

STRENGTHENING QUR'ANIC EDUCATION THROUGH THE QUR'AN TEACHER PROFESSIONAL CERTIFICATION PROGRAM: CONCEPTION AND IMPLEMENTATION

Muhammad Bisyr, Tarmizi

ABSTRAK

Pesantren Tahfizh Daarul Qur'an Tangerang sebagai pesantren yang berfokus pada pendidikan Alquran dan berdiri pada tahun 2003, pada tahun 2020 memiliki cabang di lebih dari 60 lokasi di seluruh Indonesia. Organisasi Pendidikan Al-Qur'an Dunia tahun 2017 menobatkan Pesantren Tahfizh Daarul Qur'an sebagai lembaga pendidikan Al-Qur'an terbaik di dunia. Berdasarkan metode analisis kualitatif deskriptif, didukung oleh sumber-sumber primer yang memadai, penelitian ini menunjukkan bahwa program sertifikasi guru Al-Qur'an yang diselenggarakan oleh Pesantren Tahfizh Daarul Qur'an merupakan langkah taktis dan strategis dalam penguatan pendidikan Al-Qur'an yang merupakan ilmu utama Pesantren Tahfizh Daarul Qur'an. Secara teknis, program sertifikasi profesi guru Al-Qur'an dilakukan oleh Lembaga Sertifikasi Profesi (LSP) Al-Qur'an Daarul sehingga disesuaikan dengan program sertifikasi profesi nasional yang diselenggarakan oleh Lembaga Sertifikasi Profesi Nasional (BNSP) Republik Indonesia. Yang khas adalah meskipun mengikuti dan mematuhi aturan dan tata kelola yang berlaku dalam program sertifikasi profesi nasional, program sertifikasi profesi guru Al-Qur'an di Pesantren Tahfizh Daarul Qur'an lebih bertumpu pada landasan teologis yang diyakini.

Kata kunci: Pesantren Tahfizh Daarul Qur'an, sertifikasi profesi, guru Al-Qur'an, penguatan pendidikan Al-Qur'an

ABSTRACT

Pesantren Tahfizh Daarul Qur'an Tangerang as a pesantren that focuses on Qur'anic education and was established in 2003, in 2020 has branches in more than 60 locations throughout Indonesia. The World Organization of Qur'anic Education in 2017 named Pesantren Tahfizh Daarul Qur'an as the best Qur'anic educational institution in the world. Based on descriptive qualitative analysis methods, supported by adequate primary sources, this research shows that the Qur'an teacher certification program organized by Pesantren Tahfizh Daarul Qur'an is a tactical and strategic step in strengthening Qur'anic education which is the main science of Pesantren Tahfizh Daarul Qur'an. Technically, the Qur'anic teacher professional certification program is carried out by the Daarul Qur'an Professional Certification Body (LSP) so that it is adjusted to the national professional certification program organized by the National Professional Certification Body (BNSP) of the Republic of Indonesia. What is distinctive is that although it follows and complies with the rules and governance applicable in the national professional certification program, the Qur'anic teacher professional certification program at

Key Word: *Pesantren Tahfizh Daarul Qur'an rests more on the theological foundations that are believed.*

Key word: *Pesantren Tahfizh Daarul Qur'an, professional certification, Qur'an teacher, strengthening Qur'anic education.*

INTRODUCTION

Based on the records of the Research and Development Center of the Ministry of Religious Affairs Republic of Indonesia, Qur'anic education in the history of (Islamic) education in Indonesia is organized by parents, religious teachers, and Islamic religious figures who long before independence with the name *ngaji bakda maghrib*. Almost all children, both boys and girls, in cities and in villages have become accustomed to recite the Qur'an either in the house of kyai, ustadz, mosque, or musala (RI, 2015, p. 10). Furthermore, it is mentioned by Ichwanudin that the implementation of Qur'an tahfizh education which is carried out in pesantren- pesantren tahfizh Al-Qur'an at least began in 1909. Even more lively is after the implementation of the *Musabaqah Tilawat Al-Qur'an* (MTQ) in 1981 (Ichwanudin & Hasyim, 2014).

When the practice of Qur'anic education has been institutionalized more modernly, it is appropriate that the implementation of the Qur'anic education program be better

organized. In fact, the existing Qur'anic educational institutions are seen as not having the idealized performance, both in terms of curriculum and the availability of competent teachers. According to Stenberg, educational institutions that emphasize memorization activities (such as memorizing the Qur'an) only emphasize reciprocity and repetition activities rather than thinking skills that require analytical, evaluation, and interpretation skills (R.J., 2003, p. 431). Furthermore, according to Westwood, learning that focuses on memorization activities encourages students to commit to memory information that is not understood and even called it has no functional value (P, 2004, p. 13). The two opinions above, containing the intention that the curriculum in education based on memorization activities, has a weakness in the form of the absence of optimization of student thinking. Therefore, it is considered necessary to balance between memorizing activities and understanding activities.

In addition to problems in terms of curriculum building and learning methods, Qur'anic educational institutions are also required to have adequate human resources both in terms of quantity and quality. In the context of Qur'anic education, the challenge that is also severe is that based on the results of the national census by the Central Statistics Body (BPS) in 2013 shows, more than 54 percent of Indonesian Muslims cannot read the Qur'an. Seeing this fact, it can be said that the task carried out by the teachers of the Qur'an is very difficult (Republika, 15 April 2017).

Such a condition as mentioned above, according to Abuddin Nata, requires a Qur'anic teacher who really has complete abilities. It takes a teacher who also has insight into the material he is going to teach, has the expertise and skills to deliver it so that teaching activities can run effectively and efficiently (Nata, 2001, p. 165). Pesantren Tahfizh Daarul Qur'an Tangerang, which is a pesantren with a focus on teaching and education of the Qur'an, makes the Qur'an teacher certification program an effort to strengthen the competence of Qur'an teachers who teach there. This

pesantren, which was born in 2003, can be called a pesantren that is quite fast growing. At least this is evidenced by the achievements he achieved in 2016, in the form of the establishment of the Pesantren Tahfizh Daarul Qur'an as the best Qur'anic educational institution in the world by the World's Memorization Qur'an Organization (*al-Hay'at al-'Alamiyyah li Tahfizh Al-Qur'an al-Kariem*). Now, Pesantren Tahfizh Daarul Qur'an has no less than 60 branches of pesantren spread across Indonesia (Qur'an, 2020, p. 19).

In order to strengthen the Qur'anic education that was carried out, Pesantren Tahfizh Daarul Qur'an rolled out a Qur'anic teacher professional competency certification program. Using qualitative descriptive analysis methods, and supported by adequate primary data sources, this study will focus on two points: *first*; how is the concept of the program of Qur'an teacher professional competency certification at Pesantren Tahfizh Daarul Qur'an. *Secondly*; how to implement the program of Qur'an teacher professional competency certification. This study is expected to

provide a systematic and comprehensive analytical explanation, related to efforts to strengthen Qur'anic education which is the consensus of the Pesantren Tahfizh Daarul Qur'an (Qur'an, 2020, p. 120).

DISCUSSION

In this section, an in-depth study of two main topics is outlined which includes the conception and implementation of the program of Qur'an teacher certification as an effort to strengthen Qur'anic education at Pesantren Tahfizh Daarul Qur'an.

1. Conception of the Program of Qur'an Teacher Certification at Pesantren Tahfizh Daarul Qur'an

According to As-Shobuni, the Qur'an is interpreted as the word of Allah containing miracles, which is handed down to the cover of the Prophets and Apostles with the intermediary of the Angel Gabriel *alaihis-salam*, written in the mushaf, reaching us *mutawatir*, reading it of worship value, beginning with surah al-Fatihah and ending with the surah An-Nas (As-Shabuni, 2003, p. 7). While the Qur'an itself introduces itself as a guide/*hudan* (Q.S. Al-

Baqarah/2:2), mercy/*rahmat* (Q.S. Al-Isra/17:82), antidote/medicine/*syifa* (Q.S. Al-Baqarah/2:185), explanatory between right and wrong/*al-Furqan*) (Q.S. Al-Baqarah/2:185), light/*Nur* (Q.S. Al-Maidah/5:15), explanatory/*al-Bayan* (Q.S. Al-Maidah/5:15), al-kitab (Q.S. Ibrahim/14:1), and others. The Qur'an, which has such a position for mankind, the Qur'an must be passed on from generation to generation correctly, through a process of Quranic education.

Along with that, it becomes very urgent to try to maintain the qualifications of someone who will teach the Qur'an. It is expected that the teacher or teacher of the Qur'an is really someone who has sufficient qualifications to teach the Qur'an. So that the Qur'an is taught by someone who really has the competence to teach the Qur'an. This is where the significance of the program of Qur'an teacher certification developed by Pesantren Tahfizh Daarul Qur'an is.

The Qur'an teacher competency certification program

at Pesantren Tahfizh Daarul Qur'an is based on the condition of the practice of Qur'anic education both internally in Pesantren Tahfizh Daarul Qur'an and outside Pesantren Tahfizh Daarul Qur'an. In the internal environment of Pesantren Tahfizh Daarul Qur'an, the practice of learning the Qur'an has not shown the expected results. It is proven that students when they graduated from junior high school and when they graduated from high school, there were still quite a lot of students who did not reach the target of learning the Qur'an (Daarul Qur'an, 2020, p. 43). Apart from that, the evaluation carried out by pesantren Tahfizh Daarul Qur'an on the teachers of the Qur'an, has not shown significant better changes (Daarul Qur'an M. I., 2020, p. 38). In addition to the internal context, the external context is also the reason for the rollout of the Qur'an teacher competency certification program.

The external factor in question is the very high interest of the Indonesian Muslim community in learning the Qur'an. This condition urgently requires an educational

institution of the Qur'an with a truly competent teacher. According to data from the Ministry of Religious Affairs of the Republic of Indonesia in 2020, there are no less than 20,000 units of Qur'an educational institutions spread throughout the country. This condition, in Ahmad Jamil's view, demands the availability of truly competent Qur'anic teachers (Jamil, 2022).

The aforementioned conditions encourage the leadership of Pesantren Tahfizh Daarul Qur'an to strive for a benchmark or standard for the competence that must be possessed by Qur'an teachers at Pesantren Tahfizh Daarul Qur'an. In order to realize this, Pesantren Tahfizh Daarul Qur'an chose the path of rolling out the Qur'an teacher certification program by establishing the Daarul Qur'an Professional Certification Institute (LSP). By establishing LSP, the Qur'an teacher professional certification program is included in the large flow of national professional certification programs, and this is one of the national priority programs in the

development of Indonesian human resources.

In principle, the program of Qur'an teacher competency certification rolled out at the Pesantren Tahfizh Daarul Qur'an is based on several foundations:

1) Theological foundations

Regarding this foundation, according to Ahmad Jamil (Jamil, 2022), there are two foundations that underlie the Daarul Qur'an to establish LSP. The first is a common postulate which is a hadith of the Prophet Muhammad which reads:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ

This hadith can be found in several hadith books, one of which is AL-Tanwir Sharah Al-Jami'u As-Shaghir. Exactly the hadith is in volume 3 page 378, the 1855th hadith. In simple terms, this hadith tells us that Allah swt always likes or lurks anyone who when doing a job, activity, deed, he does it mutqin-ly. Muhammad ibn Ismail al-Amir As-Shan'ani, the compiler of Al-Tanwir gave an explanation that mutqin can

mean: doing it correctly, well, precisely, and perfectly (yuhassinahu wa yukammilahu). Thus, it may be understood that this hadith gives emphasis on doing the work correctly, well, precisely, meticulously, neatly, and perfectly. Furthermore, still in the same book, hadith number 3873, the Prophet *sallallahu 'alaihi wasallam* also delivered the message:

"خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ مَسْعُودٍ، وَأَبِي بَن كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ"

The prophet's message which lately reminded us to study the Qur'an to the four main companions of the said, Abudllah bin Masud, Ubay bin Ka'ab, Mu'adz bin Jabal, and Salim *mawla* Abi Hudzaifah. In this book there is information that the four companions were the ones who learned the Qur'an directly to the Prophet precisely (*mutqin*). Taking into account the two messages of the Prophet above, the first hadith emphasizes that in every

activity, it should be done appropriately. While the second hadith shows that the four companions of the Prophet who are references to studying the Qur'an are the reason the four learned the Qur'an directly to the Prophet precisely.

The term *mutqin* as mentioned above, has the meaning of *right, good, precise, and perfect*. In A Dictionary of Modern Written Arabic, Hans Wehr defines *itqan* as: perfection, precision, thorough skill, proficiency, mastery. It is stated that the term competence as stated in Law No. 13/2003 on Manpower: article 1 (10), that competence is the work ability of each individual which includes aspects of knowledge, skills and work attitudes in accordance with established standards. Presumably it can be mentioned that there is relevance, suitability, connection, between *itqan*, proficiency, and competence. All three contain meanings: having the knowledge, ability,

skills, to be able to do the work correctly and perfectly.

2) Sociological foundations

According to Ahmad Jamil (Jamil, 2022), for Muslims, the Qur'an is a very exalted book. The Qur'an is a instruction from Allah for mankind, with which one can achieve a happy life, in the world and the hereafter. Alhamdulillah, the presence of Daarul Quran to this day has proven to make a major contribution in the proselytizing of the Quran throughout the country. Now, almost every Indonesian Muslim community is familiar with the term "tahfizh Al-Quran". A term that refers to the meaning of the process of memorizing and maintaining the memorization of the Qur'an.

More than just familiar with the term "tahfizh Quran", almost all over the country there have been growing and developing Tahfizh Quran institutions, or Educational Institutions that also opened tahfizh units of the Qur'an. conditions like this really

deserve to be thanked must also be further strengthened. In order to strengthen and develop the popular tahfizh Quran, Daarul Quran chose the path by rolling out the Qur'an teacher certification program through LSP Daarul Qur'an. One of its main objectives is that the Daarul Qur'an is called to systematically and strategically ensure that the people who teach the Qur'an are the ones who are truly competent to teach the Qur'an. Presumably we agree, that through a competent teacher, students will be produced who are also competent (Jamil, 2022).

3) Juridical foundations

Juridically, the implementation of the Qur'an seirinnng teacher competency certification program is in line with the national professional certification program. Some of the rules that are the juridical basis of the national competency certification program are as follows:

- a) Law Number 13 of 2003 concerning Manpower

In general, this law aims to empower and utilize the workforce optimally and humanely, realize equal employment opportunities and the provision of labor in accordance with the needs of national and regional development, and provide protection to the workforce in realizing welfare and improving the welfare of the workforce and their families.

In accordance with Law 13/2003 article 1 number 2, that labor is everyone who is able to do work to produce goods and / or services both to meet their own needs and for the community. Meanwhile, the definition of employment in accordance with Article 1 number 1 of Law No. 13 of 2003 is all matters related to labor at the time before, during, and after the period of work. In order to improve the standard of living, it is necessary to carry out development in various aspects. No exception is

labor development carried out on the principle of integration through functional coordination across central and regional sectors. In this case, the meaning is the principle of labor development based on the principle of national development, especially the principle of Pancasila democracy, the principle of fairness, and equality.

- b) Government Regulation (PP) of the Republic of Indonesia Number 31 of 2006 concerning the National Job Training System;

In the consideration section of this PP, it is stated that this PP passed is to implement the provisions of article 20 paragraph (2) of Law Number 13 of 2003 concerning Manpower, it is necessary to establish a Government Regulation on the National Job Training System. This PP in principle regulates the national job training system, as well as mentioning the National

Professional Certification Agency (BNSP) as an independent institution in charge of carrying out competency certification formed by Government Regulations.

- c) Government Regulation of the Republic of Indonesia Number 10 of 2018 concerning the National Professional Certification Agency;

One of the considerations for the issuance of PP 10/2018 is that in realizing a professional workforce that has skills, expertise, and competencies, it is necessary to improve the quality of human resources in employment that are competitive and have global standards. In this PP, it was also stated that the National Professional Certification Agency, hereinafter abbreviated as BNSP, is an independent institution formed to carry out work competency certification. Operationally, BNSP

provides a license to the Professional Certification Body, hereinafter abbreviated as LSP, which carries out professional certification activities if it meets the requirements and has obtained a license from BNSP. License is a form of recognition from BNSP to LSP to be able to carry out work competency certification on behalf of BNSP.

2. Implementation of the Qur'anic Teacher Certification Program at Pesantren Tahfizh Daarul Qur'an

LSP Daarul Qur'an as the implementer of the Qur'anic teacher competency certification program, developed 6 (six) certification schemes that have been verified by BNSP as stated in the Decree of the Chairman of BNSP Number: KEP.1283 / BNSP / VII / 2020 dated July 30, 2020. Each certification scheme characterizes a distinctive unit of competence. The six certification schemes developed by LSP Daarul Qur'an are: (Qur'an L. D., 2020, pp. 23-30).

a. Professional Certification Scheme of Teacher *Tahsin Al-Qur'an Mubtadi* (Muda)

The requirement to take the competency test in this scheme is to have a Certificate or Diploma or Shahdah which explains that the owner is able to read the Qur'an properly and correctly and master the basic tajwid issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation which organizes Qur'anic education. In this scheme, the required competencies are *makharij al-huruf*, *sifat al-huruf*, *ahkam nun sukun/tanwin*, and *idzhar mutlak*.

b. Professional Certification Scheme for Teachers *Tahsin Al-Qur'an Mutawassit* (Madya)

The requirement to take the competency test in this scheme is to have a Certificate or Diploma or Shahdah about being able to read the Qur'an properly and correctly and

master the rules of tajwid theoretically, issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation that organizes Qur'anic education. In this scheme, the required competencies are *ahkam al-mad* and *ahkam ra*.

c. Professional Certification Scheme of Proficient Qur'an Tahsin Teachers (Expert)

The requirements for taking the competency test in this scheme are to have a Certificate or Diploma or Shahdah about being able to read the Qur'an properly and correctly, mastering the rules of tajwid theoretically, and memorizing Juz 30, which is evidenced by a Certificate or Shahadah or Diploma issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation that organizes Qur'anic education. In this scheme, the required competencies are *al-waqfu*

wal-ibtida, gharaib al-qira'ah, and *tahqiq, tadwir, hadr.*

d. Professional Certification Scheme of Teachers Tahfizh Al-Qur'an Mubtadi (Muda)

The requirement to take the competency test in this scheme is to have a Certificate or Diploma or Shahdah Memorization of the Qur'an 10 Juz, issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation which organizes Qur'anic education. In this scheme, the required competencies are memorization of the Quran 10 juz, *makharij al-huruf, sifat al-huruf, ahkam nun sukun dan tanwin, dan idzhar mutlak, ahkam al-mad, ahkam ra, al-waqfu wal-ibtida, and gharaib al-qira'ah.*

Professional Certification Scheme of Teachers *Tahfizh Al-Qur'an Mutawassit (Madya)*

The requirement to take the competency test in this scheme is to have a Certificate or Diploma or Shahdah Memorization of the Qur'an

20 Juz, issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation which organizes Qur'anic education. In this scheme, the required competencies are memorization of the Quran 20 juz, *makharij al-huruf*, *sifat al-huruf*, *ahkam nun sukun dan tanwin*, dan *idzhar mutlak*, *ahkam al-mad*, *ahkam ra*, *al-waqfu wal-ibtida*, and *gharaib al-qira'ah*.

Professional Certification Scheme of Teachers *Tahfizh Al-Qur'an Mahir (Ahli)*

The requirement to take the competency test in this scheme is to have a Certificate or Diploma or Shahdah Memorization of the Qur'an 30 Juz, issued by the Pesantren Tahfizh Daarul Qur'an or a partner educational institution of the Daarul Qur'an Foundation which organizes Qur'anic education. In this scheme, the required competencies are memorization of the Quran 30 juz, *makharij al-huruf*, *sifat al-huruf*,

ahkam nun sukun dan tanwin, dan *idzhar mutlak*, *ahkam al-mad*, *ahkam ra*, *al-waqfu wal-ibtida*, and *gharaib al-qira'ah*.

Conclusion

The program of Qur'an teacher professional certification at Pesantren Tahfizh Daarul Qur'an aims to strengthen Qur'anic education which is its main science. In addition, the program has an established theological, sociological, and juridical foundations.

Technically, the program of Qur'an teacher certification is carried out by LSP Daarul Qur'an, and follows the national professional certification program.

In general, the competency standards that are the material for competency tests are *makharij al-huruf*, *sifat al-huruf*, *ahkam nun sukun dan tanwin*, dan *idzhar mutlak*, *ahkam al-mad*, *ahkam ra*, *al-waqfu wal-ibtida*, *gharaib al-qira'ah*, and *tahqiq*, *tadwir*, *hadir*. as well as memorization of the Qur'an.

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