
**An Analysis of Educational Problems in Islamic Non-Formal Education:
Study at the House of Tahfidz Al-Qur'an Lampung**

Ahmad Syarifuddin Zuhri¹, Achmad Asrori², Idham Kholid³, Ahmad Fauzan⁴

¹ahmadzuhri1994@gmail.com, ²achmadasrori@radenintan.ac.id, ³idhamkholid@radenintan.ac.id,

⁴ahmad.fauzan@radenintan.ac.id

^{1, 2, 3, 4} Universitas Islam Negeri Raden Intan Lampung

Abstract

The House of Tahfidz Al-Qur'an (RTQ) is a non-formal educational institution that is currently in high demand within the community. The House of Tahfidz frequently encounters challenges and problems in carrying out its educational programs. The purpose of this research is to examine the development challenges in the design, implementation, and evaluation of educational institution management at RTQ Al-Qur'aniy Kota Gajah Central Lampung, RTQ Nurul Jannah Pekalongan East Lampung, and RTQ Darus Sholawat Abung Semuli North Lampung. This study employed the qualitative research approach and discovered that the development problems of the HouseHouse of tahfidz were a curriculum that was inadaptive to students' needs, a restricted supply of human resources, and a lack of an educational, operational budget. To address these problems, the three RTQs can revitalize the curriculum by offering activity programs that support students' talents and skills, improve the quality of human resources through training and internships, and emphasize the need for more intensive collaboration between RTQs, the community, and the government to improve the quality in the future.

Keywords: Problems, development, The House of Tahfidz Al-Qur'an

Abstrak

Rumah Tahfidz Al-Qur'an (RTQ) adalah salah satu lembaga pendidikan non-formal yang dewasa ini banyak diminati masyarakat. Dalam menjalankan program pendidikannya, rumah tahfidz kerap menghadapi kendala dan problematika. Penelitian ini bertujuan menganalisis problematika pengembangan rumah tahfidz dalam perencanaan, implementasi, serta evaluasi manajemen lembaga pendidikan di RTQ Al-Qur'aniy Kota Gajah Lampung Tengah, RTQ Nurul Jannah Pekalongan Lampung Timur, dan RTQ Darus Sholawat Abung Semuli Lampung Utara. Dengan pendekatan penelitian kualitatif, penelitian ini menemukan problematika pengembangan rumah tahfidz terletak pada kurikulum yang belum adaptif terhadap kebutuhan santri, ketersediaan sumber daya manusia yang terbatas, serta minimnya anggaran operasional pendidikan yang dimiliki. Oleh karena itu, guna mengatasi persoalan tersebut, ketiga RTQ dapat merejuvenasi kurikulum dengan menyediakan program kegiatan yang menunjang bakat dan skil santri, meningkatkan kualitas SDM dengan mengadakan pelatihan dan workhsop, serta perlu adanya kerjasama yang lebih intensif antara RTQ, masyarakat, dan pemerintah guna perbaikan kualitas pendidikan rumah tahfidz di masa yang akan datang.

Kata Kunci : Problematika, Pengembangan, Rumah Tahfidz Al-Qur'an

INTRODUCTION

The Indonesian education system recognizes three types of education: formal, non-formal, and informal. The three types of education levels serve as the crater of Candradimuka in shaping the nation's generation with academic knowledge, spiritual skills, social sensitivity, and skills that can be used to carry on the nation's leadership baton. Formal education refers to education in schools or madrasas that all generations of the nation must have at least reached up to secondary education. At the same time, Act Number 20 of 2003, governing the National Education System, defines non-formal education as an education path outside of traditional schooling that can be structured and tiered. Non-formal education has progressed significantly with the establishment of boarding schools, course institutions, Qur'anic educational institutes (LPQ), and other non-formal educational institutions.

The House of Tahfidz Al-Qur'an (RTQ), a sort of non-formal Islamic education institution, provides an additional option for the community in addition to the community-recognized Islamic boarding schools. According to the Director General of Islamic Education's Decree Number 91 of 2020, the RTQ is an educational institution that provides learning activities to memorize the Qur'an, practice, and cultivate Qur'anic values in daily life based on occupancy, environment, and community. The House of tahfidz can be defined as a home-based educational institution (family) that teaches to memorize al-Qur'an as its primary curriculum. All educational activities in the House of tahfidz are geared at producing a generation of Qur'an memorizers with noble character and concern for others. In practice, the House of tahfidz, which serves as a driving force for the dissemination of the Qur'an, is managed by the community (foundation) in the form of mosques, schools/madrasas, universities, or other institutions (Satria, Idmayanti, & PP, 2020b).

Amid the rapid development of digital information, which frequently has a detrimental effect on children's development, the House of Tahfidz offers the community an option for Islamic education. Parents worry about their children having easy access to social media, online gaming, and other internet resources (Setiawan & Rasyidi, 2020). Considering this, the House of Tahfidz may be the

solution for parents who wish to give children an education focused on the Qur'an that strives to help them understand, remember, and apply its principles to their daily lives (Afriami & Rahmah, 2017). Parents' eagerness to send children to the House of tahfidz proves that these educational institutions are becoming more and more well-known. The House of tahfidz is an educational institution that has grown up in many communities with a basic education system (Rohman & Ramah, 2023). The primary goal of the House of Tahfidz is to provide Qur'anic education in stages, beginning with basic, *tahsin*, and *tahfidz* sessions.

KH Yusuf Mansur founded the Daarul Qur'an Tahfidz Pesantren in 2005, marking the beginning of the history of the House of Tahfidz in Indonesia. The House of Tahfidz Al-Qur'an program was then launched in several Indonesian districts in 2009 under the Al-Quran Memorization Nursery Program (PPPA) Daarul Qur'an to produce thousands of Qur'anic memorizers (Zulaili, 2018; Sofyan, 2015). Through Rumah Tahfidz Center (RTC), which is a program unit of PPPA Daarul Qur'an, the community can participate in running the House of tahfidz education with a simple establishment system and procedure by simply having a place that will function as a site (Fakhruroji, 2020). This concept involves RTC and the community working together on funding, human resource placement, and branding for tahfidz residences. RTC is in charge of implementing the program, which includes coaching, supervision, and development.

Memorizing, practicing, and growing Qur'anic values in daily life, including housing, environment, and community, are among the educational activities in the House of tahfidz. The House of Tahfidz is a home-based educational institution (family) that provides al-Qur'an memorization education as its primary subject. All educational activities are aimed at developing Qur'anic memorizers (hafiz al-Qur'an) with noble character and concern for others. In practice, the House of tahfidz, which serves as a driving force for the spread of the Qur'an, is managed by the community (foundation) in the form of mosques, schools, madrasas, universities, or other institutions (Satria et al., 2020).

Looking at the evolution of Qur'anic Education Institutions (LPQ), Indonesia now has about 4,500 LPQs with over 35,000 students (Sabri, 2020). However, not all of these LPQs are included in the Ministry of Religious Affairs'

Education Management Information System (EMIS). Of the numerous LPQs, the Ministry of Religious Affairs has already registered 2,267 PAUDQs and 196 RTQs. According to RTC data, the number of Houses of Tahfidz in Indonesia is increasing within 24 provinces spanning 124 districts/cities. RTC lists 1,178 certified Houses of Tahfidz. Furthermore, many Houses of Tahfidz remain unregistered in the RTC online recapitulation system. Thirty-six of these are in Lampung province (PPPA, 2021).

This substantial number piqued the researcher's curiosity to conduct a study on how the RTC-sponsored House of Tahfidz administers its educational programs. The House of tahfidz, under the supervision of RTC, has accomplished numerous tasks, such as producing Qur'an memorizers in one year despite their restrictions. The House of Tahfidz administration requires effective management, particularly in program execution, evaluation, and management (Yanto & Siswanto, 2022). According to Fatmawati (2019), the success of the House of Tahfidz is achieved through four areas of management: planning, organizing, implementing, and monitoring. The literature review also discovered several problems that are frequently encountered by the House of tahfidz, such as the research findings of Syafruddin et al. (2021), who concluded that the problems that are frequently encountered in tahfidz learning are related to learning problems, which impede the number of students' memorization. A similar issue was discovered at least in the results of research by Fadllurrohman et al. (2022), Muzakki et al. (2021), Zulfiana et al. (2022), dan Wahyuni et al. (2023). However, much of this research was conducted in formal education institutions that oversee tahfidz instruction.

Research in RTC Lampung has been conducted by Rohman & Ramah (2023) and Prayitno et al. (2023), who investigated the approach of the House of Tahfidz under RTC Lampung's supervision in internalizing religious moderation standards. The study had limitations because it did not investigate other elements, such as the difficulties the House of tahfidz encountered in curriculum management and learning. As a result, more detailed research is required to develop answers to current problems. Based on the findings of several literature reviews, it is necessary to conduct additional research on the issues of curriculum management and learning in three tahfidz houses under RTC Lampung, namely Rumah Tahfidz Al-Qur'aniy

Kota Gajah Central Lampung, Rumah Tahfidz Nurul Jannah Pekalongan East Lampung, and Rumah Tahfidz Darus Sholawat Abung Semuli North Lampung.

The presence of three the House of Tahfidz in a competitive setting with multiple educational possibilities led to the selection of these three research locations. In contrast, despite constraints and obstacles, the three Houses of Tahfidz are able to compete while maintaining public attention. Therefore, this study is expected to provide valuable information, particularly to the three Houses of Tahfidz, to enhance future educational institution management. This study will also serve as a supplement to previous research studies, as it will examine the problems encountered in planning, implementing, and evaluating the management of educational institutions, including curriculum management and learning. It is also related to other aspects, such as human resources, facilities and infrastructure owned, and financial strength, which is the driving force behind learning activities.

METHODS

This qualitative study took place in three Houses of Tahfidz: Rumah Tahfidz Al-Qur'aniy Kota Gajah Central Lampung, Rumah Tahfidz Nurul Jannah Pekalongan East Lampung, and Rumah Tahfidz Darus Sholawat Abung Semuli North Lampung. The three Houses of Tahfidz are part of Lampung's Rumah Tahfidz Centre (RTC). With a multi-case approach, the researcher became the primary research instrument, analyzing data objectively and scientifically to determine how educational institution management is planned, implemented, and evaluated (Roger et al., 2018). The research data were obtained through a series of in-depth interview processes, observation, and documentation from caregivers, aside boards, and education staff in three houses of tahini. Interviews with caretakers, asatidz board members, and education personnel at three Houses of Tahfidz aimed to gather information on how educational institution management concerns are addressed in the Houses of Tahfidz. Finally, an overview of the challenges in the implementation of educational institution management in terms of curriculum management and learning could be acquired. Observation and documentation were used to track the progress of educational institution management activities, beginning with planning, implementation, and evaluation.

Furthermore, observations and documentation were carried out in three Houses of Tahfidz to examine the learning process and educational materials.

After collecting all of the data, the researchers coded it and evaluated it using a series of data reduction, data presentation, and conclusion drawing (Azungah, 2019). Data triangulation was required to confirm the collected data (Cooley, 2013). Finally, the findings are presented in the form of a systematic narrative that refers to the predetermined research objectives, which are to analyze educational institution management in Rumah Tahfidz Al-Qur'aniy Kota Gajah Central Lampung, Rumah Tahfidz Nurul Jannah East Lampung, and Rumah Tahfidz Darus Sholawat Abung Semuli North Lampung.

RESULTS AND DISCUSSION

Rumah Tahfidz Al-Qur'aniy, Rumah Tahfidz Nurul Jannah, and Rumah Tahfidz Darus Sholawat are developed through the planning, implementation, and evaluation stages, all of which are related to educational institution management. In practice, these three steps are used to address a variety of problems. The following discussion describes the researchers' results and analysis.

Problems in Planning the Education of the House of Tahfidz

The House of tahfidz differs from official education facilities in providing non-formal Islamic education (Fajeri et al., 2022). The House of tahfidz must also examine the community's internal and external problems, resources, and future possibilities and problems (David, 2017). However, the management planning of educational institutions in the three Houses of Tahfidz has not been effectively carried out. For example, the vision and mission that become the foothold in achieving goals have not been seen, the resource analysis has not gone well, and the vision and mission have not been implemented into the learning curriculum.

According to David (2017), planning is the first step in strategic management. It includes at least five components: developing a vision that describes the organization's existence, assessing the external environment, assessing organizational resources, formulating specific goals, and determining strategies. The management planning of educational institutions encompasses all aspects, from curriculum and learning planning to specific services for the House

of tahfidz. The House of tahfidz consults with a variety of stakeholders while developing the curriculum, including caretakers, administrators, the asatidz board, students, and students' guardians. The analysis of students' needs is mapped in curriculum planning to provide an overview of the material's structure. The process of planning the three Houses of Tahfidz is based on careful assumptions about the rationality of needs. This method involves a rigorous assessment of the relevance of knowledge for future demands. According to Huda (2017), this process must take place in both formal and non-formal educational settings.

The educational program of the House of tahfidz has been carefully constructed to reflect the ideals of the Qur'an and hadith. The Islamic education curriculum designed on a mature basis is believed to develop all of the potential and intelligence that students possess (Fathurrochman et al., 2021; Achadi et al., 2022). The Islamic curriculum must be planned in an integrated manner, with Islamic values serving as a reference and basis for the curriculum to achieve the objectives of Islamic education, which form a Muslim's personality by encompassing all aspects of human nature, namely as an individual, a social being, a moral being, and a servant of God (Rohman & Hairudin, 2018; Zaini & Pasaribu, 2020; Ramah & Rohman, 2023).

Rumah Tahfidz Al-Qur'aniy, Rumah Tahfidz Nurul Jannah, and Rumah Tahfidz Darus Sholawat's planning appear to include flaws that will become the homework of the three in the future. Planning for educators and education professionals, for example, frequently fails to incorporate basic HR analysis. This failure influences unorganized performance, resulting in a shortage of human resources and a suboptimal learning process. Furthermore, the mapping of student needs has not taken into account the analysis and availability of human resources. However, based on the caregivers' reports, they have been able to develop the students despite their restrictions. According to the PPPA Daarul Qur'an website, RTC Lampung had its 10th Grand Graduation in October 2022, which was attended by 750 students from the Houses of Tahfidz across Lampung, all under the supervision of RTC Lampung Region. The 10th graduation event in Tulang Bawang graduated children as early as eight years old (PPPA, 2022). This

achievement can be enhanced if the House of Tahfidz improves the quality of its Asatidz board resources through training, workshops, or comparative research.

Furthermore, planning for facilities and infrastructure is frequently linked to financial planning. Rumah Tahfidz Al-Qur'aniy appears to be the most prepared among the three Houses of Tahfidz in terms of facility and infrastructure planning. Education financial management at the Houses of Tahfidz has been going smoothly. Furthermore, Rumah Tahfidz Al-Qur'aniy has partnered with several nearby educational institutions. Therefore, it has more students than Rumah Tahfidz Nurul Jannah and Rumah Tahfidz Darus Sholawat, which have more non-resident students and do not collaborate with formal educational institutions. Rumah Tahfidz Al-Qur'aniy has more students than the other two Houses of Tahfidz due to superior socialization. Rumah Tahfidz Al-Qur'aniy has planned public relations campaigns across a variety of venues, including social media and the internet. This method has not been implemented in Rumah Tahfidz Nurul Jannah or Rumah Tahfidz Darus Sholawat.

In the digital age, where access to information necessitates quick and precise media channels, the three Houses of Tahfidz have been unable to take full advantage of internet access due to insufficient resources, resulting in no apparent branding process that reaches all sectors of society. The transformation of information technology has the potential to infiltrate every person, explore every spatial distance, and eliminate social imbalances, making it an ideal communication medium for socializing educational institutions. In this scenario, the three elements of the PR planning strategy, which comprise the brand, positioning, and quality, have yet to produce an image that will pique the community's interest in these educational institutions. According to Arthur W. Page (1997), image creation is an essential component of marketing strategy. He emphasizes that image strategy is an ongoing process that cannot be planned (Griese, 2001).

Based on the research findings, the three Houses of Tahfidz should work to improve their public image by developing self-branding, identifying position, and showing benefits and distinctions (differentiation). Self-branding can be accomplished by making the learning curriculum framework more organized and documented, boosting the quality of teaching staff, and providing enough

educational resources. When selecting the position, the House of tahfidz must target specific areas of society with the desired goals. This can be accomplished by demonstrating its merits. As a result, it will be easier to supply information and identify to the public, as well as to position the institution in society.

Problems in Implementing Curriculum and Learning Management at the House of Tahfidz Al-Qur'an

Curriculum implementation is critical to the management of Islamic educational institutions. According to Tyler (2018), curriculum implementation should be based on philosophical and psychological principles. In the House of tahfidz curriculum framework, these two foundations are founded on universal Islamic beliefs. The philosophical basis for implementing education in the House of tahfidz indicates that this educational institution is non-profit, with a primary focus on the human relation aspect, specifically the dimension of the hereafter. The implication is that, theoretically, Islamic education always considers the debate of the world and the afterlife. Students are always taught to be genuine human beings, which means always doing good deeds, having noble character, and believing in Allah. Psychologically, it means that when implementing the Islamic education curriculum, the teacher practices knowledge or teachings that have been incorporated into his soul and body (Roslan Mohd Nor & Malim, 2014; Zaman & Memon, 2016; Dewi, Ayu, Rahmadi, & Akmansyah, 2023).

Specifically, the conceptual foundation for executing the curriculum of Rumah Tahfidz Al-Qur'aniy, Rumah Tahfidz Nurul Jannah, and Rumah Tahfidz Darus Sholawat is founded on the Qur'anic values as the primary source of Islamic teaching. Education requires an underlying reference point to function properly. The Qur'an takes first place in the recovery of other instructional sources. All actions and processes in Islamic education must be based on the Qur'anic principles and values.

Curriculum management is one measure of success in educational institution administration (Tirado & Barriga, 2016). Curriculum management for the Houses of Tahfidz in Rumah Tahfidz Al-Qur'aniy and Rumah Tahfidz Nurul Jannah occurs in stages. Management involves three stages: planning,

implementation, and evaluation. Curriculum management requires the assistance of all areas (Fathurrochman et al., 2021). However, the research findings from the two Houses of Tahfidz indicate that the curriculum management produced does not appear to be adequately supported by the availability of good human resources, acceptable educational facilities, and adequate budget allocations. As a result, the three stages of management are not functioning optimally.

According to the researcher's findings, there are numerous remarks regarding curriculum implementation in the three Houses of Tahfidz. The implementation of the curriculum frequently faces obstacles in the learning process due to a lack of teaching staff at Rumah Tahfidz Nurul Jannah and Rumah Tahfidz Darus Sholawat, resulting in less effective learning. This shortage of human resources is linked to unstable financial considerations, which have an impact on the provision of suboptimal educational facilities. According to White (2003), to compete worldwide, curriculum management consists of four sub-areas: human resource management, learning management, educational facility management, and assessment management (evaluation). The four management sub-areas are integrative, which means they contribute to, impact, and determine curriculum implementation effectiveness.

The problems with the growth of the House of tahfidz extend beyond curriculum implementation and funding. Only Rumah Tahfidz Al-Qur'aniy has used social media to disseminate information. Rumah Tahfidz Nurul Jannah and Rumah Tahfidz Darus Sholawat do not appear to properly embrace digital media as a communication medium with the community. In this instance, it is vital to improve the public relations department's performance by hiring information technology professionals.

The three Houses of Tahfidz public relations departments have engaged in self-branding by including the role of the community and the surroundings. This engagement takes the form of deliberations held by the House of tahfidz, which invite religious leaders to serve as community representatives. Engagement in this gathering is typically required when the House of tahfidz hosts religious or learning activities that need community engagement, such as *khataman*, *sima'an* al-Qur'an, or recitation. In practice, the House of Tahfidz seeks suggestions or opinions from

the community about the planned activities. The next religious activity in which the community participates is *sima'an* al-Qur'an, also known as *khataman* al-Qur'an or big graduation. The usage of Internet media can increase community participation in the operations. According to Allagui and Breslow Allagui & Breslow (2016), good usage of social media can help to retain the brand of the services or products given. In terms of human relations, the three Houses of Tahfidz must map the target community to be targeted by first exhibiting the institution's benefits that other institutions do not have. This advantage makes it easier to offer the audience knowledge and identification or position the institution in society.

The Curriculum Evaluation of the House of Tahfidz Al-Qur'an

Evaluation is an action that analyzes the activities that have taken place. This analysis seeks to help make decisions and plan future projects (Nevo, 2013). The evaluation results serve as the foundation for determining whether or not the activities carried out are by the plan. Furthermore, if a program is conducted in line with the plan and accomplishes the objectives established, it can be considered successful. Curriculum evaluation is accomplished by conducting periodic evaluations at all levels of study groups, beginning with the primary grade level, tahsin al-Qur'an class, and tahfidz al-Qur'an class. The curriculum evaluation, which starts with this learning evaluation, intends to examine scheduled learning in the three Houses of Tahfidz. This activity is done to assess the level of learning achievement. This evaluation comprises an assessment of both learning outcomes and the learning process. These two evaluations are one unit, with two types of evaluation effectiveness.

Learning results are evaluated regularly and in varied ways at each group level. For the basic group, the evaluation begins with an examination of each student once a week. It is possible to monitor the student's reading progress regularly. If it is found satisfactory and worthy of being advanced, the musyrif/musyrifah will go to the following page for memorization. Second, the *Tahsin* study group's evaluation is conducted by closely observing the students' reading progress. This examination is typically performed weekly and monthly. The students' growth is visible after just one week. However, to establish whether they

are entitled to advance to the tahfidz group, a discussion will take place among the management (*musyrif*). The administrators who assist and the primary caretaker make the final choice about whether or not to advance a student to the tahfidz class.

The researcher's analysis of curriculum evaluation in the three Houses of Tahfidz includes an evaluation model developed by Daniel L. Stufflebeam, known as the CIPP model, which consists of context evaluation, input evaluation, process evaluation, and product evaluation (Stufflebeam & Coryn, 2014, p. h. 157.). First, the evaluation results from the program's context show that the learning program implemented has clear planning and goals to produce a generation that is morally good with the soul of the Qur'an and to produce a generation that not only memorizes the Qur'an but also practices it in social life. These goals are formulated based on the results of deliberations of all caregivers and foundation administrators. This goal will serve as a single goal for all stakeholders in the future for al-Qur'an education. Furthermore, this vision and objective are meant to encourage Muslims in their daily lives by maintaining the Qur'anic teachings as a guide to life.

Second, the input evaluation of the Qur'an Tahfidz program demonstrates that the full board of Asatidz is competent in a specific scholarly field. This competency is seen in the ability to master the Qur'an, both via reading, memorization, and application in social life. Third, the evaluation of the Qur'an tahfidz program process demonstrates that the learning implementation process, both in the basic class (*iqra'*), tahsin al-Qur'an class, and tahfidz al-Qur'an class, operates smoothly and in line with the intended program. Learning evaluation is an activity that collects data about the outcomes of students' instruction and learning and converts that data into a value based on specific standards. The goal of evaluation is to use it as a tool to measure the success or achievement of a learning objective. It is possible to determine setbacks or progress in learning by evaluating them. We can also use evaluation to identify the weaknesses of an institution or learning. Talaqqi is one of the ways utilized for learning. Obstacles to learning are frequently encountered during the process, such as students having minimal difficulty dividing time, particularly for students pursuing formal education in the House of tahfidz.

Fourth, the findings of the product/result evaluation reveal that the students met their memorizing targets. Thus, the assessment approach aims to assess the implementation of tahfidz learning to identify and solve problems. The evaluation procedure is carried out regularly, making it easier to detect and improve the implementation of the tahfidz core program.

Strengthening Institutional Branding through Curriculum Rejuvenation and Public Relations

The House of tahfidz Al-Qur'an (RTQ) is a non-formal Islamic education approach that originated in Pesantren education institutions. Looking back at Indonesia's educational evolution, pesantren institutions have a long history and can still exist despite the increasing number of formal education institutions. The essence of Indonesia's non-formal Islamic education system is closely related to the fact that it is the country's oldest educational model (Isbah, 2020; Ni'am, 2015).

To encourage the wider community to entrust their children to the House of tahfidz, the three Houses of Tahfidz should reformulate their educational curriculum by developing a curriculum structure that is responsive to the needs of students. This curriculum reformulation must address philosophical, sociological, psychological, scientific, and technological issues. These four aspects are interconnected. The philosophical aspect serves as the primary foundation for curriculum creation. The Qur'an and hadith, which serve as the foundation for curriculum creation in the three Houses of Tahfidz, must be supplemented by sociological and psychological factors relevant to students as learning subjects. These three principles must be supported by science and technology in response to the rapid advancement of information technology.

Tyler's curriculum development methodology can be used to design the tahfidz education curriculum, which comprises four major steps: creating objectives, selecting learning experiences, structuring learning experiences, and determining assessments (Bhuttah, Xiaoduan, Ullah, & Javed, 2019). It means that the House of tahfidz must explicitly define the learning objectives for each level, from basic to tahfidz. Students have specific aims to reach when explicit goals are established, such as how many verses must be memorized in a given period. This

does not appear to be reflected in the three Houses of Tahfidz. As a result, the students' memorization improvement is not optimal.

Based on curriculum evaluation, the effectiveness of a program can be determined by evaluation or assessment, as this method identifies the program's faults and strengths (Baharudin & Kurahman, 2022; Brucker et al., 2004). Valid, trustworthy, and objective assessments must apply acceptable methodologies (Prasetyo & Anwar, 2021). The caregivers take note of the findings for learning outcomes and learning processes in the three Houses of Tahfidz. However, complete follow-up on the evaluation outcomes has not been possible. For example, in the tahfidz class, the number of students memorization progresses slowly. However, substantial actions to address these issues have not been taken.

Furthermore, the selection of santri learning experiences should include enough variety to maximize their potential. Despite their constraints, the three Houses of Tahfidz have been unable to fully develop students' potential due to inadequate resources, facilities, and infrastructure. According to the researchers, this problem must be addressed by providing non-academic activities to supplement academic activities, such as sports, arts, and culture, which can be more easily accomplished through the establishment of formal educational institutions. Furthermore, the established activities of the House of tahfidz with the neighboring community must be transmitted to the larger community via the Internet and social media platforms. By introducing these varied activities, the House of tahfidz may generate public relations, which will benefit the development of the House of tahfidz brand.

CONCLUSION AND SUGGESTION

The House of tahfidz Al-Qur'an (RTQ) faces significant obstacles in developing non-formal Islamic education institutions. The House of tahfidz frequently struggles with a shortage of human resources and financing. The research findings in Rumah Tahfidz Al-Qur'aniy, Rumah Tahfidz Nurul Jannah, and Rumah Tahfidz Darus Sholawat show that the education institutions are currently very appealing to the community. Improving the quality of educational programs available should temper the growing public trust. Improving the

curriculum, increasing the quality of human resources, and assigning an adequate education budget are all critical to the future success of tahfidz education. As a result, cooperation is required between the foundation, the caretakers, the community, and the government for this non-formal Islamic education institution to become one of the nation's generation's protective fortresses against liberalism, hedonism, and other ideas contrary to religious values.

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