermore, Hamka emphasized that the Qur'an is a "perfect" holy book, there is no doubt at all in it, many benefits and benefits for people who are pious, and preserved from human desires who want to try to make verses like Al-Qur'an.³

The Qur'an contains universal teachings or treatises. Therefore, teachings about morality or morality are also collected in the Qur'an.⁴ Likewise, the current reality, the Qur'an is starting to be "abandoned" by mankind, including children, so that it also has an impact on the phenomenon of moral degradation among children and adolescents.⁵ This is a negative implication of the rapid advancement of technology. For this reason, efforts are needed to increase Muslim interaction with the Qur'an.⁶

One of the efforts to increase Muslim interaction with the Qur'an is through educational activities of the Qur'an, starting from reading the Qur'an properly and correctly, memorizing and practicing the teachings contained in the Qur'an.⁷ In line with this, Ghoffar explained that to learn the Qur'an will be given convenience by Allah, not because of a high IQ or passionate spirit, but because of the cleanliness of the heart, especially in memorizing the Qur'an.⁸

Referring to the prophetic period, data was obtained on how many companions memorized the Qur'an. Then in the era of khulafaurrasyidin, precisely during the Caliph Uthman bin Affan, the Koran was codified, then during the companions and tabi'in the Koran was disseminated to be taught from an early age to children.⁹ This is a form of effort to maintain and preserve the Qur'an.

The current reality, Muslims continue to strive to preserve the Qur'an. This is evidenced by the number of educational institutions of the Qur'an, both formally (tahfidz education in schools, madrasas and Islamic boarding schools) and non-formally (al-Qur'an

¹ Rahmat Rifai Lubis, et.al., "Pembelajaran Al-Qur'an Era Covid-19: Tinjauan Metode dan Tujuannya pada Masyarakat di Kutacane Aceh Tenggara," *Kuttab: Jurnal Ilmu Pendidikan Islam* 4, no. 2 (2020). <http://journalfai.unisla.ac.id/index.php/kuttab/article/view/275>.

² Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta: Rajawali Pers, 2008), 93.

³ Hamka, *Tafsir Al-Azhar Juz 1, 2, dan 3* (Jakarta: Gema Insani, 2015), 88.

⁴ Muhammad Shaleh Assingkiy & Miswar, "Urgentitas Pendidikan Akhlak Bagi Anak Usia Dasar (Studi Era Darurat Covid-19)," *Tazkiya* 9, no. 2 (2020). <http://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/836>.

⁵ Muhammad Shaleh Assingkiy, "Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0," *Al Ibtida': Jurnal Pendidikan Guru MI* 6, no. 1 (2019): 19-36. <https://pdfs.semanticscholar.org/7ad8/c3b20f37c0aaed39f6a5ab3985b59ee0a92e.pdf>.

⁶ Muhammad Shaleh Assingkiy, et.al., "Living Qur'an dan Hadis di MI Nurul Ummah (Rutinitas, Ritual Ibadah dan Pembinaan Akhlak)," *Ar-Riyah: Jurnal Pendidikan Dasar* 4, no. 1 (2020): 27-44. <http://journal.iaincurup.ac.id/index.php/JPD/article/view/1402>.

⁷ Muhammad Shaleh Assingkiy, "Peran Program Tahfiz dan Tahsin Al-Qur'an dalam Meningkatkan Literasi Al-Qur'an Siswa di Madrasah Ibtidaiyah Nurul Ummah Kotagede Yogyakarta," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 9, no. 1 (2019): 186-225. <https://jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/download/4157/3269>.

⁸ M. Abdul Ghoffar, et.al., *Tafsir Ibnu Katsir* (Bogor: Pustaka Imam Syafi'i, 2004), 213. See also Mohammad Irsyad & Nurul Qomariah, "Strategi Menghafal Al-Qur'an Sejak Usia Dini," *Annual Conference on Islamic Early Childhood Education 2* (2017). <http://conference.uin-suka.ac.id/index.php/aciece/article/view/65>.

⁹ Abdul Jalil, "Sejarah Pembelajaran Al-Qur'an di Masa Nabi Muhammad Saw.," *Insania: Jurnal Pemikiran Alternatif Kependidikan* 18, no. 1 (2013): 1-17. <https://doi.org/10.24090/insania.v18i1.1438>. See also Muhammad Ichsan, "Sejarah Penulisan dan Pemeliharaan Al-Qur'an pada Masa Nabi Muhammad SAW dan Sahabat," *Substantia: Jurnal Ilmu-ilmu Ushuluddin* 14, no. 1 (2012). <http://dx.doi.org/10.22373/substantia.v14i1.4833>.

education institutional or TPQ¹⁰, tahfidz houses or other tahfidz institutions),¹¹ including TPQ Al-Qur'an. Husna in Sei Kepayang District, Asahan Regency.

Since the beginning it was founded by Hj. Husna Siagian, B.A. in 2000, TPQ Al-Husna was known as a Qur'anic educational institution that gave birth to many generations of Qur'ans. The Qur'anic generation in this context is interpreted as children who are "busy" interacting with the Qur'an instead of gadgets, able to read the Qur'an properly and correctly according to the rules of recitation, and mostly able to memorize the Qur'an. 'an starts per juz, some even have khatam (memorized 30 juz).

Based on Nurida's statement (one of the guardians of TPQ Al-Husna's students), the belief to send her child to study at TPQ Al-Husna is based on the large number of hafidz or Qur'an memorization from the institution. Not infrequently, among his students, they excel in the field of recitations and hifdz al-Qur'an, both at the district, provincial, national, and even international levels.

Indeed, studies on the TPQ institution and its role in producing Qur'an memorizers have been studied by several previous researchers. Among these are the research conducted by the Mufti in 2015, regarding the strategy of learning the Qur'an at TPQ.¹² Another research was conducted by Khakim in 2020 regarding the implementation of the tahfidz program for TPQ students.¹³ Furthermore, Seli in the same year (2020), researched the implementation of the qira'ati system in memorizing the Qur'an at TPQ.¹⁴ Furthermore, research on the influence of the character of educators on students' interest in learning the Qur'an at TPQ was conducted by Muthoharoh in 2016.¹⁵ In fact, there is research on the psychological implications for memorizing the Qur'an.¹⁶

Observing the literature review above, it is known that there is an "empty space" for the study of the TPQ institution and al-Qur'an education for children. The vacancy in question is related to the role of TPQ in producing huffadz. Because, TPQ Al-Husna as the background of this research, is known to produce huffadz and excel in musabaqah Hifdzil Qur'an activities at district, provincial, national and even international levels. For this reason, structured and in-depth research is needed regarding this study, which is summarized in the research title, "The Role of TPQ Al-Husna in Produce Huffadz in Sei Kepayang District, Asahan Regency".

¹⁰ Al-Qur'an Educational Institution (TPQ)

¹¹ Arif Amhari, "Lembaga Pendidikan Penghafal Al-Quran: Studi Perbandingan Pesantren Tahfidl Sulaymaniyah Turki dan Pesantren Tahfidl Indonesia," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 8, no. 2 (2015): 53-67. <https://doi.org/10.35905/kur.v8i2.59>.

¹² Mahin Mufti, "Strategi Pembelajaran al-Qur'an dalam Meningkatkan Kemampuan Baca al-Qur'an Santri di TPQ Al-Hasani Gampingan Pagak Malang," *Skripsi*, (Malang: UIN Maulana Malik Ibrahim, 2015). <http://etheses.uin-malang.ac.id/5168/>.

¹³ Luqman Khakim, "Pelaksanaan Kegiatan Program Tahfidz Santri MI Pasca TPQ Bagi Santri Non Mukimin di Pondok Miftahussa'adah Gebog Kudus," *Skripsi*, (Kudus: IAIN Kudus, 2020). <http://repository.iainkudus.ac.id/3953/>.

¹⁴ Seli Fadriyah, "Implementasi Sistem Qiraati dalam Menghafal Al-Qur'an di TPQ Al-Falah Bobosan," *Skripsi*, (Purwokerto: IAIN Purwokerto, 2020). <http://repository.iainpurwokerto.ac.id/7298/>.

¹⁵ Abidatul Muthoharoh, "Pengaruh Karakter Ustadzah Terhadap Minat Belajar Al-Qur'an pada Usia Anak-anak di TPQ Al-Mahbub DS. Pakel Kec. Selopuro Kab. Blitar," *Skripsi*, (Tulungagung: IAIN Tulungagung, 2016). <http://repo.iain-tulungagung.ac.id/3955/>.

¹⁶ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 14, no. 1 (2018). <https://doi.org/10.19109/medinate.v14i1.2362>.

METHOD

This study describes and analyzes the role of TPQ Al-Husna in producing huffadz in Sei Kepayang District, Asahan Regency. To express the substance of this research, in-depth observations and a natural setting are needed. So the approach used in this study is a qualitative approach, with a descriptive analytical method. This is because the data obtained and collected are in the form of text narratives from interviews, documentation and observations.¹⁷

Thus, researchers can describe the empirical reality behind the phenomena that appear in detail, depth and completeness. On this basis, the role of the researcher becomes very important because the validity of the data will be submitted to the research subject, whether the data obtained and the analysis are really in accordance with the perception/view of the subject. Therefore, the presence of researchers as planners, implementers, data collectors, analyzers, data interpreters and at the same time reports the research results.¹⁸

The background of the research in this study is generally carried out in TPQ Al-Husna, Sei Kepayang District, Asahan Regency. TPQ is an educational institution of the Koran which was founded in 2000 by Hj. Husna Siagian, B.A. The students at the TPQ came from Sei Kepayang Village and the children of the surrounding villages. This TPQ is known to have produced many ambassadors for memorizing the Qur'an (huffadz) for district, provincial, national and even international musabaqah. Moreover, this institution has won the trust and even moral and material support from the surrounding community, especially the guardians of students.

Data is real information or material that can be used as the basis for a study (analysis or conclusion).¹⁹ While the data source is the subject from which the data can be obtained. The data sources are people who can provide data through interviews, places that present views in the form of stillness (eg rooms, objects, etc.) and motion (eg activities, performance, teaching and learning activities, etc.), as well as symbol (paper) that presents a sign in the form of letters, numbers or other symbols.²⁰

Based on the type of data required, in this study there are 4 (four) types of data sources, namely: *Primary sources*, namely sources of data obtained from students or huffadz and their teachers in memorizing the Qur'an. *Literary sources (field literature)*, which are data sources used to find theoretical foundations on the problems studied by using books or scientific references. *Field Research*, which is a source of data obtained from the research field, namely looking for data by going directly to the object of research, to obtain more concrete data related to the problem under study. *Secondary Data*, namely data sources that do not directly provide data to researchers. For example, from descriptions or other publications. This secondary data is supporting and complementary to the primary data. The data in question are research journals from books or references that support.

Data collection techniques are the most strategic step in research, because the main purpose of research is to obtain data.²¹ Without knowing data collection techniques, researchers will not get data that meets the data standards set. The data collection technique in this study is to use document review techniques as the main data collection technique. By

¹⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005), 5. See also Ahmad Tanzeh, *Pengantar Metode Penelitian* (Bandung: Teras, 2009), 100. See also Salim, *Metodologi Penelitian Kualitatif* (Bandung: Citapustaka Media, 2018), 41.

¹⁸ S. Nasution, *Metodologi Penelitian Naturalistik Kualitatif* (Bandung: Tarsito, 1996), 5.

¹⁹ Wahid Murni, *Cara Mudah Menulis Proposal dan Laporan Penelitian Lapangan Pendekatan Kualitatif, Skripsi, Tesis, dan Disertasi* (Malang: UM Press, 2008), 41.

²⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2007), 107.

²¹ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2016), 104.

using interview techniques as a supporting technique to obtain other data that supports the main data. After the data is collected, the data is analyzed to obtain conclusions from these data as well as to answer the formulation of the problem that has been compiled.²² There are three kinds of activities in analyzing qualitative data, namely: data reduction, data display, drawing conclusions/verification.

RESULTS AND DISCUSSION

The Role of TPQ Al-Husna in Produce Huffadz in Sei Kepayang District, Asahan Regency

To find out how the role of Al-Husna Quran Education Institutional (TPQ) is. The author conducted research and collected data from the existing conditions at the Qur'an Education Institutional (TPQ). The role of TPQ Al-Husna in producing huffadz can be seen from how teachers play an important role in teaching tahfidz, methods, evaluations and what factors influence a huffadz in memorizing the Koran by conducting interviews, observations and documentation of TPQ Al-Husna. The researcher will explain the results of the research, namely the role of Al-Husna Al-Husna Qur'an Education Institutional (TPQ) in producing huffadz in Sei Kepayang, as follows:

Efforts Made by TPQ Al-Husna Teacher

The ability to read the Koran is something that every Muslim must have, where parents are obliged to teach it to their children. However, a teacher is also required to teach, foster, direct, and provide examples of how to read the Koran properly and correctly according to the rules. Based on the research that the author did in the field, it can be described from the author's interviews with the founders and teachers of TPQ Al-Husna, parents, religious leaders, village heads and children and children who attend education at TPQ Al-Husna as follows:

According to the TPQ Al-Husna teacher, Hj. Husna Siagian BA, the role played in improving the ability to read the Koran is by teaching children to read the Koran according to the rules, educating and familiarizing children to read the Koran from an early age, guiding children by providing examples of reading the Koran that are good and correct. Here's an excerpt from the interview:

*“Learning at TPQ is carried out using the iqro' method and my learning begins by providing material to train thinking skills and see readiness in learning, the materials I provide are related to the science of recitation such as idzhar, iqlab, ikhfa, idghom, makharijul letters, this is the basis of reading the Qur'an after they understand the material that I give then I continue to practice directly by reading the Qur'an / Koran, from there we will know whether the child understands the material I have conveyed or not.”*²³

The interview excerpt above emphasizes the role of TPQ Al-Husna not only to teach the rules of recitation to students (students), but to be practiced with murojaah by the teacher, then followed by the students. In line with this, Irsyad & Qomariah explained, the best strategy in teaching the Qur'an to children from an early age is by example and supervision, because children like to imitate what they observe and hear.²⁴

Learning at TPQ Al-Husna uses the iqra method. On this basis, learning at TPQ is divided into 2 types, namely the Qur'an class and the Iqra class. Children who are included in

²² Abbas Tashakkori & Charles Teddie, *Mixed Methodology: Mengkombinasikan Pendekatan Kualitatif dan Kuantitatif* (Yogyakarta: Pustaka Pelajar, 2010), 208.

²³ Hasil Wawancara dengan Hj. Husna Siagian, B.A., hari Minggu 25 Juli 2021, pukul 14.00 WIB – selesai.

²⁴ Irsyad & Qomariah, "Strategi Menghafal Al-Qur'an..", 10.

the iqra 'class will be taught tajwid and may not continue reading the Koran before the makhraj is good and right. However, Iqra' children are still encouraged to memorize the Qur'an in talaqqi. That is, the teacher practices the reading of the Koran repeatedly and then the students follow the reading until they are memorized. Meanwhile, children who are included in the Koran class will be taught murottal Koran, Koran recitations and Koran tahfidz. The children of the Koran class, will memorize it automatically after it is smooth, it will be deposited with the teacher.

Held a Special Dormitory for the Santri who were fostered

Dormitory is one of the facilities at TPQ Al-Husna. For children who come from out of town, will stay at this TPQ. This TPQ is a house from HJ's mother. Husna Siagian. Due to the increasing number of students arriving from outside the city, he took the initiative to build several special rooms for men and specifically for women. At the front of his house is the mother's room, while on the right is the room for male students and on the left is the room for women. The special dormitory for tahfiz students is for those who are hafidz, as the author quotes from the results of an interview with Mrs. Hj. Husna Siagian BA., as follows:

"In general, dormitories aim to foster human character to become faithful and devoted to God Almighty, as well as increase insight into thinking, have intellectuality and personality integrity for students, and print socially in social life. students who memorize the Qur'an, so that they are maintained by memorization and fastabiqul khairat with their friends."²⁵

The interview excerpt above informs that special boarding or dormitory facilities are given to students who are fostered as future huffadz or al-Qur'an memorizers. Supporting this, Tiara argues that the provision of special dormitory facilities for fostered students, provides non-verbal motivation to students that they are given special access to the spirit and persistence of memorizing. In fact, this can also build self-awareness of the memorizers of the importance of maintaining the Qur'an.²⁶ Thus, the provision of special dormitories for fostered students is a form of role shown by TPQ Al-Husna in producing huffadz in Sei Kepayang District, Asahan Regency.

Optimism of TPQ Al-Husna Sei Kepayang Educator

The generation of Huffadzul Quran that TPQ Al-Husna Sei Kepayang wants to print, is an educational guide that directs teachers at TPQ Al-Husna Sei Kepayang to be the main role models for students. Therefore, every teacher who is assigned as a teacher as well as a caregiver for students, besides having memorized the Koran, must also have a personality like a teacher. This is as expressed by Mrs. Hj. Husna Siagian BA. In the following interview excerpt:

"In printing students to become Huffazul Quran at TPQ Al-Husna Sei Kepayanag, the role of a teacher is also needed. Therefore, the teacher must have good and fluent memorization qualities, a hafidz al-Qur'an teacher must also have a personality like a hafidz al-Qur'an, this is what is applied in this TPQ Al-Husna."²⁷

Supporting the interview quote above, Sulastini & Zamili explained that the fostered students who want to be educated as candidates for hafidz al-Qur'an, are the Qur'ani

²⁵ Hasil Wawancara dengan Hj. Husna Siagian, B.A., hari Minggu 25 Juli 2021, pukul 14.00 WIB – selesai.

²⁶ Prastika Tiara, "Teknik Self Talk untuk Meningkatkan Kesadaran Diri Penghafal Al-Qur'an di Asrama Pondok Pesantren Putri Asy-Syarifah Bungah Gresik," *Skripsi*, (Surabaya: UIN Sunan Ampel Surabaya, 2019). <http://digilib.uinsby.ac.id/38002/>.

²⁷ Hasil Wawancara dengan Hj. Husna Siagian, B.A., hari Minggu 25 Juli 2021, pukul 14.00 WIB – selesai.

generation in the future. For this reason, the Qur'an tahfidz program must prepare educators or teachers with good personalities.²⁸ The goal is that students can be balanced and harmonize between morals and memorizing the Qur'an.

Furthermore, it is known that the teachers in producing huffadzul quran are not the same, as stated by Hamzah Hasan Harahap:

*"Yes, I do the ziyadah method, when they enter every Fajr and once a month I use the muraja'ah method so that their memorization is not lost and forgotten. Yes, in addition to the methods that I use, I also often give advice to them to stay patient in memorizing, never get bored and we give them motivation to keep them motivated. Yes, how to memorize it depends on the individual."*²⁹

Observing the method used by Harahap above, it is understood that every teacher has a different way of educating students to memorize the Qur'an. Likewise, the students also have the right to memorize in their own way. In this regard, Masduki termed this as a psychological impact or implication for students in memorizing the Qur'an.³⁰

In contrast, it is different with the method used by Hj. Husna Siagian BA., in terms of murajaah santri, as the authors take from the following interview results:

*"If this method is different for him, I usually use the ziyadah method of course, that's for students who memorize new memorization, at least half a page if they are able, and I usually do the murajaah process. Muraja'ah jama'i once a month, by forming the students to form groups and then together repeat with the sound of jahr. In order to repeat their old memorization."*³¹

The interview excerpt above informs that the memorization methods applied at TPQ Al-Husna vary, including the ziyadah and murojaah jama'i methods. In this regard, Mukholisoh, et.al. explained that the method of memorizing the Qur'an actually varies. All of them have their own functions and methods, however, the right method can help the students' memorization to be maintained and increase.³²

It is undeniable that various efforts to produce huffadz al-Qur'an are the main factors for Guardian Santri/Parents to enroll their children in TPQ Al-Husna, as stated by Mrs. Juliana Sitorus below:

*"I have put four of my children into this TPQ deck, the reason is because this Al-Husna TPQ produces a lot of alumni who are good at reading the Quran, memorized khatam up to 30 juz. Which parents are not happy that their children are good at reading and even memorizing the Qur'an. Hopefully, my child will also be like that in the future."*³³

This is also in line with the opinion of Halimah's mother who included her child in TPQ Al-Husna:

*"This TPQ has a special attraction for me, deck, because it produces a generation that loves the Koran can be proven by the achievements made by students, both in MTQ, Porseni and other competitions. Where every time there are children who take part in the competition, they often win and often get the general champion, so the name Al-Husna Quran Education Park (TPQ) is no stranger to the people of Kec. Sei Kepayang even in society throughout Asaban."*³⁴

²⁸ Fenty Sulastini & Moh. Zamili, "Efektivitas Program Tahfidzhul Qur'an dalam Pengembangan Karakter Qur'ani," *Jurnal Pendidikan Islam Indonesia* 4, no. 1 (2019): 15-22. <https://doi.org/10.35316/jpii.v4i1.166>.

²⁹ Hasil Wawancara dengan Hamzah Hasan Harahap., hari Senin 26 Juli 2021, pukul 10.00 WIB – selesai.

³⁰ Masduki, "Implikasi Psikologis..."

³¹ Hasil Wawancara dengan Hj. Husna Siagian, B.A., hari Minggu 25 Juli 2021, pukul 14.00 WIB – selesai.

³² Faizatul Mukholisoh, et.al., "Pelaksanaan Metode Muroja'ah Tahfidz Al-Qur'an di Ma'had Al-Ulya MAN Kota Batu," *Vicratina: Jurnal Pendidikan Islam* 4, no. 3 (2019). <http://www.riset.unisma.ac.id/index.php/fai/article/view/3314>.

³³ Hasil Wawancara dengan Ibu Juliana Sitorus (Wali/Orangtua Santri TPQ Al-Husna), hari Selasa 27 Juli 2021, pukul 15.00 WIB – selesai.

³⁴ Hasil Wawancara dengan Ibu Halimah (Wali/Orangtua Santri TPQ Al-Husna), hari Selasa 27 Juli 2021, pukul 15.30 WIB – selesai.

The same thing was conveyed by the head of Sei Kepayang Village, Mr. Salim Butar-Butar, S.Pd.I., the following is an excerpt from his interview:

"Alhamdulillah, dek, with this TPQ, we Sei Kepayang people are better known, with this institution a little less, the deck can help the community, with this TPQ, many children in Sei Kepayang Village have memorized the Koran and have won several MTQs. so that it brings the good name of Sei Kepayang, especially North Sumatra Province to the National event so that Sei Kepayang Village is more advanced and development is also getting smoother, the point is, thank God, when there is this TPQ, every night you can hear the chanting of the Quran around this TPQ, it brings blessings to this village."³⁵

The Asahan community, especially the people of Sei Kepayang Village, are grateful for the Al-Husna Quran Education Park (TPQ). With the TPQ, the people of Sei Kepayang are better known as the Koran. This TPQ has produced a lot of huffadzul quran and Qari-qariah who have won several competitions so that they can bring the good name of Asahan, North Ulama Province to the National event. However, the most important thing is that this TPQ brings blessings to the community and the village because the Koran is chanted all the time.

Consistent Time in Memorizing the Qur'an

The Qur'an is the word of Allah that should be read at all times. This is the basis of TPQ Al-Husna recommending every student to keep memorizing the Koran at all times with the motto "There is no day without memorizing the Koran". TPQ Al-Husna has a schedule for memorizing and requires students to follow a predetermined schedule for memorizing the Koran. The schedule for this TPQ is:

- Ba'da Subuh:
 - Recite the Koran
 - Murajaah together
 - Murajaah individual
 - Ziyadah/additional
- 10.00 WIB:
 - Murajaah together
 - Individual murajaah
- Ba'da Zuhur:
 - Murajaah together
- Ba'da 'Asr:
 - Murajaah together
 - Individual murajaah
- Ba'da isya':
 - Recite the Koran
 - Murajaah together
 - Murajaah individual

Supporting Factors in Efforts to Print Huffadhul Qur'an Generation

In general, in the implementation of the Tahfidz Qur'an program to form Huffadzul Quran at the Qur'an Education Institutional (TPQ) there were no significant problems. Nevertheless, there are several supporting factors and there are also inhibiting factors for the implementation of these programs. This is as the authors get from the results of interviews with Mrs. Hj. Husna Siagian, B.A.:

"The most important factor is the teacher, because if the teacher is competent in guiding and fostering students, then being patient, the students will follow what the teacher says, he will act like the teacher's behavior. So, the teacher is the asbab of the students to be successful. The factor that supports the first program is the guardian of the santri, they also have to know how far their child has memorized, they also have to care, and the next factor is the motivation of the child, don't let the child be lazy due to

³⁵ Hasil Wawancara dengan Bapak Salim Butar-Butar, S.Pd.I., hari Senin 26 Juli 2021, pukul 09.00 WIB – selesai, di Desa Sei Kepayang, Kecamatan Sei Kepayang, Kabupaten Asahan.

times he experiences periods of boredom, then this will have an effect on laziness. Supporting factors, yes as seen, firstly, Alhamdulillah, our facilities are adequate, namely the memorization room, when you are bored, you can memorize under the trees, so that the atmosphere is fresher so it is not boring. Second, their enthusiasm, this is a supporting factor for the implementation of the program, as well as their condition which must always be maintained in a fit, calm state, so that you don't get stressed at times, if you are too late, you will have trouble memorizing, so you must be in a fit, calm, comfortable mind, and the inhibiting factor is the other way around".³⁶

Based on the results of the interview above, it can be seen that the factors that support efforts to produce the Quranic generation include:

Teacher Factor

The teacher is also one of the main factors in producing huffadz at TPQ Al-Husna. Because, if the teacher is competent, then it can also affect the students. This is based on the habit of students imitating and seeing who teaches them. For this reason, the teacher as an example must be competent and patient and master the material being taught.

Facility Factor

Facilities are one of the important factors in supporting children to memorize and study the Koran. Call it, as is the case, a special room, the Koran, and also the surrounding environment that brings a comfortable atmosphere in memorizing and studying the Koran.

Motivational Factor

People memorize the Koran there are times where they will feel very bored and bored. So that at that time, a lazy tendency arises to memorize and repeat, this is where students need motivation from teachers so that they remain enthusiastic in memorizing the Qur'an.

Good Physical and Psychic Factors

To memorize the Koran well, smoothly and maximally, requires a strong body and a calm mind or soul. Because, in a state of mind that will not be difficult to memorize. Then, healthy physical factors come from eating healthy, halal and nutritious. This was explained by the head of TPQ Al-Husna, that the food of the students should not use flavorings, they should not eat a lot of chemicals, such as instant noodles, meatballs and others. The students consume river fish from rivers in the Sei Kepayang sub-district. Like snakehead fish, sepat fish, but occasionally students are given sea fish and chicken.

Parent/Guardian Support Factor

Of course, parental factors also greatly influence this program so that if the child has problems in attendance and memorization, then we as teachers can communicate with parents so that parents provide solutions so that children return to their enthusiasm in memorizing.

The obstacles faced in the effort to produce the Qur'anic generation at TPQ Al-Husna are:

Lazy and Impatient

Laziness is a trait that often occurs in every human being, not least in memorizing the Qur'an. Because, every day you have to struggle with the same routine, it is not strange if one day someone is hit by boredom. This boredom will cause laziness to memorize the Koran or murajaah the Koran. However, we must be able to control and regulate ourselves so as not to dissolve in following the feeling of laziness so that we can avoid impatience and not easily give up.

Shaking Confidence

Fear usually will have an impact on a student's lack of confidence. Therefore, we must get rid of fear, so that fear will disappear and not undermine one's potential. The inhibiting

³⁶ Hasil Wawancara dengan Hj. Husna Siagian, B.A., hari Minggu 25 Juli 2021, pukul 14.00 WIB – selesai.

factor in memorizing the Koran will always be there, so the most important thing is that we can control ourselves so that we don't get carried away and lose our enthusiasm in repeating and memorizing the Koran.

TPQ Al-Husna's Results in Produce Huffadz

By knowing how the responses of students and teachers to the efforts of TPQ Al-Husna taken in the process of printing a generation of Qur'an memorizers, it can be used as a benchmark for the success of the process of fostering a generation of huffadzul Qur'an. From the results of observations and interviews, it can be seen that the role of TPQ Al-Husna in producing huffadz is quite good. This is evidenced by the number of students who memorized 30 chapters of the Koran and many achievements obtained by students of TPQ Al-Husna. This is as quoted from an interview with one of the students named Istiqomah who won the MTQ of the Saudi Arabian Embassy at the International level in Jakarta and the MHQ at the International level in Dubai. He said:

“TPQ Al-Husna is where I was first taught the Koran. Hj's mother Husna is a very valuable person and plays an important role in my life. He is the one who educates and teaches the memorization of the Koran. When I memorized it, Sis, it was after dawn, then after Asr and Isba. At 04.00 WIB we were woken up and prayed tabajjud while waiting for the entry of dawn we added a new memorization, after the entry of the dawn prayer time we prayed in congregation. After the dawn prayer we added a new memorization of at least half a page and then deposited it to the teacher, after that we were ready to go to school. after 'Asr we muraja'ah a new memorization, and after the 'Isba prayer we muraja'ah together. This has become our daily routine, we are educated and accustomed to being close to the Koran and no cellphones are allowed. There is no day without memorizing the Qur'an.”³⁷

The achievement of the target of students as the author got from the results of the study of the TPQ Al-Husna document, is as follows:

Table 1. List of Student Names and Number of Memories

No	Name	Number of Memories
1.	Muhammad Fauzi	30 Juz
2.	Andi Wijaya	30 Juz
3.	Akbar siagian	30 Juz
4.	Maulana	30 Juz
5.	Gunadiansyah	30 Juz
6.	Istiqomah	30 Juz
7.	Basyroh Hayati	30 Juz
8.	Fitriana Pardede	30 Juz
9.	Siti Qomariah	30 Juz
10.	Syamsidar Dalimunte	30 Juz
11.	Laili Susanti	30 Juz
12.	Winda Anggraini	30 Juz
13.	Basti Rizky	30 Juz
14.	Ramona Dauro	30 Juz
15.	Aisyah Dauro	20 Juz
16.	Irsyan Dauro	20 Juz
17.	Ummu Kalsum	20 Juz
18.	Riza Umami	20 Juz

³⁷ Hasil Wawancara dengan Istiqomah, tanggal 09 Agustus 2021, pukul 11.00 WIB – Selesai.

19.	Irfan Zaldi	20 Juz
20.	Dedi Azhari	20Juz
21.	Irfan Siahaan	20 Juz
22.	Liliana Putri	20 Juz
23.	Dilla Rahmayani	10 Juz
24.	Zainul Fadhli	10 Juz
25.	Kiki Syahputra	7 Juz
26.	Ilham Siagian	7 Juz
27.	Yusiana Siahaan	6 Juz
28.	Ernawati Siahaan	6 Juz
29.	Mayrani Siahaan	6 Juz
30.	Lailan Sofia	5 Juz
31.	Rahmi	5Juz
32.	Fakhrur Rozi	5 Juz
33.	Khairun Nisa	5 Juz

From table (1) above, it can be seen that the achievement in printing the Quranic generation by TPQ Al-Husna is quite good. 14 of the 32 students have completed memorizing the Qur'an (as many as 30 juz), 8 people have memorized 20 juz, and the rest have memorized more than 10 juz. There are also many alumni from TPQ who have won several MTQs at the district, provincial, national and even international levels. Among them Istiqomah, Basyrah Hayati, Fitriana Pardede, Syamsidar Dalimunte, Leli Susanti Siahaan, Aisyah Dauro and others. Then one of the TPQ students graduated from the POLRI Berkah from his memorization.

The following is an explanation of the achievements of educators and students of TPQ Al-Husna Sei Kepayang Kab. Sharpening:

Name : Hj. Husna Siagian BA
 Alumni : IAIN SU (Baccalaureate) 1986
 Achievement : - 2nd Winner of Recitation for Girls in North Sumatra Province (Pematang Siantar)
 - 2nd Winner of Recitation for young women in North Sumatra (Sibolga)
 - 1st runner-up for female adults in North Sumatra Province (Langkat)
 - 1st Winner of Hifzil Al-Quran Category 20 Juz Women, Prov. North Sumatra (Hajj Dormitory)
 - Third Place Hifzil Quran 30 Juz, Women (Pematang Siantar)
 - Second Place Qira'ah Sab'ah (Padangsidempuan)

Name : Istiqomah
 Alumni : STAIS AL-HIKMAH Tanjung Balai
 Time needed to memorize the Koran: 3 Years
 Achievement : - 1st Place Hifzil Quran Category 10 Juz North Sumatra Province
 - 1st Winner Hifzil Quran Gol. 20 North Sumatra Province Level (in Serdang Bedagai Regency)
 - 1st Place Hifzil Quran Category 30 juz North Sumatra Province Level in Binjai

- Second Place Hifdzil Qur'an Category 30 Juz National Level in Kalimantan
- Third Place Hifzil Quran Gol.30 juz National Level in Medan
- MHQ 30 Juz participants represent Indonesia to the International Level in Dubai
- Second Place MHQ Embassy of Saudi Arabia Gol. 30 Juz in Jakarta

Name : Basyroh Hayati

Alumni : STAIS Al-HIKMAH Tanjung Balai

Time needed to memorize the Koran: 5 Years

Achievement : 1st place for Hifzil Quran category 5 Juz and Women's Recitations at the North Sumatra Province level

- 1st Place Hifzil Quran Category 10 juz at the North Sumatra Province level in Serdang Bedagai
- 1st Place Hifzil Quran 20 Juz at the level of North Sumatra Province in Binjai
- Participants of MTQ Category 5 Juz Putri at the National level in Banten
- 1st Place for Women's Adult Recitations at the Asahan Regency level in Kisaran
- 1st place Hifzil quran category 30 juz at Asahan district level in Kisaran
- 1st Place Hifzhil Quran category 30 juz North Sumatra province level

Name : Syamsidar Dalimunte

Alumni : STAIS Al-HIKMAH Tanjung Balai

Time needed to memorize the Koran: 6 Years

Achievement : 1st Place Hifzil Quran Category 10 Juz at Asahan Regency level

- 2nd Place Hifzil Quran in the 10 juz category at the North Sumatra Province level in Serdang Bedagai
- 1st Place Hifzil Quran 20 Juz at Asahan Regency level
- Third Place Hifzil Quran 20 Juz at the North Sumatra Province level
- Second Place Hifzil Quran 30 Juz at Asahan Regency level

CONCLUSION

Based on the findings and explanations above, it can be concluded that TPQ Al-Husna plays a role in producing huffadz in Sei Kepayang District, Asahan Regency, this is evidenced by the recognition of the huffadz who learn to read the Qur'an properly and correctly according to the rules of recitation, memorize correctly. Systematizing the Qur'an (30 Juz), and motivating students to excel in the field of memorizing the Qur'an at the district, provincial and even national musabaqah levels. Supporting this role, the organizers of TPQ Al-Husna also provide special dormitory facilities for fostered students and the recruitment of competent teachers for students. In addition, there are other supporting factors, including motivational factors (intrinsic or extrinsic) for students, physical and psychological factors, as well as support factors for students' parents/guardians. While the inhibiting factors include laziness due to impatience in memorizing and shaky self-confidence in memorizing the Qur'an.

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