

# Efforts to Increase Students' Understanding of Islamic Teachings Through Extracurricular Tahfidz Activities in Schools Based on Islamic Boarding Schools

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## ABSTRACT

**Purpose of the study:** Islamic religious teachings have long been thoroughly studied in Islamic boarding schools. Nevertheless, issues that arise as the times change lead to less than ideal-Islamic religious instruction in Islamic boarding schools. One of the issues is boring instruction, namely the lecture style that is constantly used, which makes pupils disinterested and less able to comprehend Islamic religious doctrine. Innovation in Islamic religious education must continuously be enhanced because many students are drowsy during class, particularly in Islamic boarding schools. Other educational institutions also assist in teaching Islam.

**Methodology:** This study seeks to increase students' understanding of Islamic religious doctrines through extracurricular activities in Islamic boarding schools. Because this study examines a single case and gathers data via observations, interviews, and document analysis, it employs a descriptive qualitative technique with a case study design.

**Main Findings:** The study's findings demonstrate that Islamic boarding schools can use extracurricular activities to teach Islam. Following the completion of learning activities, student learning outcome reports show the study's results when it is implemented methodically and taught in a way that meets the needs of the students.

**Novelty/Originality of this study:** The study concludes that extracurricular activities at Islamic boarding schools are a good way to increase students' understanding of Islamic beliefs. The novelty of this approach and the focus of this study enrich the literature on Islamic education and inspire educational policymakers to design religious programs that have a real impact.

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## 1. INTRODUCTION

Education is a conscious and planned process to create an atmosphere and learning activities that allow students to develop their full potential [1], [2]. The main goal of education is to form individuals who have spiritual strength, self-control, intelligence, personality, and noble morals. In Islamic education, this process also includes strengthening religious values [3], [4]. Therefore, education is oriented towards academic ability and includes character formation and faith. This development consists of students' physical, mental, social, emotional, and spiritual aspects [5]-[7]. Islamic boarding schools are traditional educational institutions that have long played an essential role in teaching religious knowledge [8]-[10]. Etymologically, the word "pesantren"

comes from the word "santri", which means religious student, with the prefix "pe" and the suffix "an" indicating the place. Historically, Islamic boarding schools have provided simple housing for students far from home [11], [12]. This institution has the same principles as other religious education systems such as in the ancient Hindu tradition, namely dormitory-based and emphasizing mastery of spiritual knowledge [13], [14]. Therefore, Islamic boarding schools are a strategic place to foster students as a whole, both in terms of knowledge and religion.

Madrasah Tsanawiyah, as one form of formal education unit under the Ministry of Religion, has Islamic characteristics in its curriculum [15], [16]. Although equivalent to Junior High School, Madrasah Tsanawiyah combine general subjects with intensive Islamic religious lessons [17]-[19]. Madrasah Tsanawiyah students are required to master general and Islamic material, such as reading and writing the Qur'an [20]-[22]. The Madrasah Tsanawiyah curriculum emphasizes the formation of cognitive, affective, and spiritual abilities of students [23], [24]. This shows that formal Islamic education seeks to integrate academic values with religious values in a balanced manner.

Extracurricular activities are an essential part of education that are carried out outside of regular school hours to support the development of student potential [25]-[27]. Extracurricular activities such as memorizing the Qur'an are effective means of religious development in madrasah [28]-[30]. This activity aims to strengthen religious character and deepen students' understanding of Islamic teachings [31]-[32]. In practice, memorizing activities are carried out systematically and in a structured manner so that students can learn and understand the contents of the Qur'an [33]-[35]. Thus, religious extracurricular activities can be a strategic means of instilling Islamic values from an early age.

Memorizing the Qur'an is memorizing the holy verses systematically and continuously [36]. The word "tahfidz" comes from Arabic, which means maintaining memorization from forgetting and maintaining it consistently. Memorizing the Qur'an is not only limited to remembering but also includes understanding the meaning and pronunciation of the rules of tajwid [37]-[39]. A hafidz must be able to read the Qur'an by heart with the correct reading. Therefore, tahfidz is a religious activity that requires perseverance, discipline, and high student commitment [40]-[42]. Implementing tahfidz activities in Islamic boarding schools such as Madrasah Tsanawiyah Mambaul Ulum is an essential strategy for increasing knowledge of Islamic teachings. This school is in a rural area with a background of students from farming and farm labourer families. However, this institution strives to provide quality religious education through intracurricular and extracurricular activities. One of its superior programs is routine tahfidz coaching integrated with Islamic boarding schools' culture. With the support of a religious environment and intensive supervision, students are guided to become individuals who are faithful and knowledgeable [43]-[45].

Madrasah Tsanawiyah Mambaul Ulum is the object of this research, a school under the auspices of the Mambaul Ulum Islamic boarding school located in Sukodadi Village, Paiton District, Probolinggo Regency, East Java. Established and operating in 1983 on land with an area of approximately 2,500 m<sup>2</sup>. The land in this area is fertile and slightly rocky, with a lot of rainfall and sufficient water supply. This madrasah is surrounded by a population that is mostly farmers and farm labourers, so the economic conditions of the parents of the students are classified as lower middle class. The majority of Madrasah Tsanawiyah. Mambaul Ulum students come from Paiton District, Pakuniran District, Kotaanyar District, and several other areas.

Previous research obtained by the researcher as a comparison with the research being conducted to find the gap in this research is as follows; The titled Religious Extracurricular Activities in Improving Students' Character at the 4th State Islamic Junior High School in Bulukumba, attempts to assess the role that religious extracurricular activities play in enhancing students' character, drawing on the findings of the preceding research table [46]. According to the context, this study employs a qualitative approach to comprehend the issue entirely. According to the study's findings, one of the primary exercises aimed at Quran's memorization, or strong memorizing, is the Tahfidz Qur'an program. Furthermore, the madrasah has regularly hosted religious lectures and Qira'at Qur'an activities for the past ten years. Religious concepts and guidance are disseminated to the public through lecture activities. Therefore, Madrasah Tsanawiyah Negeri 4 Bulukumba's religious extracurricular activities have successfully moulded the character of its students.

The purpose of the second article, "Efforts of the head of the madrasah in improving the quality of students at Madrasah Aliyah Tahfidz Al-Qur'an Pesanggaran Banyuwangi," is to analyze the several initiatives taken by the madrasah's head to raise student standards, as well as challenges and answers [47]. This study employs a qualitative methodology, gathering data via documentation, interviews, and observation. The phases of data reduction, data presentation, and conclusion drafting are used to examine the collected data. The primary information sources are the principal, homeroom teacher, teachers, and supplementary materials like reports and pictures. The study's findings show that the principal makes the most of his position by enhancing teacher effectiveness, supplying facilities, and inspiring pupils. Persuasive tactics and a persistent habituation process can help overcome challenges like student discipline.

The goal of the third article, Implementation of Religious Extracurricular Activities in the Formation of Religious Character is to determine how religious activities are implemented in shaping students' religious character [48]. This study was conducted at Madrasah Tsanawiyah Muhammadiyah Ciasmara using a qualitative

and field study approach. Direct observation and in-depth interviews with supervising teachers are significant sources for data gathering methods. Source triangulation techniques are used in gathering, presenting, and extracting conclusions from the data. The study's findings showed that religious extracurricular activities fall into three categories, with two primary activities—memorization of the Al-Qur'an and Mahabharat—required. These activities regularly contribute to the development of students' religious character.

After examining earlier research, there was a disparity or gap between this study and the first study. By encouraging pupils to participate in religious extracurricular activities at school, the first item seeks to develop their character. In the meantime, the author's research aims to enhance students' comprehension of Islamic teachings by using quantifiable learning outcomes. As a result, this study focuses more on the cognitive side of students' religious comprehension than just character development. This distinction serves as a crucial foundation for enhancing the originality and significance of the study that was carried out. As a result, this study offers a novel strategy that hasn't been extensively examined in earlier research.

According to the data description above, there are differences between this study and the second study, Efforts of Madrasah Principals in Improving Student Quality. The second article's study focuses on how madrasah principals might manage educational institutions to improve the calibre of their students. In contrast, this study investigates how extracurricular activities enhance students' religious comprehension rather than talking about the initiatives of madrasah principals. This study focuses on how students' non-formal learning activities affect their religious learning results. As a result, this study adds to the body of knowledge regarding the connection between students' academic progress and religious extracurricular activities. This distinctiveness makes it clear where this study stands about earlier research.

The contrast between the third paper and this one is evident in the research goals. The third article seeks to mould students' religious character through participation in various required extracurricular activities. As seen by the rise in learning outcomes following instruction, this study focuses on enhancing students' religious comprehension. In other words, this study assesses pupils' cognitive development and behaviour or character. This study's emphasis on learning outcomes as the primary indicator sets this study apart. Consequently, this study presents a novel strategy pertinent to raising the standard of religious instruction in schools.

A research gap regarding the efficacy of tahfidz activities in enhancing the understanding of Islamic teachings in Islamic boarding schools serves as the impetus for this study. Few studies explicitly stress the contribution of tahfidz activities, despite the fact that many examine Islamic education and extracurricular activities in general. As a result, more research is necessary to investigate how tahfidz activities affect students' comprehension of Islamic teachings. Finding this research gap is a good starting point for creating an organized and pertinent study. This study will significantly advance Islamic education at official establishments modelled after Islamic boarding schools.

## 2. RESEARCH METHOD

This study uses a case study methodology and a qualitative approach to thoroughly grasp how extracurricular Tahfidz activities are implemented [49]-[52]. This technique was selected because it enables researchers to thoroughly examine the experiences of the persons directly participating in the program. The study aims to demonstrate how Tahfidz exercises help pupils comprehend and value Islamic teachings. This method strongly emphasizes investigating values, meanings, and learning dynamics. As a result, this study examines the external factors and the internalization of Islamic beliefs during the activities [53].

The strategic choice of the study's location was made at Madrasah Tsanawiyah Mambaul Ulum, which the Mambaul Ulum Islamic Boarding School runs in Probolinggo. This madrasah was picked because it has a long history and an organized Tahfidz curriculum. The head of the madrasah, Tahfidz professors, students, and students' parents or guardians made up the research subjects. To guarantee that the data was pertinent to the study's goals, a purposive sampling technique was used to choose each informant. The information gathered is highly significant and in-depth in this way.

Methods of gathering data included documentation studies, in-depth interviews, and observation [54], [55]. Direct and participatory observations were conducted to ascertain how teachers and students interacted during Tahfidz exercises. The purpose of the interviews was to learn more about participants' opinions, attitudes, and experiences regarding the advantages of these activities for comprehending Islamic teachings. In the meantime, paperwork was examined to support and enhance information gleaned from interviews and observations. The materials examined were the curriculum, student growth records, and Tahfidz activity schedules and reports.

Thematic analysis methods were used to examine the gathered data. Once the findings of the interviews and observation notes had been transcribed, an open coding procedure was used to find the primary themes. To get the most pertinent results, the data was further filtered using information reduction. The analysis's findings were organized into a narrative that explains the patterns seen in the field data. To improve validity, source triangulation was done by comparing data from different collection methods.

The researcher used the member verification technique to ensure that the data interpretation was accurate. This stage was completed by verifying the results with the interviewed informants. Additionally, neutrality and avoiding interpretive bias were maintained throughout the entire analysis procedure. The collected results were shown openly and without manipulation. This methodology aligns with the credibility standards of qualitative research.

Research ethics were taken into consideration when conducting this study. Before starting data collecting, the researcher clearly communicated the study's goal and asked the madrasah for formal authorization. To preserve their privacy, the informants' identities were kept secret. The acquired data was not shared without permission and was only utilized for scholarly reasons. This idea is used to guarantee accountability and honesty in the research process.

This study's findings are anticipated to help Islamic boarding schools create extracurricular Tahfidz programs. The results can be used as a guide for educational institutions to develop other successful programs of a similar nature. Tahfidz exercises are, therefore, a way to create Islamic character in addition to serving as a location for memorizing. In the study of Islamic education based on values, this research also serves as an academic reference. The findings can also be used to create an educational policy integrating religious activities with the official curriculum. The following is a description of how this research was carried out, which can be seen in Figure 1.

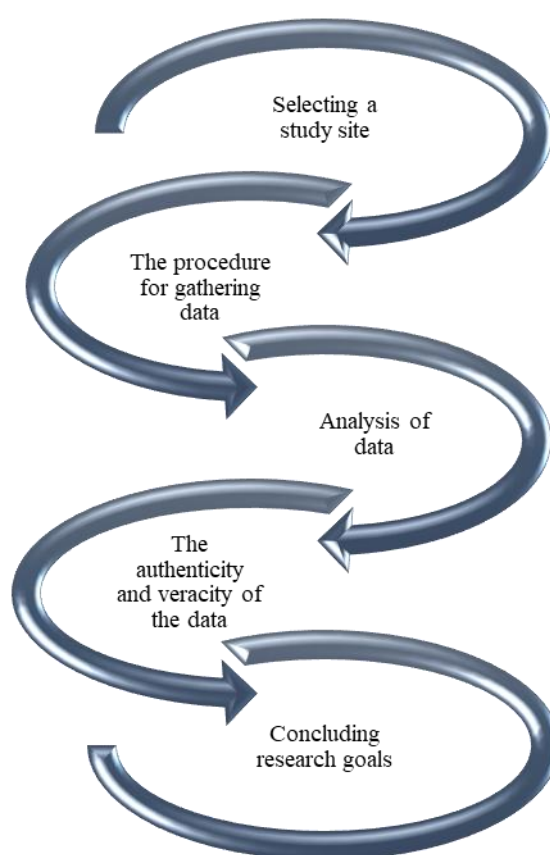


Figure 1. The process of implementing research on efforts to improve knowledge of Islamic teachings through extracurricular tahfidz activities in Islamic boarding schools.

According to Figure 1 regarding the research process, it can be explained that the research steps in this study are arranged systematically by a qualitative approach with a case study method. The first stage is determining the location and research subjects purposively, namely selecting Madrasah Tsanawiyah Mambaul Ulum, which has an active Tahfidz program, and determining relevant key informants such as the head of the madrasah, Tahfidz teachers, students, and parents. The next step is data collection, which is carried out through participatory observation, in-depth interviews, and documentation analysis.

Observations are carried out to directly observe the dynamics of Tahfidz learning, while interviews are used to explore the subjects' experiences, views, and perceptions. Documentation such as curriculum, schedules, and student progress reports are used as supporting data. After the data is collected, data analysis is carried out using thematic techniques. This process includes transcription, coding, theme identification, data reduction, and compilation of descriptive narratives. To maintain validity, researchers apply triangulation of sources and

techniques and conduct member checking by confirming the findings with informants. In addition, the entire research process is carried out by the principles of research ethics, including requesting official permission from related institutions, maintaining data confidentiality, and conveying results objectively and transparently. These steps are carried out sequentially to obtain a complete and in-depth understanding of the contribution of Tahfidz activities in shaping students' Islamic knowledge and character in the pesantren environment.

According to the features of the qualitative method, the primary instrument in this study is the researcher himself, who serves as the key instrument (human instrument). However, the researcher also created documentation study templates, observation sheets, and interview instructions to aid in the methodical collection of data. Based on the research objectives and pertinent theories that address Tahfidz's learning and internalization of Islamic principles, the researcher independently created the observation sheets and interview procedures. Two specialists in Islamic education and qualitative research techniques were consulted regarding the instrument to guarantee its content validity. The instrument items were revised and improved based on expert input to fit the study's goals and context better.

The researcher employed member checking with key informants and source and method triangulation procedures to guarantee data veracity (trustworthiness). Since this study is qualitative, the instrument's reliability is assessed by making sure that the data collecting and analysis procedures are consistent through thorough field notes and audit trails rather than by statistical testing. The following is a grid of the interview tools used, shown in table 1.

Table 1. Interview Guidelines

No	Research Objectives	Indicators	Interview Questions
1	Understanding how Tahfidz activities are implemented	Schedule and implementation system	How are Tahfidz activities implemented here?
2	Examining how students view Tahfidz activities	dvantages, difficulties, and reasons for taking part in Tahfidz	What advantages do you experience from taking part in Tahfidz?
3	Examining internalized Islamic values	Morals, discipline, responsibility	How has Tahfidz affected your behavior and discipline?
4	Understanding the role of teachers and parents in this activity	Mentoring, communication, and support	How do teachers and parents support this activity?

Interview tools are used to document aspects of the discipline, the general environment of the activity, and interactions between teachers and students during the Tahfidz process.

Table 2. Observation Instrument Grid

No	Observation Focus	Indicators	Description of Observed	Activities Scale/Format Notes
1	Implementation of Tahfidz	Implementation of Tahfidz activities Punctuality, regularity of schedule, memorization method used	Does the activity start on time? What is the memorization method?	Field notes
2	Interaction between teachers and students	Interaction between teachers and students Coaching approach, how to guide memorization, emotional closeness	How does the teacher guide students when there are reading errors?	Field notes
3	Student response	Student response and involvement Enthusiasm, concentration, perseverance in memorizing	Do students look active and enthusiastic in memorizing?	Field notes
4	Islamic values	Islamic values that emerge: Discipline, responsibility, patience.	Do students show discipline and responsibility during activities?	Field notes
5	Learning atmosphere in the Islamic boarding school environment	Learning atmosphere in the Islamic boarding school environment Conducive atmosphere, support from the Islamic boarding school environment	Does the climate support the tahfidz process?	Field notes

Table 3. Documentation Instrument Grid

No	Document Type	Focus Information	Sought Indicators or Aspects Studied	Usefulness in Research
1	Tahfidz Curriculum	Structure and content of the Tahfidz program	Objectives, materials, methods, implementation time	Knowing the formal design of Tahfidz activities
2	Tahfidz activity	Frequency and routine of	Day, hour, and duration of	Confirming the regularity

No	Document Type	Focus Information	Sought Indicators or Aspects Studied	Usefulness in Research
	schedule	implementation	activities	of activity implementation
3	Report on student memorization progress	Student memorization achievement and development	Number of memorizations, level of fluency, teacher notes	Seeing the effectiveness of activities on student achievement
4	Minutes of program meetings/coordination	Commitment and evaluation of the Tahfidz program	Evaluation results, obstacles, suggestions, and decisions	Understanding the internal dynamics of program implementation
5	Documents of communication with parents	Parental support and involvement	Information, invitations, progress reports	Knowing the role of parents in supporting Tahfidz activities
6	Photos or visual documentation of activities	Real picture of Tahfidz implementation	Classroom situation, teacher-student interaction, pesantren atmosphere	As visual evidence of the implementation of Tahfidz activities

The instrument grids—interview, observation, and documentation instruments—used in the data-collecting procedure are methodically described in Tables 1, 2, and 3 above. This grid's compilation attempts to guarantee that the material gathered is pertinent to the study's main topic and can extract detailed information from a variety of sources. Every tool is created with the goal of demonstrating how Tahfidz activities enhance students' comprehension and admiration of Islamic teachings in the context of Islamic boarding schools.

The purpose of the interview tool was to investigate the opinions, experiences, and perceptions of essential informants, including the madrasah head, Tahfidz instructors, students, and parents. In the meantime, the purpose of the observation tool is to watch firsthand how the Tahfidz activities are implemented, both in terms of student reactions and teaching strategies. The documentation tool, on the other hand, is committed to gathering secondary data through official madrasah documents, including the curriculum, activity schedules, student progress reports, and visual documentation that bolsters information gleaned from observations and interviews.

This study uses triangulation techniques to improve the validity and reliability of the data by integrating these three types of instruments. When a thorough grid is prepared, researchers can more easily guide the data collection process to stay consistent and measurable. Because they have undergone a methodical data-gathering process and are founded on reliable equipment, the results obtained may be scientifically accounted for in both written reports and oral academic forums.

### 3. RESULTS AND DISCUSSION

#### 3.1. Islamic boarding schools' efforts to increase students' understanding of Islamic teachings through extracurricular Tahfidz activities

##### 3.1.1. Tahfidz Education Supported by Islamic Boarding Schools

Long-standing Islamic educational establishments in Indonesia, Islamic boarding schools are crucial to the religious upbringing of the populace. Islamic boarding schools serve as hubs for the growth of da'wah and the empowerment of the Muslim community in addition to being educational institutions. Its continued existence demonstrates how important it is to uphold Islamic principles in changing circumstances. Islamic boarding schools are the oldest Islamic educational establishments, according to the Head of the Madrasah, and they function as a hub for da'wah and community development and as a community's stronghold of defence. In this sense, Islamic boarding schools serve as educational institutions and tools for developing students' Islamic identities and character.

Tahfidzul Qur'an activities and other religious programs are primarily made possible by Islamic boarding schools as an educational setting. The main benefits of Islamic boarding schools are the spiritual environment and unwavering support of religious leaders like kyai, who mentor the pupils directly.

Extracurricular tahfidz activities are an integral component of the curriculum in Islamic boarding schools. In addition to receiving general education materials, students actively participate in the systematic and guided process of memorizing the Qur'an.

The tahfidz activities are conducted under the direct supervision of kyai who are knowledgeable about the nuances of Al-Qur'an coaching and under the direction of qualified tahfidz teachers. The tahfidz process is more efficient and significant when teachers and students use a personalized learning approach. Islamic boarding schools, which are backed by a dormitory structure, place a high value on close interaction between kyai and students. Students can regularly learn and practice in a supportive environment at this dorm.

The tahfidz curriculum strengthens the promotion of greater comprehension and application of Islamic teachings through a distinctive learning method and a supportive Islamic boarding school environment. Thus, extracurricular tahfidz activities help pupils develop their character and spirituality in addition to their cognitive abilities.

The study results indicate that extracurricular tahfidz activities implemented in Islamic boarding schools can improve students' knowledge of Islamic teachings. This is evidenced by an increase in religious learning outcomes and students' active involvement in memorizing the Qur'an. This finding strengthens the theory that internalizing religious values will be more effective if accompanied by routine and structured religious practice activities, such as tahfidz activities.

This study is based on the survey Nurmilawati, which emphasizes the importance of religious extracurricular activities in shaping students' character. Although their research focuses more on strengthening character, both agree that tahfidz activities contribute significantly to building a strong spiritual foundation [13], [46]. However, this study further measures the cognitive aspect by increasing understanding of Islamic teachings, not only the affective element.

### 3.1.2. Teachers' Contribution to Enhancing Tahfidz Learning Quality

Teachers' role in tahfidz exercises significantly influences students' success in remembering the Qur'an. Qualified instructors can mentor their students using effective teaching strategies, including the talaqqi, ziyadah, and muraja'ah approaches. It is the teacher's responsibility to ensure that a learning process is successful. To raise the standard of instruction, the principal thus gives instructors the chance to take part in tahfidz training and Qur'anic instruction.

According to the principal, a teacher must be competent in training, teaching, and education. Mastery of tajwid, efficient memorization techniques, and the capacity to inspire students to be excited about memorization are all examples of instructor competence in the context of tahfidz. Teachers' role greatly influences students' ability to successfully memorize the Qur'an in putting tahfidz practices into practice. The effectiveness of teachers' instruction will impact pupils' capacity to learn memorizing as best they can. Experts in tahfidz can use a variety of successful teaching strategies, including muraja'ah (memorizing repetition), ziyadah (extra memorization), and the talaq technique (listening and imitating). These three techniques serve as the cornerstone for developing robust and consistent memorization. One of the Tahfidz instructors underlined how crucial the teacher's role is to the overall effectiveness of the learning process. This demonstrates that, even in tahfidz education, teachers are the primary determinant in reaching learning objectives.

By offering chances to take part in training about memorization of the Al-Qur'an and its teaching techniques, the Head of the Madrasah actively contributes to raising the calibre of tahfidz instructors. The goal of this endeavour is to improve teachers' professional competency. Mastery of effective teaching methods, psychological approaches to pupils, and comprehension of the traits of various students when it comes to memorizing information are all included in the training.

The Head of the Madrasah said the ability to educate, teach, and train are the three key components of educational competency the perfect teacher must possess. The formation of the tahfidzul Qur'an is one of the learning activities that cannot be separated from the three. In the context of tahfidz, educators must be able to inspire pupils to stay engaged in the memorization process and be experts in the science of tajwid and memorization strategies. Teachers can establish a learning environment that encourages maximal memorization by combining technical proficiency with the appropriate emotional approach.

A comparison with the research by Nur Hidayati and Khabib Sharifudin also shows a difference in focus[47]. Their research highlights the managerial role of the madrasah principal in improving student quality. At the same time, this study assesses the direct impact of tahfidz activities on students' understanding of Islamic teachings. Thus, this study adds a new perspective on the effectiveness of non-formal learning through extracurricular activities in improving religious academics.

### 3.1.3. Supplying Tahfidz with Infrastructure and Supporting Facilities

The availability of infrastructure and accompanying amenities is crucial to the Tahfidz program's success. Learning the Qur'an can proceed smoothly and successfully in a suitable learning environment. Islamic boarding schools typically provide a dedicated space, like a mosque or prayer room, as the focal point for tahfidz activities. Both official and informal memorizing exercises are conducted here. Additionally, some institutions offer a dedicated space for muraja'ah exercises, which involve repeating material by heart, and a tahfidz test room to evaluate students' memorization skills regularly.

Despite the availability of basic utilities, there are still several challenges in real life. These include the dearth of specialized memorizing mishaps (i.e., mishaps without translation) and the scarcity of audio equipment that can be used to hear the recitation of the qari properly'. Lack of these resources can undoubtedly make tahfidz learning more difficult because students require sufficient support resources to ensure that their memorization is accurate and consistent. According to the madrasah's head, learning facilities are a crucial component of the educational process since they directly contribute to successfully and efficiently accomplishing learning

objectives. Thus, the development and enhancement of tahfidz infrastructure and facilities must be given top priority by Islamic boarding school administrators. The practice of memorizing the Qur'an can be carried out as efficiently and sustainably as possible using adequate facilities.

The study's findings suggest that the availability of suitable infrastructure and amenities significantly influences the Tahfidz program's performance. An adequate study setting, such as a specific room for memorization and muraja'ah exercises, permits the Qur'an education process to function efficiently and successfully. This result is consistent with Hasanah's study "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education," which highlights the value of assisting institutions in creating a new generation of Al-Qur'an enthusiasts via tahfidz events.

Hasanah's research emphasizes that well-structured tahfidz extracurricular activities, including the provision of enough space, time, and learning facilities, must accompany effective Al-Qur'an love education [41]. In this connection, the research being presented also demonstrates that Islamic boarding schools provide special areas, such as mosques or prayer rooms, for the implementation of Al-Qur'an memorization activities both formally and informally. This supports the idea that the institution's physical infrastructure directly impacts the success of the Tahfidz program.

Nonetheless, Hasanah's study and this one both recognize the difficulties in putting the tahfidz program into practice, particularly in light of the lack of specific equipment like audio devices and specialized mishaps for hearing the recitation of the qari. Because students require supplementary materials to guarantee accurate and consistent memorization, these flaws may impede the learning process. In other words, the technical components of infrastructure remain a primary concern in optimizing the tahfidz program.

Consequently, the results of this study provide credence to Hasanah's contention that the restoration of a love for the Qur'an via tahfidz instruction is inextricably linked to the provision of suitable conditions. In order for the process of memorizing the Qur'an to be effective, sustainable, and have a good influence on the development of students' religious character, managers of Islamic educational institutions must give top priority to the construction of tahfidz facilities and infrastructure.

#### **3.1.4. Evaluation and Supervision in Tahfidz Activities**

Academic supervision by the principal aims to improve the quality of tahfidz learning. Evaluation is carried out periodically to determine the development of student memorization and the methods teachers use. The results of an interview with one of the extracurricular teachers stated that "Academic supervision is professional assistance to teachers through a systematic planning cycle, careful observation, and objective and immediate feedback." Evaluation is carried out in various ways, such as memorization tests per juz, tahsin programs (reading improvement), and routine assessments by the pesantren supervisor. If obstacles are found in learning, the school provides solutions such as additional guidance or more flexible memorization methods.

Implementing evaluation and supervision in tahfidz activities plays a vital role in ensuring the quality of learning. The principal is responsible for carrying out academic supervision to ensure that the process of memorizing the Qur'an runs optimally. This supervision aims to provide professional guidance to tahfidz teachers through planned and systematic stages. This process includes planning, direct observation of learning activities, and providing constructive feedback. As emphasized by the head of the Madrasah, academic supervision is a form of professional assistance through a structured observation and evaluation process to help teachers improve their teaching performance. In the context of tahfidz learning, evaluations are carried out periodically to monitor the development of students' memorization and assess the effectiveness of the methods applied by the teacher.

Typical evaluation forms include memorization tests for each juz, tahsin activities to improve reading quality, and routine assessments by tutors from the Islamic boarding school. Through this evaluation, schools can identify problems faced by students, such as difficulties in maintaining memorization or obstacles in understanding the reading of the Qur'an correctly. If obstacles are found, the school will provide solutions, such as additional assistance, a more adaptive memorization method approach, or personal motivation from teachers so that students remain enthusiastic about memorizing.

The study's findings suggest that the madrasah head's academic supervision plays a significant part in raising the standard of tahfidz instruction. Periodically, assessments are conducted to track how well students are learning to memorize information and how well teachers are using their strategies. This finding supports Fauziyah's research findings in her paper "The Implementation of Extracurricular Tahfidz Al-Qur'an to Increase Student Achievement at Madrasah Tsanawiyah State 3 Tulungagung." The study also highlighted how structured tahfidz activities, including methodical supervision and evaluation, can enhance student learning achievement.

Fauziyah underlined that the active participation of instructors and madrasah administrators in offering consistent support and assessment is just as important to the achievement of the tahfidz program as the student's skills [35]. According to the research under discussion, academic supervision is carried out by the madrasah head as a kind of professional support through methodical planning, in-person observation, and unbiased criticism. This is consistent with the methodology used at Madrasah Tsanawiyah State 3 Tulungagung, where supervision is a crucial tool for guaranteeing the caliber of tahfidz instruction.



Additionally, there are commonalities between the evaluation procedures employed in the two studies, including tahsin programs, memory tests per juz, and regular assessments conducted by Islamic boarding school teachers. Through this assessment, schools can learn about the challenges children encounter in preserving their memorizing skills and enhancing their reading quality. Schools act quickly to remove barriers, such example, by introducing more adaptable memorization techniques or offering more advice. This demonstrates how well an adaptive supervision and evaluation system supports student progress in the Tahfidz curriculum.

Therefore, the study's findings support those of Fauziyah, which indicates that strong managerial support through continuous academic supervision and assessment is necessary for the implementation of excellent tahfidz. Both studies emphasize how crucial it is for the madrasah to actively participate in establishing a supportive, organized, and student-responsive tahfidz learning environment in order to influence students' academic performance and religious growth positively.

### **3.1.5. Extracurricular Activities as Support for Tahfidz Learning**

Islamic boarding schools not only focus on tahfidz activities but also organize various extracurricular activities that support learning Islamic values. These activities include hadrah, calligraphy, and studying yellow books to enrich students' understanding of Islamic teachings more comprehensively. These extracurricular activities play an essential role in fostering students' interests, talents, and potential in the religious field and complementing the tahfidz program they are undergoing.

The results of an interview with one of the extracurricular mentor teachers explained that extracurricular activities are activities outside of main class hours designed to develop students' skills and character holistically. By participating in these additional activities, students not only gain a pleasant learning experience but also form positive habits that are in accordance with Islamic values.

The extracurricular mentor also mentioned that extracurricular activities could instil basic attitudes and knowledge in students, including discipline, responsibility, and love for religious teachings. Through the synergy between tahfidz and various other religious activities, students in Islamic boarding schools are guided to understand and practice Islamic teachings comprehensively in their daily lives.

In Iis Khaerunnisa Fitriani's article, tahfidz activities are considered instruments for forming religious character [48]. This study distinguishes itself by emphasizing the knowledge dimension (cognitive) of Islamic teachings through the benchmark of learning outcomes. This study presents evaluative and academic dimensions that have not been widely touched on in previous studies, making this result an essential finding for renewing religious learning practices in Islamic boarding schools.

## **3.2. Challenges in Putting Tahfidz Extracurricular Activities into Practice in Islamic Boarding Schools**

### **3.2.1. Absence of Infrastructure and Facilities**

One of the biggest challenges in carrying out tahfidz operations is the lack of adequate infrastructure and facilities. Limited amenities like dedicated tahfidz rooms, tajwid teaching aids, and audio devices for reading practice are still present at several Islamic boarding schools. Schools try various strategies to overcome this barrier, including requesting government aid, working with benefactors, and collecting money from parents and the community.

Regarding the limitations of facilities and infrastructure, this study found that the completeness of facilities such as special tahfidz rooms, memorization aids, and strengthening student motivation are key factors in the program's success. This finding aligns with the opinion of Hafsa dan Fauziyah, who emphasized the importance of learning facilities as the main supporting factor for educational success [35], [36]. However, this study provides technical recommendations for collaborative strategies between schools and donors to overcome this obstacle.

### **3.2.2. A lack of Discipline and Motivation Among Students**

It is still challenging to get students to be disciplined and motivated to participate in tahfidz activities. Some kids struggle with consistency in memorization, particularly when it comes to boredom or a lack of parental support. To address this issue, schools have established a system whereby pupils who meet specific memory goals can receive certificates, rewards, or the chance to participate in advanced tahfidz programs overseas.

### **3.2.3. Limited Teachers of Tahfidz**

One barrier to learning is the scarcity of Tahfidz instructors. Each student group should ideally have a tahfidz tutor to ensure the memorization process proceeds smoothly. Nonetheless, there are still not enough tahfidz teachers at a handful of Islamic boarding institutions. The answer is to train non-Tahfidz teachers to assist children with memory and to collaborate with non-school-based Tahfidz organizations.

In terms of methodology, this study's advantage is the qualitative case study approach, which provides an in-depth description of the practice of tahfidz at Madrasah Tsanawiyah Mambaul Ulum. This is different from the quantitative approach commonly used in measuring learning outcomes, making this study an important

complement to the treasury of Islamic education methodology while strengthening the validity of the results through data triangulation.

In terms of novelty, this study presents an evaluative approach based on learning outcomes to extracurricular tahfidz activities. Previous studies tend to highlight students' moral and spiritual aspects, while this study expands the scope of study by including academic dimensions. This vital contribution offers a new paradigm in assessing the effectiveness of religious extracurricular activities in formal institutions.

This study also strengthens the concept of integration between formal and non-formal education in modern Islamic boarding schools. Tahfidz's activities outside of class hours provide a flexible nuance in learning but are still academically measurable. This approach is relevant to be applied in other madrasahs that want to optimize the role of Islamic boarding schools in improving the quality of religious education. In general, the results of this study indicate that extracurricular tahfidz activities have great potential to enhance students' understanding of Islamic teachings, especially in Islamic boarding schools. These findings can be generalized to Islamic educational institutions with similar cultures. However, further studies are still needed to assess the effectiveness of this program in a more diverse environment. The novelty of this approach and the focus of this study enrich the literature on Islamic education and inspire educational policymakers to design religious programs that have a real impact.

#### 4. CONCLUSION

According to the study's findings, Islamic boarding schools greatly enhance their pupils' comprehension of Islamic teachings by implementing extracurricular tahfidzul Qur'an activities. Increased learning outcomes in religious subjects and pupils' active engagement in memorizing the Qur'an are clear indicators of this. The spiritual environment of Islamic boarding schools, the close supervision of kyai, and the presence of qualified tahfidz teachers all contribute to these activities, which enhance students' spiritual and character development in addition to their cognitive ability. Thus, the goal of the study, which was to investigate how tahfidz extracurricular activities contribute to students' comprehension of Islamic values, has been effectively met.

Furthermore, the research indicates that a number of auxiliary elements, such as the proficiency of instructors, the accessibility of facilities, and the academic oversight provided by madrasah principals, impact the caliber of tahfidz knowledge acquisition. The learning process is made more efficient and quantifiable by organized assessment, training for teachers, and the provision of suitable amenities, including study spaces and auxiliary materials. However, a number of challenges were noted, including the inadequate infrastructure, the absence of tahfidz teachers, and the pupils' lack of enthusiasm and discipline. The government, funders, and madrasahs must work together to find strategic answers to these problems.

It is advised that Islamic educational institutions maximize their extracurricular tahfidz activities in order to boost the integration of formal and informal religious instruction in light of these findings. Enhancing instructor proficiency, building more space, and putting in place reward programs that boost student engagement should be the main goals of future initiatives. The generalizability and influence of tahfidz education in influencing students' academic and religious accomplishments will be increased with an additional study that looks at the efficacy of comparable programs in different educational settings.

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