

Model synergy of *tahfiz Alquran* programs in Wadi Mubarak Islamic Boarding School, Bogor

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Abstract

The high interest in the Qur'an *tahfizh* program encourages many *pesantren* to further develop their management models. This paper aims to examine how Wadi Mubarak Islamic Boarding School synergizes the Qur'an memorization program through different types and levels of education it manages. This research applies a descriptive qualitative method using several data collection techniques including literature and documentation studies, in-depth interviews, and involved observations. This study found six forms of synergy in the management of the Quran *tahfizh* program. First, the alignment of vision and mission in each program, which is aimed at strengthening the Quran *tahfizh* program. Second, establishing different Quran memorization programs with different segments of students. Third, the establishment of the same competency standards for graduates in the field of 30 juz Quran memorization. Fourth, the absorption and distribution program of graduates to meet the needs of human resources in each *pesantren's* Quran memorization program. Fifth, the establishment of a road map and development goals. Sixth, the management of special non-educational programs that still aim to support the implementation of the Qur'an *tahfizh* program.

Keywords: management; synergy; *pesantren*; Qur'an memorization

Abstrak

Tingginya animo terhadap program *tahfizh Alquran* mendorong banyak *pesantren* untuk terus mengembangkan model manajemennya. Tulisan ini bermaksud untuk mengkaji bagaimana Pondok Pesantren Wadi Mubarak melakukan sinergi program *tahfizh Alquran* melalui berbagai jenis dan jenjang pendidikan yang dikelolanya. Penelitian ini menerapkan metode deskriptif kualitatif menggunakan beberapa teknik pengumpulan data mencakup studi pustaka dan dokumentasi, wawancara mendalam dan pengamatan terlibat. Penelitian ini menemukan enam bentuk sinergi yang dalam pengelolaan program *tahfizh Alquran*. Pertama, penyelarasan visi dan misi di setiap program yang berorientasi pada penguatan program *tahfizh Alquran*. Kedua, mendirikan berbagai program *tahfizh Alquran* dengan segmen peserta didik yang beragam. Ketiga, menetapkan standar kompetensi lulusan yang sama di bidang *tahfizh Alquran* 30 juz. Keempat, program penyerapan dan distribusi lulusan untuk memenuhi kebutuhan sumber daya manusia di setiap program *tahfizh Alquran* milik *pesantren*. Kelima, penetapan peta jalan dan target pengembangan. Keenam, pengelolaan program khusus non-pendidikan yang tetap bertujuan untuk mendukung penyelenggaraan program *tahfizh Alquran*.

Kata kunci: manajemen; sinergi; *pesantren*; *tahfizh Alquran*

Diserahkan: 31-10-2023 Disetujui: 14-12-2023 Dipublikasikan: 26-12-2023

Kutipan: Haris, A. R. (2023). Model synergy of *tahfiz Alquran* programs in Wadi Mubarak Islamic Boarding School, Bogor. *Ta'dibuna: Jurnal Pendidikan Islam*, 12(6), 535-550.
<https://doi.org/10.32832/tadibuna.v12i6.15367>

I. Introduction

In the history of Indonesian education, the *pesantren* is the oldest educational institution that continues to metamorphose in both form and content. As of April 2022, the Ministry of Religious Affairs statistics counted 26,975 registered *pesantren* units, with the largest number in West Java (*Indonesia Miliki 26.975 Pesantren, Ini Sebaran Wilayahnya*, n.d.). In West Java province itself, the first largest number is in Tasikmalaya Regency, the second largest in Bogor Regency, and the third largest in Garut Regency (*Tasik Kota Santri Dengan Jumlah Pesantrennya Terbanyak Di Jabar*, n.d.). As a form of Islamic education tradition, especially in Indonesia, the content of Quran memorization has also been an integral part of the learning curriculum since the beginning. Memorization of the Quran has been part of the Islamic educational curriculum since the time of the Prophet *sallallaahu alaihi wa sallam* attached to every development of its institutional form, from mosques to universities (Jakfar et al., 2020). Currently, the interest of the Indonesian people in the Qur'an *tahfizh* program continues to grow and is a challenge for *pesantren* as well as other educational institutions to develop better forms of management to take advantage of these opportunities.

Several studies on *pesantren* management discuss the actual needs of *pesantren* in responding to external developments to develop curriculum content, changes in the type of education based on formal-nonformal and adjustments in organizational governance. Unlike general education institutions, *pesantren* are usually categorized into two types: *salaf* or traditional *pesantren* and *khalaf* or modern *pesantren*. In the case of *salaf pesantren* that intend to adopt the madrasah system, management adjustment becomes a challenge to be met. Both madrasah and *salaf pesantren* involve not only curriculum content but also differences in "spirit", so they are not easy to synergize (Maghfuri, 2020). The challenge of synergizing reinforces the view that one of the internal challenges of *pesantren* is the need to improve professionalism in governance or management (Feiby Ismail et al., 2020).

One of the challenges in the transformation of *pesantren* management appears when the discourse of good governance begins to be associated. More and more universities are emerging from *pesantren*. With the increasing complexity of management, the issue of good university governance is something that needs to be translated and applied into *pesantren* governance while maintaining its local wisdom (Bustomi, 2019). Development efforts can be made starting from the student input system to adjusting the qualifications and competencies of teaching and educational resources according to the changing educational needs (Mansir, 2020).

The challenge of developing educational management is also relevant to meet the increasing demand for *tahfizh* programs. Some efforts have been taken to meet this challenge by incorporating the Qur'an memorization program into the educational curriculum. In the experience of *Pesantren Darul Qur'an Tangerang*, this challenge is not

easy because *Tahfiz Alquran* involves such a large learning load that it takes up a large portion of the learning load of other materials (Fauzi & Fata, 2021). In addition to the challenges in terms of curriculum management, the *Quran tahfiz* program also creates new challenges in terms of student management, which requires more effort to maintain and enhance memorization motivation, as experienced by Pondok Pesantren Tahfiz Alquran Assalam Sukabumi (Suryana et al., 2018). In contrast to these two institutions, Alhikamussalafiyah Islamic Boarding School responds to the challenge of interest in Qur'an memorization by adjusting its management and learning methods (Kartika, 2019).

From the various challenges of *pesantren* management mentioned above, one of the common threads that can be concluded is the importance of finding a synergy strategy at the internal level of *pesantren* that is not only able to develop but also to preserve the local wisdom that constitutes a distinctive characteristic of *pesantren*. Synergy means cooperation, which comes from the Greek word *syn-ergo*. Synergy means the result of a cooperative effort or cooperative work. Nevertheless, synergy is more than cooperation. Synergy is cooperation that results in better and more innovative ideas. Covey, quoted by Sulasmi, calls synergy creative cooperation (Sulasmi, 2009). Synergy is also explained as synergy is building and ensuring productive internal cooperative relationships and harmonious partnerships with stakeholders to produce useful and quality work (*Bagaimana Mewujudkan Sinergi?*, n.d.).

The meaning of synergy implies a better and innovative joint effort to achieve an organizational goal. Organizational goals are always translated into a vision and mission. Understanding the vision and mission of the *pesantren* can help the extent to which synergy efforts are made. The mission is the reason for the existence of an organization. If a mission is not implemented, it affects the existence of the institution. So, mission deals with existence. Without mission there is no organization. As for vision, it is a future direction that is determined based on calculations and analysis of internal and external strengths and weaknesses (*Manajemen kinerja perguruan tinggi/Mohammad Faisal Amir*, 2016).

Wadi Mubarak Islamic Boarding School is one of the Islamic boarding schools that has been organizing the Quran Tahfiz program since 2008 and has experienced quite a rapid development until now with different types of programs and the number of students that continue to grow as a result of the synergy that has been implemented. By implementing the flagship program of Tahfiz Alquran, the *pesantren* has succeeded in organizing and further developing at least 14 types of programs with different segments of students as well as different types of services (Tim Yayasan Islamic Center Wadi Mubarak, 2023c). Although different, all programs have the same goal, which is to continue to strengthen its flagship program, which is Tahfiz Alquran.

From some of the research findings reviewed previously, the development of the *Qur'an tahfizh* program implemented by various Islamic educational institutions or *pesantren* has generally not included the development of the madrasa curriculum with the addition of the *Qur'an tahfizh* program (Fauzi & Fata, 2021), student management in the management of the *Qur'an tahfizh* program (Suryana et al., 2018), and the development of learning management and *Qur'an tahfizh* methods according to the characteristics of the institution (Kartika, 2019). This development can be considered as one of the useful good practices to be studied, so that it can enrich studies in the field of Islamic educational management, specifically carried out to maximize the *Qur'an tahfizh* program.

This research, therefore, intends to describe the form of application of program synergy carried out by the Wadi Mubarak Islamic Center Foundation in maximizing its flagship program in the field of *Qur'an tahfizh*.

II. Research Method

This study used a descriptive qualitative method. In collecting data, the research used several techniques including in-depth interviews, literature and document review, and participatory observation.

The interviews were conducted with the leader of the *pesantren* as well as the pioneer of the foundation and the management, alumni of the first batch of *Tahfizh* program, teaching staff or *Musyrif Tahfizh* from the natural generation until now, as well as educational staff in various *Tahfizh Alquran* programs managed by the *pesantren*. Table 1 below is a grouping of information types based on respondents:

Table 1. Respondent Groups and types of Information

Program Name	Number of Respondents	Information
Founder of <i>Pesantren</i>	1	Profile and history of the <i>pesantren</i> , history of program development and program development policies
Chairman of the Wadi Mubarak Islamic Center Foundation	1	Profile and history of the <i>pesantren</i> , history of program development and program development policies
Chairman of Sahabat Qur'an Foundation	1	Profile and History of Yayasan Sahabat Qur'an, Program Development History and Program Development Policies
Chairman of Mimbar Hidayah Qur'an Foundation	1	Profile and History of Mimbar Program, Program Development History and Program Development Policies
Mudir of Wadi Mubarak College of Ushuluddin Bogor	1	Profile and History of High School, Program Profile and History of High School, Program Development History and Program Development Policies
Member of the Leadership Council	5	Program Development Policies

Lecturer of Ulumusy Shar'i	10	Program Curriculum and Learning Process
Musyrif Halaqah	12	Program Curriculum and Learning Process
Students of Tahfizh Alquran Program	20	Program Curriculum and Learning Process
Alumni Program eLKID	10	history and implementation of the eLKID program as the first pilot program and learning process

In addition to the sources of information obtained through respondents, data were also obtained from other sources in the form of documents. The documents used include various activity reports, written documents about the profile and history of the hut, photographs of activities, and other relevant documents. During the research, the researchers participated in various learning activities and program management to better understand the context and obtain more natural information.

III. Result And Discussion

A. Profile and brief overview of Wadi Mubarak Islamic Boarding School

In the profile of the institution, it is explained that Wadi Mubarak Islamic Boarding School is under the Wadi Mubarak Islamic Center Foundation which was initiated in 2008 by three individuals consisting of a *Da'i* and Islamic education activist along with two colleagues who are more active in the business field. The Foundation was established on the basis of Notary Deed of Agus Madjid, SH Number 31 dated March Nineteen Two Thousand and Ten (19.03.2010) which was later renewed with Notary Deed of Cynthia Kania, SH. M.Kn. Number 25, dated June 21, 2022. The vision of the *Pesantren* is "To bring about a Qur'anic generation that is superior, noble, entrepreneurial and becomes *rahmatan lil alamin*" (Tim Yayasan Islamic Center Wadi Mubarak, 2023c).

In 2008, the Wadi Mubarak Islamic Center Foundation opened a 2-year non-formal education program called the Imam and *Da'i* Cadre Institute (eLKID). The first-year curriculum is the 30 *juz Qur'an tahfidz* program and the second-year curriculum is the *ulum as-syar'ie*. After 2 years of study, each graduate is required to complete a one-year service program to the boarding school.

This program is aimed at high school graduates to prepare cadres of mosque imams and preachers in the community through programs managed by the Foundation as well as outside communities. Until 2016, the number of eLkid enthusiasts continued to grow, with the origin of the students being very diverse from various provinces in Indonesia and even from abroad such as Saudi Arabia, Yemen, Malaysia, Thailand, Australia, and others. Some public figures as well as nationwide *da'i* have enrolled their sons or daughters in the eLkid program. This development encouraged the Foundation to think about expanding the program by opening school branch with different types and levels of education. One of them is the establishment of formal education at the high school level in 2017.

Based on the results of interviews with members of the Leadership Council, as well as corroborated by other staff, the above developments cannot be separated from the influence of the leadership of the leader as well as the founder of the Cottage, who has succeeded in building networks both nationally and internationally. The international network came from the network of introductions he had when he studied abroad, including at Madinah Islamic University in Saudi Arabia. The leader also actively uses and even creates opportunities to introduce the school and its *Tahfizh* program to national and international personalities.

In management, the quality of leadership has a major impact on the transformation efforts of organizations or institutions to continue to grow in response to the needs of the times. Transformational leadership occurs when a leader is able to optimally transform the various resources of the organization or institution to achieve the desired goals (Khoirunnisaa & Maunah, 2021). It takes at least 4 elements to create transformational leadership. First, inspirational motivation. Leaders must have a clear vision and be able to socialize their vision to the members. Second, intellectual stimulation. Leaders must be able to stimulate the creativity of team members. Third, individual consideration. Leaders must be able to build the active participation of their members by developing an attitude of respect and recognizing the various forms of contribution of each member. Fourth, idealized influence. Leaders must lead by example so that they become role models for each member (Bass, 1990).

Based on the results of interviews with several alumni of the early generation eLKID program who continued to become staff and teachers in the *pesantren*, the story of how the *pesantren* leaders encouraged the courage of each *santri* and alumni, especially those who served and became teachers, to learn new things needed for the development of the *pesantren* was obtained. In this effort, the term "*bonek*" or an abbreviation of "*bondo nekat*", which literally means reckless capital or implies a strong will, is often used by *pesantren* leaders to encourage the courage of teachers as well as students to dare to learn and do new things for the development needs of the *pesantren*. This is a manifestation of the practice of transformational leadership, which is one of the supporters of the development of *Tahfizh Alquran* programs under the Wadi Mubarak Islamic Center Foundation.

B. Learner Segments, Types and Levels of Education in Wadi Mubarak's Tahfizh Programs

In 2016, the Foundation responded to the positive program development at eLKID by applying for a permit to establish a college. This was encouraged to meet the community's growing need for Alquran teachers. The Foundation believes that if it is able to produce not only *huffazh*, but also Alquran and Tafsir scholars, then the community's need for Alquran teachers will be better met. Based on this thought, the establishment of a formal level of higher education was initiated.

In addition to higher education, the Foundation also encourages the development of other segments, namely the early childhood level. The Foundation continues to develop various Qur'an memorization programs with more diverse student segments. With eLKID as the pioneer program, the Foundation has created other educational programs with Qur'anic *tahfizh* as the core.

Table 2. Wadi Mubarak Qur'an *Tahfizh* Programs

Program Name	Segment Age	Educational Type	Year established
Imam and Da'I Cadre Institute (eLKID)	Age of high school graduate	Nonformal	2008-2016
Sekolah Tinggi Ilmu Ushuluddin Wadi Mubarak Bogor	Age of high school graduate	Formal	2017-present
eLKID SaQu	Age of high school graduate	Nonformal	2017-2019
Program Kaderisasi Muhaffizh (PKM)	Age of elementary/junior/high school graduate	Nonformal	2018-present
RA Tahfidz Anak Usia Dini (TAUD)	4-7 years old	Formal	2010-present
Pendidikan Guru Tahfizh Anak Usia Dini	Age of high school graduate up to a maximum of 40 years old	Nonformal	2018- present
Wisata Quran	Early childhood to elderly	nonformal	2010-present
Graha Quran/ Bimbel Sahabat Qur'an	Early childhood to elderly	nonformal	2020-present

In addition to the educational programs listed in Table 2, the Foundation also established a new foundation, Yayasan Sahabat Qur'an, to oversee the TAUD and MIT programs, LAZIS Sahabat Qur'an, and Mimbar Hidayah Qur'an, which is engaged in the distribution of aid from within and outside the country, especially Saudi Arabia, for the construction of clean water facilities, madrasa mosques, and madrasa itself. Below is a brief profile of each of the Foundation's programs and institutions:

1. The College of Ushuluddin Science of Wadi Mubarak

Sekolah Tinggi Ilmu Ushuluddin Wadi Mubarak Bogor, hereinafter referred to as STIUWM Bogor, is now entering its seventh year of operation. Its operating license was obtained in 2017 based on the decree of the Director General of Islamic Education number 3692 of 2017 dated July 11, 2017, signed by the official on behalf of Kamarudin Amin (Tim Yayasan Islamic Center Wadi Mubarak, 2023a). Currently, it consists of a single program of study, namely Science of Alquran and Tafsir.

The vision of STIUWM Bogor is to become the leading Qur'anic Tahfizh Center study program in Indonesia by 2030. One of the efforts to realize this vision is by trying to maintain the tradition and experience of organizing a Quranic Tahfizh program that has been running well in the eLKID program. The Quran memorization curriculum previously implemented in the eLKID program will be fully maintained, integrated and continuously

developed in the higher education curriculum of the Science of Alquran and Tafsir program. In the first 3 semesters, all STIUWM Bogor students are required to memorize 30 *juz* of Alquran.

At the age of seven, STIUWM Bogor has had the following developments:

- a. A total of 7 batches of students with 437 students.
- b. The selectivity is quite high with a ratio of 1:8.7. The total number of applicants is 3824 with the number of passed entrance exams is 437.
- c. High interest continues to grow at over 10% per year. Total number of applicants 3824.
- d. Already graduated 3 batches on time, 165 graduates in the field of Alquran and Tafsir as well as *Huffazh 30 Juz*.
- e. Has produced 40 *30 Juz Huffazh* with a chain of custody.
- f. 1 study program
- g. 1 Center for the Study, Certification, and Retrieval of Qur'anic *Sanads* (Markaz Iqra)
- h. 7 international partners in education, research and community service
- i. Collaboration with more than 60 national and local partners in education, research and community service, with the number increasing every year.

In addition to the above achievements, STIUWM Bogor students have also won several times in Qur'an *Tahfizh* competition at local, regional, national and international levels. Some of these achievements are

- a. First winner of the 14th Prince Sultan bin Abdul Aziz Alu Su'ud Qur'an and Hadith Memorization Competition on behalf of Fahmi Zulfikar.
- b. Second place in the 14th Prince Sultan bin Abdul Aziz Alu Su'ud Qur'an and Hadith Memorization Competition on behalf of Muhammad Insan Robani
- c. First place in the Hifzh Alquran and Hadith *Al-Khulaifi* II Competition on behalf of Ananda Anisah Firdaus
- d. Several students repeatedly became the best participants in the *Tahfizh* Hadith Huffazhul Wahyain program with prizes of Umrah and tuition fees.
- e. 2 faculty, 2 students and 2 alumni became Indonesian delegates in the international level Qiraat Sanad Retrieval Program organized by Maqari Quraniyyah, the Prophet's Mosque, and other achievements.

2. Imam Sahabat Qur'an Program (Imam SaQu)

This program was started as an effort to prepare cadres of mosque *takmir* who have the quality of reading the Qur'an according to the rules and have at least 3 *juz* of memorization. This program has a short duration of only 6 months, which is divided into 3 months of intensive boarding school learning and 3 months of internship by doing community service as mosque imams and Alquran teachers. The program has run for 3 batches by graduating a total of 73 delegates from different provinces in Indonesia. This

program only ran for 3 batches due to program budget constraints, especially when affected by the CO-19 pandemic (Tim Yayasan Sahabat Qur'an Wadi Mubarak, 2023a).

3. Muhaffizh Cadre Program (PKM)

PKM or stands for Muhaffizh Cadre Program is a substitute institution for eLKID with a training period of 2 years for junior high school and high school graduates and 3 years for elementary school graduates or equivalent. Especially for high school and high school graduates, graduates are required to serve as teachers or *musyrif* Alquran in branch schools or other schools designated by Wadi Mubarak.

PKM is a replacement program for eLKID, which has been replaced since it became STIU. After becoming STIU, Wadi Mubarak *Pesantren* still needs a Quran Tahfiz program to produce Quran *Musyriks* to meet the needs of expanding and multiplying Quran Tahfiz schools. This synergy is possible by assigning PKM graduates to each branch school to become *musyriks*.

In its profile (Tim Yayasan Islamic Center Wadi Mubarak, 2023b), PKM's vision is "To produce Muhaffizh cadres who memorize the Qur'an fluently and correctly by mastering the rules of the science of Tajweed. The mission includes:

- a. To train students to become *hafidz* Alquran 30 *juz* with strong memorization.
- b. Organizing Arabic language classes and *Dirasat 'Ulum Syar'iyah*
- c. Exploring and improving all aspects of the *santri's* personality
- d. To equip students with various types of skills (life skills)
- e. Provide training to support the mission of da'wah
- f. Provide students with preaching experience through service programs
- g. Foster entrepreneurial skills

Since its establishment until now, the PKM program has been able to encourage the increase of branch schools spread throughout Indonesia. Since 2019 until now, there are 18 branch schools that run the Muhaffizh Cadre Program spread across several provinces. This program is deliberately placed in branches and separated from the location of the central lodge, which is fully concentrated for the implementation of higher education levels only. Until now, the total number of active PKM students is 448 people. Since its inception, PKM has successfully graduated 922 alumni who have memorized the Quran. Table 3 below are branch schools organizing the PKM program:

Table 3. Branch Schools Organizing the PKM Program

Branch School Name	Segment Age	Location
Ma'had Sulthon Al-Islamy	Age of Yuniur High School Student	Sentul, Jawa Barat
Ma'had Sabilul Quran	Age of Yuniur High School Student	Cipayung, Kabupaten Bogor
Rumah Tahfidzh Hadiqatul Qur'an	Age of Yuniur High School Student	Cibinong, Kota Bogor
Rumah Tahfiz Imtiyaz Putra	Age of Yuniur High School Student	Megamendung, Kabupaten Bogor

Pondok Tahfizh Al-Quds Al-Islamy	Age of Yuniior and Senior High School Student	Saronggi, Kabupaten Sumenep-Madura
Pondok Tahfizh Imtiyaz Putra	Age of Senior High School Student	Cicurug, Sukabumi
Pondok <i>Pesantren</i> Thayyibah	Age of Senior High School Student	Lembang, Kabupaten Bandung
Pondok Tahfizh Baitul Mubarak	Age of Senior High School Student	Cipayung, Jakarta Timur
Pondok <i>Pesantren</i> Tahfizh Alquran ar-Rabwah	Age of Senior High School Student	Susukan, Cirebon
Mahad Tahfizh Imtiyaz Putri	School For Girls	Megamendung, Kabupaten Bogor
Pondok Tahfizh Al-Quds Al-Islamy Putri	School For Girls	Saronggi, Sumenep-Madura
Pondok Tahfizh al-Arqam al-Islami Putra	School For Boys	Gunung Kidul, Yogyakarta
Mahabbah Boarding School	School For Girls at Age of Yuniior and Senior High School Student	Cisarua, Kabupaten Bogor
Pondok <i>Pesantren</i> Darul Muttaqien	Age of Senior High School Graduate	Balapulang, Tegal-Jawa Tengah
Pondok Tahfizh Alquran Abdul Hamid	Age of Senior High School Graduate	Jepara, Jawa Timur
Pondok Tahfizh Alquran iyah	Age of Senior High School Graduate	Kota Manna, Bengkulu Selatan
Pondok Tahfizh Ahmad As-Sa'di	Age of Senior High School Graduate	Trawas, Mojokerto
Rumah Tahfizh Al-Kautsar	Age of Senior High School Graduate	Bogor Timur

4. Tahfizh Program for Early Childhood and Primary Schools

After 4 years of the eLKID program, in 2012, the *pesantren* found a need to facilitate the children of teachers who had entered after early childhood education. This need led to the idea of providing a special education program for the children of teachers, but by making the Quran memorization program the main curriculum as well as other programs. Based on interviews with the leadership and several managers, this idea was triggered by the desire to recreate the scientific tradition that was carried out in the golden age of Islam, where young children in the community were very close to Quranic education, including memorization of the Quran. This ideal is considered by the school as one of the efforts to realize the vision and mission of the school and the Foundation in general.

The curriculum for the program, called Tahfizh Anak Dini (Early Childhood Tahfizh), was developed by a special team of teachers and is slowly being implemented. As something new, the effort to develop the curriculum of this early childhood Tahfizh program is considered more challenging than the program for the age of primary education level and beyond. The interview with the leader revealed that many early childhood education activists doubted and even rejected the idea during its implementation, fearing that memorization of the Qur'an would conflict with the

developmental needs of early childhood. This challenge did not discourage the house to start implementing the program, starting from the internal environment of the house, namely the children of teachers who have entered early childhood, then followed by encouraging the application also in two different places, namely in Jakarta and Yogyakarta. 3 TAUD is a pioneer in the implementation of the early childhood Tahfiz curriculum initiated by the school. In its first 4 years or so, this program is still not running well enough. This program started to grow rapidly after 2017, the hut launched a new program, namely TAUD Teacher Education or PGTAUD, to meet the needs of early childhood *tahfiz* teachers (Tim Yayasan Sahabat Qur'an Wadi Mubarak, 2023c).

With the establishment of the PGTAUD, the school was encouraged to develop a development plan by setting targets for the number of TAUD to be achieved in the next few years. This development was very rapid and led to the idea of creating a Tahfiz curriculum for the *madrasah ibtiddaiyyah* level. At present, there are 155 TAUD and 21 MI Tahfidz in different regions of Indonesia.

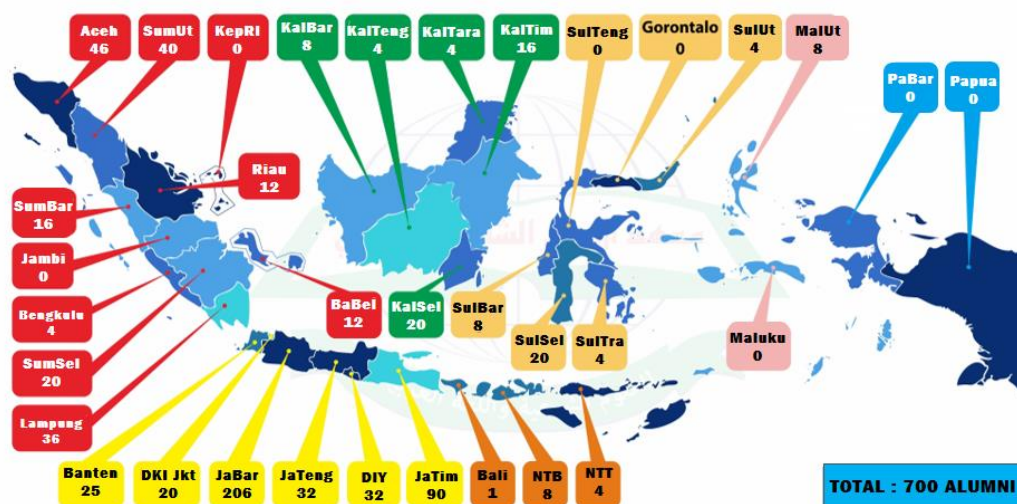
5. Tahfiz Teacher Training Program for Early Childhood Education (PGTAUD)

In 2017, the school conducted a more serious study of the TAUD program by continuing to consult with several experts on curriculum development and preparing a roadmap for program development. This roadmap included formulating a target number of new TAUDs to be built by finding solutions on how to prepare and train teachers. A special program to produce TAUD teachers, the TAUD Teacher Education, was finally created to address this problem. If before the hut still relied on *hafizhah-hafizah* graduates of eLKID with a 2-year study period, through PGTAUD this teacher standard was made more realistic by setting the duration of the teacher education program within a period of 6 months, consisting of 3 months in the dormitory and the remaining 3 months online. The competencies of the graduates include the quality of Tahsin and Tajweed, memorization of at least 3 *juz*, and mastery of the TAUD curriculum.

PGTAUD has a vision of "molding professional and moral Qur'an memorization teachers". This vision is supported by 4 missions, namely, to produce cadres of Qur'anic memorization teachers, to promote the love of reading and memorizing the Qur'an, to alleviate Qur'anic illiteracy, and to cultivate Islamic learning traditions. (Tim Yayasan Sahabat Qur'an Wadi Mubarak, 2023b).

To date, PGTAUD has graduated 20 batches and has 700 graduates who are currently scattered throughout the TAUD school branches of Sahabat Quran as teachers and managers. This is an extraordinary number. The PGTAUD participants come from different educational institutions in different regions of Indonesia and want to implement the TAUD program in their respective regions. This PGTAUD also allows a large number of TAUD to be added in a relatively short period of time. Figure 1 shows distribution map

of the graduates of the tahfizh teacher training program for Early Childhood Education (PGTAUD).



*Alumni yang di maksud adalah peserta yang telah menyelesaikan Program PG TAUD di Wadi Mubarak

Figure 1. Map of alumni distribution

In addition to the programs mentioned above, there are other programs that are also related to Tahfizh Alquran, namely Alquran Tourism (*Wisata Qur'an*), which focuses on holiday activities with *Tadabbur* and *Tahfizh* Alquran with different segments of age, Graha Alquran, which is an online *tahsin* and *Tahfizh* Alquran tutoring program, and Mimbar Hidayah Quran as a fund management program used to improve the facilities and infrastructure of Tahfizh Alquran Branch Schools and others, each of which has a different segment but is equally related to the Tahfizh program. Various innovations and breakthroughs made by the School show the ability of synergy, which is influenced by the quality of leadership of the School leader (Tim Yayasan Islamic Center Wadi Mubarak, 2023a). Synergy as a collaborative effort and creative cooperation (Sulasmi, 2009) is embodied in various innovations in Tahfizh Alquran programs at Wadi Mubarak Islamic Boarding School, which are aligned in their vision and mission.

C. Forms of Program Synergy in the Development of the YICWM Quran Tahfizh Program

From the brief profiles of some of YICWM's programs above, it can be seen that there is an effort to align the vision and mission between one program and another, both of which lead to strengthening the flagship program, Tahfizh Alquran. The ability to align the vision and mission in each program is one of the key performance indicators in the provision of education (Badan Akreditasi Nasional Perguruan Tinggi, 2019).

In the context of synergy, the alignment of vision and mission is the embodiment of the effort to create not only good, but also innovative collaboration. This good and

innovative cooperation is an important keyword in the concept of synergy. When we look at the different program segmentations, the value of innovation is seen when different Quran memorization programs are made diverse not only in the segment of students and the level of education, but also in the curriculum, the type of education, and the form of learning. The type of curriculum for *tahfizh* programs becomes more religious according to the segment of learners. The type of education includes formal and non-formal education as well as long-term and short-term programs such as the PGTAUD program and Wisata Qur'an. The form of learning is also developed from the conventional *Halaqah* form in the STIUWM and PKM programs, as well as intensive and outdoor program models such as in the Wisata Qur'an program.

Although educational programs have different segments, in the standard of learning Tahfizh Alquran, the *Pesantren* applies the standard of various existing programs, STIUWM is the main and priority program among other programs. The other programs can be said to be supporting programs. STIUWM is considered as the main and priority program because it is through STIUWM that graduates are printed and distributed who will become human resources in other programs both as educators and educational personnel. These STIUWM graduates will play a strategic role in every other program, both educational and non-educational.

As for supporting programs, there are at least two types of support provided by programs other than STIUWM. First, as a graduate absorbing institution or program that has a high dependence on STIUWM. These programs rely heavily on STIUWM graduates as teaching and educational resources in the operation of their programs. All Foundation programs outside of STIUWM empower STIUWM graduates as human resources, both as educators and as educational personnel. Second, another form of program support for STIUWM is in the form of assistance in financing and raising educational funds for the implementation of STIUWM programs. Various profits in the management of educational programs and institutions outside STIUWM are allocated to support the financing of STIUWM education. The ability to link the different roles of each program to support the same vision and mission is a form of good synergy.

Each Quran memorization program, which has different segments of students, has different entry standards and training period. However, for graduation standards, each program level sets the same exam and graduation standards. Every year, the *pesantren* organizes a 30 *juz* Qur'an tahfizh graduation exam, which is attended by all students of the Qur'an tahfizh program, from the elementary school age segments to the high school levels. Setting the same graduation standard is very helpful for *pesantren* to distribute graduates to each Quran tahfizh program. Regardless of the origin of the program, as long as they have passed the 30 *juz* Quran tahfizh exam, they have the same competency

standards and are more flexible to be assigned to various other programs under the foundation or *pesantren*.

From this analysis, at least several things are considered to play a role in creating synergy between programs in realizing the vision and mission of the institution. First, there is a transformational leadership model that has been successfully implemented by the director and founder of the *pesantren*. Second, the success of *pesantren* and foundations in harmonizing the vision and mission between programs. Third, there is a program of graduate absorption by other institutions or programs outside STIUWM. Fourth, the existence of non-educational programs that are still oriented towards strengthening and achieving the same vision and mission in the field of Qur'an tahfizh. Fifth, the establishment of the same graduate competency standards for each 30 *juz* Qur'an memorization program, which has an impact on the ease and flexibility in the process of distributing graduates to different programs and other institutions.

IV. Conclusion

From the data on the development of Qur'an memorization programs managed by Wadi Mubarak, it shows the synergy between one program and another. This synergy works so well that it is able to produce a large number of memorizers in a relatively short period of time. Wadi Mubarak Islamic Boarding School has succeeded in transforming the *pesantren* well by implementing various synergy strategies among the tahfizh programs it has conducted.

These various forms of synergy take place in at least 6 ways. First, aligning the vision and mission of each Quran memorization program. Second, establishing a variety of tahfidz programs based on learner segments, types, and levels. Third, to establish the same graduate competency standards for all types of programs. Fourth, a graduate absorption program or alumni service as an effort to meet the needs of *musyrif* in each tahfizh program. Fifth, the preparation of a road map for program development. Sixth, to manage non-educational programs while still focusing on strengthening and supporting all Tahfizh Alquran programs. Through these six forms of synergy, efforts to effectively develop the Tahfizh Alquran program have been successful in increasing both the number and quality of students.

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