

## **Implementation of the Quran Tahfiduzl Program in Madrasah Tsanawiyah Muallimin Univa Medan**

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**Abstract:** The discussion of this research consists of a literature review and object research. Literature study is intended to discuss the contents of research from various references that are related to the research title. While object research is intended to obtain a direct picture of the field as material to be described and to be verified. Based on observations, the implementation of the Tahfidzul Quran program in Madrasah Tsanawiyah Muallimin Medan UNIVA is going well, it is apparent from the management functions that are carried out in accordance with and well managed by the manager namely the Madrasah Head such as planning, organizing, implementing, monitoring, evaluating. Overall the objectives of the Tahfidzul Quran program have been achieved, it is seen from the number of graduates who are able to achieve memorization targets. In this case the percentage of students' ability is able to achieve memorization targets above 75%, it is seen from graduates who are able to memorize 3 Juz Alquran. While students who are unable to reach the target of memorization will be given strict sanctions in the form of parents' calls or expelled from Madrasah. Nevertheless, the high enthusiasm of the public to enter Madrasah Muallimin UNIVA Medan so that it does not make Madrasah afraid of the lack of students, this is seen from the number of students who register to attend Madrasah which the number is increasing every year. Thus, this research aims to find out: 1) Planning the Tahfidzul Quran program, 2) Management of the Tahfidzul Quran program, 3) Implementation of the Tahfidzul Quran program, 4) Supervision of the Tahfidzul Quran program, 5) Assessment of the Tahfidzul Quran program, 6) Supporting and inhibiting factors the Tahfidzul Quran program. In this research, it is very much determined by the process of observation while in the field, so that the findings of the research will become a study and development of knowledge for researchers and other Madrasah / Schools as a pilot project.

**Keywords:** Planning, Organizing, Implementation, Supervision, Assessment

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### **Introduction**

Madrasah as one of the Islamic educational institutions is a school that is characterized by the Islamic religion. In general, the curriculum structure in Madrasah is the same as the School, and as a distinctive feature is given Islamic characteristics that are realized in the form of Islamic lessons that exceed what is given in the School, as well as the Islamic School environment, as well as the educators and students which has Islamic characteristics (Haidar, 2007: 122).

The meaning of Islamic characteristics is intended to meet the institutional goals of Madrasah, namely to form a person who has a balance between religious and general knowledge, educating students to become fully human beings who are devoted to God Almighty, having good morality, and knowledgeable knowledge (Haidar, 2007: 107).

The purpose of religious education according to Mahmud Yunus is to educate children, youth/adults and adults, so that they become a true Muslim, have strong faith, do good deeds and have good character, so that he becomes a member of the community who is able to live on his own feet, serve to Allah. and serve the nation and its homeland, even fellow human beings (Mahmud Yunus, 1997: 11).

The factors that support the success to achieve the objectives of religious education, including the management of Madrasah carried out by the head of Madrasah. Management is the process of obtaining action through the efforts of others. Management focuses attention on the administrative process which includes planning, organizing, and monitoring in achieving the main objectives. The organization is a container of management activities. In educational organizations, namely Schools or Madrasah, management activities are carried out by the Head of Madrasah. One of the achievements of the success of a Madrasah head is to carry out his role as a manager and carry out management functions effectively and efficiently.

The management functions in the Learning Management book (Syafaruddin, 2005: 71) namely, planning (planning), organizing (organizing), leadership (leadership), supervision (controlling). While management experts such as Henry Fayol said there are five main functions of management, namely planning, organizing, commanding, coordinating, and controlling. Meanwhile, according to John F. Mee, management

functions namely, planning, organizing, motivating, and controlling. Apart from the many opinions regarding management functions, Nizar Ali in Islamic Education Management concluded there are seven functions and principles of management, namely making decisions, planning, organizing, communicating, coordinating, organizing, and evaluating (Nizar, 2009: 85). Besides that management has elements which include: human elements (managers or members), material, money, time and procedures as well as markets. Thus management is a process carried out by managers so that the organization runs towards achieving goals effectively and efficiently.

The role of the Madrasah Head as a manager includes making programs designed in such a way as to shape student self-development in Islamic educational institutions. The role of leadership in managing and regulating Madrasahs greatly influences the success of students in achieving academic and non-academic achievements. One of the intended programs is the Tahfidzul Quran program or more commonly known as the Quran memorization program.

The Tahfidzul Quran Program is a series of activities aimed at forming students with the character of the Quran. The program is a policy made by the headmaster of Madrasahs starting from planning, organizing, implementing, monitoring, and evaluating, or evaluating.

Madrasah Tsanawiyah Muallimin Medan UNIVA is one of the many madrasahs in the city of Medan that runs the Tahfidzul Quran program. But in the implementation of the program, each School or Madrasah certainly has its characteristics and has its respective advantages. As for the researcher's attention, it is how a Madrasah head takes a role in carrying out the management functions of the Tahfidzul Quran program.

From the initial research conducted by researchers at the Madrasah Tsanawiyah Muallimin UNIVA Medan, the head of the Madrasahs as a manager has tried to run the Tahfidzul Quran program as optimal as possible. This is seen from the goals that have been set and explained in the Madrasah mission one of which is "Intensifying the guidance of memorizing the holy verses of the Koran and the Hadiths of the Messenger of Allah. which is programmed through grouping students into small groups and each group is cared for and guided by a teacher ". Next, the researcher conducts preliminary observations and interviews of the study regarding planning, organizing, implementing, monitoring, and evaluating as well as factors that can support and hinder the Quran's Tahfidzul program.

To achieve the objectives effectively and efficiently, careful planning is needed. This is similar as stated by Robbins (1984) according to him planning is the process of determining goals and determining the best way to achieve goals. Meanwhile, according to Mondy and Premeaux (1995) planning is the process of determining what should be achieved and how to achieve it (Syafaruddin, 2005: 71). Thus the Tahfidzul Quran program is planned according to long-term and short-term vulnerable. Furthermore, organizing done includes three things, namely: Who does what, who leads who establishes communication channels and concentrates resources towards the target. As for the role of the Madrasah head in organizing the program, it can be seen how the Madrasah head structure and build cooperation between all related elements and establish good relations with stakeholders such as the Madrasah deputy head, staff, teachers, students, parents, and so on. Then, the implementation of the Tahfidzul Quran program is carried out in a scheduled and memorized material. This was explained by the Coordinator of the Tahfidz Quran Madrasah Tsanawiyah Muallimin UNIVA Medan, Mr. H. Sibawaihi, Lc, M.Th in an interview conducted on Monday, January 6, 2019, in front of the Tsanawiyah Muallimin UNIVA Medan Madrasah Office, he revealed the Tahfidzul program regulations. Quran among them, each student is obliged to complete memorization to the limit of memorization and time specified, then students who have completed memorization according to the target, it is permissible to add further memorization. Then in the supervision of the program, several teachers are specifically appointed by the head of the Madrasah to guide students in following the Tahfidzul Quran program. So, each student can only deposit rote memorization to their respective supervisors. However, for students who want to deposit their memorization with other supervisors, they must have permission from their supervisor. Furthermore, the evaluation or assessment of the Tahfidzul Quran program is carried out by the Tahfidz teacher. Students who have not completed their memorization are not justified in taking the Tahfidzul Quran exam and automatically cannot take the semester exam.

But in the field implementation, some students have not been able to reach the specified memorization targets. This is due to several factors such as the number of memorization targets that must be completed while students also have to work on assignments given by the teacher in other subjects. Then, there are no strict sanctions for students who have not reached the target memorization at the specified time. Furthermore, factors originating from within the students themselves who feel lazy in memorizing, playing games, and not being serious in participating in the Tahfidzul Quran program as well. Furthermore, the researchers saw that the management functions performed by the Madrasah head had gone well as the leader's role in managing an organization he led. As a Madrasah that implements the Tahfidzul Quran program, it needs to be reviewed about

planning, organizing, implementing, monitoring, and evaluating as well as the factors that can support and hinder the Tahfidzul Quran program.

## 1. Theoretical Review

### 1.1 Tahfidzul Quran Program

In the Big Indonesian Dictionary, the program is a design of the principles and businesses (in the state, economic, educational, etc.) that will be carried out. Sukardi (2014: 4) explained that the program was one of the results of the policy that was determined through a long process and was agreed upon by the managers to be carried out both by the academic community and the administrative staff of the training institute.

Whereas Tahfidzul Quran consists of two words, namely tahfidz and the Koran. The word tahfidz is a form of *masharhoirmim* from the word *حفظ يحفظ - تحفيظا* which means to memorize. Meanwhile, according to Abdul Aziz Rauf the definition of tahfidz or memorization is the process of repeating something, either by reading or listening. Any work if repeated often is sure to be memorized. While the etymological understanding of the Qur'an originates in Arabic, namely qaraa-yaqrau-quranaan which means reading. Meanwhile, according to terminology, the Koran is kalamullah which was revealed to the Prophet Muhammad. as a miracle written on the pages, narrated mutually, and reading it is worship. Meanwhile, according to TaufikHamim Effendi (2009: 17), Tahfiz Alquran is memorizing the Koran, undergoing process after process, step by step, starting from reading the Koran, memorizing the Koran, understanding the meaning of the Koran, familiarizing yourself so that it is always awake in practicing the Koran and teaching the Koran to other people. After seeing the understanding of Tahfidzul Quran and the understanding of the Koran, it can be concluded that Tahfidzul Quran or memorizing the Koran is a process to maintain, preserve and preserve the purity of the Qur'an which was revealed to the Messenger of Allah. outside the head (in memory) so as not to occur forgery and change and can protect from forgetfulness either in part or asa whole.

So that it can be understood that the program Tahfidzul Quran is an effort arranged in such a way as to safeguard and preserve the verses of the Koran from counterfeiting by memorizing the verses of the Koran both verbally and in writing.

As for memorizing the Qur'an, the benefits of memorizing the Qur'an and the virtues of memorizing the Qur'an are as follows:

#### a. The Law of Memorizing the Koran

The scholars agree that the law of memorizing the Qur'an is *fardhukifayah*. If some of the community members have already done it, then the burden of the other members of the community is free, but if there is none at all, then sin all. The principle of *fardhukifayah* is intended to safeguard the Koran from falsification, change, and change as it had happened to other books in the past. As Imam As-Suyuti in his book, Al-Itqan, said: "Know, actually memorizing the Qur'an is *fardhukifayah* for the people". While memorizing some of the Surah of the Koran such as Al-Fatihah or otherwise is *fardhuardain*. This is considering that it is not valid to pray for someone without reading Al-Fatihah. Furthermore, people who have finished memorizing the Koran or have completed some, then he should always repeat it and read it so that it is not forgotten.

#### b. Benefit of memorizing the Koran

1. According to Sa'dulloh, (2008: 21) among some of the benefits of memorizing the Qur'an are:
2. a. If accompanied by pious deeds and sincerity, then this is a victory and happiness in this world and the hereafter.
3. b. People who memorize the Qur'an will get the gift of God in the form of sharp memories and bright thoughts. Therefore, the Qur'an memorizers are quicker to understand, thorough and more careful because there are many exercises to match the verse and compare it with other verses.
4. c. Memorizing the Koran is an arm of science, because it will encourage someone who memorizes the Koran to excel higher than his friends who do not memorize the Koran, even though their age, intelligence and knowledge are close together.

#### c. The virtue of memorizing the Qur'an

Someone who has finished memorizing the Koran or has completed some, so he should always repeat it and read it so as not to forget.

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science, because it will encourage someone who memorizes the Koran to excel higher than his friends who do not memorize the Koran, even though their age, intelligence and knowledge are close together.

Second, memorizing the Koran has a good identity, character and good behavior. In the Koran there are many wise words (wisdom) that are very useful in life. By memorizing the Koran, one will memorize many of these words. Language and *uslub* (sentence structure) The Koran is very compelling and contains high Arabic literature. A Koran memorizer who can absorb his literary vehicle will get *dzauqadabi* (a sense of literature) high. This can be useful in enjoying the Koran literature that will inspire the soul, something that cannot be enjoyed by others. In the Koran there are many examples relating to the science of *Nahwu and Sharaf*. A memorizer of the Koran will quickly present the arguments of the verses of the Koran for a rule in the science of *Nahwu and Sharaf*. In the Koran there are many verses of law. A memorizer of the Koran will also quickly bring up the verses of law that he needs in answering a legal problem.

Third, a memorizer of the Koran at all times will always rack his brain so that his memorization is not forgotten. This will make memorization strong. He will get used to storing memory in his memory. The Quran memorizer can expel the phonetic Arabic from its foundation in thabi'i (natural), so that the speech and speech can be correct. If the memorizer of the Koran can master the meaning of the sentences in the Koran, it means he has mastered the meaning of Arabic vocabulary, as if he had memorized an Arabic dictionary

Thus, the purpose of learning Tahfidzul Quran is to maintain the purity of the Qur'an from ignorance, forgery, error and forgetfulness by always maintaining the intention of *Lillahita'ala* both when starting to memorize, memorize the process, and after memorizing the Qur'an.

### **1.1 The Tahfidzul Quran Method**

In memorizing the Qur'an, each person has different methods and methods. However, any method used will not be separated from repeated readings to be able to say it without looking at all the *Mushaf*. The methods that can be used in memorizing the Qur'an are as follows:

a. Bin-Nazhar, which is to read carefully the verses of the Koran that will be memorized by seeing the Koranic Manuscripts repeatedly. This bin nazhar process should be carried out as much as possible or forty-one times as was usually done by the previous scholars. This was done to obtain a comprehensive picture of the *lafadz* and the order of the verses. To make it easier to memorize, during the bin-nazhar process it is hoped that the hafidz candidates will also learn the meaning of these verses.

b. Tahfidz, which memorizes little by little the verses of the Qur'an which have been read over and over in bin-nazhar. For example memorizing one line, several sentences, or a short paragraph until there are no mistakes. After one line or a few sentences can be memorized well, then coupled with the next line or sentence to make it perfect. Then the sequence of verses is repeated until they are completely memorized. After the material one verse can be memorized smoothly then move on to the next verse material.

c. Talaqqi, which is to deposit or make a memorization of a new memorization to a teacher or instructor. The teacher must be a hafidz of the Koran, has a stable religion and ma'rifat, and is known to be able to look after himself. This talaqqi process is carried out to find out the rote results of a hafidz candidate and get the necessary guidance. A tahfidz teacher should also have a true pedigree up to the Prophet Muhammad.

d. Takrir, which is to repeat rote or to recite memorization that has been memorized / has been ratified to the teacher hafidz. Takrir is intended so that memorization so that memorization that has been memorized is maintained well.

e. Tasmi ', which is to make memorization of others both to individuals and to worshipers. With this tasmi 'a Koran memorizer will be known to be lacking in him, because he could be careless in saying letters or harakat. With tasmi 'someone will concentrate more on memorizing. (Sa'dulloh, 2008: 58)

The strategies to keep memorization of the Koran so as not to quickly disappear include: setting the time, providing special time, wirid Alquran, being a Prayer of Prayer, teaching others, listening to other people's readings, listening to the Koran tapes or CDs, reading the history of the memorizers of the Koran, make it a habit reading without seeing the Manuscripts and away from immorality (Taufik, 2009: 70).

Thus, the implementation of learning Tahfidzul Quran (memorizing the Koran) is carried out in various ways as described above. Then it can be concluded that, whatever learning method used should re-align the intention in memorizing the Qur'an. The virtues of people who memorize the Koran can be used as motivation, because the goal in memorizing the Koran must always be maintained, that is only hoping for the pleasure of Allah. and hope to get intercession on the Day of Judgment.

### **2.2 Implementation of the Tahfidzul Quran Program**

The Tahfidzul Quran program is a series of activities arranged to memorize the Koran with mutqin (strong memorization) of the Koranic lafadz and their meanings (Khalid, 2008: 19). The purpose of the Quran memorization program is carried out to make it easier for someone to memorize the Qur'an and understand its

meaning, so that it can practice the contents of the Qur'an in daily life. In the implementation of the Tahfidzul Quran program, the following planning, organization, implementation, supervision and evaluation will be discussed:

### **1.2 Planning of the Tahfidzul Quran Program**

In the management process the initial action is planning. Planning is the process of determining what must be achieved and how to achieve it. With the planning that is made will coordinate various activities, directing managers and employees to the objectives to be achieved. If managers and members of an organization know the purpose, then each individual or group will carry out what he has to do, how to achieve it, when to do it, who will be invited to work together and so forth.

Wukir (2013: 24) planning is the first tool in the management process. Simply stated, planning is a rational and systematic way to predict the future of an organization or is a process in preparation for facing change by formulating future actions.

Meanwhile, Purwanto (2006: 48) states that planning is a mental work to choose goals, policies, procedures, programs, which are needed to achieve what is desired in the future.

From these various opinions it is clear that planning is a logical thought in making goals and making decisions about what needs to be met in order to achieve organizational goals. Planning is an activity to set goals to be achieved along with ways to achieve those goals.

From the explanation above it can be concluded that the activities carried out in the Tahfidzul Quran program planning are:

1. Establish the goals and targets of the Tahfidzul Quran program
2. Formulate a strategy to achieve the goals and targets of the Tahfidzul Quran program
3. Determine the resources needed to cooperate in carrying out the Tahfidzul Quran program
4. Setting standards / indicators of success in achieving the objectives of the Tahfidzul Quran program targets

Candra Wijaya (2016) in his book entitled *Management Basics* explains that in the implementation of the planned planning activities should consider the following things: Planning is to determine alternatives, Planning must be realistic and economical, Planning must be based on experience, knowledge, and intuition, Planning must be based on participation, Planning must be flexible (flexible),

Planning must be the basis for other management functions, planning is the main function of management, thus meaning good planning must be the basis for the implementation of other management functions, namely organizing, directing, coordinating, and controlling. Planning must be able to make maximum use of the available facilities, Planning must be enough time, Planning should be based on research, to be able to make good planning so it is actually not enough if only based on knowledge, experience, and intuition. In order to make good planning, managers actually need complete, reliable and actual data. And to get these data needed research / research. A plan that is not based on research results will lack data that is really needed. This can cause the planning made many errors.

### **1.3 Organizing the Tahfidzul Quran Program**

1. Wukir (2013: 30) argues that simple organizing is an act of organizing elements according to one or more rules. From this concept, it can be understood that everything that can be said to be organized is when all the elements have the right rules or places. The important thing to consider in organizing is that each activity must be clear who is doing it, when it is done and what targets will be achieved.
2. Organizing as a process of dividing work into smaller tasks, assigning these tasks to people according to their abilities, and allocating resources, as well as coordinating them in the framework of the effectiveness of achieving organizational goals (Fatah, 2008: 71).
3. Reeser (1973) states "as managerial function, organizing is defined as grouping work activities into departments, assigning authority and coordinating the activities of the different departments so that objectives are met and conflicts minimized". This opinion emphasizes that organizing functions to divide the work in various fields, establish authority and coordinate the activities of different fields to ensure the achievement of objectives and reduce conflicts that occur in the organization. Thus, an organization consists of several elements, namely: (1) there is a group of people (2) there is a division of labor or specialization within the organization (3) cooperating in which the separated activities are coordinated (4) there is a common goal to be achieved through cooperation coordinated. Organizing is the second management function and is a strategic step to realize an organizational plan. According to Winadi (1990) organizing is a process in which work is divided into components that can be handled and activities coordinate the results achieved to achieve certain goals.

4. Candra Wijaya (2016) in the Fundamentals of Management explains organizing quoting the above opinion Terry (1973) explains: Organizing is the establishing of effective behavioral relationships among persons, so that they may work together efficiently and gain personal satisfaction in doing selected tasks under given environmental conditions for the purpose of achieving some goal or objective. The above opinion gives an understanding that organizing is an effort to create a clear task relationship between personnel, so that everyone can work together in good conditions to achieve organizational goals. Organizing that is carried out effectively by managers, will be able to: (1) explain who will do what (2) explain who leads who (3) explain the communication channels (4) focus the data sources against the goals.
5. From the various explanations above, it can be concluded that the activities that can be carried out by an educational institution in implementing the organizing function in the Tahfidzul Quran program are:
6. 1. Allocate resources, formulate and assign tasks, and establish procedures required for the Tahfidzul Quran program
7. 2. Establish organizational structure that shows the line of authority and responsibility for carrying out the Tahfidzul Quran program
8. 3. The activity of placing human resources in the most appropriate position.

## **2. Method**

This research was conducted at Madrasah Tsanawiyah Muallimin UNIVA Medan. The address of the Madrasa is located on Jalan Sisinga Manga Raja, KM.5,5 Medan UNIVA Complex. In this study substantially used to describe, observe and analyze the Implementation of the Tahfidzul Quran Program in Tsanawiyah Madrasah.

This type of research according to the place of data collection is library research, laboratory research and field research. So, in this study the researchers chose the type of field research. In this study conducted by direct observation at the research location and the object under study. Data and data sources used are all that can be from the beginning of the study to the end of the study or often mentioned with the subject and object of research. The primary data sources in this study are the Head of Madrasa, Deputy Head of Madrasa, Homeroom Teacher, Tahfidz Advisor Teacher, Counseling Guidance Teacher, and students. Whereas the secondary data source is the profile of Madrasah Tsanawiyah Muallimin UNIVA Medan, Madrasah Head activities, Deputy Madrasah Head, Teacher Guiding activities, student activities, facilities and infrastructure, teacher data, student religious activities and so on related to matters needed for achieve research objectives, both in the form of notes, archives and documents.

Data collection instruments used were interviews, observation and documentation. The data analysis technique uses data reduction, data presentation and conclusion (data verification). Whereas In the validity of the inspection data is based on four categories, namely: the degree of trust (credibility), interrelation (transferability), dependence (dependability), and certainty (transferability).

## **3. Results and Discussion**

Name of Madrasah Tsanawiyah Muallimin School UNIVA Medan, NPSN 60727909, Madrasah Address Jalan Sisinga Manga Raja Km. 5.5 UNIVA Medan Complex Harjosari Village Medan Amplas District, Medan City North Sumatra Province, Private Madrasah status, level of accreditation A. Head Madrasah Tsanawiyah Muallimin Medan UNIVA is led by Drs. Kasran, MA., He perfected the vision of Madrasahs to be "Excellence in Quality, based on Taqwa to Allah, and *AkhlakulKarimah*". The Madrasah mission is (1) Organizing good learning activities, discipline, effective, and responsible, (2) Striving students for the ability to speak Arabic and English, (3) Promoting students to memorize the Koran, (4) Managing Madrasahs with modern management and integrated, (5) Carry out the development of the arts and skills in accordance with the talents and interests of students, (6) Seek mastery of the basics of IT for all students, (7) Making morals, politeness, and manners as the basis of activity. The total number of educators and education personnel is 52 people, while the Tahfidzul Quran program's supervisors number 32.

The aim of the Tahfidzul Quran program is to give birth to students who are Quranic, not just being able to read, write and memorize but also be able to understand the Koran he reads. Tahfidzul Quran program planning activities are carried out based on the vision and mission of Madrasa, besides the Algiersulul Washliyah curriculum in 1958 graduates of Muallimin must be able to master the yellow book, then in 2000 it was strengthened, Muallimin graduates must have memorization of 30 juz in line with the needs of the people who are able to become prayer prayers at Mosque with memorization of the Quran, then in 2014 by Alm. Mr. Sutrisno who is the Head of the Muallimin Madrasah made a policy of the Muallimin Madrasa students to memorize 2 juz of the Koran. Furthermore, in 2015 as Head of the Madrasah Tsanawiyah Muallimin, I made a policy of the Tahfidzul Quran program with the target of graduates of the Madrasah Tsanawiyah Muallimin

having to memorize 30 juz of the Koran starting from juz 30, juz 29 and juz 28. And after implementing the program, enthusiastic students participated in the program. the increase, so that 75% of students are able to achieve the planned memorization targets. There are even students who exceed the target memorization target, which reaches 13 juz of the Koran. Thus planning the Tahfidz Alquran program through a process and stages that are quite long.

Research findings obtained based on observations made in the Madrasah environment, while data obtained through interviews conducted to research informants who have been determined such as Madrasah head, Madrasah deputy head, Tahfidz supervisor teacher, homeroom teacher and others. While other data is done through the study of documents and documentation as supporting data from research findings. The findings of this study refer to the formulation of the problems that have been raised in the introductory chapter, namely: How is the planning of the Tahfidzul Quran Program in the Madrasah Tsanawiyah Muallimin UNIVA Medan ?, How is the organization of the Tahfidzul Quran Program in the Madrasah Tsanawiyah Muallimin UNIVA Medan? Tsanawiyah Muallimin UNIVA Medan ?, How is the supervision of the Tahfidzul Quran Program in Madrasah Tsanawiyah Muallimin UNIVA Medan ?, How is the assessment of the Tahfidzul Quran Program in the Tsanawiyah Muallimin UNIVA Medan Madrasah? Muallimin UNIVA Medan ?. The following is an explanation of the research findings:

1. Planning for the Tahfidzul Quran program is carried out based on the Head of North Sumatra Province Department of Religious Affairs Office Regulation No. 178 of 2007, based on the objectives, vision and mission of Madrasah, and also based on the plenary meeting for the Tahfidzul Quran program graduates of the Madrasah Tsanawiyah Muallimin UNIVA Medan must memorize 3 Juz Alquran .
2. Organizing the Tahfidzul Quran program is based on the ability and expertise of the teacher so that they can work in accordance with their duties and functions optimally.
3. The implementation of the Tahfidzul Quran program is carried out independently and in groups based on the objectives, materials, students, teachers and assessments that have been determined.
4. Supervision of the Tahfidzul Quran program is carried out by the Head of Madrasa besides that each supervisor has the obligation to supervise students directly in daily activities.
5. The assessment of the Tahfidzul Quran program is carried out systematically and directed and continuously to achieve maximum results and in accordance with the objectives of the program and the objectives of the Madrasah.
6. Supporting and inhibiting factors implementation of the Tahfidzul Quran program are divided into three things, namely students, teachers and parents. If these three things work together and strengthen each other it will support program activities. Conversely, if the three things do not support each other or one of them, then the Tahfidzul Quran program will be hampered in achieving its goals.

#### **4. Conclusions and Recommendations**

The implementation of the Tahfidzul Quran program in Madrasah Tsanawiyah Muallimin Medan UNIVA went well. Students who are able to reach the target memorization and are able to attend the Tahfidzul Quran program reaches 75%. Students who are able to reach the memorized target with the best predicate will get prizes, while students who are not able to reach the memorization target in the fifth semester will be given strict sanctions in the form of being excluded from Madrasahs. Nevertheless the enthusiasm of the people to enter or register with Madrasahs is increasing every year. This shows that management functions such as planning, organizing, implementing, supervising and evaluating activities carried out by the Madrasah Head and all Madrasa residents carry out their duties and functions as well as possible. Then, for students who are unable or not fluent in reading the Koran it will be included in the Alquran Clinic program. The Alquran Clinic Program is an innovation of Tahfidz teachers to help students read the Qur'an well in order to be able to achieve the Quran recitation targets that have been determined in the Tahfidzul Quran Program

Researchers can provide recommendations to: Head of the North Sumatra Province Department of Religion Office to provide assistance by providing facilities and infrastructure that can support the implementation of the Tahfidzul Quran program in Tsanawiyah Madrasah in Medan City, specifically in the Madrasah Tsanawiyah Muallimin UNIVA Medan. To the Head of Madrasa, in general the implementation of the Tahfidzul Quran program has been going well, but it needs to be added to provide supporting facilities to motivate more students to participate in the Tahfidzul Quran program, such as a messenger to attend the Musabaqah Tilawatil Quran branch of the Hifdzil Quran or carry out a study tour to other Madrasahs to see a comparison of the implementation of the Tahfidzul Quran program and add facilities that can support the implementation of the Tahfidzul Quran program, such as Quran audio in each class or in the Madrasah environment. To the teacher, both the supervising teacher and the homeroom teacher who are given the task to guide students in implementing the Tahfidzul Quran program to be more committed and disciplined in carrying

out their tasks and functions and always innovating in introducing fast methods of memorizing the Koran to students.

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