

**THE EXISTENCE OF EXTRACURRICULAR TAHFIDZ AL-QURAN
TO INCREASE STUDENT ACHIEVEMENT AT MTsN 3 TULUNGAGUNG**

THESIS

Written By:

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ISLAMIC EDUCATION DEPARTEMENT

FACULTY OF EDUCATION AND TEACHER TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

July, 2018

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THESIS

Presented to Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang
In Partial Fullfillment of the Requierements for *the Degree of Sarjana Pendidikan
Islam (S.Pd)*

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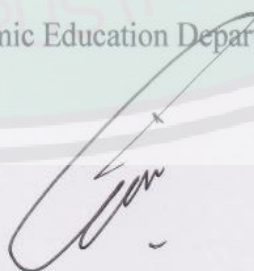
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DEDICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Firstly thank to Allah SWT. Who has been given us mercy and blessing, thanks to the gift that you give up at this moment I can finish the masterpiece of this thesis.

With all the effort struggle in the end of this thesis can be resolved. Thanks to the people who have been meaningful in the process of making this work. This work is dedicated to you all that matters in my life.

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And thanks to all those who can not mention one by one who give meaning in this life may Allah reply the goodness of you all. Amiin ...

MOTTO

...يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”

(QS. Al-Mujadalah:11)¹

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

“For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.”

(QS. Al-Insyirah:4-5)²

¹ Departement Agama RI, Al-Qur'an dan terjemah, (Jakarta:khadijah, 2010), p.543

² *Ibid.*,p.596

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Dean Faculty of Education and Teacher Training
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Assalamu'alaikum Wr. Wb


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Malang, July 4th 2018



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Malang, July 4th 2018

Author



GUIDELINES OF ARAB LATIN TRANSLITERATION

The writing of Arabic - Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Religious Affairs and the Minister of Education and Culture of Republic Indonesia No. 158 of 1987 and No. 0543 b/U/1987 which can be broadly describe as follows:

A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	sh	و	=	w
خ	=	kh	ظ	=	th	ه	=	h
د	=	d	ع	=	'	ع	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vokal (a) panjang = â

Vokal (i) panjang = î

Vokal (u) panjang = û

C. Diphthongs Vocal

أُو =aw

أَي =ay

أُو =û

إَي =î

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ABSTRAK

Fauziah, Kuni Isna Ariesta. 2018. *Eksistensi Ekstrakurikuler Tahfidz Al-Quran untuk Meningkatkan Pencapaian Siswa di MTsN 3 Tulungagung*. Skripsi Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. H. Abdul Bashith, M.Si

Al-Quran merupakan mukjizat terbesar umat Islam penyempurna kitab sebelumnya yang mana atas perintah Allah SWT harus dipelajari. Hadirnya tahfidz Al-Quran mulai dari pondok pesantren, sekolah formal, non formal, sampai pada lembaga khusus tahfidz Al-Quran membuktikan bahwa kegiatan semacam ini tidak hanya eksis namun juga sangat dibutuhkan. Diawali dengan menerapkan hasil penelitian pada Pondok Pesantren Al-Quran Hanifida, Jombang pada kelas khusus maka dibentuklah ekstrakurikuler tahfidz Al-Quran untuk kelas reguler sebagai wadah bakat dan minat siswa-siswi. Sekaligus sebagai bentuk aktualisasi visi, misi madrasah dalam segi religius. Maka MTsN 3 Tulungagung menghadirkan ekstrakurikuler Tahfidz Al-Quran.

Fokus penelitian ini adalah membahas secara lengkap mengenai eksistensi ekstrakurikuler tahfidz Al-Quran yang bertujuan untuk: (1) mengetahui program atau bentuk pelaksanaan kegiatan ekstrakurikuler tahfidz Al-Quran untuk meningkatkan pencapaian siswa di MTsN 3 Tulungagung, (2) mengetahui apa kontribusi yang diberikan oleh kegiatan ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung.

Untuk mencapai tujuan tersebut, maka peneliti menggunakan metode pendekatan kualitatif deskriptif. Melalui sumber data penelitian primer dan sekunder. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Teknik analisis data yang digunakan dengan reduksi data, penyajian data, dan penarikan kesimpulan. Pengecekan keabsahan data dengan uji triangulasi metode dan sumber.

Hasil penelitian menunjukkan: (1) program atau bentuk ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung antara lain: a) *setoran*, b) *bimbingan*, c) *deresan*, d) *evaluasi (sambung ayat)*, dan e) *pesantren kilat* (2) kontribusi sekaligus menjawab keberadaan atau eksistensi kegiatan ini adalah dengan apa yang diberikan siswa-siswi ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung antara lain: a) dalam bidang akademik dan b) non akademik.

Kata Kunci: Eksistensi, Ekstrakurikuler Tahfidz Al-Quran

ABSTRACT

Fauziah, Kuni Isna Ariesta. 2018. *The Existence of Extracurricular Tahfidz Al-Quran to Increase Student Achievement at MTsN 3 Tulungagung*. Thesis. Islamic Education Department, Faculty of Tarbiya and Teaching Science, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. H. Abdul Bashith, M.Si

Quran is the biggest miracle for Muslim which completes the previous kitab and it Allah asks us to learn it. The activity of Quran memorization (*tahfidz Al-Quran*) as seen in Islamic boarding school, formal and non-formal schools, and Quran memorization special institution proves that it is not only existed but also needed. Beginning by applying the research results at Islamic Boarding School Al-Quran Hanifida, Jombang in a special class then extracurricular tahfidz Al-Quran was formed for the regular class as a container of talent and interest of the students. At the same time as a form of actualization of vision, mission of madrasah in religious aspect. Then MTsN 3 Tulungagung presents extracurricular Tahfidz Al-Quran.

The study focuses on completely describing the existence of extracurricular Quran memorization and aims to: (1) find out the program or form of extracurricular tahfidz Al-Quran to increase student achievement at MTsN 3 Tulungagung, (2) find out the contribution of extracurricular Quran memorization in MTsN 3 Tulungagung.

To achieve the aims, the researcher employed a descriptive qualitative method using primary and secondary data resources. Data collection technique includes interview, observation and documentation. Data analysis technique consists of data reduction, data presentation, and conclusion drawing. To check data validity, the researcher used method and source triangulation method.

The result shows that: (1) program or extracurricular form of tahfidz Al-Quran in MTsN 3 Tulungagung, among others: a) deposit, b) guidance, c) dribbling, d) evaluation (connection paragraph), and e) pesantren kilat (2) or the existence of this activity is with what is given extracurricular students tahfidz Al-Quran in MTsN 3 Tulungagung, among others: a) in the academic field and b) non academic.

Keywords: Existence, Extracurricular Tahfidz Al-Quran

مستخلص البحث

فوزية، كوني إثني أريستا. 2018. وجود الأنشطة الإضافية بتحفيظ القرآن لترقية إنجاز الطلاب في المدرسة المتوسطة الحكومية الثالثة بتولونج أجونج. البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. الحاج عبد البسيط الماجستير.

القرآن هو معجزة عظيمة عند المسلمين، ومكمل للكتب السماوية التي نزلت قبله وأمر الله سبحانه وتعالى بقراءته وتعلمه. حيث يوجد برنامج تحفيظ القرآن في المعاهد الإسلامية، والمدارس الرسمية أو غير الرسمية حتى نجد مؤسسة خاصة لتحفيظ القرآن. أولاً، تطبقت المدرسة حاصل البحث في المعهد القرآني حنيفدا بمجانبانج، يعني في الفصل الخاص. فأقامت المدرسة المتوسطة الحكومية الثالثة بتولونج أجونج بالأنشطة الإضافية بتحفيظ القرآن كالوسائل لمواهب الطلاب و رغبتهم. ثم كالوسائل لتحقيق رؤية المدرسة و بعثتهم في الناحية الدينية.

ركز هذا البحث على شرح كامل عن وجود الأنشطة اللاصفية "تحفيظ القرآن" مما يهدف إلى (1) معرفة البرنامج أو شكل العملية للأنشطة الإضافية بتحفيظ القرآن لترقية إنجاز الطلاب في المدرسة المتوسطة الحكومية الثالثة بتولونج أجونج، (2) معرفة أي مساهمة قدمت الأنشطة اللاصفية "تحفيظ القرآن" بالمدرسة المتوسطة الدينية الحكومية الثالثة بتولونج أجونج.

استخدمت الباحثة منهج البحث الكيفي الوصفي لتحقيق هدف البحث، وكان مصدر البيانات تنقسم إلى الأساسي والثانوي. وتم جمع البيانات من خلال المقابلة، والملاحظة والوثائق. أما بالنسبة طريقة تحليل البيانات قامت الباحثة بتحديد البيانات، عرضها والاستنتاج منها. وفي تحقق صحة البيانات استخدمت اختبار التثليث في الطريقة والمصادر.

أظهرت نتائج هذا البحث: (1) البرنامج أو شكل العملية للأنشطة الإضافية بتحفيظ القرآن يعني: (أ) الإيداع، (ب) الإشراف، (ت) المراجعة، (ث) التقدير، و (ج) الرباط القصير، (2) الإسهام من وجود هذه الأنشطة هو بالإنجاز من الطلاب المشتركين للأنشطة الإضافية بتحفيظ القرآن: (أ) المجال الجامعي، و (ب) المجال غير جامعي. الكلمات الرئيسية: ، الأنشطة اللاصفية "تحفيظ القرآن".

CHAPTER I

INTRODUCTION

A. Background

The future of a nation depends on the younger generation, this sentence seems to echo everywhere, and it has taken root in the minds of both educated and uneducated people. That means that the sentence automatically has become a goal that is not only implied but must be actualized for the progress of a nation. This has become a major task for a state or government in realizing these ideals in accordance with the 1945 Constitution of the Republic Indonesia at the fourth paragraph which reads "... untuk memajukan kesejahteraan umum, mencerdaskan kehidupan bangsa ..." ³

In addition to be a big task of the state it also gives a hard slap for an educational institution, because this institution that directly relate to our generations. Can be said successful or not the future of the younger generation depends on an educational institution that umbrella. Departing from an educational institution they are authorized on everything from planning, implementation, to evaluation. According to Law no. 20 Year 2003 Education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble character, as well as the skill needed by him, society and nation.

³ Undang-undang Dasar Negara Republik Indonesia Tahun 1945

Especially in this case concerns with the talents and interests of students. What they already have must be attached by the relevant institutions, because one's talents and interests will not be distorted if not properly developed. Seeing the current needs, especially in the field of religion is very necessary to be planted from an early course through positive habits. Which is able to bring the students into positive things, at least they are fortified or awakened by the rapid flow of globalization that must be clever in filtering it.

Speaking of the generation is many kind but the institutions that take shelter under the religion of course expect the main is the religious generation according to the rules of the background. Hearing the word Quranic generation means not far from the skin of the Quran and the rest. Focused on the study of *tahfidz Al-Quran* especially in accordance with the expectations of the generation to be printed. But we need to know that not all institutions or even the government neatly regulate the existence of *tahfidz Al-Quran*, in the sense of wrapping it into the curriculum or lesson, then this extracurricular government has not been too focused just supporting it through vision, big missions in general. More technical related execution of its implementation back to their respective institutions.

If speaking talents and interests should an institution aware of the function, that is as a container to accommodate all aspirations, all the talents and interests possessed by the students. So that talent and interest can be channeled properly through the activities provided by an agency. In this case focuses on an activity called extracurricular activities. The self-estrangicular activity itself is an activity undertaken by learners outside the learning hours of intracurricular activities and

curricular activities under the guidance and supervision of educational units.⁴ The function is as a container to channel the talents and interests of students. And of course the form of this extracurricular activities vary according to the needs of an institution.

Furthermore, if we talk about Islam, we can already be plasticized that Islam is a perfect religion. Everything that becomes a reference in action is all set in the Islamic religion, especially in the holy book of Muslims ie the Quran. The Quran is the greatest miracle of the Prophet Muhammad (peace be upon him) given by Allah SWT through the intermediary of the angel Gabriel, inscribed on the manuscripts, transmitted *mutawatir verbatim*, into guidance for man, and who reads it as a worship.⁵

وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ (١٩٢) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَى قَلْبِكَ لِتَكُونَ
مِنَ الْمُنذِرِينَ (١٩٤) بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (١٩٥)

“Verily this is a Revelation from the Lord of the Worlds: With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue”. (Asy-Syu’ara [26]: 192-195)

This is the Quran that will remain awake in the heart, always sung by oral and written in manuscripts. Its purity never faded even though many who read, recite, to memorize it. It is narrated in a hadith of the history of Tirmidhi and Hakim that *karamah* for a memorizant (*hafizhul*) al-Quran is given the favor with the crown of

⁴ Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Pendidikan Dasar, Direktorat Pembinaan Sekolah Menengah Pertama, *Panduan Teknis Kegiatan Ekstrakurikuler Tingkat SMP*, 2014

⁵ Muhammad Ali al-Shabuni, *al-Tibyan fi ‘Ulum al-Quran*, (Beirut: ‘Alam al-Kutub, 1985), p. 8, dan kitab-kitab ‘Ulum al-Quran lainnya.

glory, glorious jewelry, and Allah SWT. ridha to him and this is the greatest.⁶ In addition, each verse contains a virtue, in addition to the degree raised to heaven according to the number of verses of the Quran that are memorized. The truth and preservation of the Quran today are increasingly evident. Allah SWT. has explained some verses of the Quran regarding the affirmation of the truth and its preservation.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (١٩) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (٢٠) مُطَاعٍ
ثُمَّ أَمِينٍ (٢١)

“Eriily this is the word of a most honourable Messenger, Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust”.

(QS. At-Takwir (81): 19-21)

Prophet Muhammad SAW Is an ummi prophet, who is not good at reading and not good at writing. As it is stated in His word:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ

"Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel". (QS. Al-A'raf(7): 157)

Because of his condition (not good at reading and writing), then there is no other way Prophet Muhammad SAW. In addition to receiving revelation by rote. After a verse was revealed, or a letter he received, he immediately memorized it and soon he taught it to his companions, so he really mastered it, and told him to memorize it. In the hadith, Bukhari narrates from Syaqq bin Salamah, he said:

⁶ Hadist ini sebagaimana dikutip dari Syaikh Albani dalam Shahih Al-Jami', no. 8030

Before us Abdullah bin Mas'ud said: "By Allah, from the mouth of the Messenger of Allah, I received more than seventy surahs. By Allah, all the Prophets know that I am among the people who know best the Book of Allah, but that does not mean I am the best among them. "In Bukhari sahih explained, that Prophet SAW said to Ubay bin Ka'ab:

إِنِّي أُمِرْتُ أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ قَالَ: اللَّهُ سَمَّانِي؟ قَالَ نَعَمْ فَبَكَيَ أَبِي. قَرَأَ عَلَيْهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ وَآخَرُونَ.

"Really Allah Almighty. Ordered me to teach you to read the Quran. Ubay said: Does God mention my name? Rasul SAW. Answer: Yes, you have been called on the side of the Lord of the universe. Ubay said: I have tears in my eyes."

In a hadith, Rasulullah SAW once declared that *"Ubay is the most intelligent person to read the Quran among you"*. These reports indicate that the Prophet (s) had taught the Quran to some of the Companions and so much attention to him that they memorized him faster. The gradual process of revelation is the best aid for the Prophet or the Companions to memorize and understand the meanings contained in the Quran.

Activities memorize the holy book of the Quran (*tahfidz al-Quran*) is currently popular with the public. Such activities began to boom since the emergence of religious institutions such as boarding schools, majelis taklim, and so forth. And this kind of activity that has now become a culture or tradition in various regions in Indonesia in particular. At first the effort to memorize the Quran is done by the scholars who study in the Middle East through their teachers. Which then developed in Indonesia through the Middle East alumni especially from Hijaz

(Mecca-Madinah) established institutions *tahfidz al-Quran* by establishing a special *tahfidz* boarding school, or doing *tahfidz al-Quran* learning on boarding schools that already exist.⁷

As we see on television the emergence of *Hafiz Indonesia* show proves that the current activities *tahfidz al-Quran* began in demand by the public, even from an early age. What is familiar if we hear or even see the establishment of *tahfidz pesantren Daarul Quran* on 21 September 2014 in the city of Malang under the auspices of Ustadz Yusuf Mansur which this institution has the goal of creating a generation of memorizers of the Quran smart, intelligent, visionary, and broad-minded.⁸

In addition memorization activities of al-Quran (*tahfidz al-Quran*) began to be included in the school curriculum. Some schools such as in Malang have similar programs such as SMA Surya Buana Malang.⁹ The activity has been going on for about a year now. Existing activities are in addition intended to bring students closer to the holy book of the Qur'an, as well as one of the media of religious education for students. Seeing this, researchers found the same thing in one Islamic educational institution at MTsN 3 Tulungagung.

At the same institution as some other institutions that also have *tahfidz al-Quran* activities which this activity into extracurricular activities. By designing the

⁷ Ahmad Lutfy, *Metode Tahfidz Al-Qur'an, (Studi Komparatif Metode Tahfidz Al-Qur'an di Pondok Pesantren Madrasah al-Hufadz II Gedongan Ender, Pangenan Cirebon dan Pondok Pesantren Tahfidz Qur'an Terpadu Al-Hikmah Bobos, Dukupuntang Cirebon)*, Holistik, Vol 14 No. 02, 2013, p. 158

⁸ Pppa.or.id accessed on 9 December 2017 at 19.00 PM.

⁹ Interview with headmaster of SMA Surya Buana, Ahmad Zaen Fuad, 10 Desember 2017, at 15.48 AM

vision of the creation of a religious, cultured, skilled, and competitive pioneer generation, one of them is manifested by the extracurricular activities of *tahfidz al-Quran* as a form of realization of the vision of MTsN 3 Tulungagung.

In the beginning this institution especially teachers visited in one of Hanifida Al-Quran Islamic Boarding School, Jombang. Not just knowing the existence of the Islamic Boarding School, but the teachers also learn the technique of memorizing the Al-Quran. Because at this Pesantren/Islamic Boarding School is famous for a short time more or less during one month to memorize 30 juz. Thus, the teachers of MTsN 3 Tulungagung learn about it for several days. after that they came home with a stock of knowledge. Then applied to the first special class is habituation of *asthma husna* first followed by the movements but not all teachers are able to command this just a few. Then applied also to the regular class.

Beginning with a special class in which the program memorized several letters of choice, which then led to new ideas from the curriculum by making *tahfidz al-Quran* activities as extracurricular activities. With this extracurricular activity encourage students especially for those who have memorized the Quran to further develop it. Because we know that this institution is very different from the pesantren which is more intense in terms of supervision and so forth.

While in this institution is not applied system of the dormitory, besides the students also required to learn general science. We know that memorizing the Qur'an means memorizing about the verse (the reading), but not enough to just memorize it. The problem here is that some of the students already have a high

memory spirit of high recall but the reading is still not good. There are also students who have good reading but in memorizing the Quran less excited.

In addition to realize the ideals of madrasah in the future that has graduates or alumni who memorized Al-Quran. As seeds when in the future MTsN 3 Tulungagung able to present the dorm which is planned. And give a positive impression to the public that MTsN 3 Tulungagung able to form generations that memorizing Al-Quran.

Based on the background of the mentioned problems, the authors are interested to examine in more depth and comprehensive about the existence of extracurricular activities tahfidz al-Quran developed at MTsN 3 Tulungagung. So the author took the title of thesis **“The Existence of Extracurricular Tahfidz Al-Quran to Increase Student Achievement At MTsN 3 Tulungagung”**

B. Focus of Research

Based on the above background, the focus of this research are:

1. What is the program of extracurricular activities *Tahfidz al-Quran* to increase student achievement at MTsN 3 Tulungagung?
2. What is the contribution of extracurricular activities of *tahfidz al-Quran* to increase student achievement at MTsN 3 Tulungagung?

C. Objectives of Research

Based on the research focus stated above, the objectives of this research are:

1. To know the program of extracurricular activities *Tahfidz al-Quran* to increase student achievement at MTsN 3 Tulungagung.
2. To know the contribute/effect of extracurricular activities *Tahfidz al-Quran* against students at MTsN 3 Tulungagung.

D. Benefit of Research

This research is expected to provide benefits in:

1. Theoretical

The results of this study are expected to contribute thoughts of Islamic Religious Education on the development of extracurricular activities *Tahfidz Al-Qur'an* to increase student achievement.

2. Practical

a. For Students

With this research is expected to assist students in improving the ability of students memorizing *Al-Qur'an* to further deepen and facilitate memorization in order to meet the Quranic generation.

b. For Islamic religious teachers / ustadzah

The benefits of this research for Islamic religious teachers is to find a strategy or the right way so that the expectation can deliver the right target, and the most important is how students are able to apply it. Thus, Islamic religious teachers can carry out their responsibilities which leads

students from zero to the end point of achieving the objectives of this study.

c. For the Institution

This research will be of great benefit to the institution, which here is MTsN 3 Tulungagung. With the hope of this research is able to realize the real / real vision / vision of State State Islamic Junior High School Aryojeding is the realization of a cultured, religious, skilled, and competitive pioneer generation. It will also bring good name / image from MTsN 3 Tulungagung in the eyes of the public.

d. For Researchers

The benefits of this research for researchers as a training related to Islamic education research that can add insight, knowledge and experience researchers.

E. Limitation Problems

To avoid confusion or misunderstanding and make it easier for readers to understand about the form of *Tahfidz al-Quran* in generating Quranic generation through the existence of extracurricular activities *Tahfidz al-Quran* at MTsN 3 Tulungagung then the researchers give limitations of the problem or scope that includes:

1. Extracurricular : is an activity outside of informal learning hours to realize the vision and mission of the madrasah/school and accommodate the talents and interests students have.

2. *Tahfidz al-Quran* : is one of the activities of memorizing the Qoran which in this madrasah/school put into extracurricular.

F. Previous Research

In order to avoid any similarity or repetition of the study and also to find the difference from research to be conducted with researchers before. Here will be described some previous research as far as can be found by researchers. Originality above is evidence that research conducted by researchers is still fresh and different from previous researchers.

- 1) In the first thesis research by Muhammad Abdul Aziz (10110113) about “Pelaksanaan Program Tahfidz Al-Qur’an Bagi Siswa Di SD Islam As-Salam Malang” focusing the actualization of tahfidz al-Quran in elementary school students.¹⁰
- 2) In the second thesis reasearch by Muhammad Azka Ulil Aidy (10110201) about “Penerapan Metode Bimbingan Kelompok Dalam Menghafal Al-Qur’an Di Pondok Pesantren Al-Ma’had An-Nur Bantul Yogyakarta” this research is more focused on how the application of the method of memorizing the Quran which applies the merger of two methods of *simā’i* and *jama’*.¹¹

¹⁰ Muhammad Abdul Aziz, *Pelaksanaan Program Tahfidz Al-Qur’an Bagi Siswa Di SD Islam As-Salam Malang*, Skripsi S1 Universitas Islam Negeri Maulana Malik Ibrahim Malang, tahun 2014.

¹¹ Muhammad Azka Ulil Aidy, *Penerapan Metode Bimbingan Kelompok Dalam Menghafal Al-Qur’an Di Pondok Pesantren Al-Ma’had An-Nur Bantul Yogyakarta*, Skripsi S1 Universitas Islam Negeri Maulana Malik Ibrahim Malang, tahun 2014.

- 3) In the third thesis research by Ocwania Asifah (11110053) about “Pembinaan Kepribadian Islam Siswa Melalui Kegiatan Ekstrakurikuler Keagamaan Baca Tulis Al-Qur’an Di Madrasah Tsanawiyah Negeri Pagu Kediri” more focus on the formation of student personality embodied in the form of extracurricular activities Read Write Al-Quran.¹²
- 4) In the fourth master thesis research by Ahmad Rosidi (12770016) about “Strategi Pondok Tahfidz Al-Quran Dalam Meningkatkan Motivasi Menghafal Al-Quran (Studi Multi Kasus di Pondok Pesantren Ilmu Al-Quran (PPIQ) PP. Nurul Jadid Paiton Probolinggo dan Pondok Pesantren Tahfidz Al-Quran Raudhatussalihin Wetan Pasar Besar Malang” in this study more focus on how a cottage Quran provide strategies in improving the motivation of memorizing Al-Quran.¹³
- 5) In the fifth journal research by Zulfitria about “Peranan Pembelajaran Tahfidz Al-Quran Dalam Pendidikan Karakter di Sekolah Dasar” this research is more focused on the important role of learning tahfidz Al-Quran in primary school students in the frame of character education.¹⁴

¹² Ocwania Asifah, *Pembinaan Kepribadian Islam Siswa Melalui Kegiatan Ekstrakurikuler Keagamaan Baca Tulis Al-Qur’an Di Madrasah Tsanawiyah Negeri Pagu Kediri*, Skripsi S1 Universitas Islam Negeri Maulana Malik Ibrahim Malang, tahun 2015.

¹³ Ahmad Rosidi, *Strategi Pondok Tahfidz Al-Quran Dalam Meningkatkan Motivasi Menghafal Al-Quran (Studi Multi Kasus di Pondok Pesantren Ilmu Al-Quran (PPIQ) PP. Nurul Jadid Paiton Probolinggo dan Pondok Pesantren Tahfidz Al-Quran Raudhatussalihin Wetan Pasar Besar Malang*, Thesis S2 Universitas Islam Negeri Maulana Malik Ibrahim Malang, tahun 2014.

¹⁴ Zulfitria, *Peranan Pembelajaran Tahfidz Al-Quran Dalam Pendidikan Karakter di Sekolah Dasar*, Jurnal Kajian Penelitian Pendidikan dan Pembelajaran Universitas Muhammadiyah Jakarta tahun 2017

What distinguishes the previous five studies with the research that will be examined by the author today is how this research is more focused on how tahfidz al-Quran is used as extracurricular activities which takes place on the students of the junior level or Madrasah Tsanawiyah with motivation or ideals realize the vision of MTsN 3 Tulungagung. From the results of the authors review, there are several research results that are considered relevant to this research, to facilitate the reading can be seen in the table below:

Table 1.1

Previous Research

No.	Nama of researchers, title, form, publishers and years of research	Similarities	Differences	Research Originalities
1.	Muhammad Abdul Aziz (10110113), Pelaksanaan Program Tahfidz Al-Qur'an Bagi Siswa Di SD Islam As-Salam Malang, Skripsi Tahun 2014	Same review <i>tahfidz al-Quran</i>	In this study, researchers are focusing more actualizing or implementation of <i>Tahfidz al-Quran</i> at the level of elementary school students	Researchers focused on the research object children high school (MTs)
2.	Muhammad Azka Ulil Aidiy (10110201), Penerapan Metode Bimbingan Kelompok Dalam Menghafal Al-Qur'an Di Pondok Pesantren Al-Ma'had An-Nur Bantul Yogyakarta, Skripsi Tahun 2014	same review on tahfidz or in another language of memorizing the Quran	In this study, researchers are focusing more on the methods used in memorizing the Quran in boarding schools	Researchers focus on the object of research of secondary school children

3.	Ocwania Asifah (11110053), Pembinaan Kepribadian Islam Siswa Melalui Kegiatan Ekstrakurikuler Keagamaan Baca Tulis Al-Qur'an Di Madrasah Tsanawiyah Negeri Pagu Kediri, Skripsi Tahun 2015	Same review on religious extracurricular activities	The study examines the construction of personality of students through extra-curricular activities of religious Writing Read Al-Quran	In this study, researchers focus on extracurricular <i>Tahfidz al-Quran</i>
4.	Ahmad Rosidi (12770016), Strategi Pondok Tahfidz Al-Quran Dalam Meningkatkan Motivasi Menghafal Al-Quran (Studi Multi Kasus di Pondok Pesantren Ilmu Al-Quran (PPIQ) PP. Nurul Jadid Paiton Probolinggo dan Pondok Pesantren Tahfidz Al-Quran Raudhatussalihin Wetan Pasar Besar Malang, Tesis Tahun 2014	Same review on tahfidz Al-Quran	In the previous research, researchers focused on how the strategy of increasing the motivation of a Quran cottage to memorize the Quran by comparing the two institutions Pondok Pesantren	In this study, researchers focused more on the existence of extracurricular activities tahfidz Al-Quran in Madrasah level (MTs)
5.	Zulfitria, Peranan Pembelajaran Tahfidz Al-Quran Dalam Pendidikan Karakter di Sekolah Dasar, Jurnal Kajian Penelitian Pendidikan & Pembelajaran Universitas Muhammadiyah Jakarta Taahun 2017	Same review on tahfidz Al-Quran	In previous research, researchers focused more on the role of tahfidz Al-Quran on the cultivation of the character values of learners	In this study the researchers focus more on the existence of tahfidz Al-Quran in growing the generation of Qurani

G. Definition of Key Terms

To clarify the Definition and reinforce the term and avoid any misdefinition of the title of this thesis, the authors will give affirmation some terms used in the thesis entitled "The Existence Of Extracurricular Tahfidz Quran to Increase Student Achievement at MTsN 3 Tulungagung". The keywords used are as follows:

1. Extracurricular

Extracurricular according to Big Indonesian Dictionary (KBBI) is an activity that is outside the program written in the curriculum such as leadership training and student ustadzahing. The extracurricular activities themselves are conducted outside of compulsory school hours. Extracurricular activities provide flexibility for students to develop their talents and interests.

According to Rusli Lutan, extracurricular is: Extracurricular program is an internal part of the learning process that emphasizes the needs of students. Between intrakurikuler activities with extracurricular actually can not be separated, even extracurricular activities complementary extension or amplifier intrakurikuler activities to channel the talent or driving the potential development of students to the maximum level.

2. Tahfidz Quran

The word Tahfidz itself comes from the Arabic *al-hifdz* and has a meaning to remember. So with tahfidz interpreted as remembering. Remembering, according to Wasty Soemanto means remembering or putting

knowledge by way of active condemnation. In terminology, the term memorization or *tahfidz* has the meaning of an action that seeks to apply into the mind to always remember. Or an activity to instill a material in memory, so that later can be recalled literally, in accordance with the original material.

So memorization is a mental process to capture and store the impressions that can one day be remembered back into the conscious realm.¹⁵ The Quran comes from the *Qara'a* word which means gathering and gathering, and *Qira'ah* means gathering letters and words one with another in a well-organized speech. Qur'an in the beginning as *Qira'ah* is masdar from *Qara'a*, *Qira'atan*, *Qur'anan*. As in His word in Surat al-Qiyamah: 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ (١٨)

"Indeed, upon Us is its collection (in your heart) and (to make possible) its recitation".¹⁶

3. The existence of Extracurricular *Tahfidz al-Quran* to increase student achievement

So, the meaning of existence of Extracurricular *Tahfidz al-Quran* to increase student achievement was an existence of any activities that take place outside the hours of instruction (intracurricular) which we call more often with extracurricular form *Tahfidz al-Quran* which here has a purpose form generation which makes the Qur'an as a guide to life, believes the truth, read

¹⁵Menghafal Al-Qur'an Pengertian Dasar Hukum Tujuan Dan Hikmah (<http://www.referensimakalah.com.2012/12/html/>), diakses tanggal 10 Desember 2017 pukul 10.29 WIB

¹⁶ Al-Qur'an dan Terjemahnya, (Semarang: Menara Kudus,1990), p.578

and understand it well and true at the same time being able to practice into everyday life.

H. Systematic Discussion

To simplify writing and Definition as well as thorough about this research, systematic discussion then composed as follows:

Chapter I : Introduction, Covering The Background Problems, Formulation of The Problem, The Purpose of The Research, The Benefits of Research, Originality of The Research, The Definition of The Term, And Systematic Discussion.

Chapter II : Literature Review, Covering Theoretical Studies About The Existence, Extracurricular Activities, *Tahfidz al-Quran* And Quranic generation.

Chapter III : Research Methods And Approaches, Including The Types of Research, The Presence of The Researcher, The Location of Research, Data And Data Sources, Data Collection, Data Analysis, And Research Procedures.

Chapter IV : Exposure Data And Findings.

Chapter V : A Discussion of The Results of Research, In Which Case It Will Discuss The Results To Answer The Problem Formulation And Research Purposes.

Chapter VI : The Cover, Include The Conclusion And Suggestions.

CHAPTER II

LITERATURE REVIEW

A. THEORETICAL BASIS

1. Concept of Existence

a. Definition of Existence

According to Big Indonesian Dictionary (KBBI) eksistensi yaitu keberadaan, kehadiran yang mengandung unsur bertahan. Whereas according to Abidin Zaenal, existence is a dynamic process, a "being" or "being".¹⁷ The word corresponds to the origin of the word existence of "existere" which means out of, "beyond" or "overcome". So existence is not rigid and stalled, but rather supple and experienced or otherwise reversed, depending on the ability to actualize its potentials. Existence itself is the existence of a visible being, meaning here that existence is a concept that emphasizes that something exists and the only factor that distinguishes every thing is fact.

So that way, existence can be interpreted as existence or existence something in life. So it can be concluded by bahwasannya existence is the presence of something in life either in the form of goods or objects even humans concerning what is experienced.

¹⁷ Erma Lutfyana, *Eksistensi Tari Lawet di Kabupaten Kebumen*, Universitas Negeri Yogyakarta, 2015, Skripsi tidak diterbitkan, p. 7

2. Concept of Extracurricular

a. Definition of Extracurricular

Extracurricular activities are curricular activities conducted by learners outside the learning hours of intracurricular activities and curricular activities under the guidance and supervision of educational unit.¹⁸ In addition extracurricular activities according to figures Suharsimi Arikunto also meant as the as additional activities outside the structure of the existing program in General is the activity of choice.

Extracurricular activities was developed as a form of self development activities students at least describe: (1) type of a diverse selection of extracurricular activities, (2) provide a rationale that extracurricular activities It is part of the achievement of the vision, mission, and goals of the school/madrasa, (3) provides information that extracurricular activities are already paying attention to existing resources in school/madrasa, (4) provide an explanation that personal development that is in school/madrasah was included in the objectives required in national standard that is talent, interest, creativity, competence and a habit in life, the ability of the religious life, social ability, study skills, insight and planning career, problem-solving ability, and independence, (5) have requirements against participants

¹⁸ Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Pendidikan Dasar, Direktorat Pembinaan Sekolah Menengah Pertama, *Panduan Teknis Kegiatan Ekstrakurikuler Tingkat SMP*, 2014

who will follow the extracurricular activities, (6) gives the target against the implementation of extracurricular activities.¹⁹

With such extracurricular meanings mentioned above, we can draw red threads that extracurricular activities are carried out in order to add broad insight, improve skills, and internalize religious and social values and norms within the local scope, national, and global in order to form a perfect human being and aim to be able to help the development of learners according to their needs, then potential, talent and interest through an activity that is specifically organized by the school institution. Which is the essence of the existence of extracurricular activities in schools / madrasah is intended to dig deeper and motivate the ability of students in a particular field. Therefore, this extracurricular activity should be tailored to the talents and interests that students have so that they will be directed exactly what is owned by them personally. This activity should also be aimed to give inspiring spirit, optimism of students so that they love what they do so as to awaken them also in loving and proud of their school and aware of its position in the midst of society.

Extracurricular activities aimed at the education as one of the answers to the demands of the students needed or students will thus help learners are minimal in the learning environment so as to provide

¹⁹ Prof. Dr. H. Muhaimin, M.A dkk. *Pengembangan Model Kurikulum Tingkat Satuan Pendidikan (KTSP) pada Sekolah & Madrasah*, (Jakarta: PT RajaGrafindo Persada, 2008), p.66.

stimulation to be more innovative and creative. It is a reality that students are not entirely limited to education during the lesson at an intracurricular time, so that there is a gathering of children outside the school hours that are supposed to meet and accommodate the need for their talents and interests.

b. Functions and Extracurricular Goals

In carrying out any activity that a shape is definitely tucked functions and also some purpose, so did the extracurricular activities that generally have multiple functions and purposes.²⁰

1) Function

Extracurricular activities in the school of social development, has a function, recreative, and career preparation.

a) The function development of extracurricular activities that serve to support the personal development of learners through the expansion of interest, development potential, and the giving of an opportunity for the establishment of characters, and self development.

b) Social functions, i.e. that extracurricular activities serve to develop the ability and sense of social responsibility of learners. Social competence developed by giving the opportunity to the students to expand their social experience,

²⁰ Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Pendidikan Dasar, Direktorat Pembinaan Sekolah Menengah Pertama, *Panduan Teknis Kegiatan Ekstrakurikuler Tingkat SMP*, 2014, p. 4-5

practice social skills, and the internalization of moral values and social values.

- c) **Recreative Function**, i.e. that extracurricular activities are conducted in an atmosphere of relaxed, uplifting, and fun so support the process of the development of the learners. Extracurricular activities should be able to make life or school atmosphere more challenging, fun, and more attractive to learners.
- d) The function of career preparation, namely that extracurricular activities serve to develop the career readiness learners through the development of capacities, talents, and interests.

2) Purpose

Extracurricular activities are organized with the aim to develop potential, talents, interests, abilities, skills, personality and independence, cooperation, learner optimally in order to support the achievement of the goals of national education.²¹ As for the goal of extracurricular activities in accordance with the objectives listed in the 39 Years Permendiknas No. 2008, namely:

²¹ Permendikbud No. 62 Tahun 2014 tentang Kegiatan Ekstrakurikuler pada Pendidikan Dasar dan Pendidikan Menengah, p. 2

- a) Develop the potential of students optimally integrated and that includes talents, interests, and creativity.
- b) Establish the personality of the students to realize the school's resilience as the environment education so as to avoid the effort and influence of negative and contrary to the purpose of education.
- c) Actualize a potential flagship achievement of students in appropriate talent and interest.
- d) Prepare students to be citizens of the community who have the democrats, noble, respect for human rights in order to realize the *civil society*.²²

c. Form of Extracurricular Activity

The form of extracurricular activities may include.²³

- 1) Krida, such as: Scouting, Youth Red Cross (PMR), Student Leadership Exercise (LKS), Flag Troopers (Paskibra), School Health Efforts (UKS), and others.
- 2) Scientific works, such as: Activities of scientific mastery and academic ability, research, Youth Scientific Activities (KIR), and so forth.
- 3) Exercise talent and interests, such as: the development of sports talent, art and culture, nature lovers, journalism, theater,

²² Permendiknas No. 39 Tahun 2008 tentang Pembinaan Kesiswaan, p. 9-10

²³ *Ibid*, p.5

traditional dance, local music, information and communication technology, engineering, and so on.

- 4) Religious, for example: religious studies, read al-Quran, pesantren kilat, retreat, biblical deepening, worship, begawat gita, upanayana, dharmatula, dharma dormitory.
- 5) Other forms of activities in accordance with the material of student development as stipulated in the Regulation of the Minister of National Education Number 38 Year 2008. Several kinds of extracurricular activities according to Oteng Sutisna are:
 - (a) Student organization throughout the school
 - (b) Class organization and class level organization
 - (c) Arts: dances, bands, karawitan, vocal group
 - (d) Hobby clubs: photography, journalism
 - (e) Speech and drama
 - (f) Subject-centered clubs (IPA club, IPS, and so on)
 - (g) School publications (school newspaper, school yearbook, and so forth)
 - (h) Athletics and sports
 - (i) Cooperation-co-sponsored organizations (scouts and so on).²⁴

Extracurricular activities can also be carried out, among others through scouting activities, leadership and youth scientific groups.²⁵

²⁴ Suryosubroto, *Proses Belajar Mengajar Di Sekolah* (Jakarta: Rineka Cipta, 2009) p. 273

²⁵ Supardi, *Kinerja Guru* (Jakarta: PT Raja Grafindo Persada, 2013) cet. Ke-1, p. 147

Then in general the types of extracurricular activities are mentioned below:

- (a) Teens Science Competition (LKIPR)
- (b) Scout
- (c) PMR / UKS
- (d) Cooperative schools
- (e) Sport achievement
- (f) Traditional or modern art
- (g) Love nature and environment
- (h) Warning of the big days
- (i) Journalism
- (j) PKS²⁶

Based on the above description it can be concluded that there are two types of extracurricular activities in general, that is the continuous extracurricular activity, which is the type of extracurricular activities that are carried out continuously for a certain period. To complete a program of extracurricular activities this usually takes a long time. And the second is the activity of extracurricular which is periodic or momentary, that is extracurricular activity which executed at certain time only.²⁷

d. Principles of Extracurricular Activities

²⁶ Suryosubroto, op.cit p. 274

²⁷ Suryosubroto, op.cit p. 275

The word principle comes from the Latin word which means the principle (the truth which is the basic reason of thinking, acting, etc.) basis.²⁸ principle is a truth or belief received as a basis for thinking or acting. So the principle of extracurricular activities can be interpreted as something that becomes the basis of thinking, based or acting in the process of execution of extracurricular activities.

According to Sutisna,²⁹ the principles of extracurricular activities are:

- 1) All pupils, teachers and administrative personnel should participate in improving the program.
- 2) Teamwork is fundamental.
- 3) Restrictions on participation should be avoided.
- 4) The process is more important than the result.
- 5) The program should be sufficiently comprehensive and balanced to meet the needs and interests of all students.
- 6) The program should take into account the special needs of the school.
- 7) The program should be assessed on the basis of its contribution to the values of education in schools and the efficiency of its implementation.
- 8) This activity should provide rich motivational sources of classroom teaching, whereas classroom teaching should also provide a rich source of motivation for student activities.

²⁸ Kamus Besar Bahasa Indonesia

²⁹ Suryosubroto, *Proses Belajar Mengajar Di Sekolah* (Jakarta: Rineka Cipta, 2009) p. 291

- 9) Extracurricular activities should be seen as an integral activity of the entire educational program in the school, not just an addition or as an independent activity.

According to Mulyono the principle of extracurricular activities are:

- 1) Management of extracurricular activities involves teachers and students.
- 2) Activities should be cross-class.
- 3) The form of extracurricular activities should be developed taking into account the level of students' Definition and ability as well as the local demands on which the school is located.
- 4) Extracurricular activities should help learners to solve problems that develop in their environment.³⁰

According Permendikbud Number 62 Year 2014 extracurricular activities on the unit of education developed with the principle as quoted by Suryosubroto, in an effort to draw and develop extracurricular programs should consider the following matters:

- 1) Material activities that can provide enrichment for students.
- 2) As far as possible not too burdensome students.
- 3) Utilizing the environmental potential of the environment.
- 4) Make use of industry and business activities.

³⁰ Mulyono, *Manajemen Administrasi dan Organisasi Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2009)p. 189

- 5) Active participation, ie extracurricular activities requires full participation of students in accordance with their interests and preferences.
- 6) Fun, extracurricular activities are conducted in an exciting atmosphere of students.³¹

4. Concept of Tahfidz Al-Quran

a. Definition of Tahfidz Al-Quran

The word *tahfidz* is a masdar form of *haffadza*, the origin of the word *hafidza-yahfadzu* which means "to memorize". The word *hafidz* according to Quraish Shihab taken from three letters that contain the meaning of maintaining and watching. While the term *tahfidz al-Quran* according to Jonah in this Arab-Indonesian dictionary is a combination of the words *tahfidz* and *al-Quran*. *Tahfidz* which means to keep, keep or memorize. While the word *al-Quran* comes from the word *qa-ra-a* which means to collect and collect, then the word *qira'ah* means gathering the letters and words of one with another into a speech that is neatly arranged.³²

Tahfidz al-Quran can be defined as the process of memorizing *al-Quran* in memory so that it can be pronounced or spoken off the head correctly in certain ways continuously. The person who memorizes it is called *al-hâfidz*, his plural form is *al-huffadz*. While Bunyamin Yusuf

³¹ Suryosubroto, op.cit p. 291

³² Zulfitria, *Peranan Pembelajaran Tahfidz Al-Quran dalam Pendidikan Karakter di Sekolah Dasar*, Naturalistic, Vol. 1, No. 2, April 2017, p. 129-130

Surur said, people who memorized alQur'an means people who memorized the entire Qur'an and able to read it entirely outside the head or *bi al-ghaib* according to the rules of reading tajwid science that has *mashur*. Thus it is clear that the *hafidz* is a person who has memorized thirty juz and is able to read it *bi al-ghaib* according to the correct science of tajwid.³³

Memorizing the Quran can also be said as a first step in a process of great research conducted by the memorizers of al-Quran content of the sciences of the Quran, which of course after the basic process of reading the Quran well and correctly. The process of memorizing the Quran can be done through two ways, namely:

- 1) Memorize the first reading even though the memorizers themselves do not know about the ins and outs of ulumul-Quran, style of language, and the meaning contained in the Qur'an, other than only to read it well. Such memorizers usually rely on careful attention to the sounds of the verses they wish to memorize. That is, if the origin has been able to read well in accordance with tajwidnya then he started memorizing the Quran.
- 2) Beginning with studying language uslub, that is by deepening the Arabic and all its aspects before memorizing, so if it has been considered enough to understand about the Arabic language and many reviews the books as a supporter in the process of memorizing then the next go to

³³ Farid Wajdi, *Tahfidz Al-Qur'an dalam Kajian 'Ulûm Al-Qur'an (Studi atas Berbagai Metode Tahfidz)*, UIN Syarif Hidayatullah Jakarta, Tesis tidak diterbitkan, p. 18

memorize the Quran. This way will be better because many provide advantages and ease in Definition the contents of the content of verses of the Qur'an that read. How could one possibly delve into the seas of science contained in the secretive Qur'an only then above the letters and sentences without plunging into and complementing the tools it needs.

b. The Law of Memorizing Al-Quran

Basically Muslims are obliged in real terms and consequently maintain the Quran, because maintenance is limited in accordance with the sunatullah that he has set does not close the possibility of pure verses of the Quran will be harassed and twisted by enemies of Islam, if Muslims themselves do not has a concern for maintaining the purity of the Quran. One real effort in the process of maintaining the purity of the Quran is to memorize it. From here, memorizing the Quran is greatly appreciated by looking at several reasons:³⁴

- 1) The Quran was revealed, received and taught by the Prophet SAW memorized, as confirmed by God in his word:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

“Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge.” (QS.Al-Ankabut/29: 49)

- 2) The wisdom of the decline of the Quran is gradually a cue and encouragement towards the growth of the Himmah to memorize, and the Prophet is a figure of a Prophet who was prepared to master

³⁴ Drs. Ahsin Wijaya Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, (Jakarta:Amzah, 2008), p.21

revelation by rote, in order that he be an example for his people. That is what the Prophet did, he received memorization, taught memorized and encouraged to memorize it. Indeed have many friends who memorized the Quran, because the Prophet himself who lit their spirit to memorize. And indeed it is a great thing for the people of Muhammad SAW. Because the Quran can be memorized in their chests not just in paper writings, but the Qur'an is always carried in the hearts of the memorizers so that it is always ready to be a reference whenever necessary. Glorious God has made it easy for the Qur'an to be memorized as he says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (١٧)

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (QS. Al-Qamar/54:17)

3) The Word of God in sura al-Hijr verse 9 :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian”

The above verse is applicable means that the guarantee of the purity of the Quran is God who gave it, but the real operational task to maintain it must be done by the people who have it. This verse is essentially a reminder that Muslims are always wary of efforts to counterfeit the Quran because of the fact that efforts to falsify the Quran have emerged since the time of the Prophet Muhammad is still alive. But thanks to the people who memorized the Quran from time

to time then the efforts of forgery can always be anticipated and thwarted by the hafidz of his time.

- 4) Memorize the Quran the law is fardu kifayah. This means that the person who memorizes the Quran should not be less than the number of mutawatir so that the possibility of falsification and any alteration of the verses of the Quran can be minimized or even nonexistent. If this obligation has been fulfilled by a number of people (reaching the mutawatir level) then the duty will fall from the other. Conversely, if this obligation is not fulfilled then all Muslims will bear the sin. This is confirmed by Imam Abdul-Abbas in his book As-Syafi in interpreting the word of God:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (١٧)

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (QS. Al-Qamar/54:17)

In the book of *Al-Burhan fi Ulumil-Quran*, juzu'i, on page 539, has been said by Imam Badruddin bin Muhammad ibn Abdullah Az-Zarkasi "memorizing the Quran is fardu kifayah." While in *Nihayah Qaulul-Mufid*, Sheikh Mohammed Makki Nashr said:

إِنَّ حِفْظَ الْقُرْآنِ عَنْ ظَهْرِ قَلْبٍ فَرَضٌ كِفَايَةٌ.

"Truly memorizing the Quran outside the head of the law fardhu kifayah."

Similarly, teach the Quran. Teaching the recitation of the Quran the law is "fardhu kifayah" and is the main worship. As Rasulullah SAW.

Said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you is the one who studies the Qur'an and teaches it." (HR. Bukhari, Tirmidzi, Ahmad, Abu Daud dan Ibnu Majah).

c. The Requirements of Memorizing Al-Quran

Memorizing the Quran is a noble act, especially in the sight of Allah, besides on the side of humanity. The one who reads and practices the content of the Quran is one who has a virtue and a double reward from God. And this activity has become a viral everywhere both in formal and non-formal institutions this proves the enthusiasm of generations today began to increase especially in terms of memorizing Al-Quran.

So it would be very happy if in the future this country is able to have generations of Muslim hafidz / hafidzoh, who will continue to maintain the purity of the Qur'an until the end of time. For that in memorizing a good Quran, one must meet the following conditions:

1. Sincere intention

The first thing to consider for people who will memorize the Quran is to set intentions solemnly just to hope Allah SWT. Abdul Qasim said³⁵ sincere means to privilege or just obey Allah alone, in the sense *taqarrub ilallah* not because others either publish it to others or want to be praised, or the intention to *musabaqah* (race) to expect trophies even hope to get a decent

³⁵ H. Sa'dullah, S.Q, *9 Cara Praktis Menghafal Al-Quran*, (Jakarta: Gema Insani, 2008), p.

living by relying on memorized Al-Quran. Try as hard as possible to rid yourself of the attentiveness of the creature. As His Word:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ
الْقِيَامَةِ

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion..”(QS. Al-Bayyinah:5)

Intention has a very important role in doing something first in memorizing the Quran. To achieve the ideals must be embedded strong intentions, clear intentions that are charged and oriented worship, and sincerely so will macu loyalty to memorize. And surely Allah will judge all the deeds of his people in accordance with his intentions as Umar ibn Khattab said he said: I heard the Prophet SAW said:³⁶

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ
بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا
أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

³⁶ Drs. Ahsin Wijaya Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, (Jakarta:Amzah, 2008), p.49

"From Amirul Mu'minin, Abi Hafs Umar ibn Al Khattab radhiallahuanhu, he said," I heard the Messenger of Allaahu'alaihi wa sallam said: Indeed every act depends on the intention, and indeed everyone (will be replied) based on what he intends. who hijrahnya because (want to get pleasure) Allah and His Messenger, the hijrahnya to (pleasure) Allah and His Messenger and who the hijrahnya because desiring a decent life in the world or because women who want to marry then hijrahnya (will be worth as) which he intends. "(HR.Bukhari-Muslim)

So in memorizing the Qur'an intent solely for Allah, so that on the Day of Judgment will actually get intercedes from Al-Quran which is always read and memorized. The following characteristics of a sincere person in memorizing Al-Quran are:³⁷

- a. Trying earnestly in memorizing, despite facing obstacles and obstacles.
- b. Always asylum (enduring) reading the Qur'an or repeating rote to guard it.
- c. Repeating rote is not just for musabaqah or invite khataman / sima'an Al-Quran.
- d. Do not expect praise when reading the Quran.
- e. Not making the Quran as a means of reaching the world (wealth or popularity)

³⁷ H. Sa'dullah, S.Q, *9 Cara Praktis Menghafal Al-Quran*, (Jakarta: Gema Insani, 2008), p.

2. Have a strong will

Memorizing the Quran by 30 juz, 114 surah, 6,666 verses is not easy. Especially for people 'ajam (non-Arabic) who basically does not use Arabic as the language of instruction. While Al-Quran is Arabic then indirectly must be good at reading Arabic letters properly and correctly. And not everyone has a high ability to quickly memorize it takes a long time to memorize it to improve the reading (tahsin) first. Therefore it takes a strong will and patience is high.

3. Discipline and Istiqomah

Someone who wants to memorize Al-Quran should always have high spirits every time to learn as much as possible. Must not be satisfied with what has been obtained but also must not exceed the limits of ability. Hafiz candidates are required for discipline and istiqomah in adding rote. Should be able to take advantage of leisure time, nimble, strong physical, spirit, and can reduce activities that are useless like joking.

4. Able to read well and correctly

Before heading to memorize Al-Quran at least hafiz candidates must first straighten and smoothen the reading. Even most scholars do not allow their students to memorize before the Quran of the Quran bin-nadzar (by reading). It is meant that they

are completely fluent and straight read it, as well as lightly spoken in uttering Arabic phonetics. Among the things that the would-be memorization of the Quran is:

- a. Straighten reading according to the rules of science tajwid
 - b. Smooth his reading
 - c. Familiarize oral with Arabic phonetics
 - d. Understand Arabic language and grammar as well
5. Abstain from immoral and disgraceful traits (Mighty Praised)

The person who memorizes the Quran should have a *akhlakul karimah* far from the actions of the despicable and immoral. For both of these things will disrupt the peace of soul and heart in memorizing Al-Quran to disturb the concentration that has been trained so well. Imam Shafi'i tells of himself while facing the confusion and ugliness instinct of memorizing Al-Quran in a poem.³⁸

شكوت إلى وكيع سوء حفظي فأرشدني إلى ترك المعاصي
فإن الحفظ فضل من الله وفضل الله لا يعطي لعاصي

"I (Imam Shafi'i) complained to Kiai Waqi 'about the bad memorization, then he counseled me to abandon the sinful deeds, because the recitation is actually God's grace, whereas Allah does not give the gift of rote to the ungodly."

³⁸ Syaikh Az-Zarnudji, *Terjemah Ta'lim Muta'allim*, (Surabaya: Mutiara Ilmu, 2009), p.98

Among the despicable traits that are not permitted for the would-be memorizers include: Traitorous, grumpy, angry, ghibah, jealous, hubbud dunya (love of the world), arrogant, self-absorbed from association, exaggeration, broken promises, lying, cussed, riya', lots to eat, lots of talent, disdain of others, arrogant, arrogant, coward, and so on.³⁹

So these heart diseases should not descend the self of a memorization of the Qur'an because it can reduce the level of memorization of the Qur'an (weak). It would be more graceful to be morally praised and away from the deplorable nature of such morality is a reflection of the experience of all the religious teachings contained in the Qur'an. Thus formed a correlation between the read and the learned in everyday life.

6. License of parent, guardian or husband

The existence of permission to orangtua, guardian or husband provides an Definition that:

- a. Parents, guardians and husbands have given up their time to children, wives or those under guardianship to memorize the Quran.
- b. Including a huge moral incentive for the achievement of the goal of memorizing the Quran, because the lack of

³⁹ Drs. Ahsin Wijaya Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, (Jakarta:Amzah, 2008),p.53

willingness of parents, guardians or husbands will bring strong inner influences so that the memorizers become uncertain and chaotic mind.

- c. The pengafafal have the freedom and the leniency of time so feel free from the pressure, and with the Definition of the three parties then the process of memorization becomes smooth.

7. *Talaqqi* to a teacher

In memorizing the Quran is not allowed to be a memorizer without a teacher, because in the Quran many difficult (musyafil) readings that his own theory can not learn. Shall wish this wisher (*talaqqi*) to a hafiz teacher of the Qu'an, who has firmly established the religion and ma'rifat as well as the teacher who has been known to keep himself.

According to Muhammad bin Sirrin and Annas bin Malik, stated:

"Science is a religion, so pay attention to the people you want to take his religion."⁴⁰

A student must be genuinely respectful to his teacher to make it easier for them to get closer to the teacher in order to gain the benefit of his knowledge.

⁴⁰ H. Sa'dullah, S.Q, *9 Cara Praktis Menghafal Al-Quran*, (Jakarta: Gema Insani, 2008), p.

8. Have firmness and patience

In memorizing the Quran certainly a lot of obstacles to be faced by hafiz candidates such as the emergence of saturation, environmental disturbances due to noise or rowdy, mental disturbance may be due to meet certain verses that are difficult to memorize, then maintain the sustainability of memorizing Al-Quran. Surely every memorizer would encounter such obstacles.

It is these things that require perseverance and patience in dealing with it. Actually the most important key to the success of memorizing Al-Quran is diligently memorize and often repeat the verse that has been memorized. From Abu Musa Al-Ash'ari r.a from the Holy Prophet he said:⁴¹

"Keep it memorized Al-Quran. For the sake of Substance which Muhammad himself is in his power, the Quran is more quickly detached than the camel bound in his bond. "(HR Bukhari-Muslim-Ahmad and Al-Humaidi)

d. The virtue of the Quran (Tahfidz Al-Quran)

Benefits and virtues for the memorizers of the Quran, among others, memorizing the Quran means maintaining the authenticity of the Quran that law fardlu kifayah, so people who memorize the Quran with a clean heart and sincerity will get a very noble position in the world and the

⁴¹ Drs. Ahsin Wijaya Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, (Jakarta:Amzah, 2008),p.50

hereafter , because they are Allah SWT chosen creatures.⁴² This guarantee of glory means that one who guards the Qur'an will receive help (intercession) from it. Besides memorizing al-Quran is the best worship, get assurance of grace, tranquility and grace from Allah SWT.

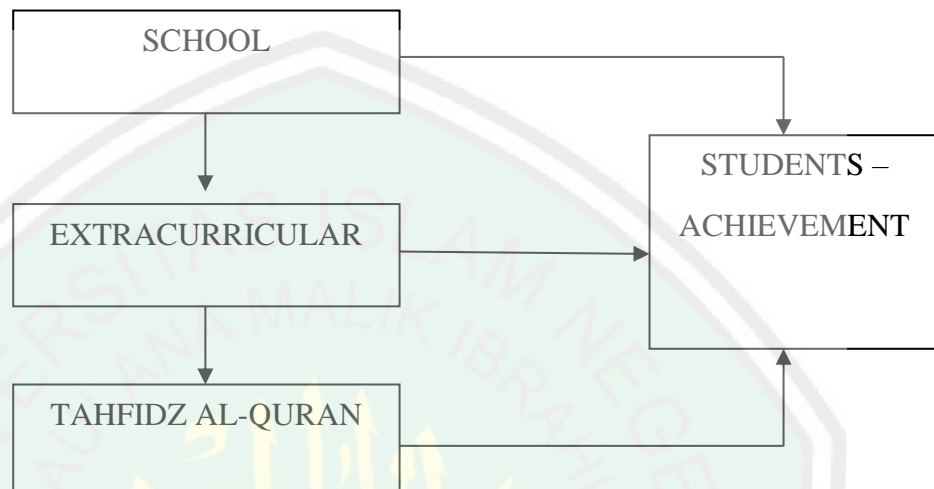
It is no exaggeration if the noble position is attached to the memorizers of the Quran, because in essence the memorizers of the Quran that continue to preserve and spread the teachings of Islam. As a real example, how Umar bin Khattab feels worried when many Qur'an memorizing friends are killed in the Yamamah war. Because of the fear of the death of other Qur'an memorizing friends, they collected them to record (tadwîn) al-Quran. The task to collect the Quran is led by Zaid bin Thabit he is a young man who once became the author of the revelation of the Prophet Muhammad. So it can be said that the memorizers of the Qur'an have a very significant role in maintaining the existence of existence and preserve the purity of the Quran.

⁴² Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah . That [inheritance] is what is the great bounty.(QS.Al-Fatir:32)

5. Framework of Thinking

Picture 2.1

Research Concept Framework



Information :

- a. **School**, MTsN 3 Tulungagung here is an institution or school that became the object of research to find out more about extracurricular activities tahfidz Al-Quran.
- b. **Extracurricular**, is an activity offered or owned by a school institution where the activity is outside the learning hours that accommodate the talents and interests of the students.
- c. **Tahfidz al-Quran**, is one type of extracurricular activity at MTsN 3 Tulungagung among other extracurricular species, which is expected to provide benefits for the future for the students.
- d. **Students - Achievement**, students as one of the executors or actors in extracurricular activities tahfidz al-Quran which ultimately expected from these students able to actualize the activity and meet the target achievement or give a result.

CHAPTER III

METHODOLOGY OF RESEARCH

A. Approach and the types of Research

In this study researchers used a qualitative approach using descriptive research method with the type of field research (*field research*). Qualitative research uses the natural environment as a source of data. Events occurring in a social situation are the main studies of qualitative research. Researchers go to the location, understand and study the situation. The study was conducted at the time of interaction took place in the place of the incident by using descriptive research method.

Descriptive research has the meaning of research directed to provide the symptoms, facts or events systematically and accurately on the properties of specific populations and areas.⁴³ Through descriptive research, researchers are required to attempt to describe events and events that become the center of attention without giving special treatment to the event. Here researchers will conduct research on the phenomenon of student activities in a madrasah precisely at MTsN 3 Tulungagung, about the existence of extracurricular tahfidz al-Quran in growing the generation of Qurani. By taking data in the form of written words, spoken, or observed behavior through interviews, observation, and documentation, the authors analyze in a qualitative way.

⁴³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Jakarta: PT. Remaja Rosda Karya, 2002), p. 117

B. The Presence of Researchers

In this study, the presence of researchers is an absolute thing because researchers act as a research instrument as well as data collector (*key instrument*). As one of the characteristics of qualitative research that is in the data collection of researchers who conduct their own. The position of researchers in qualitative research that is as the key of the research instrument itself. The presence of researchers here in doing research is as a participant observer / participate, meaning that during the process of collecting data researchers make observations and listen as carefully as possible about any information obtained no matter how small it.⁴⁴

C. Location Research

Place of study is a place used in doing research to get the desired data. The location of the research used as the object this time is MTsN 3 Tulungagung. The school is located very strategically with the East Java province protocol highway. Precisely on Jl. Raya Blitar village Aryojeding subdistrict Rejotangan Tulungagung regency. its location is in the eastern part of Tulungagung city border with Blitar city.

The existence of Selection of this research location has been done by considering several aspects, such as this school has a religious institutional background with print generation in accordance with the vision, mission of the institution. So that with this madrasah is relevant to be the object of research

⁴⁴ *Ibid.*, p. 179.

according to the title written by researchers, there is no similar research conducted in this school.

D. Data and Data Sources

1. Data

Data is an information in the form of verbal sentence is not a symbol of numbers or numbers. Qualitative data obtained through a process using in-depth analysis techniques and can not be obtained directly. The data will be collected by the researcher that includes data about the extracurricular activities tahfidz al-Quran, and the contribution of extracurricular extracted tahfidz al-Quran at MTsN 3 Tulungagung.

2. Data Sources

Sources of research is where the data obtained, or commonly referred to as research informants. The type of data source that is needed in this research is no other form of words and actions, the rest is additional data such as documents either in writing or in the form of photos, archives, and so forth. So in this study there are two areas of data sources as research subjects are:

a) Primary Data Sources

The primary data source is a source of data obtained directly from the field. Primary sources are also basic sources that are witnesses or evidence of past events. The primary data source, among others, is how the implementation of extracurricular activities tahfidz al-Quran in generating Qurani generation, ie people who can

provide information about the activities that took place at MTsN 3 Tulungagung embodied in the words / decisions and actions of the speakers include:

- a. Deputy Head of Curriculum Mr. Agus Wibowo, S.Pd
 - b. Teacher/ Ustadzah Extracurricular Tahfidz Al-Qur'an
Ustadzah Khalifatus Sa'diyah
 - c. Students who follow extracurricular tahfidz al-Quran and who do not follow extracurricular
 - d. Coordinator of extracurricular activities tahfidz al-Quran
Mr. Khusnul Ustadzi, S.Pd
 - e. Homeroom 7 Drs. Moh. Hambali and Ibu Hj. Suci Nurhidayati, M.Pd.I
- b) Sekunder Data Sources

Secondary data sources can come from book sources, scientific magazines, personal documents, official school documents, archives and more. In addition secondary data can also be obtained through documents, photographs, and objects that can be used as a complementary primary data in the form of writings, recordings, pictures and photographs related to extracurricular activities tahfidz al-Quran at MTsN 3 Tulungagung in growing Quranic generation.

The form of this secondary data is none other than the background of research objects, the state of facilities and infrastructure, the state of

teachers and students, supplementary archives, photographs and images relating to this research. The existence of both primary and secondary data sources is expected to provide information that can be described by researchers in detail.

E. Data Collection Technique

In this research, the researcher uses three data collection techniques, interview, observation, and documentation.

1. Interview

Interview is a process of interaction and verbal communication with the aim to get important information desired. In an interview activity there is a relationship between two or more people, both of which behave according to their respective status and role. Interviews that will be conducted by the researchers here are in-depth interviews, because the informants who become the source of data are children who follow extracurricular or not follow, other than that of the ustadzah supervisor of this activity, homeroom teacher, deputy head of curriculum, and others who. Researchers here will ask one by one informant as a source of data in accordance with the focus of research. to simplify the role of the researcher above, then the researcher will make the interview guide. This interview guide is a reference sheet containing questions related to the research focus.

Here are the steps of the researcher for in-depth interviews, among others:

- a. Assign to whomever the interview will be executed
- b. Prepare the items or issues that will be the subject of discussion
- c. Opening of the interview
- d. Hold the interview process
- e. Confirm the essentials (overview) of the interview and end it
- f. Write down the results of the interviews in the form of field notes
- g. Identify follow-up of interview results that have been obtained

In addition to using in-depth interview techniques, researchers also use structured interview techniques. In this case structured interviews then the researchers prepare research instruments in the form of written questions that alternative answers have been prepared. With this interview each respondent is given the same question, and the researcher recorded it. Then with so some supporting instruments such as: tape recorder / HP, and images.

2. Observation

Observation by S.Margono in Nurul Zuriyah is interpreted as a systematic observation and recording of a symptom that appears on the object of research. This observation and recording is done directly when the event occurs.⁴⁵ This observation is done by the researcher is directly in the sense of the researcher plunge directly into the field observing the existing conditions relating to the background of the problem, then the goal to be

⁴⁵ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: Bumi Aksara, 2006), p. 173.

achieved. In this case the researcher uses passive participation observation technique. Passive participation: means the research is present at the scene of action but does not interact or participate.

As for the things that will be observation researchers with passive participation while in the field:

- a. The process of extracurricular activities tahfidz al-Quran takes place
- b. Results or contributions achieved by tahfidz al-Quran extracurricular students

3. Documentation

Documentation is a data-gathering technique that is non-human. The data used or taken is the data that already exist, so researchers can use it to complement the data obtained from the observation and interviews. How to collect data through written relics, such as archives, including books on theories, opinions, propositions or books, and others dealing with research problems are called documentary techniques.⁴⁶ The documentation will be used by researchers here in the form of data such as documents owned by schools, photographs, school profiles, vision-mission schools and other all the data that is related to related research that will be explored information.

⁴⁶ *Ibid.*,p. 191

F. Data Analysis

Data processing and analysis in qualitative research is a process done during the MTsN 3 Tulungagung. Data processing begins with the classification of data by arranging the themes of Extracurricular Existence Tahfidz Al-Quran In Generating Quranic Generation At MTsN 3 Tulungagung with the intent that the description of this research results easily understood by all circles. When the author was at MTsN 3 Tulungagung, not only searching and collecting data on Tahfidz Al-Quran Extracurricular but directly classifying data, processing and writing draft reports.

Next is the selection of data from each group according to the research focus. Meanwhile, the analysis of research data is done in two stages: first phase of data analysis during 3 Tulungagung and data analysis after collected in UIN Campus Maulana Malik Ibrahim Malang. Data analysis is done simultaneously with data collection process, then done after searching data at MTsN 3 Tulungagung considered enough. To avoid confusion between data and interpretation, it is arranged in a separate section of the discussion which is a temporary interpretation of the researcher himself.

According Sugiyono through quotes Miles and Huberman, Interactive model data analysis techniques consist of four stages that must be done.⁴⁷ The first stage is the data collection stage, the second stage is the data reduction phase, the third stage is the stage of data *display* or data presentation, and the

⁴⁷ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung:Alfabeta, 2013), p.92

fourth stage is the phase of conclusion and / or verification stage. As explained below:

1) Data collection

In qualitative research the data collection process was done before the research, at the time of research, and even at the end of the research. ideally, the process of data collection is done when the research is still in the form of *draft* or concept of observation, interview, and also documentation. Observations at the location of the research object, interviews with the informants among them are the vice principal of the curriculum, the ustadzah of extracurricular ustadzah tahfidz al-Quran, the students who follow or did not follow the activity, and the related class guardian, and which is not left behind is the process of documentation as research evidence .

2) Data reduction

Data reduction can be interpreted as a selection process, focusing attention on simplification, abstraction, and transformation of "rough" data arising from written records in the field. As we know, data reduction persists throughout a qualitative-oriented project. As long as the data collection takes place, there will be a subsequent reduction stage (create a summary, encode, browse themes, give clusters, create partitions, write memos). Data reduction continues throughout the fieldwork, until a complete final report is prepared.

Data reduction is not separate from the analysis. It is part of the analysis. The researcher's choice of which pieces of data are coded, which ones are discarded, which patterns summarize the scattered parts, what stories are developing, they are options. Data reduction itself is a form of analysis that sharpens, classifies, directs, discards unnecessary, organizes the data until its final conclusions can be verified. So that the data is formed simply in the form of points that are easy to understand.

3) Presentation of data / display data

The next most important flow of analysis activity is the presentation of data. "Presentation" refers to a set of organized information that gives the possibility of conclusion and action taking. The most frequently used representation of qualitative data in the past is the form of narrative text. In principle, the data *display* is to process semi-finished data that is already uniform in writing and has a clear plot of theme (which has been arranged flow in the accumulated table of themes) into a categorization matrix according to them in a more concrete and simple called subthemes that end by *coding* the subtheme according to the previous interview verbatim. So, in sequence there will be three stages in the data *display*, namely the theme category, theme subcategory, and *coding* process. The three stages are interconnected with each other.

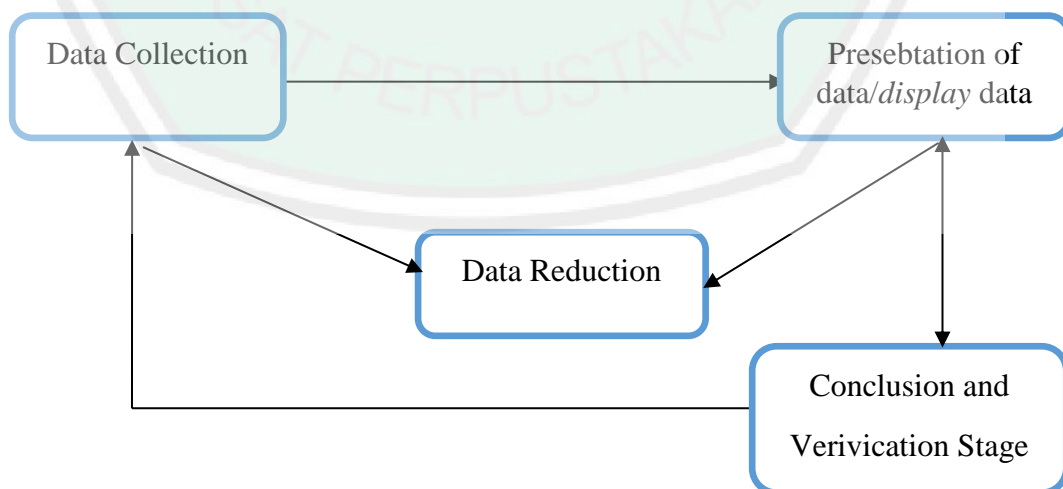
4) Conclusion/Verivication of Data/Stage

In qualitative data analysis the conclusion leads to an answer to a previously proposed research question and reveals the "*what*" and "*how*" of the research findings. The activity of the analysis and data collection activities is itself a cyclical and interactive process. The researcher must be ready to move between the four "axes" of the coil during data collection, then move back and forth between reduction, presentation, and conclusion / verification for the remainder of the research. Data recording requires further data reduction. From here researchers will take conclusions (verify data), by concluding that the data presented is a data that really dignakan in the next stage and can be justified its validity.

Picture 3.1

Data Analysis Components of Interactive Models

Miles and Huberman



G. Check Validity of the Data

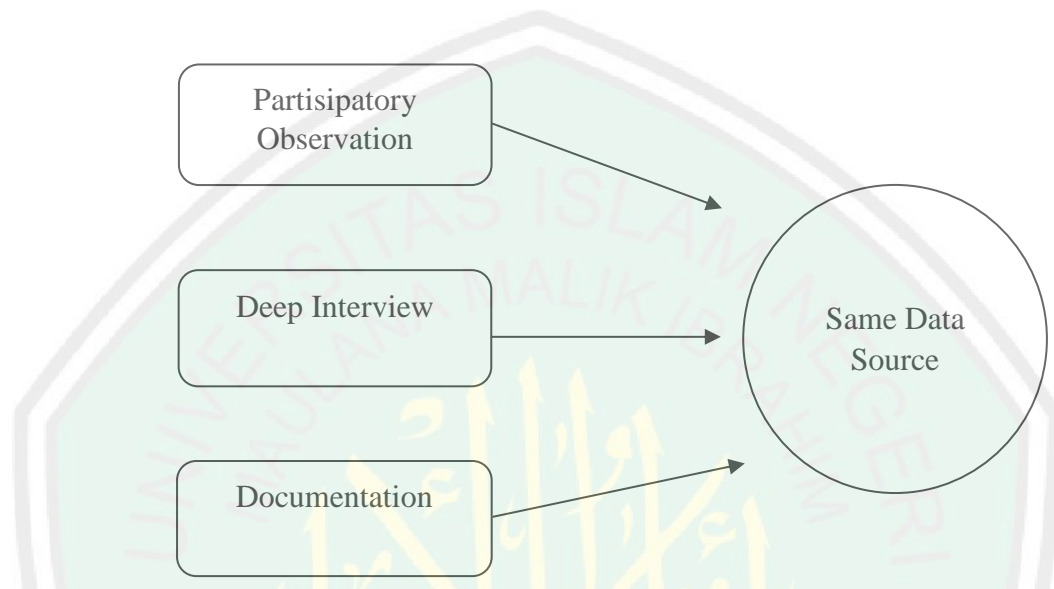
In checking the validity of data in this study there are 3 activities of credibility (*credibility*), dependability (*dependability*), and confirmability (*confirmability*). To check the credibility of data, the researcher uses triangulation technique. Triangulation is divided into four models, namely: 1) data sources, 2) methods, 3) other researchers, and 4) multiple theories (multiple) are different. While in this research the researcher choose type triangulation method and source.

The first, Triangulation method: researchers do by checking the data or information obtained through interviews with informants. Furthermore, the data or information obtained, will be asked or checked to the informant concerned (with the same person) at the same time or even different. This way is called with in method. Medium triangulation method is also done by checking the data or information obtained through the interview method, then the data or information is checked through the information otherwise. This method is called the intermediate method.

The second is Triangulation of data sources: the researcher performs by checking the data or information obtained from an informant, then the data or information is checked by asking other informant. In addition, the researchers also compared the data or information of observations with data or information on the results of interviews from one informant to another informant.

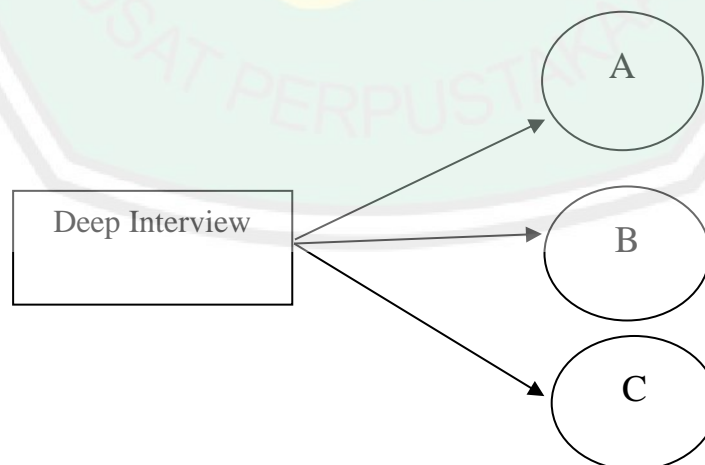
Picture 3.2

Triangulation of "techniques / methods" of data collection (multiple ways at the same source)⁴⁸



Picture 3.3

Triangulation of "sources" of data collection (a technique of collecting data on a variety of data sources A, B, C)⁴⁹



⁴⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2017), p. 331

⁴⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2017), p. 331

H. Research Procedure

In conducting this research there are several procedures or steps that must be done by researchers, among others, as follows:

1. Field Pre Stage

In this stage there are several stages, among others:

a) Develop a research plan

The researcher made an interview guide about extracurricular activities of tahfidz al-Quran at MTsN 3 Tulungagung.

b.) Selects the field

Before determining the title, the researcher chooses the location of the research. The researchers found the location of the study at MTsN 3 Tulungagung. Researchers here interested in doing research on extracurricular activities tahfidz al-Quran. Because researchers see the special form of attention from madrasah to develop the talent and interest that exist in the students MTsN 3 Tulungagung.

c.) Taking care of the permit (on the part of the institution)

Before going directly to research location, researcher must take care of research permit letter to Faculty of Science Tarbiyah and Teacher Training UIN Maulana Malik Ibrahim Malang which will be submitted to MTsN 3 Tulungagung, Then direct researcher to research location.

d.) Exploring and assessing the field

After exploring the location of the research object, the researcher conducted a field assessment. The conclusion of the assessment, the researcher is quite satisfied from every aspect with the location to be the object of research.

e) Select and use informants

Researchers conducted informant selection, which is not all school residents. Only a few informants who are considered the most competent researchers or know about the focus of research in it, so that researchers use informants as one source of data collection.

2. Stage of Field Work

a) Data collection

At this stage the researcher does the following:

- 1) Direct observation and retrieval of data directly from the field.
- 2) Interview with teacher or teacher of extracurricular extracurricular tahfidz Al-Quran as a party that directly interact with students related, then vice chairman of the curriculum as the supreme body of the institution and also as a body controlling all learning activities or curriculum in school, homeroom in this case understand the character of each class student, and the students who directly feel and actors (whether they follow this activity or not)

- 3) Identify data.

Data that have been collected from the observation, interviews, and documentation, identified to facilitate researchers in analyzing in accordance with the objectives to be achieved.

4) Review relevant theories

I. Phase Data Analysis

Researchers here will process the data according to the research focus, which must be focused research here in accordance with the formulation of the problem that has been determined that is knowing about: first, the form of the implementation of extracurricular activities tahfidz al-Quran in developing the generation of Qurani at MTsN 3 Tulungagung, second, the contribution given extracurricular activities tahfidz al-Quran against achievement students at MTsN 3 Tulungagung. Furthermore, it will be adjusted to the theoretical basis that is the theory of extracurricular activities at the junior high school level in this case focused on tahfidz al-Quran. So that will be obtained research conclusions in accordance with the focus of research.

J. Stage of Research Report Writing

Activities undertaken at this stage is the activity of writing a research report that is made in accordance with the format of thesis writing guidelines applicable in the Faculty of Science Tarbiyah and Teacher Training UIN Maulana Malik Ibrahim Malang. Which the authors will write the report of the results of writing in chapters IV and V in accordance with the systematics in applied.

CHAPTER IV

RESULTS OF RESEARCH AND PRESENTATION OF DATA

A. Background Object of Research

1) Identity of Institution

Name of School	: Madrasah Tsanawiyah Negeri 3 Tulungagung
Status	: Negeri
Address	: Jl. Raya Blitar Aryojeding Rejotangan Tulungagung
No. Telp.	: (0355) 395289
City/Residence	: Tulungagung
Since	: 1964
Web	: www.mtsn3tulungagung.sch.id
Email	: mtsnaryojeding@kemenag.go.id

2) History of Its Foundation MTsN 3 Tulungagung

In 1964 some Muslim figures in the village of Aryojeding and surrounding areas established an educational institution at the level of SMP, namely PGAP (First Teacher Education). The establishment of this institution was spearheaded by Mr. H. Mansur and Mr Hasyim Aly. At that time the status of this institution is still private. In 1968 Mr. Hasyim as a representative of community leaders proposed to the Ministry of Religious Affairs of the Republic of Indonesia in Jakarta to change PGAP to MTs AIN. Because this institution is considered feasible enough with enough students, facilities and infrastructure is sufficient then on July 23, 1968.

The government set the status change from private to the country, which was originally named PGAP become MTs AIN (Madrasah Tsanawiyah Religion Islam Negeri) Aryojeding with his principal Mr. Sukanto. In 1980 the name MTs AIN was changed by the government to MTsN Aryojeding which at that time was his head was Drs. H. Ahmad Kholik.

MTsN Aryojeding is the oldest MTs Negeri in Tulungagung which is the center of state exam rayon. This institution has several MTs in Blitar, MTs in Tulungagung and MTs located in Trenggalek, such as MTs Kauman Srengat, MTs Tunggangri, MTs Kampak Trenggalek, MTs Ma'arif Ngantru (Pucung), so MTsN Aryojeding has been a filial of MTs located in District Rejotangan Tulungagung regency. In 1990 the head of MTs Negeri Aryojeding was Mr Drs. H. Miftahul Huda. Then in 1997, the government made a policy that the filial MTs must change its status to MTs Negeri or Private. So with that MTsN Aryojeding decided to become the State and no longer oversees a number of MTs around Tulungagung.

In 2001, MTsN Aryojeding was under the leadership of Drs. H. Widji. And when it was still a sub rayon state exam and became KKM (Working Group Madrasah), which consists of:

1. MTs Darussalam Aryojeding
2. MTs Ar-rosyidiyah Sumberagung
3. MTs PSM Tanen Rejotangan

Following a list name of headmaster MTsN Aryojeding :

1. Basroni (1964-1968)
 2. Sukatno (1968-1980)
 3. Drs. H. Ahmad Kholid (1980-1990)
 4. Drs. H. Miftahul Huda (1990-2001)
 5. Drs. H. Widji (2001-2005)
 6. Drs. Nur Rohmad, M.Pd (2005-2010)
 7. Drs. H. Maksum, M.Ag (2001-2011)
 8. H. Suryani, M.Ag (2011-2013)
 9. Drs. Muhamad Dopir, M.Pd.I (2003-Januari 2018)
 10. Drs. H. Hadi' Burnai, M.Ag (Januari 2018 – sekarang)
- 3) Vision and Mission of MTsN 3 Tulungagung
- a. Vision

The realization of a pioneer generation that is religious, cultured, skilled, and competitive.
 - b. Mission
 1. Organizing learning contextual teaching learning / CTL
 2. Improve the quality of educators and educational staff.
 3. Improving educational infrastructure facilities according to the times.
 4. Improving the performance of madrasah.
 5. Conducting the guidance of tahfidzul quran
 6. Practice dhuhur pray together and dhuha together.
 7. Organizing Madrasah information systems and madrasa exams based on WEB.

8. Familiarize the attitude 5S (smile, greetings, greetings, polite, courteous)
 9. Familiarize clean and healthy behaviors.
 10. Implement one day java language and one day english language.
 11. Implementing extracurricular: Tahfidzul Quran, Art reading Al-Quran, Scouts, PMR, Drum Band, KIR, English club, Fine Arts (calligraphy, painting), Art music (choir, band, hadrah) and Sport (athletic, futsal , volley, chess, etc.)
- 4) Purpose of MTsN 3 Tulungagung
 - a. Make students leaders, by providing leadership training.
 - b. Forming students as role models, through developing model behaviors.
 - c. Designing learning that has a firm belief in Islamic Religion.
 - d. Students graduated from MTsN Aryojeding able to practice reading and writing al-Quran
 - e. Explores, discovers, and develops student interest talents
 - f. Prints skilled and capable students.
 - g. Shaping a competitive sporting environment.
 - h. Aggressive students become the best, both academic and non academic, both at regency, provincial, and national level in a sporty manner.
 - 5) Program of Madrasah
 - a. - Make students as leaders, by providing leadership training
 - Implement scout activities and organizational reorganization

- Establish an OSIS management and carry out the reorganization of OSIS management
- Implement leadership training for students
- Participate in community activities
- Being imam dhuhur prayer, dhuha congregation
- Cooperative learning learning to increase the number of new leaders in small groups.
- b. - Establish students as role models, through cultivating exemplary behavior
 - Habits of smiles, greetings, greetings, polite, courteous
 - Habits shake hands when meeting
 - Familiarize clean, healthy, and reminiscent behavior
 - Establish teams of drug and juvenile delinquency teams
 - Students perform tasks assigned by teachers, family, and community
 - Students do the homework assigned by the teacher
 - Update and Upgrade IT to improve the quality of students
- c. - Designing learning that has a strong belief in the teachings of Islam
 - Each subject is linked to the values of the Quran or al-hadith
 - Implement manaj pilgrimage
 - Perform prayer, both obligatory and sunnah, and prayer series of practice
 - Implement ta'ziah and prayer of the corpse
 - Perform Asma'ul Husna memorization before learning
 - Implement shalawat

- d. - Students graduated from MTsN 3 Tulungagung able to practice literacy and Al-Quran
- Tahfidzul Quran 3 juz
 - Art Qiro'atul Quran
 - Khataman Quran
 - Make bills to students who are unemployed by writing letters in the Quran
 - Giving appreciation to students who have memorized 1 juz or more
 - Students become small ustadz in village
- e. - Digging, discovering, and developing talents of student interest
- Excavation of student interest talent through questionnaires, interviews, and observations to students and caregivers
 - Cooperation with the school of origin to find talents of student interest
 - Conducting communication with student guardian (gate way)
- f. - Printing skilled and capable students
- IT based learning
 - Implementation of UTS, UAS and UNAS daily exams using IT
 - Implement one day java language and one day english language
 - Exercise extra curricular: Tahfidzul Quran, Arts Read Al Quran, Scouts, PMR, Drumband, KIR, English Club, Art (calligraphy, painting), Music Art (Choir, band, hadrah) and sports (athletic, futsal, volly , chess)
 - Cooperation of the same increase in human resources with other agencies
- g. - Shaping a competitive sporting culture environment

- Classmeeting after the semester exam
 - 1 semester carry out teen scientific research contest
 - 6 months library held a reading and writing competition
 - 6 months once held a race of Quick Precise Guess (TTC)
 - Following the district level minimal competition
 - Learning using game approach
 - h. - Aggressive students become the best, both academic and non academic, both at the District, Provincial, and National level level in sports
 - Training routine terschedule
 - Quarantine students ahead of the race
 - Cooperation ustadzahing SKM, KIR with the institution
 - Giving rewards to students and teachers who excel
- 6) Organization Structure of MTsN 3 Tulungagung
- | | |
|--------------------------------|------------------------------|
| Madrasah Committee | : Drs. Hardiyono, M.Ag |
| Head of Madrasah | : Drs. H. Hadi' Burnai, M.Ag |
| Chairman of Quality Assurance | : Dr. Sugianto, M.PdI |
| Head of Administrative Affairs | : Anang Ramli, S.sos |
| Deputy head of Student | : Moh. Mujib, S.Pd |
| Deputy head of Curriculum | : Agus Wibowo, S.Pd |
| Deputy head of Humas | : Drs. Kalimi |
| Deputy head of Sarpras | : Dr. Sugianto, M.PdI |
| Head of Library | : Dalih Roziqi Hasan M, S.Pd |

Head of LAB IPA : Sri Wahyuni, S.Pd

Head of LAB Computer : Fuad Azhari, S.Pd.I, M.Pd

7) Achievement of MTsN 3 Tulungagung

Achievement here means the achievements achieved by students of MTsN 3 Tulungagung as a whole both in the field of academic and non-academic.

Table 4.1

Academic Achievement and Non-Academic MTsN 3 Tulungagung⁵⁰

No.	Academic Achievement
1.	Abel Agripina Rank OSN IPS Junior High School / MTs Levels Tulungagung Residence in Education and Sport Office at the same time represents East Java OSN IPS on April 2018
2.	Abel Agripina 3rd Winner of MIPS Branch in Islamics Science Mathematics Olympiad Junior / MTs Level of Ex-Karisidenan Kediri on April 2018
3.	1st Winner of IPA Olympiad (Zulfa Nailil Muna 8A) Blitar City / Regency Level on February 2018
4.	3rd Winner of IPS Olympiad (Abel Agripina 8A) level of Blitar City / Regency on February 2018
5.	1st Math Olympiad of Hope (Candra Kusuma 9A) Blitar City / Regency level on February 2018
6.	IPS East Java Olympic Champion at UIN Malang November 2017 (Abel Agripina 8A)
7.	1st and 2nd place of MIPA Olympic selection at East Java Regional Office level on March 2011
8.	Remember the 10th Olympic MIPA East Java Province level on June 2011
9.	1st Winner of MIPA Olympic level Karisidenan Kediri on December 2011

⁵⁰ www.mtsn3tulungagung.sch.id and [www.facebook.com](https://www.facebook.com/mts3tulungagung) mtsn3 Tulungagung upgrade on 2018, accessed on 20 maret 2018, at 15.00 AM

10.	Ranked 3rd major selection of Physics Olympiad at UNAIR from Tulungagung on December 2011
11.	3rd and 4th Olympic MIPA hope winner in the framework of KEMENAG Anniversary on January 2012
12.	3rd Winner and 4th Olympic English Hope in the framework of KEMENAG Anniversary on January 2012
13.	Pass the selection into the Man Insan Cendekia Gorontalo on behalf of Moh. Irfan on 2011, Khoirudin Arfiansyah on 2012, Ahmad Akmal Reza (Insan Cendekia Serpong) 2013, Silfi 2014 Sania 2017, Leonan Narendra and Nurkholidlan Wafik on 2018

No.	Non-Academic Achievement
1.	3rd Winner of LPTQ Tulungagung Regency (M.Abi Abdillah) on June 2018
2.	The winner of Tahfidz juz 1-5 and 30 and Qiroatul Kutub in LPTQ Tulungagung Regency (Zulfa, Amma, Revalina, Abi) on June 2018
3.	2nd Winner of Tahfidz (M.Amma Billah) in the Competition of Arts and Sport Madrasah (AKSIOMA) at Tulungagung Regency level on December 2017
4.	2nd Winner Tahfidz (Zulfa Ulin Nuha) in the Competition of Arts and Sport Madrasah (AKSIOMA) level of Tulungagung Regency December 2017
5.	3rd Winner (Rivalina) in the Madrasah Arts and Sport Competition Competition (AKSIOMA) at Tulungagung Regency level December 2017
6.	2nd Winner of Badminton AKSIOMA at Tulungagung Regency November 2017 (Ranila 8B)
7.	Champion of Graphic Design at SMP / MTs level at MAN 03 Tulungagung in September 2017 (M.Rizki Nuha & M.Riza Ainur R.)
8.	Champion 1 Fashion Show PORSENI Tulungagung Regency level in July 2011
9.	2nd General Winner of Men's AP3 STAIN Tulungagung Level East Java Province in October 2011
10.	3rd General Winner of AP3 Women's Team STAIN Tulungagung Level East Java Province in October 2011
11.	3rd Winner of Men's Team ACAPELA 2012 SMAN 2 Kediri Karisidenan Kediri, Malang, Madiun, Jombang on February 2012
12.	2nd Winner Volly daughters of Tulungagung regency level at SMAN Campurdarat
13.	2nd Winner Volly princess level Karisidenan Kediri Selatan at MAN Kunir Blitar

14.	3rd Winner Volly daughters Tulungagung regency level in Kemenag Tulungagung
15.	3rd Winner Running 100 m of junior high school / MTs level SMP / MTs level as Tulungagung regency
16.	2nd Winner Runs 800 m of junior high school / MTs level SMP / MTs level as Tulungagung regency
17.	2 children entered the Aremania Team selection
18.	1st Winner of Men in Gelora Scout Junior High School / MTs level as Tulungagung regency
19.	1st Winner of Putri in Gelora Junior High / Junior High School Scout level in Tulungagung regency
20.	The rotating cup from the Regent in Gelora Scout at junior high school / MTs level in Tulungagung regency
21.	General Champion 2 Drum Band at Tulungagung Drumband Competition 2012 level Karisidenan Kediri with 2 Major champion 2, Gita Pathi 3rd champion, trumpet 1 champion.

8) Objective Conditions of Madrasah

a. Land Owned

Total land area: 14.583 m²

Table 4.2

Area of madrasah land according to procurement source⁵¹

Land Source Madrasah	Status of Land Certificate (m ²)			Not Certified (m ²)
	HM	HGB	HGU	
Government	14.583	-	-	-
Self / Buy your own	-	-	-	-
Endowments / Donations / Grants	-	-	-	-

⁵¹ Proposal "Gedung Layanan Pendidikan Terpadu" MTsN Aryojeding on 2019

Borrow / Rent	-	-	-	-
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Table 4.3

Land area according to usage

Land Use	Large (m ²)
Building	4.668
Sports field	620
Garden	754
Other Used	2.728
Have not been used	5.813

b. *Lay out* Location (Building layout)

Attached

c. Photo Madrasah looks from the front (whole)

Attached

d. Existing buildings

What is meant here is the list or the overall data of the existing buildings at MTsN 3 Tulungagung

Table 4.4

List of Existing Buildings

No.	Room or Building	Total	Large (m ²)	Year Building	permanent			Semi Permanen		
					Good	Saverey Damaged	Slightly Damaged	Good	Saverey Damaged	Slight Damaged

1.	Class Room	23	1.440,00	-	-	-	3	-	-	-
2.	Headmaster Room	1	18	-	-	-	-	-	-	-
3.	Room Teacher	1	176,7	-	-	-	-	-	-	-
4.	TU Room	1	64	-	-	-	-	-	-	-
5.	Library	1	193,32	-	-	-	-	-	-	-
6.	laboratory									
	Computer	1	203,7	-	-	-	-	-	-	-
	Physics			-	-	-	-	-	-	-
	Chemistry		387,5	-	-	-	-	-	-	-
	Biology			-	-	-	-	-	-	-
	Language			-	-	-	-	-	-	-
7.	Skill Room	-	-	-	-	-	-	-	-	-
8.	Art Room	-	-	-	-	-	-	-	-	-
9.	BP/BK Room	-	-	-	-	-	-	-	-	-
10.	UKS Room	1	88	-	-	-	-	-	-	-
11.	Hall Room	1	323,68	-	-	-	-	-	-	-
12.	Mosque	1	170,94	-	-	-	-	-	-	-
13.	Official Residence	-	-	-	-	-	-	-	-	-
14.	Canteen	1	87,5	-	-	-	-	-	-	-
15.	Teacher Toilet	4	24	-	-	-	-	-	-	-
16.	Student Toilet	11	65,5	-	-	-	-	-	-	-

e. Other Facilities

1) Phone: 0355-395289

2) Electricity: 47300 VA

f. Total of Teacher and Employee Personnel

*Table 4.5***Total of Teacher and Employee Personnel**

No.	Status	Total		Information
		Male	Female	
1.	Total Teacher NIP/PNS	17	19	
2.	Honorer Teacher/GTT	8	12	
3.	Contact Teacher	-	-	
4.	Other Personnel			
	a. Administration Personnel (PNS)	3	1	
	b. Librarian (PNS)	-	-	
	c. Laboran	-	-	
	d. Skilled Technician	-	-	
5.	Temporary Employees (PTT)			
	a. Administration Staff	5	-	
	b. Gardener	3	-	
	c. Night Guard	1	-	
	d. Security	3	-	
	Total	42	32	74

g. Total of Students and Rombels in the Last Four Years

Table 4.6

No.	Student Condition	Class VII		Class VIII		Class IX		Total
SCHOOL YEAR 2014/2015								
1.	Total of Student	150	152	159	146	130	162	899
2.	Rombel	9		10		9		28
SCHOOL YEAR 2015/2016								
1.	Total of Student	167	180	140	159	153	148	947
2.	Rombel	10		9		10		29
SCHOOL YEAR 2016/2017								
1.	Total of Student	180	175	168	177	150	145	995
2.	Rombel	10		9		10		29
SCHOOL YEAR 2017/2018								
1.	Total of Student	180	181	160	171	170	165	1040
2.	Rombel	10		10		10		30

h. Ratio of total Students Participants Exam With Graduation Number of Students and Students Continuing The Last Four Years

Table 4.7

Year	Examinees	Graduation	Continue %
2013/2014	292	292	98
2014/2015	301	301	99
2015/2016	295	295	95
2016/2017	214	214	99

- i. Total of drop out Students in the last four years

Table 4.8

Year	Class			Total
	VII	VII	IX	
2013/2014	2	2	0	4
2014/2015	1	1	0	2
2015/2016	1	1	0	2
2016/2017	0	1	0	1

- j. Total of students living class in the last four years

Table 4.9

Year	Class		Total
	VII	VIII	
2013/2014	1	1	2
2014/2015	1	0	1
2015/2016	1	0	1
2016/2017	0	0	0

- k. Average percentage of school attendance in the last four years

Table 4.10

Year	Class VII%	Class VIII%	Class IX%
2013/2014	98	97	98
2014/2015	99	98	99
2015/2016	99	98	99
2016/2017	98	99	99

- l. Average school grades UNAS in the last four years

Table 4.11

Tahun	Rerata			
	BIN	BING	MAT	IPA
2013/2014	7.51	7.45	7.87	8.95
2014/2015	8.47	8.78	9.15	8.76
2015/2016	8.56	8.90	8.20	8.56
2016/2017	8.58	8.85	8.16	8.50

B. Presentation of Data

Based on observations, interviews, and documentation in the form of files, photographs, even recordings, or other support such as data from websites and other social media that have been obtained in Madrasah Tsanawiyah Negeri 3 Tulungagung, it is seen that in its journey along this MTsN 3 Tulungagung increasingly clean up themselves and continue to develop the potential of students as well as answer and meet the needs of an educational institution in accordance with the times that certainly have more great challenges.

That not only prioritizes the needs of students in general, but the presence of this agency that baground is an institution under the auspices of the Ministry of Religious Affairs (KEMENAG) is definitely there must be something that can distinguish it with the equivalent public schools such as junior high. The existence of MTsN 3 Tulungagung in general can be said good with various achievements that have been achieved, but it also does not lose the course of a leadership, teaching and learning process, as well as extraordinary activities (extracurricular activities) in the hope to be able to deliver students - the pupil has the potential that is more in line with the vision, mission and purpose of MTsN 3 Tulungagung. The researcher focused on "The Existance of

Extracurricular Tahfidz al-Quran to Increase Student Achievement at MTsN 3 Tulungagung".

In the execution of new extracurricular activities formed at MTsN 3 Tulungagung, it is of course required a very big role both from schools, teachers, students, and parents in support of this activity. Which is the hope with the extracurricular activities Tahfidz al-Quran as a container for students who have talent or interest in this field really can be a crater or container that will be able to contribute both to students, institutions, and also the environment surrounding. So with the existence of Tahfidz al-Quran extracurricular at MTsN 3 Tulungagung felt more need to be developed to get attention and support from public.

1. The Program of Extracurricular Activities *Tahfidz Al-Quran* to Increase Student Achievement at MTsN 3 Tulungagung.

a) Setoran

Deposit is one of the programs applied to extracurricular tahfidz Al-Quran in MTsN 3 Tulungagung. In addition to using thoriqoty method in terms of reading Al-Quran. While in terms of memorization here using the sorogan method. The deposit here is the same as sorogan. Deposit activity here is done every Wednesday, Friday and Saturday. Since this is extracurricular then its implementation at zero hour between 06.00-07.00 AM. For more details technically the following interviews with extracurricular builder tahfidz al-Quran: ustadzah Khalifatus Sa'diyah:

Kegiatan setoran ini seperti biasa dilaksanakan pada hari rabu, jumat dan sabtu pada pukul 06.00-07.00 WIB. Setoran sendiri adalah di mana seorang santri atau siswa di sini menyetorkan hafalannya sesuai dengan surat dan ayat berapa yang akan dia setorkan. Sistemnya di sini dibagi menjadi dua klasifikasi: pertama jika sudah hafal juz 30 maka dia menghafal mulai dari surat Al-Baqoroh begitu sebaliknya jika Al-Baqoroh sudah maka dia harus memulai juz 30. Di dalam setoran ini juga ustadzah melihat dan membenarkan bacaan tajwid serta makhrorijul huruf.⁵²

Added by the explanation of students who follow extracurricular tahfidz Al-Quran Adinia Choirun Nisa 'class 8E:

Metode hafalan yang diterapkan bu Kholif di ekstrakurikuler *tahfidz al-Quran* ini dengan metode setoran.⁵³

According intervies with Alfa Fauzan class 7E:

Saya dan teman-teman ekstrakurikuler *tahfidz al-Quran* di sini menggunakan metode membaca al-Quran dengan Thoriqoty, kemudian setoran, dan juga murojaah.⁵⁴

Meanwhile, according to excerpts of interviews with Princess Eka class 7D:

Metode hafalan yang diterapkan di ekstrakurikuler *tahfidz al-Quran* di sini dengan hafalan per-pojok. Yang selanjutnya akan disetorkan kepada bu Kholif sesuai waktunya bila sudah hafal juz 30 berarti mulai Al-Baqoroh, ataupun sebaliknya⁵⁵

From the results of the interview it can be concluded that the three opinions of these students complement the opinions conveyed by

⁵² Wawancara dengan Ustadzah Khalifatus Sa'diyah, Pembina tahfidz al-Quran MTsN 3 Tulungagung, pada tanggal 1 Januari 2018 pukul 10.00 WIB

⁵³ Wawancara dengan Adinia Choirun Nisa kelas 8E, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 26 Januari 2018, pukul 09.50 WIB

⁵⁴ Wawancara dengan Alfa Fauzan kelas 7E, siswa yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 26 Januari 2018, pukul 07.00 WIB

⁵⁵ Wawancara dengan Putri Eka kelas 7D, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 27 Januari 2018, pukul 10.00 WIB

Ustadzah Kholif and in line with what has been done in the field. Deposits can be summed up as an activity or one of the forms and methods used by students extracurricular tahfidz Al-Quran in depositing his memorization to a mentor. depositing memorization here is in accordance with the achievement he or she should have deposited. Which is where the activity is held on Wednesday, Friday, and Saturday at 06.00-07.00 AM.

b) *Bimbingan*

Entering the next stage is guidance, understanding the meaning of guidance in which the students go to the ustazah to guide the next letter or verse that will be deposited at the next meeting. for more details in understanding the technical guidance following excerpts of interviews with ustazah Khalifatus Sa'diyah:

In addition to the students have to deposit them also need guidance. The guidance itself is like what. So the guidance of the students to guide the letter or verse after the deposit to the ustazah. Such as on this day they deposit Q.S. Al-Fatihah, then that is guided is Q.S. Al-Baqoroh verses 1-5. Likewise the pattern follows.⁵⁶

⁵⁶ Wawancara dengan Ustadzah Khalifatus Sa'diyah, Pembina tahfidz al-Quran MTsN 3 Tulungagung, pada tanggal 3 Januari 2018 pukul 08.00 WIB

One thought with Ustadzah Khalifatus Sa'diyah according to one student who follow extracurricular tahfidz Al-Quran Revalina class 7B following excerpts of the interview:

Jadi yang biasanya kita lakukan pada kegiatan ini pertama adalah setor surat yang ditargetkan, kemudian kita juga harus bimbingan surat berikutnya. Supaya kita juga mengetahui kemampuan kita dan memudahkan kita untuk tidak lengah karena kosong.⁵⁷

Similarly, Revalina M. Abi Abdillah 8E class also argues similarly. Here are the interviews with him:

Sama halnya dengan pendapat sebelumnya kami harus melalui proses setoran dilanjutkan dengan bimbingan. Bimbingannya adalah surat atau ayat yang selanjutnya setelah kita setoran surat maupun ayat sebelumnya. Jadi tidak ada waktu untuk bersantai. Karena kita harus istiqomah. Dilakukan setiap kali sesuai jadwal ekstrakurikuler tahfidz Al-Quran.⁵⁸

From the passage of interviews Ustadzah Khalifatus Sa'diyah, Revalina, and also Abi it can be concluded what is guidance. What is meant by guidance is an activity which must be done by students tahfidz Al-Quran after deposit form by guiding the letter or verse after the deposit. This is done continuously as such, if it can be said is a fixed pattern to facilitate the memorization of Al-Quran.

c) *Deresan*

⁵⁷ Wawancara dengan Revalina kelas 7B, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 6 Januari 2018, pukul 09.50 WIB

⁵⁸ Wawancara dengan M.Abi Abdillah kelas 8E, siswa yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 10 Januari 2018, pukul 07.00

After *deresan* and also the guidance then the next process is a trickle. The derivation is here to repeat the readings that have been deposited at the beginning of the students to the ustadzah. As conveyed by extracurricular builder tahfidz Al-Quran, ustadzah Khalifatus Sa'diyah in the passage of the interview as follows:

Sesudah siswa-siswi melakukan proses setoran dan bimbingan, maka yang selanjutnya adalah *deresan*. Untuk menjaga hafalan atau setoran di awal maka anak-anak juga diharuskan untuk *deresan*. *Deresan* sendiri di sini adalah ketika anak-anak mengulang kembali bacaan di awal setoran atau istilahnya *nderes*/membaca. Misalnya pada pertemuan di awal bulan mereka melaksanakan setoran Q.S Al-Baqoroh ayat 38-48, maka pada pertemuan kedua mereka harus *nderes* Q.S. Al-Baqoroh ¼ juz.⁵⁹

Completing the above statement there are also footage of interviews with students such as Alfa Fauzan class 7E:

Deresan di sini adalah kegiatan dimana kita harus mengulang-ulang kembali bacaan yang dari awal sudah disetorkan. Hal ini adalah untuk mengingat kembali bacaan-bacaan yang sebelumnya, supaya sebagai penghafal kita tidak mudah lupa. Untuk pelaksanaannya tetap pada hari atau waktu yang telah ditentukan Rabu, jumat, dan sabtu.⁶⁰

From both the results of the interview it can be concluded that the activity is an activity done by students tahfidz Al-Quran in the time specified in accordance with the existing schedule, the form is in the form of them read or repeat back readings that have been deposited start

⁵⁹ Wawancara dengan Ustadzah Khalifatus Sa'diyah, Pembina tahfidz al-Quran MTsN 3 Tulungagung, pada tanggal 19 Januari 2018 pukul 08.00 WIB

⁶⁰ Wawancara dengan Alfa Fauzan, salah satu siswa yang mengikuti ekstrakurikuler tahfidz al-Quran MTsN 3 Tulungagung, pada tanggal 25 Januari 2018 pukul 08.00 WIB

from the beginning. This is nothing but to keep their memory memorized.

d) *Evaluasi*

In every implementation of an activity other than the purpose also can not be denied the existence of evaluation. With the goal in every activity carried out should be able to be achieved by every part that plays a role in it. That way an activity can be assessed so that it will lead to reciprocity or feedback whether the activity needs to be repaired or even improved.

Likewise with extracurricular activities *tahfidz al-Quran* in MTsN 3 Tulungagung. Usually indeed on this evaluation the students will be tested how much ability for him to follow extracurricular activities *tahfidz Al-Quran* whether it has reached the target or not, with some children maximally 4 children advanced for the assessment of ustadzah will start and continue connect verse on the students sometimes there are some children who have not been able to achieve well and there is also a good thing this is none other because of the ability and conditions of different children.⁶¹ The following interview with ustadzah Khalifatus Sa'diyah relates to the evaluation of activities:

Dalam kegiatan ekstrakurikuler *tahfidz al-Quran* di MTsN 3 Tulungagung evaluasi yang saya terapkan kepada anak-anak adalah kalau sudah mencapai target dalam 1 bulan untuk surat Al-Baqarah mencapai ¼ juz diujikan dengan sistem maju beberapa anak

⁶¹ Hasil observasi peneliti pada tanggal 31 Januari 2018, pukul 06.00 – 07.00 WIB

maksimal 4 anak, model evaluasinya dengan sambung per ayat. Kemudian untuk juz amma rata-rata target dalam 1 bulan adalah 4-5 surat, model evaluasinya sama dengan sebelumnya yaitu sambung ayat sesuai target 1 bulan itu.⁶²

From the results of interviews, it can be concluded that the evaluation of extracurricular activities tahfidz al-Quran basically to find out how far the rote that has been obtained by the students. Although it is done together but the individual's individual assessment is by randomly testing the students' random ability according to the target or the achievement of the students who have been recorded on the achievement form of the students who follow the extracurricular tahfidz al-Quran which is conducted every month.

In addition to the form of evaluation of the students then also need an evaluation of this activity. Because this activity is still new then the need for evaluation to develop to a better direction again. The form is as submitted by one of the coordinator of this activity is Bpk. Khusnul Ustadzi, S.Pd following excerpts of interviews with him:

Untuk evaluasi kegiatan siswa-siswi sepenuhnya kami serahkan kepada pembina ekstrakurikuler tahfidz Al-Quran. Namun setiap bulan atau tiap minggu ada evaluasi dari pembina secara keseluruhan kepada lembaga terkait MTsN 3 Tulungagung dalam bentuk penyampaian. Adapula bentuk evaluasi atau laporan atas hasil pencapaian siswa-siswi ekstrakurikuler tahfidz Al-Quran kepada wali murid. Dengan cara melalui grup whatsapp yang sudah dibuat.⁶³

⁶² Wawancara dengan Ustadzah Khalifatus Sa'diyah, Pembina ekstrakurikuler tahfidz al-Quran, pada tanggal 14 Maret 2018, pukul 08.00 WIB

⁶³ Wawancara dengan Bapak Khusnul Ustadzi, S.Pd, Kordinator ekstrakurikuler tahfidz al-Quran MTsN 3 Tulungagung, pada tanggal 6 Maret 2018 pukul 16.00 WIB

From the results of interviews with extracurricular coordinator tahfidz Al-Quran Mr. Khusnul Ustadzi, S. Pd then it can be deduced that the form of evaluation is not only one direction only, but it takes a variety of directions. The meaning is the first evaluation of the ustadzah or ustadzah to the students, then from the institution to the ustadzah and the team of extracurricular tahfidz Al-Quran, and next is the evaluation of the ustadzah to the guardian.

e) *Pesantren Kilat*

In addition to the madrasah form of this activity is also added with the Pesantren Kilat. This flash pesantren is an activity of extracurricular students tahfidz Al-Quran which is funded by madrasah and its implementation during semester break. As explained by the deputy head of curriculum Mr. Agus Wibowo, S.Pd in the following interview passage:

Memang untuk pertama kalinya MTsN 3 Tulungagung memberikan beasiswa kepada siswa-siswi tahfidz Al-Quran untuk mengikuti pesantren kilat selama 10 hari. akan tetapi tidak semua anak bisa mengikuti ada tes tersendiri bagi mereka yang menginginkan mengikuti kegiatan tersebut. Selain terlaksananya kegiatan anak-anak ekstrakurikuler tahfidz al-Quran di sekolah, adapun dari kami pihak sekolah memberikan fasilitas kepada 15 siswa-siswi untuk mengikuti pondok kilat hafalan secara gratis, dan ke depannya kami berharap bisa menambah lagi lebih banyak untuk siswa-siswi yang hafal al-Quran bisa mengikuti kembali kegiatan mondok ini Walaupun ekstrakurikuler tahfidz Al-Quran ini masih baru, namun dengan adanya program ini diharapkan mampu berlanjut pada tahun berikutnya. Kami selalu

mendukung setiap kegiatan siswa-siswi yang berkaitan dengan peningkatan prestasi akademik maupun non-akademik.⁶⁴

Completing the above opinion as for the explanation of Ustadzah Khalifatus Sa'diyah as extracurricular builder tahfidz Al-Quran following excerpts of the interview:

Alhamdulillah selain mengikuti ekstrakurikuler *tahfidz al-Quran* di MTsN 3 Tulungagung anak-anak juga mengikuti kegiatan tambahan di rumah mereka masing-masing seperti TPQ/Diniyah/Madin kegiatan ini merupakan kegiatan positif bagi mereka, kemudian selain itu MTsN 3 Tulungagung juga memberikan fasilitas bagi anak-anak yang hafal al-Quran untuk mengikuti karantina atau dipondokkan secara gratis dibiayai oleh sekolah akan tetapi ada tes dan hanya terbatas beberapa anak kurang lebih 12 anak selama 10 hari pada liburan semester 1 di bulan Desember – Januari. Harapan dari kegiatan ini tak lain adalah selain menambah hafalan anak-anak juga menjadikan anak-anak yang mengikuti ini sebagai tutor ketika nanti di sekolah.⁶⁵

The opinion of the Chairman of OSIS MTsN 3 Tulungagung M. Hendriansyah complete the previous statements, following the conversation:

Dengan adanya ekstrakurikuler tahfidz Al-Quran ini saya turut bangga sebab pada libur semester mereka mendapatkan beasiswa untuk mondok. Meskipun hanya dalam waktu 10 hari. harapannya ke depan MTsN 3 Tulungagung bisa memunculkan alumni yang hafal Al-Quran.⁶⁶

From the above interviews it can be concluded that the Pesantren Kilat conducted by MTsN 3 Tulungagung is a form of support from the

⁶⁴ Wawancara dengan Bapak Agus Wibowo, S.Pd, Wakil Kepala Kurikulum MTsN 3 Tulungagung, pada tanggal 10 Maret 2018 pukul 16.00 WIB

⁶⁵ Wawancara dengan Ustadzah Khalifatus Sa'diyah, Pembina ekstrakurikuler tahfidz al-Quran, pada tanggal 14 Maret 2018, pukul 08.00 WIB

⁶⁶ Wawancara dengan Ketua OSIS MTsN 3 Tulungagung M.Hendriansyah, Pembina ekstrakurikuler tahfidz al-Quran, pada tanggal 16 Maret 2018, pukul 08.00 WIB

institution to students who follow extracurricular tahfidz Al-Quran. This activity is held for 10 days with the hope to be able to memorize 10 juz because 1 day 1 juz. And with the existence of these activities are expected to bring new cadres to other friends. In addition, in the future, this activity is expected to be istiqomah.

Looking at the observations of researchers during the semester break in this lightning Pesantren they really madok istiqomah to memorize the Al-Quran. Guided by two ustadzah, besides that at the end of time they also khotmil Al-Quran in the community around Pondok. Their daily activities only memorize the Al-Quran after dawn, dhuhur, and after sunset. 15 children sent are expected to benefit the madrasah. Then hope is also good from the boarding school and school institutions in the future to be able to hold back similar activities and of course more hope the number of students who participated.⁶⁷

2. The Contribution of Extracurricular Tahfidz Al-Quran to Increase Student Achievement at MTsN 3 Tulungagung.

Contribution here has a meaning as doing something that will be able to produce something together to achieve a success. Self-contribution can be given through a variety of things like thinking, material, hard work, and so on. Contributions alone have influential contributions and contributions that have no effect. If only this contribution is able to bring a positive

⁶⁷ Hasil observasi mulai dari tanggal 29 Desember sampai 1 Januari di pondok pesantren kilat sumberagung, pukul 15.30 WIB

influence means an activity can be said to succeed. Whereas if an activity is not influential means there are problems that arise in it.

Similarly, extracurricular activities tahfidz al-Quran this course has its own contribution to the institution MTsN 3 Tulungagung. Although in particular in the extracurricular field tahfidz al-Quran is still running for about 2 years for the contribution given to MTsN 3 Tulungagung still not too much, but whatever it is each contribution should be given the appreciation as the spirit back to better achievement in accordance with the vision, mission school. Being able to be a participant as well as a champion at the district level is a contribution to be proud of. Not only in the general field but the field of religion, especially on extracurricular tahfidz al-Quran proved able to be achieved by MTsN 3 Tulungagung. Here's an interview with extracurricular builder tahfidz al-Quran ustadzah Khalifatus Sa'diyah:

Alhamdulillah pada kesempatan kali ini siswa-siswi ekstrakurikuler *tahfidz al-Quran* dapat mengikuti lomba di Ajang Kompetisi Seni dan Olahraga Madrasah (AKSIOMA) pada tahun 2017 yang dilaksanakan pada tingkat kabupaten Tulungagung, meskipun kegiatan ini masih berjalan belum lama namun siswa-siswi mampu memberikan yang terbaik dalam ajang tersebut.⁶⁸

From the results of interviews with extracurricular builder tahfidz Al-Quran bahwasannya children are able to follow the race event at local and non-local level such as AKSIOMA. Completing the above opinion is also reinforced by the explanation of the deputy head of the curriculum field Mr. Agus Wibowo, S.Pd as follows:

⁶⁸ Ibid.

Memang ekstrakurikuler *tahfidz al-Quran* di MTsN 3 Tulungagung ini masih sangat muda usianya dibandingkan dengan ekstrakurikuler lainnya, akan tetapi tidak menutup kemungkinan bahwasannya beberapa siswa memang mampu dan memiliki kemampuan yang lebih dalam hal ini dibuktikan dengan prestasi yang diraih dalam Ajang Kompetisi Seni dan Olahraga Madrasah (AKSIOMA) di kabupaten Tulungagung pada tahun 2017 siswa-siswi kami mampu meraih juara diantaranya: juara 2 Tahfidz yang diraih oleh M.Amma Billah dan Zulfa Ulin Nuha, dan juara 3 Tahfidz yang diraih oleh Revalina.⁶⁹

Completing the statement of Ustadzah Kholif according to Mr. Agus Wibowo that they are not just participating but also able to snatch the champion in the race tahfidz Al-Quran it is a proof of eksisnya extracurricular tahfidz Al-Quran in MTsN 3 Tulungagung either in the realm of their own or outside the madrassa. Completing these two opinions as for the chairman of OSIS opinion in 2018:

M.Hendriansyah kelas 8C: Yang saya ketahui tentang prestasi anak-anak ekstrakurikuler *tahfidz al-Quran* adalah ketika mendapatkan juara dalam lomba AKSIOMA, selain itu yang saya tahu ada juga dari mereka sering diundang di acara-acara untuk qiroah seperti M. Abi Abdillah.⁷⁰

Completing previous opinion according to the chairman of OSIS M. Hendriansyah besides the champion in AKSIOMA they have their own advantages. Apparently there are from extracurricular students tahfidz Al-Quran MTsN 3 Tulungagung who in his neighborhood asked to fill qiroah on certain occasions. It is also a good achievement for madrassas and self for

⁶⁹ Wawancara dengan Bpk. Agus Wibowo, S.Pd, wakil kepala Kurikulum, pada tanggal 21 Maret 2018, pukul 10.00 WIB

⁷⁰ Wawancara dengan M.Herdiansyah, Ketua OSIS MTsN 3 Tulungagung, pada tanggal 12 Maret 2018, pukul 06.30 WIB

the concerned. As for the complementary opinion of Hardiansyah and others that is according to Vina Zulfiana class 8C:

Vina Zulfiana kelas 8C siswi yang tidak mengikuti ekstrakurikuler *tahfidz al-Quran* mengatakan bahwa: Prestasi dari anak-anak ekstrakurikuler *tahfidz al-Quran* yang saya tahu Abi kelas 8E mendapatkan juara AKSIOMA, selain itu anak-anak yang hafal al-Quran ini dipondokkan secara gratis oleh sekolahan.⁷¹

Completing the previous opinion Vina one of the students who did not follow extracurricular *tahfidz Al-Quran* also said that recently this activity was able to print the children to get the champion in the event of AKSIOMA competition and also scholarship of lightning Islamic Boarding School/pesantren. Same goes with the following opinion:

Seperti halnya langsung dikatakan oleh juaranya Revalina kelas 7B:Selama saya mengikuti ekstrakurikuler *tahfidz al-Quran* di MTsN 3 Tulungagung Alhamdulillah saya pernah dikirim dalam lomba AKSIOMA tingkat kabupaten dan mendapatkan juara 2, selain itu saya juga pernah mengikuti Olympic agama di MTsN 3 Tulungagung, dan juga lomba olahraga volly di AKSIOMA. Saya juga berada di kelas khusus/unggulan.⁷²

Evidently it is true in practice that exist in the field of students, especially those who follow extracurricular *tahfidz Al-Quran* is able to compete also with children who do not have memorization of *Al-Quran*. In everyday life the tendency of the child *tahfidz* is quiet and more polite morally then shy too. But their silence is actually also able to perform well in their own class or even outside the school. But this is also not all of them because basically every child has their respective advantages according to

⁷¹ Wawancara dengan Vina Zulfiana kelas 8C, siswi yang tidak mengikuti ekstrakurikuler *tahfidz al-Quran*, pada tanggal 23 Maret 2018, pukul 10.00 WIB

⁷² Wawancara dengan Revalina kelas 7B, siswi yang mengikuti ekstrakurikuler *tahfidz al-Quran*, pada tanggal 7 Maret 2018, pukul 07.00 WIB

the talents and interests they have. There are some who may be acting from them is sometimes less reasonable but actually they save the achievement.

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From some of the results of this study it can be concluded, among the contributions provided by students extracurricular tahfidz al-Quran:

- 1) Participation in the Art and Sport Competition of Madrasah (AKSIOMA). The event is an activity aimed at improving the quality and competitiveness of madrasah education starting from madrasah ibtidaiyah (MI), madrasah tsanawiyah (MTs), and madrasah aliyah (MA). This activity is directly shaded by the Ministry of Religious Affairs in order to succeed the national education goals. There are 10 branches of arts competition, among others: MTQ, Indonesian, Arabic, and English speech, calligraphy, madrasah singer, tahfidz, hadroh, graphic design, poetry reading, and 6 sports include: badminton, table tennis, futsal, chess , volleyball, and athletics.
- 2) In addition to contributing in the competition arena as for other contributions of course for himself and for other friends, including: can increase the memorization of the Qur'an and learn its meaning and also tajwidnya, as for children who follow extracurricular tahfidz al-Quran can be made as a benchmark or guidance in terms of reading the Al-

⁷³ Hasil observasi peneliti pada tanggal 15 – 31 Maret 2018, pukul 10.00 WIB

Quran for students who do not follow extracurricular tahfidz al-Quran.

As with the interview:

Vina Zulfiana kelas 8C, tidak mengikuti ekstrakurikuler: Biasanya guru-guru mengatakan, coba kalian contoh dan belajar membaca al-Quran seperti yang telah diterapkan oleh anak-anak ekstrakurikuler *tahfidz al-Quran*.⁷⁴

Addition with explaining from Najwa Nazilatul kelas 7E salah satu siswi yang mengikuti ekstrakurikuler *tahfidz al-Quran*: Dengan saya mengikuti kegiatan ekstrakurikuler *tahfidz al-Quran* di MTsN 3 Tulungagung ini bagi saya sangat memberikan efek dengan begitu saya bisa belajar tajwid sekaligus menambah hafalan.⁷⁵

- 3) Besides the contribution of children extracurricular tahfidz al-Quran felt by the teachers is none other than: the improvement of student achievement as presented by Mrs. Suci Nurhidayati, M.Pd.I homeroom 8E:

Menurut pengamatan saya selama ini mulai dari anak-anak mengikuti ekstrakurikuler *tahfidz al-Quran* sampai saat ini banyak hal yang berubah seperti halnya dari segi akhlak, yang dulunya anak-anak kurang sopan atau kurang terjaga akhlaknya akhirnya, dengan ikut ekstrakurikuler ini akhlak mereka lebih baik. Kemudian dari segi prestasi khususnya mata pelajaran agama bisa dipastikan nilainya bagus-bagus dibuktikan dengan adanya peningkatan pada penilaian di raport siswa-siswi.⁷⁶

From that opinion it can be concluded that children tahfidz Al-Quran does have the advantage in terms of morals and anything related to religious subjects, can be proven through the frequency of student

⁷⁴ Wawancara dengan Vina Zulfiana kelas 8C, siswi yang tidak mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 23 Maret 2018, pukul 10.00 WIB

⁷⁵ Wawancara dengan Najwa Nazilatul kelas 7E, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 28 Maret 2018, pukul 10.00 WIB

⁷⁶ Wawancara dengan Bu Suci Nurhidayati, M.Pd.I, wali kelas 8E, pada tanggal 29 Maret 2018, pukul 09.30 WIB

report cards. Also reinforced by the statement of homeroom 7D Bpk.

Drs. Moh. Hambali:

Anak-anak yang mengikuti ekstrakurikuler *tahfidz al-Quran* di kelas 7D khususnya sangat memberikan kontribusi besar selain berprestasi di bidang agama dan juga sikap yang ditunjukkan di lingkungan belajarnya ternyata mereka juga mampu mengisi ruang-ruang prestasi di bidang umum maupun di bidang-bidang lainnya misalnya seperti Putri Eka yang juara kelas.⁷⁷

Achievements obtained by extracurricular students *tahfidz al-Quran* was not inferior also with those who do not follow extracurricular *tahfidz al-Quran*, there are some students who turned out to have a better contribution for himself and school institutions, especially MTsN 3 Tulungagung. As a result of interviews with some students:

Adinia Khoirunnisa class 8E: selain mengikuti kegiatan ekstrakurikuler *tahfidz al-Quran* selama ini saya juga pernah mengikuti lomba Kompetisi Sains Madrasah (KSM) dalam bidang Bahasa Arab. Saya juga mengikuti ekstrakurikuler PRAMUKA dan juga Kelompok Ilmiah Remaja (KIR).⁷⁸

Completing previous opinions about the contribution given by *Tahfidz Al-Qur'an* extracurricular students as presented by Adinia, it can be concluded that besides they follow *tahfidz* also contributed in Madrasah Science Competition, Youth Scientific Group, and scout.

Supports some previous opinions as for other opinions:

Putri Eka class 7D: selama saya duduk di bangku kelas 7 ini selain mengikuti ekstrakurikuler *tahfidz al-Quran* saya juga

⁷⁷ Wawancara dengan Bpk. Drs. Moh.Hambali, wali kelas 7D, pada tanggal 30 Maret 2018, pukul 09.50 WIB

⁷⁸ Wawancara dengan Adinia Khoirunnisa kelas 8E, siswa yang mengikuti ekstrakurikuler *tahfidz al-Quran*, pada tanggal 26 januari 2018, pukul 09.50 WIB

mengikuti bimbingan Olympic Ilmu Pendidikan Sosial (IPS) selain itu di kelas saya juga pernah peringkat 1 dan 2, selain itu saya juga mengikuti kegiatan PRAMUKA.⁷⁹

Supporting Adinia's opinion as well as Princess Eka's slightly different opinion is her contribution to follow the guidance of Olympics in certain field and also become champion of class. Though also participate in scout activities. Different again with extracurricular schoolgirl tahfidz Al-Quran this one:

Revalina kelas 7B: Saya juga mengikuti kegiatan Palang Merah Remaja (PMR), PRAMUKA, English Club, Olympic Agama di MTsN 3 Tulungagung, dan lomba olahraga volly AKSIOMA.⁸⁰

From the above interviews it can be concluded that extracurricular students tahfidz al-Quran able to give contribution or achievement as follows:

a) Academic

In the academic field here means that students are able to provide achievements with the ability from day to day is increasing because of a learning process and can be assessed or measured by standardized tests that have been standardized. If in this case, among others: extracurricular students tahfidz Al-Quran able to become the

⁷⁹ Wawancara dengan Putri Eka kelas 7D, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 7 Maret 2018, pukul 09.50 WIB

⁸⁰ Wawancara dengan Revalina kelas 7B, siswi yang mengikuti ekstrakurikuler tahfidz al-Quran, pada tanggal 7 Maret 2018, pukul 07.00 WIB

champion of the class, able to compete on the OLYMPIC SAINS and SOCIAL, and other academic fields.

b) Non-Academic

While the non-academic field is the opposite of academic. Non-academic itself is a capability that has nothing to do with science that is scientific. And non-academic is a character so its size can depend on the subject that judges it. From the extracurricular activities of tahfidz Al-Quran this achievement given by students in the field of non-academic are: champion 1,2,3 AKSIOMA (Ajang Kompetisi Seni dan Olahraga Madrasah), champion 3 qiroatul pole, qiro'ah, scout, sport, and so forth. It is sometimes also held in the school environment as a form to raise the spirit of the candidate hafidz / hafidzoh.

CHAPTER V

DISCUSSION

In Chapter IV has presented data and research findings on the Existence of Extracurricular Tahfidz Al-Quran to Increase Student Achievement at MTsN 3 Tulungagung. Furthermore, the findings of the study will be discussed in this chapter V.

Based on the findings, there are two main subjects: (1) The program of extracurricular activities *Tahfidz al-Quran* to increase student at MTsN 3 Tulungagung, (2) The contribution of extracurricular activities of *tahfidz al-Quran* to student achievement at MTsN 3 Tulungagung.

Having obtained the expected data, both from the observation, interview, and documentation of the following description will explain the discussion of research results in accordance with the above subject.

A. Research Finding

Referring to the focus of existing problems then during the process of this research the researchers will describe the findings of research that has been done through several processes that have been underway by reviewing the data from interviews, observation and documentation. Talking about the existence of an extracurricular activity especially in this study focuses on tahfidz Al-Quran in order to developing Quranic Generation. That in accordance with existing theory called extracurricular activities of existing Definition is different from the activities of cocurricular. Extracurricular

activities are curricular activities conducted by learners outside the learning hours of intracurricular activities and curricular activities under the guidance and supervision of educational units⁸¹ In this discussion found some points related to the research results include:

1. The Program of Activities Extracurricular Tahfidz Al-Quran to Increase Student Achievement at MTsN 3 Tulungagung

Madrasah as an educational institution is a place or place for every learner (student), which in it has an important role to run the learning process to realize the ideals of national education. So also with the talents and interests possessed by each student should be ensured to be channeled or can be developed. One of the containers to channel talents and interests here is through extracurricular activities organized by every school / madrasah in Indonesia.

Earthing the verses of the Qur'an revealed by Allah SWT already felt familiar in the land of Indonesia in particular. Including institutions that basically accommodate for those who want to deepen the science of Al-Quran. Tahfidz Al-Quran which used to be only grounded in boarding schools has now spread to formal institutions in Indonesia other than that such an example is the institution founded by Ustadz Yusuf Mansyur "Daarul Quran" as evidence of the development in terms tahfidz Al-Qur'an. So also in this study MTsN 3 Tulungagung accommodate for

⁸¹ Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Pendidikan Dasar, Direktorat Pembinaan Sekolah Menengah Pertama, *Panduan Teknis Kegiatan Ekstrakurikuler Tingkat SMP*, 2014

those who have talent and interest in terms tahfidz Al-Quran through the extracurricular tahfidz Al-Quran. So with so MTsN 3 Tulungagung can be said the environment is able to support to develop Quranic Generation through extracurricular activities tahfidz Al-Quran

For programs implemented in extracurricular activities tahfidz Al-Quran in MTsN 3 Tulungagung are:

a) *Setoran*

Deposit in terms of tahfidz Al-Quran here is to deposit or memorize a newly memorized memorization to a teacher or instructor.⁸² In the implementation of the students deposited their recitation reading to the ustadzah or the ustadzahnya in accordance with the achievement that they must fulfill. This deposit activity is held on Wednesday, Friday and Saturday in the morning at 06.00-07.00 WIB. Why is it done in the morning because it feels this is the most effective time because the state of the brain in children is still fresh yet filled with nothing. As already mentioned times that are considered appropriate and good for memorizing the Al-Quran:⁸³

1. Time before dawn
2. After dawn so the sun rises
3. After waking up from siesta
4. After praying

⁸² H. Sa'dulloh, S.Q. *9 Cara Praktis Menghafal Al-Qur'an*, Jakarta:Gema Insani, 2008, p.54

⁸³ Ahsin Wijaya Al-Hafidz, *Bimbingan Praktis Menghafal Al-Quran*, Jakarta:AMZAH, 2008, p.59

5. The time between maghrib and isya '

The size of MTsN 3 Tulungagung to carry out this activity in the morning means it is in accordance with the existing theory. Indeed, at first this activity was held in the afternoon after pelajaran. But it turns out that with the psychic condition students are not able and less than the maximum eventually moved according to rules.

The most important time is before the dawn prayer and afterwards. Because at this time the state of mind is in a concentration position or still fresh, calm, peaceful, not upset. Besides, Imam al-Khathib al-Bagdadi said: "Know, there is a certain time to memorize that should be noticed by people who want to memorize something. The most appropriate time is the time of dawn"⁸⁴

Approximately 3 hours a day to design memorization by dividing the time of a hafidz candidate. It is advisable to avoid any busyness that can interfere with or turn away the concentration of memorizing the Quran, and not thinking about the things that confuse the mind. Some verses of the Quran have been described as the Prophet used his time and activities to remember Allah SWT.⁸⁵

In QS. Al-Ahzab: The 21 commandments make the Messenger of Allah a role model:

⁸⁴ Al-Faqih wal Mutafaqqih, karya Imam al-Khathib al-Baghdadi (II/103)

⁸⁵ Yahya Abdul Fattah Az-Zawawi, *Revolusi Menghafal Al-Quran*, (Solo:Insan Kamil,2010)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Also explained by Aisyah R.A when asked the morals of Prophet Muhammad SAW. :

كَانَ خُلُقُهُ الْقُرْآنَ

“His morals is Al-Quran.”⁸⁶

Allah also says in Al-Quran Surah Al-Fathir: 31-32

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ
اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ
ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۗ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۗ يُؤْتِنَا اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

“And that which We have revealed to you, [O Muhammad], of the Book is the truth, confirming what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing. Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah . That [inheritance] is what is the great bounty..”

So it can be concluded that the best memorizers of this Quran are those who are able to arrange and use as much time as possible to remember Allah by memorizing the verses of the Quran, as the Prophet Muhammad for all his behavior, and using his time to remember Allah. In accordance with this theory the practice undertaken at MTsN 3

⁸⁶ HR. Imam Ahmad dan dishahihkan oleh Al-Albani dalam *Shahih Al-Jami* 4811

Tulungagung uses the morning time to be more conducive in terms of concentration of memorizers

However, sometimes in the field students do not meet targets such as: when they should advance to deposit their memorization but they are not ready so that this little hamper targets that should have been achieved. Caused by students' unpreparedness because they are also burdened by other tasks that are a bit inhibiting.

According to existing theory there are things that become supporters and obstacles in memorizing Al-Quran include the following:⁸⁷

a) Supporting Factors

(1) Reading memorized verses, in sunnah prayer.

Sunnah prayer here is a form of fajr, stabilization, and practice to be a prayer imam, one way to strengthen memorization.

(2) Repeating rote at every time and opportunity

This should be done as often as possible by the memorizers of the Qur'an to avoid forgetting the verses that have been memorized at any time. Can use empty time to repeat the rote.

Includes the attitude of the Salafus shalil in keeping time.

Similarly, the students of MTsN 3 Tulungagung who follow tahfidz Al-Quran from the statement of teachers sometimes they insert their spare time for *murojaah*.

⁸⁷ Ir. Amjad Qosim, *Hafal Al-Quran dalam Sebulan*, (Solo: Qiblat Press, 2008), p.101-156

(3) Testers' reading

The testers' reading here is applied to determine the extent of the ability to memorize. Similarly in extracurricular tahfidz al-Quran MTsN 3 Tulungagung apply this in every deposit and also at the end of the evaluation.

(4) Hearing of Murattal Al-Quran tapes

It also helps in memorizing as well as listening to good tajwid and tartile. MTsN 3 Tulungagung also implements this at zero hour and rest periods are played murattal al-Quran.

(5) Consistent with one manuscript

Because replacing the Mushaf would be confusing for the memorizers of the Qur'an, it is advisable to use one manuscript as it relates to the page the user remembers.

(6) Optimizing all the senses

The use of one sense in memorization will give a certain percentage of hasil. The more pentons insra used to memorize the percentage of Definition, Definition, and memorization will be increased. Like seeing, then hearing or even by rewriting it.

b) Inhibiting Factors

(1) The mind is scattered

Just as in the field of circumstances or conditions rowdy or noisy classes cause no focus.

(2) Lack of practice and practice

The existence of 3 days in extra tahfidz activity is one of them to inhibit the factor lack of practice and this practice.

(3) Not focusing attention

For those who have busy at the same time cause attention not focus, such as task load.

(4) Pesimism or easy to despair

(5) Less attantion

Attention is needed both from the teacher and the element of the school. Must synergize in giving the children's attention tahfidz al-Quran.

(6) Likes to delay

This sometimes also happens because of conditions that are not ready on a predetermined schedule.

(7) Unclear plan and objectives

Plans and goals or in these activities are called achievements desperately needed to provide a measure of clarity between the plan and the goals and are well supported to make it happen.

(8) Stacking of priority things in the brain

Because the design is not cottage or tahfidz school priority students are still divided.

(9) Fatigue and pain

Full activity causes these three things to happen. Or even less attention to the pattern of eating life it will attack.

(10) Emotionally without any attempt to find a solution

A hafidz is expected to be able to control his emotions.

(11) Negative attitude

Attitudes that should not exist in a hafidz or hafidzoh namely akhlakul mazmumah (morally despicable)

b) Bimbingan

If understood this guidance is an activity in which the students tahfidz Al-Quran guide or study the letter or verse that will be memorized. This activity is done to facilitate them in memorization. Because then before the day when they have to memorize, they have prepared it first. This guidance is done by the students together after they make the deposit. For detail explanation can be seen in appendix of extracurricular journals tahfidz Al-Quran.

c) Deresan

The derivation here can also be referred to as a re-reading of the Qur'an the way it is by repeating certain letters every day. On the second day, the first page of the letter is no longer read, but in its place is to reread the new page after the letter. That's the next, every time you add a new page to the front, it must read all the pages at first. So that every

day memorizers of Al-Quran can read a number of pages and also can strengthen memafal well.

d) Evaluasi (sambung ayat)

Any activity that has been going on is of course less relevant if there is no such thing as an evaluation. Evaluation or commonly called assessment is a benchmark of success of a process. With the evaluation it will be known that the ability that has been achieved especially here is the achievement of the students MTsN 3 Tulungagung. That way there will arise or emerge any improvement or even improvement to achieve more that it is considered will bring more progress.

Evaluation conducted in the field on extracurricular activities tahfidz Al-Quran when viewed from the existing data seen that many students are able to meet the achievements that should be achieved, but there are also some of them that have not been completed due to several factors that have been exposed in existing description. Not much different just here in tahfidz Al-Quran of course used evaluation tool is with tests performed simultaneously but in essence still refers to the individual assessment of each.

The evaluation here applied to the students at MTsN 3 Tulungagung is by means of a paragraph. Connecting the verse here is an oral or written reading between the verses at the end of the next verse.⁸⁸ In this case can be done by opening the manuscripts on the verses that want to

⁸⁸ *Ibid.*,p.70

be memorized. Which then memorizes the first verse, then focuses on the end of the verse.

This kind of process should be well-used, so with it at least in MTsN 3 Tulungagung apply it for 1 month or it could be 2 weeks. For indeed the memorizer would have to apply it to each two verses, each end of the juz with the beginning of the next juz, as well as each letter with the next letter.

In this way, hafidz/hafidzoh of Al-Quran will feel the great benefits. Because, this tongue will move by itself to connect the last verse with the beginning of the next verse. Thus, in solving the paragraph reading problem easily. With this technique then the permission of Allah SWT. can memorize Al-Quran continuously. Of course juka diligent in doing things such a way.

From there it will be seen whether they are really capable or less in ma rafalannya. Not just memorize it but makhroj and tajwid also get into evaluation points. That way not only to the ustadzah, and also the institution of madrasah, but also in the report that must be accountable to the parents or guardians of the students.

In addition to the evaluation conducted by the students of course there must be also the name of the evaluation of each activity. Just like what happens in the field now with the presence of this new activity is very necessary also introduced to the public that MTsN 3 Tulungagung has a new icon that tahfidz Al-Quran so public will know so interested.

But not merely to show it off but the purpose of this is to invite other children to start loving the Al-Quran from an early age and to welcome the Qurani generation as well as the future provision.

And with the motivation of the rise of Tahfidz schools are increasingly creeping in Indonesia at this time then MTsN 3 Tulungagung presents this positive activity. There is a publication of this activity when the graduation ceremony of class XI students who follow extracurricular tahfidz Al-Quran they display what they have got and this gets a positive response from the community.

e) *Pesantren Kilat*

Before that we will review a little about the meaning of boarding. Pesantren itself comes from the word "santri" which means someone who learns Islam. Then the word gets additional "pe" at the beginning and also "an" at the end which means the residence of the santri. So it can be concluded that pesantren is a gathering place for people who study Islam. ⁸⁹ *Kilat* itself when interpreted in general means is fast or short.

If simplified on the meaning of "pesantren kilat" here then the meaning is a place to live someone who wants to deepen memorization of Al-Quran in a short time. It's just that the difference is on the subject.

⁸⁹ Hanun Asrohah, Pelembagaan Pesantren Asal usul dan Perkembangn Pesantren Di Jawa, Departemen Agama RI, Bagian Proyek Peningkatan Informasi Penelitian dan Diklat Keagamaan, 2004, p.30

Pesantren generally learn more about the science of religion. Particularly in this study the subject is tahfidz Al-Quran.

In the process of implementation of this activity is followed only with a limited amount because the funds issued by the agency is also limited. Approximately 15 students attend this activity for 10 days. the main target of this activity is they are expected in such a short time is able to memorize 10 juz well and correctly. For the hope of the future those who follow this will be made as peer tutor or in terms as a successor or cadre in MTsN 3 Tulungagung. The hope for the future can be re-implemented with more participants from the previous year.

2. The Contribution of Extracurricular Activities of *Tahfidz Al-Quran* To Student Achievement At MTsN 3 Tulungagung.

Any activity or any kind of course gives birth to a contribution. Contribution here is something that can be donated or given. If dikerucutkan into the focus of research here eat can be withdrawn meaning as achievements achieved by students, especially for those who follow extracurricular activities tahfidz Al-Quran in MTsN 3 Tulungagung. Certainly student achievement here is not only what a student can achieve for oneself but also achieved for the madrasah.

We know that not all matter can be understood and also memorized, these two components have different doses. So also with children who are able to memorize Al-Qur'an interpretation according to

their audiences should be more intelligent or able to excel in academic. But what happened in the field, especially in this study according to the recognition of data sources that it is sometimes to understand something is more difficult than memorize it because it is already used to memorize. And besides basically humans require collaboration of so many intelligences in this life. In fact the students extracurricular tahfidz Al-Quran not only have a monotonous ability there are some who also mastered in other fields.

Moral matters are very influential on them.

Then look at the data in the field is not all of those who join in this activity are the people who champion in all fields. There are also some of them who are really focused on memorizing the Al-Quran without any interference in the academic field. But in religious matters either physically or practically they can afford and besides, for example in learning such as Al-Quran Hadist which is related to their habits can be ascertained they all can be proved by the numbers or grades listed in the report cards. In addition, related to other subjects who mass religious converts such as Aqidah Akhlak is certainly their practice has its own plus points.

We need to know what is the meaning of achievement before entering into the division. So what is meant by achievement is the result of an activity that has been done, created both individually and in groups. In this case achievement can be divided into 2 types, namely academic

achievement and non-academic achievement. Here are his reviews of both achievements.

a) Academic

Academic achievement in James Patrick Chaplin⁹⁰ explains that the achievement of learning / academic is a certain success that is special in mastering the task of learning. Or in the opinion of other figures Sardiman⁹¹ that is meant by the achievement of learning / academic is a real ability obtained from the interaction between several factors that affect both from within and from outside the individual learning and implementation is done through test and assessment.

So it can be drawn a conclusion that academic achievement has a sense that is an achievement or a result given by someone in terms of academic which can be measured or assessed through a test. So with that after going through the research process of this thesis we will know the academic achievement owned by extracurricular students tahfidz Al-Quran in MTsN 3 Tulungagung. The following are the academic achievements that have been achieved:

- 1) Champion class / rank in the class
- 2) Attending Olympics both SCIENCE, Social, and Religion
- 3) KSM Competition in Arabic

⁹⁰ A. Said Hasan Basri, *Prestasi Akademik Ditinjau dari Kemampuan Literasi Media*, Jurnal Dakwah Vol. XIII, UIN Sunan Kalijaga Yogyakarta, No. 1 th. 2012, p. 22

⁹¹ *Ibid.*, p. 22-23

4) Mastery of subjects in Religion

b) Non-Academic

According Mulyono, non-academic achievement is the achievement or ability of students achieved from activities outside the clock or called extracurricular activities.⁹² Basically non-academic achievement is an emerging or existing achievement by obtaining it from outside the theory or from outside the scientific. So that way we can know any non-academic achievement that is owned by extracurricular students tahfidz Al-Quran in MTsN 3 Tulungagung. Here are the non-academic achievements that have been achieved:

- 1) Champion 1,2, and 3 in Competition of Art and Sport of Madrasah (AKSIOMA)
- 2) Champion in *Qiroatul Kutub*
- 3) Qiroah
- 4) Apart from the side of the Quran as well as other forms of achievement such as in the field of sports (volley), and also the art of drum band, scouting, Youth Scientific Work, and PMR

Thus with the existence of extracurricular activities tahfidz Al-Quran this shows that the existence of extracurricular is needed. In accordance with existing theories agreed to say important, because the extracurricular activities themselves basically have various goals that

are summarized: as a container to develop the talents, interests, and creativity of students to prepare themselves in the future.

The existence of extracurricular tahfidz Al-Quran in MTsN 3 Tulungagung proves that extracurricular is not merely with academic, sport, art, or other things. In the case of religion added with the background of madrasah that is under the auspices of the Ministry of Religious Affairs. It is as if this religion is an identity. That way every madrasah or school has at least a characteristic or identity to be known to the public.

Al-Quran is present among us Muslims not just mere possession. In accordance with His commandments the best man is who study the Qur'an and practice it. For in the Qur'an itself there has been all his knowledge. We live as human beings how to learn, understand, and practice it. Not obliging all to be memorized. The law of memorizing the Al-Quran is also fardhu kifayah if someone has memorized then the other is not necessary.

With the extracurricular tahfidz Al-Quran in MTsN 3 Tulungagung which is still new to walk certainly can not be said 100% successful. Still needed improvements to further enhance while maintaining its existence until later in the end this madrasah is able to print the students hafidz / hafidzoh.

CHAPTER VI

CLOSING

A. Conclusion

After doing theoretical study and data analysis based on findings in the field, it can be concluded as follows:

1. The program/form of extracurricular activities Tahfidz Al-Quran at MTsN 3 Tulungagung. The form is as follows:

a. Setoran

The deposit in question here is to deposit or recite the memorized reading of the Quranic scholar / ustazah tahfidz.

b. Bimbingan

Guidance is to learn the reading of letters and verses after a short stipulation of the word is to memorize or guide the reading of letters to be deposited at the next meeting.

c. Deresan

Droplets are repeating all recited letters that have been memorized during the deposit.

d. Evaluation (sambung ayat)

Evaluation is a form to assess or know the extent to which the students' ability in memorizing the Al-Quran. Which is implemented once a month or two weeks with the technique of continuous verse by ustadzah to the students

e. *Pesantren Kilat*

Pesantren Kilat here is an additional program to students who are held in a short time. With the aim to add memorized Al-Quran as well as prepare cadres who are ready to become peer tutors in MTsN 3 Tulungagung.

2. The contribution of extracurricular students tahfidz Al-Quran in student achievement. The achievements of the students of tahfidz Al-Quran are able to present positive values and deserve to be developed in the following years such as:

- a. Academic

To be the winner in the class, the winner in SAINS, Social, Religius Olympic

- b. Non-Academic

The champion in Ajang Kompetisi Seni dan Olahraga Madrasah (AKSIOMA) especially tahfidz Al-Quran both at madrasa level own, district level, the winner in *qiroatul kutub* olympic, qiroah.

B. Suggestion

Based on the results of research and analysis, the authors need to provide some recommendations:

1. For school institutions MTsN 3 Tulungagung to better redesign or improve the system starting from planning, implementation, and evaluation of extracurricular activities tahfidz Al-Quran at MTsN 3

Tulungagung. By providing facilities back *pesantren kilat* activities or special quarantine extracurricular students tahfidz Al-Quran. And the actual filtering for the search for talent and interests of children related tahfidz Al-Quran. And always provide support in the form of motivation or give recognition / appreciation to students who memorized Al-Quran either in school or outside the school. As a form to form or cultivate prospective generations of Qurani. Providing facilities or Human Resources (teachers) special tahfidz Al-Quran again because at MTsN 3 Tulungagung also still less to face so many students who are members of tahfidz Al-Quran

2. For the parents of students to always istiqomah in giving motivation and support fully to their children to undo the intention to memorize Al-Quran. By including children following similar positive things like providing support with the same activities at home.
3. For students extracurricular tahfidz Al-Quran in particular always learn in reading Al-Quran followed by memorizing it istiqomah. Always spirited and motivated by memorizing Al-Quran will soon get the blessings of Al-Quran. Provide a good example for friends who do not follow so that positive responses will also come in any way.
4. To teacher of tahfidz Al-Quran to be able to provide a suitable strategy in fostering children to memorize the Al-Quran properly and correctly and able to present a more disciplined, comfortable, enjoyable atmosphere.

For teachers of MTsN 3 Tulungagung to always give their own points or appreciation for students who do have certain talents and interests. Always support and teach students in a positive direction, to prepare for the generations of the religious and intellectual Successor of the nation.



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ATTACHMENTS



ATTACHMENT I
RESEARCH PERMIT FROM FACULTY



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
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Nomor : 40 /Un.03.1/TL.00.1/01/2018
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

15 Januari 2018

Kepada
Yth. Kepala MTsN Aryojeding, Rejotangan Tulungagung
di
Tulungagung

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Kuni Isna Ariesta Fauziah
NIM : 14110026
Jurusan : Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik : Genap - 2018/2019
Judul Skripsi : **The Existence of Extracurricular Tahfidz Quran for Nuturing Quranic Generation in State Islamic Junior High School Aryojeding, Rejotangan, Tulungagung**
Lama Penelitian : **Januari 2018** sampai dengan **Maret 2018**
(3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan,

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Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip



ATTACHMENT II
RESEARCH PERMIT FROM MTsN 3
TULUNGAGUNG



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Yang bertanda tangan di bawah ini Kepala Madrasah Tsanawiyah Negeri Aryojeding Rejotangan Tulungagung, menerangkan dengan sebenarnya bahwa :

Nama : Kuni Isna Ariesta Fauziah
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Jurusan : Pendidikan Agama Islam (PAI)
UIN Malang

Yang bersangkutan diberikan ijin melaksanakan Penelitian mulai tanggal 17 Januari 2018 sampai dengan 29 Maret 2018 untuk menyelesaikan Skripsi dengan judul : ***"The Existence of Extracurricular Tahfidz Quran for Nuturing Quranic Generation in State Islamic Junior High School Aryojeding, Rejotangan, Tulungagung"***

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Tulungagung, 26 Januari 2018
Kepala,



Drs. Muhammad Dopir, M.Pd.I
NIP. 196708011996031001



ATTACHMENT III
CERTIFICATE COMPLETED RESEARCH



KEMENTERIAN AGAMA REPUBLIK INDONESIA
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SURAT KETERANGAN

Nomor : B-735/Mts.13.04.03/PP.00.9/4/2018

Yang bertanda tangan di bawah ini Kepala Madrasah Tsanawiyah Negeri 3 Tulungagung, menerangkan dengan sebenarnya bahwa :

Nama : Kuni Isna Ariesta Fauziah
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UIN Malang

Yang bersangkutan telah melaksanakan Penelitian mulai tanggal 17 Januari 2018 sampai dengan 29 Maret 2018 untuk menyelesaikan Skripsi dengan judul : ***"The Existence of Extracurricular Tahfidz Quran for Nuturing Quranic Generation in State Islamic Junior High School Aryojeding, Rejotangan, Tulungagung"***

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Tulungagung, 02 April 2018



H. Hadi Burhani, M.Ag.
NIP. 196505102002121001



ATTACHMENT IV
EVIDENCE OF CONSULTATION



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Department : Islamic Education Department
Advisor : Dr. H. Abdul Bashith, M.Si
Title of Thesis : The Existence of Extracurricular Tahfidz Al-Quran to Increase Student Achievement at MTsN 3 Tulungagung

No	Date of Consultation	Consultation Material	Signature
1.	17 Mei 2018	Konsultasi BAB I-III	
2.	23 Mei 2018	Revisi BAB I-III	
3.	29 Mei 2018	Konsultasi BAB IV	
4.	04 Juni 2018	Revisi BAB IV dan Translate Bahasa Inggris BAB I-IV	
5.	07 Juni 2018	Konsultasi BAB V-VI	
6.	08 Juni 2018	Revisi dan Translate Bahasa Inggris BAB V-VI	
7.	21 Juni 2018	Konsultasi Abstrak	
8.	22 Juni 2018	Revisi Abstrak, Finishing, ACC	

Acknowledge by,
Head of Department,

Dr. Marno, M.Ag

NIP. 197202822 200212 1 001



ATTACHMENT V
GUIDANCE OF INTERVIEW

PEDOMAN WAWANCARA

Informan Pendukung : Wakil Kepala Kurikulum MTsN 3 Tulungagung

Daftar Pertanyaan

- 1) Bagaimana sejarah berdirinya MTsN 3 Tulungagung?
- 2) Apa visi dan misi yang dimiliki oleh MTsN 3 Tulungagung?
- 3) Apa saja kegiatan ekstrakurikuler yang dimiliki MTsN 3 Tulungagung?
- 4) Apa yang menjadi latar belakang atau sejarah diadakannya kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 5) Apa tujuan diadakannya ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 6) Bagaimana perencanaan kegiatan ekstrakurikuler tahfidz al-Quran tersebut?
- 7) Mengapa kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 8) Bagaimana pengaruh kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 9) Bagaimana evaluasi dari kegiatan ekstrakurikuler tahfidz al-Quran yang dilakukan di MTsN 3 Tulungagung?
- 10) Bagaimana bentuk pelaksanaan dari kegiatan ekstrakurikuler tahfidz al-Quran ini?
- 11) Apa saja yang menjadi faktor pendukung dan penghambat kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?

- 12) Kontribusi apa/prestasi apa saja yang diraih oleh siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran ini?
- 13) Apa perbedaan yang paling menonjol dari siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran dan yang tidak mengikutinya?

**Informan Pendukung : Guru/Ustadzah Ekstrakurikuler Tahfidz al-Quran
MTsN 3 Tulungagung**

Daftar Pertanyaan

- 1) Apa yang menjadi latar belakang dibentuknya kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 2) Sudah berapa lama kegiatan ekstrakurikuler tahfidz al-Quran ini berjalan?
- 3) Bagaimana bentuk atau program kegiatan ekstrakurikuler tahfidz al-Quran ini?
- 4) Apa saja faktor pendukung dan penghambat pelaksanaan kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 5) Bagaimana evaluasi pelaksanaan kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 6) Apa yang menjadi cita-cita atau tujuan dari kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 7) Sejauh ini apa pengaruh atau dampak dari diadakannya kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 8) Berapa banyak siswa-siswi di MTsN 3 Tulungagung yang mengikuti kegiatan ekstrakurikuler tahfidz al-Quran?

- 9) Bagaimana eksistensi atau prestasi yang didapatkan dari siswa-siswi ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?

Informan Pendukung : Siswa-siswi MTsN 3 Tulungagung

Daftar Pertanyaan

a) Siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran

- 1) Apakah anda menghafalkan al-Quran?
- 2) Apa yang membuat anda tertarik mengikuti kegiatan ekstrakurikuler tahfidz al-Quran dilakukan di MTsN 3 Tulungagung?
- 3) Selain mengikuti ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung apakah anda juga mengikuti hal serupa di rumah?
- 4) Menurut anda apakah kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung sangat berpengaruh untuk anda khususnya sebagai salah satu seorang hafidz/hafidzhoh?
- 5) Sudah berapa lama anda mengikuti kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 6) Metode dan program apa saja yang diterapkan oleh guru/ustadzah dalam pembinaan kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 7) Apa saja yang menjadi faktor pendukung dan penghambat kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 8) Apa harapan anda setelah mengikuti kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?

- 9) Se jauh mana eksistensi kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung? Bisa dijelaskan melalui prestasi yang pernah diraih.

b) Siswa-siswi yang tidak mengikuti ekstrakurikuler tahfidz al-Quran

- 1) Apakah anda memiliki hafalan al-Quran?
- 2) Apakah anda tidak tertarik mengikuti kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 3) Apakah kegiatan ekstrakurikuler tahfidz al-Quran ini menjadi program unggulan yang dimiliki MTsN 3 Tulungagung?
- 4) Bagaimana pengaruh kegiatan ekstrakurikuler tahfidz al-Quran ini bagi siswa-siswi yang tidak mengikutinya?
- 5) Prestasi apa saja yang sudah diraih oleh kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung?
- 6) Menurut anda apakah kegiatan ekstrakurikuler tahfidz al-Quran di MTsN 3 Tulungagung ini merupakan hal yang positif? Apa alasan anda?

Informan Pendukung : Wali kelas VII dan VIII

Daftar Pertanyaan

- 1) Berapa persenkah siswa-siswi kelas ini yang mengikuti ekstrakurikuler tahfidz al-Quran?
- 2) Apa yang membedakan siswa-siswi yang ikut dengan yang tidak ikut ekstrakurikuler tahfidz al-Quran?

- 3) Adakah diantara siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran memiliki prestasi tersendiri? Jika iya berapa persen dari siswa-siswi yang ikut ekstrakurikuler tahfidz al-Quran? Dan apa saja prestasi tersebut?
- 4) Bagaimana perkembangan siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran?
- 5) Harapan apa untuk siswa-siswi yang mengikuti ekstrakurikuler tahfidz al-Quran?

Informan Pendukung : Koordinator Ekstrakurikuler Tahfidz Al-Quran

Bpk. Khusnul Ustadzi, S.Pd

- 1) Bagaimana latar belakang terbentuknya ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung?
- 2) Faktor apa saja yang mendukung dan menghambat ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung?
- 3) Bagaimana evaluasi dari kegiatan ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung?
- 4) Bagaimana perkembangan selama ini kegiatan ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung?
- 5) Kontribusi apa saja yang sudah diberikan dari kegiatan ekstrakurikuler tahfidz Al-Quran?

HASIL WAWANCARA

Informan Wakil Kepala Kurikulum : Bpk. Agus Wibowo,S.Pd

1. Mengenai sejarah berdirinya MTsN 3 Tulungagung ini diawali dari tahun 1964 oleh tokoh-tokoh muslim desa Aryojeding. Begitu banyak transformasi mulai dari nama madrasah, kepala sekolah, bangunan dan sebagainya. Akan lebih jelasnya bisa dilihat di web madrasah dan juga dalam dokumen pendukung.
2. Terbentuknya generasi pionir yang religius, berbudaya, terampil, dan kompetitif.
3. Menyelenggarakan pembelajaran konstruktif yang menjadikan generasi pemimpin di masa depan, mengendalikan pembelajaran islami yang berbasis lingkungan secara konsisten, mengembangkan ketrampilan dan kecakapan sehingga mampu hidup mandiri, menumbuhkembangkan budaya saing dalam ajang kompetisi sportif.
4. Banyak sekali seperti PRAMUKA, Drum band, PMR, Olahraga, Seni, English Club, KIR, Olimpiade, Tahfidz Quran, dsb.
5. Awalnya memang kegiatan semacam ini berawal dari kelas unggulan, akan tetapi lambat laun kami memikirkan juga untuk anak-anak yang berada di kelas reguler. dan pada akhirnya kami mencoba untuk mengadakan ekstrakurikuler tahfidz Al-Quran, memang begitu banyak tantangannya selama 2 tahun ini. Perlu adanya evaluasi kembali untuk lebih memperbaikinya lagi.
6. Tujuan diadakannya kegiatan ini adalah tidak lain untuk mewadahi bakat serta minat yang dimiliki siswa-siswi MTsN 3 Tulungagung dan juga sebagai wujud

mengaktualisasikan visi, misi madrasah dan juga pendidikan nasional secara umum dan mengikuti juga cita-cita KEMENAG.

7. Perencanaan kegiatan ini selain dinaungi oleh bagian kurikulum juga ada tim tersendiri untuk membantu berjalannya kegiatan ini. Karena untuk madrasah tenaganya belum ada secara otomatis memanggil pembina atau ustadzah dari luar. Pelaksanaanya seminggu 3 kali pada awalnya berada di jam pelajaran namun karena tidak efektif maka diganti pada jam nol jm pagi. Terkait teknis pelaksanaan kami serahkan kepada pembina kegiatan ini.
8. Karena memang dirasa perlu dan sebagai jawaban atas tantangan zaman. Untuk menumbuhkan budaya-budaya religius dan menumbuhkan rasa kecintaan anak maupun guru terhadap Al-Quran sebagai percontohan dan sebagai garda depan pendidikan di bawah naungan agama.
9. Pengaruhnya besar terhadap sekolah, siswa, guru, dan lingkungan. Karena kegiatan semacam ini adalah kegiatan yang positif secara otomatis juga banyak membawa dampak positif secara umumnya, hanya saja mungkin terhadap anak saja karena lagi-lagi mereka tidak hanya terbebani satu kewajiban saja. Namun saya rasa semua itu ada jalannya sendiri-sendiri setiap siswa-siswi memiliki kemampuan yang berbeda-beda.
10. Untuk evaluasi secara teknis dilakukan oleh pembina yang mana selanjutnya akan ditunjukkan kepada wali kelas terkait dengan pencapaian siswa-siswi yang mengikutinya termasuk berkaitan dengan pencapaian di rapot siswa.

11. Bentuk pelaksanaannya ya... siswa-siswi mengikuti pada jadwal yang telah ditentukan pada hari rabu, jumat, dan sabtu pada jam ke nol. Dengan sistem atau strategi yang sudah ditentukan oleh pembina.
12. Yang menjadi faktor pendukung yakni bakat dan minat siswa-siswi dalam menghafalkan Al-Quran, kemudian adanya dukungan dari wali kelas, guru, maupun orangtua murid. Sedangkan yang menjadi faktor penghambat yakni dari segi tenaga pengajar yang masih kurang sementara partisipannya banyak.
13. Kontribusi yang diberikan kegiatan ini antara lain keberhasilan siswa-siswi tahfidz dalam berbagai ajang kompetisi tidak hanya agama saja seperti AKSIOMA, namun pada bidang lainnya juga. Dari segi akhlak maupun keilmuannya juga yang disumbangkan kepada lingkungan mdrasah khususnya.
14. Yang paling menonjol adalah dari sikap atau akhlak siswa-siswi, mereka cenderung lebih sopan santun. Dan pada bidang agama mereka lebih unggul.

Informan Guru/Ustadzah Ekstrakurikuler Tahfidz Aal-Quran MTsN 3 Tulungagung : Ustadzah Khalifatus Sa'diyah

1. Yang melatar belakangi dibentuknya kegiatan ekstra tahfidz ini adalah yang pertama sebagai wadah mengembangkan atau penyalur bakat dan minat siswa khususnya bagi mereka yang sudah memiliki hafalan Al-Quran di lembaga sebelumnya, dan sebagai acuan siswa-siswi lain yang memiliki minat dalam hafalan Aal-Quran.

2. Kegiatan ini kurang lebih sudah berjalan selama dua tahun mulai dari tahun 2017 sampai 2018 saat ini dan harapannya terus langgeng dan menambah generasi-generasi Qurani di masa berikutnya.
3. Bentuk dari pelaksanaannya adalah kegiatan ini dimulai pada pagi hari jam ke nol di hari rabu, jumat, dan sabtu. Dulu awalnya kegiatan ini dimasukkan ke dalam jam pelajaran siang hari namun itu tidak efektif akhirnya diganti pagi, untuk waktu biasanya dimulai pukul 06.00-07.00 bertempat mulanya di mushola karena dirasa tidak efektif karena banyak yang kadang tidak hadir atau tambah gaduh dipindahkanlah ke dalam kelas dengan harapan supaya kondusif. Kegiatannya seperti biasa anak-anak hafalan kemudian menyetorkannya sesuai dengan target atau pencapaiannya. Bagi yang belum hafalan juz amma berarti diawali juz amma yang sudah juz amma berarti Al-Baqoroh. Selain setoran mereka juga bimbingan dan deresan. Bimbingan itu ya mempelajari hafalan yang berikutnya kalau deresan mengulang yang sebelumnya dihafal. Untuk metode membacanya menggunakan toriqoty sedangkan hafalannya menggunakan metode sorogan. Atau dapat dikerucutkan dengan alur setoran, kemudian bimbingan, dan juga deresan.
4. Faktor pendukungnya yakni semangat siswa-siswi untuk menghafalkan Al-Quran kemudian dukungan dari orangtua dan juga guru-guru, mereka mengikuti TPQ/Madin dan juga basic yang sudah dimiliki dalam menghafal AL-Quran. Kalau penghambatnya kegaduhan anak-anak yang terkadang terjadi di dalam kelas, selain itu kadang anak-anak terlambat karena mereka ada yang naik travel dan sebagainya sering saya yang menunggu mereka

padahal sudah dibatasi waktu paling tidak setengah jam keterlambatan. Kemudian ketika mereka terjadwal untuk menyetorkan namun beberapa terkadang belum siap untuk setor.

5. Evaluasi ini dilaksanakan di akhir bulan jadi mereka harus maju satu-persatu atau bahkan empat orang secara langsung ke depan sambung ayat saya membacakan kemudian menunjuk anak-anak. Sekaligus melihat kemampuan tajwidnya. Karena mereka sudah saya berikan pencapaian dalam satu bulan targetnya harus mengena. Kalaupun tidak berarti harus ada tindak lanjutnya.
6. Cicta-citanya dan tujuan untuk siswa-siswi ekstra tahfidz ke depannya bisa tetap istiqomah menghafalkan Al-Quran, kemudian bisa dijadikan pegangan juga baik pegangan hidup di dunia maupun akhirat. Secara keilmuan juga dimudahkan serta mampu mengamalkannya baik untuk diri sendiri maupun orang lain (tutor sebaya).
7. Pengaruhnya bagus seperti halnya terhadap kedisiplinan siswa-siswi dan juga pembiasaan. Mengapa demikian karena mereka selalu dituntut atau secara tidak sadar memiliki tanggungan menghafalkan jadi untuk waktu longgar mereka selalu menggunakannya untuk murojaah maupun menambah hafalan lagi. Ketika akan setoran berarti mereka harus menghafalkan dari sinilah sikap disiplin tertanam. Selain itu mereka juga sudah bisa ikut lomba tahfidz Al-Quran di tingkat lokal maupun non-lokal.
8. Jumlah pada awalnya sangat banyak sekali mencapai angka 100 siswa namun lambat laun mengalami degradasi untuk saat ini jumlahnya kurang lebih 40an baik dari kelas 7 maupun 8.

9. Eksistensinya anak-anak kemaren ikut lomba AKSIOMA di kabupaten mendapatkan juara oleh Rivalina, Amma Billah, dan Zulfa kemudian yang kelas unggulan juga diadakan lomba AKSIOMA tingkat madrasah sendiri. Tidak hanya itu ada pula yang mengikuti atau bahkan menjuarai di bidang lainnya. Secara teknis yang lebih memahami di bidang lain adalah wali kelas dan juga madrasah.

Informan Siswa-siswi MTsN 3 Tulungagung

a) Siswa-siswi yang mengikuti ekstrakurikuler Tahfidz Al-Quran :

1) Putri Eka kelas 7D

1. Ya, saya sudah punya pegangan dari kelas 5 MI
2. Untuk mendukung hafalan yang sudah saya punya saya didorong oleh guru ngaji atau guru setoran saya di rumah untuk ikut, supaya bisa nambah hafalan lagi.
3. Saya dulu ikut TPQ kemudian sudah wisuda akhirnya sekarang hanya setoran hafalan di ustadzah Mudrik di rumah.
4. Iya berpengaruh untuk bisa menambah hafalan lagi.
5. Saya mengikuti ekstra tahfidz ini masih 1 tahun.
6. Metode yang digunakan yakni dengan hafalan per pojok. Programnya atau bentuknya yaitu kita setiap pada jadwalnya setoran, bimbingan atau mempelajari yang akan disetorkan di hari berikutnya, dan deresan.

7. Faktor yang mendukung menurut saya selama ini adalah support besar dari orangtua, sedang penghambatnya banyaknya PR membuat saya tidak hafalan.
8. Harapannya dengan mengikuti kegiatan ekstrakurikuler tahfidz Al-Quran ini saya bisa hafal dengan lancar
9. Eksisnya kegiatan ini selain bisa berpartisipasi pada lomba kalau untuk saya sendiri selain hafal Al-Quran juga mengikuti bimbingan Olimpiade IPS, dan juara kelas 1 dan 2

2) Adinia Khoirunnisa kelas 8E

1. Iya saya menghafalkan Al-Quran mulai adanya kegiatan ini di MTsN 3 Tulungagung.
2. Saya tertarik mengikuti kegiatan ini karena banyak temannya kemudian juga mau membahagiakan orangtua.
3. Selain ikut kegiatan ini saya di rumah juga ngaji Diniyah.
4. Iya sangat berpengaruh sekali supaya saya dapat membaca Al-Quran dengan lancar selain hanya hafal.
5. Sudah 2 tahun saya mengikutinya mulai dari awal kegiatan ini dibentuk.
6. Metodenya yang digunakan ya setoran ditambah lagi deresan dan juga bimbingan. Kalau tesnya sambung ayat.
7. Faktor pendukung saya ikut kegiatan ini adalah kalau ada kegiatan lomba tahfidz bisa berpartisipasi, sedangkan penghambatnya kadang

banyak teman-teman juga yang tidak niat untuk hafalan jadi terpengaruh mereka.

8. Harapannya setelah saya ikut kegiatan ekstrakurikuler tahfidz saya dapat mengamalkannya dan bisa hafal 30 juz.
9. Selain AKSIOMA bidang tahfidz alhamdulillah saya ikut KSM bahasa Arab

3) Alfa Fauzan kelas 7E

1. Ya saya menghafalkan Al-Quran dan masih memulainya
2. Yang membuat saya tertarik untuk ikut ekstra tahfidz ini supaya saya hafal Al-Quran
3. Saya di rumah juga ikut kegiatan Diniyah.
4. Iya sangat berpengaruh supaya mendukung saya untuk hafal Al-Quran.
5. Saya ikut kegiatan ini sudah 1 tahun
6. Metodenya yang digunakan di sini adalah toriqoty, setoran, dan murojaah. Kalau evaluasinya dalam bentuk maju 4 orang anak atau 2 kemudian di tes menyambungkan ayat.
7. Faktor pendukung kegiatan ini bisa memperbaiki tajwid, kalau penghambatnya sering lupa.
8. Harapannya dengan ikut ekstrakurikuler tahfidz Al-Quran adalah supaya saya bisa membahagiakan kedua orangtua saya dengan hafal Al-Quran tersebut.

9. Eksisnya dengan pernah mengikuti lomba tartil tingkat kecamatan, selain itu juga pernah juara kels, lomba PRAMUKA tingkat kabupaten, dan ikut drum band juga.

4) M. Abi Abdillah kelas 8E

1. Iya saya menghafal AL-Quran
2. Saya tertarik ikut karena disuruh ayah hanya mengikuti ekstrakurikuler tahfidz Al-Quran.
3. Di rumah juga setoran hafalan kepada Pak Anwar.
4. Iya sangat berpengaruh karena hal ini kegiatan yang positif.
5. Sudah 2 tahun sya ikut kegiatan ini.
6. Metode yang digunakan yakni metode murojaah, bentuknya dengan setoran setiap pertemuan, nderes, dan bimbingan.
7. Faktor yang menjadi pendukung kegiatan ini addalah bisa menambah hafalan Al-Quran, kemudian faktor penghambatnya adalah kadang tidak kondusif ketika jam ekstra sebab anak-anak adda yang ramai.
8. Harapannya dengan ikut ekstrakurikuler tahfidz Al-Quran nanti setelah lulus dari MTsN 3 Tulungagung bisa hafal 6 juz
9. Eksistensi selain ikut lomba-lomba di sekolah biasanya mengisi qiroat di lingkungan rumah atau lomb-lomba di luar rumah.

5) Revalina kelas 7B

1. Ya, saya menghafal Al-Quran dan sudah punya pegangan sejak kelas 1-6 MI juz 30.

2. Saya tertarik mengikuti ekstrakurikuler tahfidz Al-Quran ini karena kalau dengar gitu cepat hafal, kemudian ingin meneruskan hafalan Al-Quran.
3. Selain ikut kegiatan ini saya di rumah juga ikut Diniyah.
4. Iya berpengaruh, karena dengan ikut kegiatan ini akan lebih mengerti makna Al-Quran.
5. Selama 1 tahun saya ikut ekstrakurikuler tahfidz Al-Quran di MTsN 3 Tulungagung.
6. Metode yang digunakan yaitu toriqoty, programnya setiap pertemuan setoran, bimbingan, dan deresan. Kalau ujiannya tes sambung ayat.
7. Faktor pendukung kegiatan ini menurut saya adalah dukungan dari orangtua yang senang kalau melihat hafal Al-Quran, faktor penghambatnya yaitu tugas-tugas sekolah yang banyak.
8. Harapannya dengan ikut kegiatan ini bisa lanjut ke juz-juz yang lain serta sebagai bekal masa depan.
9. Eksisnya kegiatan ini dengan saya ikut berpartisipasi dalam lomba AKSIOMA tahfidz dan juara selain itu juga pernah Olimpiade Agama di MTsN 3 Tulungagung, ikut PMR, lomba volly juga ketika AKSIOMA.

b) Siswa-siswi yang tidak mengikuti ekstrakurikuler Tahfidz Al-Quran:

1) M.Hendriansyah kelas 8C (ketua OSIS MTsN 3 Tulungagung tahun 2018)

1. Saya tidak memiliki hafalan Al-Quran.

2. Tidak tertarik karena saya sudah ikut PRAMUKA dan OSIS, itu saja sudah full saya terkadang pulang malam-malam.
3. Iya diunggulkan meskipun juga ada program unggulan lainnya.
4. Berpengaruh juga misal untuk mengikuti cara membaca Al-Quran berpedoman kepada mereka yang mengikuti ekstrakurikuler tahfidz Al-Quran.
5. Yang saya tahu selama menjadi ketua OSIS di sini adalah juara dalam lomba AKSIOMA, kemudian terkadang juga diundang oleh masyarakat untuk qiroah, dan lain sebagainya.
6. Iya positif, karena termasuk perbuatan atau kebiasaan yang baik namun juga ada negatifnya menurut saya ketika hari sabtu waktunya evaluasi mereka tidak mengikuti karena harus masuk pada jadwal kegiatan ekstra tahfidz.

(2) Vina Zulfiana kelas 8C

1. Tidak, saya tidak menghafalkan Al-Quran
2. Tidak karena saya sudah di kelas unggulan takut tidak kuat
3. Bisa dikatakan iya kegiatan ini adalah program unggulan baru di MTsN 3 Tulungagung.
4. Ya pengaruhnya bagus sebagai agen percontohan madrasah.
5. yang saya tahu Abi itu juara AKSIOMA.
6. Iya positif, karena memang baru pertama kali ini di madrasah ada ini.

Informan Wali kelas VII dan VIII

(1) Bpk. Drs. Moh. Hambali Wali Kelas 7C

1. Hanya sedikit yang mewakili untuk ikut ekstrakurikuler tahfidz Al-Quran beberapa anak saja
2. Yang membedakan dari sisi akhlaknya dan juga dalam hal agama mereka lebih unggul.
3. Ada, seperti halnya Ulfa Ulinuha dia ini mengikuti ekstra tahfidzz tapi juga bisa menjadi juara di kelasnya, sebenarnya ada lagi yang lainnya seperti Dimas dia dalam hal pelajaran agama juga lumayan bagus.
4. Perkembangannya cukup bagus dan baik mungkin juga adapun yang sudah seperti kurang aktif karena faktor dalam dirinya sendiri.
5. Harapannya anak-anak bisa tetap istiqomah menghafalkan Al-Quran sampai 30 juz, dan dapat mengamalkannya.

(2) Bu Hj. Suci Nurhidayati, M.Pd.I Wali Kelas 8E

1. Untuk kelas 8E sendiri keseluruhan mengikuti kegiatan ini mulai dari awal dibentuknya ekstrakurikuler tahfidz Al-Quran
2. Yang paling menonjol dari awalnya mereka belum mengikuti sampai mengikuti ekstrakurikuler tahfidz ini adalah dari segi sikap atau sakhaknya dulu awalnya mereka sangat tidak nurut dan tidak bisa diatur sekarang semenjak ikut kegiatan ini jadi sopan kemudian dalam hal agama khususnya pelajaran al-Quran mereka sudah mumpuni atau ahli hafal jika ada kaitannya.

3. Tentunya ada, beberapa anak memang juara dalam ajang AKSIOMA dan ada pula yang juara di bidang lainnya seperti olimpiade agama misalnya ataupun juara kelas dan keikutsertaan dalam lomba di madrasah. Untuk perkembangan prestasinya juga ada peningkatan dari anak-anak.
4. Perkembangannya sudah bagus beberapa siswa-siswi ada yang memulai dari nol sudah mulai memiliki beberapa pegangan hafalan.
5. Harapannya dengan ikut ini saya harap mereka tidak berhenti sampai di sini dalam arti selalu istiqomah sampai nanti dan ilmunya dapat bermanfaat serta mampu menolongnya kelak di akhirat.

(3) Bapak Khusnul Ustadzi, S.Pd Wali Kelas 7E

1. Sebenarnya tidak hanya ada di kelas 7E saja seperti misalnya Alfa Fauzan namun masih banyak juga anak-anak yang mengikuti ekstra ini secara menyebar ada pula yang di kelas unggulan.
2. Secara garis besar memang setiap anak memiliki perbedaan namun jika ditanya yang paling menonjol perbedaannya adalah pada segi akhlaknya karena mereka terjaga. Namun selain itu prestasi juga ada beberapa anak yang memang juga bagus baik segi akademik maupun non-akademik meskipun tidak semua anak tahfidz.
3. Pasti ada setiap prestasi dari suatu kegiatan karena memang setiap anak juga ada yang memiliki keunggulan atau poin plus tersendiri. Dalam hal ini untuk kegiatan ekstra tahfidz sendiri sudah mengikuti beberapa lomba seperti AKSIOMA, baca kitab, tartil, dan lain sebagainya

olimpiade agama maupun bahasa Arab. Memang detik-detik ini kami berusaha meningkatkan kualitas prestasi tahfidz juga. Sebagai motivasi untuk mereka agar lebih istiqomah lagi dalam menghafalkan Al-Quran.

4. Perkembangannya bagus meskipun yang dulu awalnya banyak ternyata beberapa hanya ikut-ikutan tanpa dasar niat yang sebenarnya, namun dengan begitu menjadi tersortir yang mengikuti adalah anak-anak yang memang benar-benar niat untuk menghafalkan Al-Quran dan mulai semakin bertambah hafalannya dengan dukungan dari pihak manapun dan fasilitas dari sekolah.
5. Harapannya untuk anak-anak yang mengikuti kegiatan ekstrakurikuler tahfidz Al-Quran semoga kelak setelah lulus dari MTsN 3 Tulungagung bisa menjadi hafidz atau hafidzoh. Dan tetap istiqomah dalam menghafal, mengamalkan, serta kelak bisa dijadikan sebagai bekal dunia akhirat.

**Informan Koordinator Ekstrakurikuler Tahfidz Al-Quran Bpk.
Khusnul Ustadzi,S.Pd**

1. Latar belakang diadakannya kegiatan ini dulu bermula dari anak-anak yang ada di kelas unggulan. Setelah guru-guru berkunjung ke pondok pesantren Hanifida Jombang pondok ini pondok yang berbasis hafalan dan dalam satu bulan bisa memenuhi target dengan cepat dengan metodenya, diterapkan kepada anak unggulan setiap pagi menghafalkan juz 30 dan surat-surat pilihan dan asmaul husna. Kemudian kami berfikir masak hanya anak unggulan saja dari situlah tugas kurikulum

untuk mengkaji dan ketemulah dibentuk kegiatan ekstra tahfidz namun saat itu memang segi pengajar tidak ada dan secara otomatis mendatangkan guru dari luar yang ahli tahfidz Al-Quran. Teknisnya kegiatan ini diawali masuk ke jam pelajaran ternyata tidak efektif dan akhirnya dipindah pada jam ke nol.

2. Faktor pendukung : dari pihak madrasah sangat mendukung hal positif ini ditambah lagi dengan antusias atau semangat siswa-siswi yang memang memiliki bakat dan minat dalam hal tahfidz Al-Quran sehingga tidak menyurutkan semangat membentuk kegiatan ini.

Faktor penghambatnya: yang paling utama memang dari pengajarnya memang untuk guru-guru di madrasah ini masih jarang atau belum ada yang benar-benar hafidz sehingga harus mendatangkan dari luar. Dan mungkin di awal masih sedikit rancu karena ketidakcocokan strategi atau metodenya sehingga harus mencari yang pas. Mungkin ini nanti untuk evaluasi berikutnya.

3. Bentuk evaluasi untuk pencapaian anak-anak sepenuhnya secara teknis adalah kebijakan dari pengajar atau pembina ekstrakurikuler tahfidz Al-Quran, secara kelembagaan tetap ada di akhir semester akan ada pelaporan dari ustadzah atau bahkan satu bulan sekali.
4. Untuk perkembangannya alhamdulillah meskipun belum mendekati kesempurnaan karena memang kesempurnaan adalah milik Allah tapi kita juga patut mengapresiasi mereka, semakin hari ke bulan dan tahun anak-anak sudah terlihat bertambah hafalannya kemudian dari sisi

lainnya misal akhlaknya atau bahkan mengikuti prestasi akademis maupun non akademis lainnya.

5. Kontribusi yang telah diberikan selama ini memang belum terlalu banyak sekali namun patut kita apresiasi dan disyukuri sekaligus mengembangkan. Alhamdulillah untuk lomba di ajang AKSIOMA sudah mampu menjadi juara, selain itu pada bidal agama baik di tingkat lokal atau bahkan lebih dari itu sudah ada dari anak-anak tahfidz yang mulai memperlihatkan bakat-bakat terpendamnya selain dia mampu hafal Al-Quran.





**ATTACHMENT VI
DOCUMENTATION**

LAY OUT LOCATION BUILDING



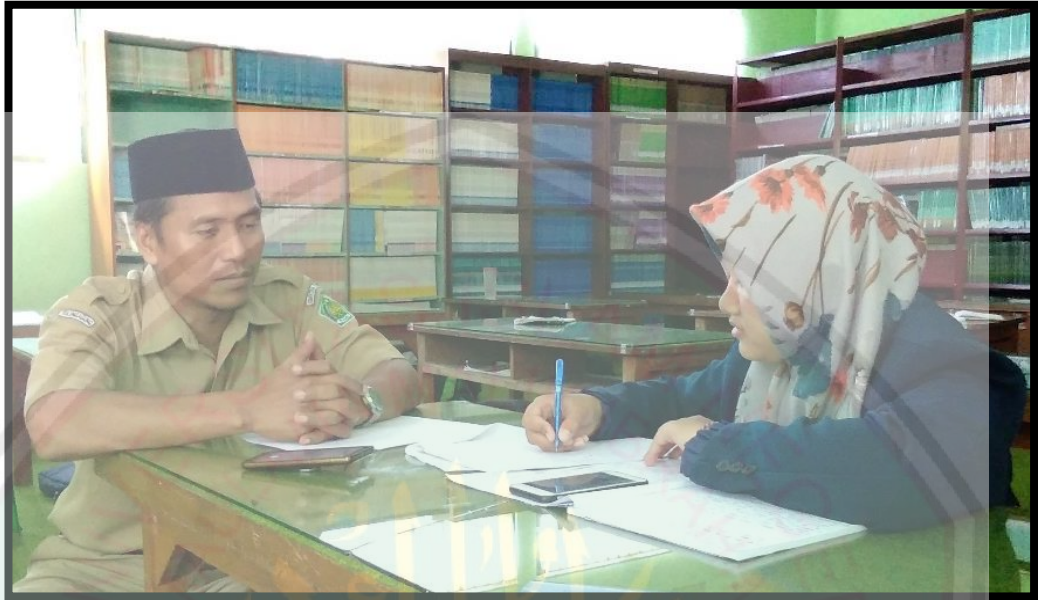
1. Kls XII IPA 1	16. Kls X-8/XI IPA 5	31. R. Piket	47. WC Guru
2. Kls XII IPA 2	17. Perpustakaan/	32. R.Pramuka/Paskibra	48. WC Laki-laki
3. Kls XII IPA 3	Warinet	33. R.Kapela/Bianglala	49. WC Perempuan
4. Kls XII IPA 4	18. Lab Komputer	34. Gudang	50. Koperasi
5. Kls XII IPA 5	19. Lab Biologi	35. Masjid	51. Kantin
6. Kls XII IPS 3	20. Lab Bahasa	36. R. DKM	52. WC Perempuan
7. Kls XII IPS 2	21. Lab Kimia	37. R. Satpam	53. WC Laki-laki
8. Kls XII IPS 1	22. Lab Multimedia	38. R. UKS	54. G. Olahraga
9. Kls X-1/XI IPS 1	23. Lab IPS	39. Padepokan Seni	55. Gudang Biologi
10. Kls X-2/XI IPS 2	24. R. Kepsek	40. GreenHouse	56. Gudang Fiska
11. Kls X-3/XI IPS 3	25. R. Tata Usaha	41. Parkir	57. Gudang Kimia
12. Kls X-4/XI IPA 1	26. R. Lobi	42. Mushala Guru	58. R. EC
13. Kls X-5/XI IPA 2	27. R. Guru	43. WC Guru	59. Panggung Terbuka
14. Kls X-6/XI IPA 3	28. R. OSIS	44. R. Cetak	60. Lap. Olahraga
15. Kls X-7/XI IPA 4	29. R. PMR	45. R. Wakasek	61. R. Server
	30. R. BK/BP	46. Dapur	62. R. KPMP TIK

PHOTO MADRASAH LOOKS FROM THE FRONT (W)



Interview With Deputy Head of Curriculum MTsN 3 Tulungagung:

Mr.Agus Wibowo,S.Pd



**Interview With Teacher of Extracurricular Tahfidz Al-Quran MTsN 3
Tulungagung:**

Ustadzah Khalifatus Sa'diyah



Interview With Coordinato of Extracurricular Tahfidz Al-Quran

MTsN 3 Tulungagung:

Mr. Khusnul Ustadzi,S.Pd



Interview With Homeroom teacher VII & VIII

Mr. Moh. Hambali & Mrs. Hj. Suci Nurhidayati,M.Pd.I



**Interview With Students Who Follow Extracurricular Tahfidz Al-Quran at
MTsN 3 Tulungagung, they are:
Putri Eka 7D, Revalina 7B, Ulfa Ulinnuha 7C, Alfa Fauzan 7E, M.Abi
Abdillah 7E, Nadhira 8E**





**Interview With Students Who Unfollow Extracurricular Tahfidz Al-Quran
at MTsN 3 Tulungagung. They are:**

Vina Zulfiana 8C, M.Herdiansyah Capten of OSIS 2018, Dinar 7D, Dimas 7D



This daily activity from Extracurricular Tahfidz Al-Quran at MTsN 3

Tulungagung





This Contribute from this Extracurricular Tahfidz Al-Quran in Wisuda, AKSIOMA and LPTQ









The logo is a shield-shaped emblem with a light green background and a grey border. It features the text "UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM" in a circular arrangement at the top and "PUSAT PERPUSTAKAAN" at the bottom. In the center, there is a stylized yellow calligraphic design. Overlaid on the logo is the text "ATTACHMENT VII" and "PROFIL OF MTsN 3 TULUNGAGUNG" in bold black font.

ATTACHMENT VII
PROFIL OF MTsN 3 TULUNGAGUNG



KEMENTERIAN AGAMA REPUBLIK INDONESIA
KANTOR KEMENTERIAN AGAMA KABUPATEN TULUNGAGUNG
MADRASAH TSANAWIYAH NEGERI AYOJEDING TULUNGAGUNG

Jalan Raya Blitar Tulungagung (0355) 395289

Website : www.mtsn3tulungagung.sch.id

PROFIL

MADRASAH TSANAWIYAH NEGERI AYOJEDING
KABUPATEN TULUNGAGUNG PROVINSI JAWA TIMUR

A. Identitas Madrasah

Nama Madrasah : MTs Negeri Aryojeding Tulungagung

Status : Reguler

Nomor Telp. : 0355 – 395289

Alamat : Jl. Raya Blitar Aryojeding

Kecamatan : Rejotangan

Kabupaten : Tulungagung

Kode Pos : 66293

Alamat Website : www.mtsnaryojeding.sch.id

e-mail : mts_n.aryojeding@yahoo.co.id

Tahun Berdiri : 1968

Waktu Belajar : Pagi hari

B. Sejarah Singkat Berdirinya Madrasah

Pada tahun 1964 beberapa tokoh muslim di Desa Aryojeding dan sekitarnya mendirikan lembaga pendidikan setingkat dengan SMP, yaitu PGAP (Pendidikan Guru Agama Pertama). Pendirian lembaga pendidikan tersebut dipelopori oleh Bapak H. Mansur dan Bapak Hasyim Aly. Pada waktu itu status pendidikan tersebut adalah masih swasta.

Kemudian pada tahun 1968 Bapak Ustadz Hasyim Aly selaku wakil dari tokoh masyarakat mengusulkan ke Departemen Agama Republik Indonesia di Jakarta untuk mengubah PGAP menjadi MTs AIN.

Karena lembaga pendidikan PGAP pada waktu itu sudah dianggap layak dengan adanya siswa yang cukup banyak dan dengan tersedianya sarana dan prasarana yang sudah cukup memadai, maka pemerintah menetapkan kebijakan baru tentang status lembaga pendidikan tersebut.

Kemudian pada tanggal 23 Juli 1968, pemerintah menetapkan perubahan status yang tadinya mempunyai status swasta berubah menjadi negeri, yang pada mulanya bernama PGAP berubah menjadi MTs AIN (Madrasah Tsanawiyah Agama Islam Negeri) Aryojeding yang pada waktu itu dikepalai oleh Bapak Sukatno.

Pada tahun 1978, pemerintah membuat kebijakan baru yang berkaitan dengan pemberian nama lembaga tersebut. Yakni, dari MTs AIN berubah menjadi MTs Negeri Aryojeding, yang pada saat itu dikepalai oleh Drs. H. Ahmad Cholid.

MTs Negeri Aryojeding merupakan MTsN yang tertua di Tulungagung yang menjadi pusat rayon ujian negara. MTs Negeri Aryojeding ini membawahi beberapa MTs yang berada di Blitar, MTs di Tulungagung, dan MTs yang berada di Trenggalek, seperti MTs Kauman Srengat, MTs Tunggangri, MTs Kampak Trenggalek, MTs Ma'arif Ngantru (Pucung), sehingga MTs Negeri Aryojeding pernah menjadi induk dari MTs yang berada di Kecamatan Rejotangan Kabupaten Tulungagung.

Pada tahun 1990 yang menjadi Kepala MTs Negeri Aryojeding adalah Bapak Drs. H. Miftahul Huda. Kemudian tahun 1997, pemerintah membuat kebijakan bahwa MTs filial harus ditiadakan atau harus berubah statusnya menjadi MTs Negeri atau Swasta. Dengan adanya kebijakan tersebut maka MTs yang dahulu berada di bawah MTs Negeri Aryojeding harus mengubah statusnya menjadi MTs Negeri atau Swasta sesuai dengan kondisi di masing-masing MTs tersebut. Sehingga MTs Negeri Aryojeding tidak lagi membawahi sejumlah MTs yang berada di sekitar Tulungagung.

Perkembangan MTs Negeri Aryojeding ini semakin lama semakin baik utamanya dalam hal kuantitas siswa bahkan dapat dikatakan mengalami perkembangan yang sangat pesat. Perkembangan ini dapat diketahui dari keadaan siswa yang semakin bertambah banyak, maupun dapat diketahui dari pesatnya perkembangan gedung yang dibarengi dengan bertambahnya sarana dan prasarana yang semakin lengkap dan memadai sehingga saat ini pun masih melakukan pembangunan prasarana yang lain.

C. Visi, Misi dan Tujuan

MTs Negeri Aryojeding Tulungagung sebagai lembaga pendidikan mengemban amanat untuk mencapai dan mendukung Visi dan Misi Pendidikan Nasional Visi dan Misi Kementerian Agama serta Visi dan Misi Mapenda Kanwil Kemanag Propinsi Jawa Timur serta pendidikan di daerah masing-masing. Oleh karena itu, MTs Negeri Aryojeding Tulungagung perlu memiliki visi dan misi madrasah yang dapat dijadikan arah kebijakan dalam mencapai tujuan pendidikan yang dicita-citakan. Berikut ini dikemukakan Visi, Misi dan Tujuan Pendidikan MTs Negeri Aryojeding Tulungagung.

1. Visi

Terwujudnya Generasi Pionir yang Religius, Berbudaya, Terampil, dan kompetitif

2. Misi

- a. Mewujudkan generasi pemimpin di masa mendatang
- b. Menyelenggarakan pembelajaran islami secara konsisten
- c. Mengembangkan keterampilan dan kecakapan sehingga bisa hidup mandiri
- d. Menumbuhkembangkan budaya saing dalam ajang kompetisi sportif

3. Tujuan

- a. Menjadikan siswa sebagai pemimpin, dengan memberikan pelatihan kepemimpinan.
- b. Membentuk siswa sebagai teladan, melalui menumbuhkembangkan perilaku teladan.
- c. Mendesain pembelajaran yang memiliki keyakinan teguh terhadap Agama Islam
- d. Siswa lulus dari MTsN Aryojeding mampu mengamalkan baca tulis dan Al Qur'an
- e. Menggali, menemukan, dan mengembangkan bakat minat siswa
- f. Mencetak siswa terampil dan cakap.
- g. Membentuk lingkungan budaya saing secara sportif
- h. Siswa agresif menjadi yang terbaik, baik akademik maupun non akademik, baik tingkat Kabupaten, Provinsi, maupun tingkat Nasional secara sportif

4. Program Madrasah

- a. - Menjadikan siswa sebagai pemimpin, dengan memberikan pelatihan kepemimpinan.
 - Melaksanakan kegiatan pramuka dan reorganisasi pengurus
 - Membentuk pengurus OSIS dan melaksanakan reorganisasi pengurus OSIS
 - Melaksanakan diklat kepemimpinan bagi siswa
 - Berpartisipasi dalam kegiatan masyarakat
 - Menjadi Imam Shalat Dhuhur, Dhuha berjamaah
 - Pembelajaran cooperative learning untuk meningkatkan jumlah pemimpin baru dalam kelompok keompok kecil.
- b. -Membentuk siswa sebagai teladan, melalui menumbuhkembangkan perilaku teladan.
 - Pembiasaan senyum, salam, sapa, sopan, santun.
 - Pembiasaan berjabat tangan saat bertemu.
 - Membiasakan perilaku bersih, sehat, dan saling mengingatkan
 - Membentuk Tim penanggulangan narkoba dan kenakalan remaja
 - Siswa melaksanakan tugas yang diberikan oleh guru, keluarga, dan masyarakat.
 - Siswa mengerjakan PR yang diberikan guru.
 - Update dan Upgrade IT, untuk meningkatkan kualitas siswa
- c. -Mendesain pembelajaran yang memiliki keyakinan teguh terhadap Aaran Agama Islam
 - Setiap mata pelajaran dikaitkan dengan nilai-nilai Al Qur'an atau Al Hadits
 - Melaksanakan manasik haji
 - Melaksanakan Shalat, baik waib maupun sunnah, dan rangkaian amalan sholat
 - Melaksanakan ta' ziah dan sholat jenazah
 - Melaksnaakan hafalan Asma'ul Husna sebelum pembelaaran
 - Melaksanakan Sholawatan
- d. - Siswa lulus dari MTsN Aryojeding mampu mangamalkan baca tulis dan Al Qur'an
 - Tahfidul Qur'an 3 Juz
 - Seni Qiro'atul Qur'an
 - Hataman Qur'an
 - Melakukan tagihan tagihan kepada siswa yang meangguran peraturan dengan menulis surat-surat dalam Al Qur'an
 - Memberikan apresiasi pada siswa yang sudah menghafal 1 Juz atau lebih
 - Sisw menadi ustadz kecil di kampung

- e. Menggali, menemukan, dan mengembangkan bakat minat siswa
 - Penggalian baka minat siswa melalui angket, wawancara, dan observasi kepada siswa dan wali
 - Kerjasama dengan sekolah asal untuk mencari bakat minat siswa
 - Mengadakan komunikasi dengan wali murid (Gate Way)
- f. - Mencetak siswa terampil dan cakap
 - Pembelajaran berbasis IT
 - Pelaksanaan ujian harian UTS, UAS, dan UNAS dengan menggunakan IT
- Melaksanakan *one day java language* dan *one day english language*
- Melaksanakan extra kurikuler: Tahfidzul Qur'an, Seni baca Al Qur'an, Pramuka, PMR, Drumband, KIR, English club, Seni Rupa (kaligrafi, melukis), Seni music (paduan suara, Band, hadrah) dan Olahraga (atletik, futsal, voly, catur)
- Kerja sama peningkatan SDM dengan instansi lain
- g. - Membentuk lingkungan budaya saing secara sportif
 - Clasmeeting usai ujian semester
 - 1 semester melaksanakan lomba karya ilmiah remaja
 - 6 bulan sekali perpustakaan mengadakan lomba baca dan tulis
 - 6 bulan sekali mengadakan lomba Tebak Tepat Cepat (TTC)
 - Mengikuti lomba minim tingkat Kabupaten.
 - Pembelajaran yang menggunakan pendekatan game
- h. - Siswa agresif menjadi yang terbaik, baik akademik maupun non akademik, baik tingkat Kabupaten, Provinsi, maupun tingkat Nasional secara sportif
 - Latihan rutin yang terschedule
 - Karanina siswa jelang perlombaan
 - Kerja sama pembinaan KSM, KIR dengan lembaga
 - Pemberian rewerd kepada siswa dan guru yang berprestasi

5	Laboratorium									
	Komputer	1	203,7	-	-	-	-	-	-	-
	Fisika	1	387,5	-	-	-	-	-	-	-
	Kimia			-	-	-	-	-	-	-
	Biologi			-	-	-	-	-	-	-
	Bahasa									
7	Ruang ketramp	-	-	-	-	-	-	-	-	-
8	Ruang Kesen.	-	-	-	-	-	-	-	-	-
9	Ruang BP/BK	-	-	-	-	-	-	-	-	-
10	Ruang UKS	1	88	-	-	-	-	-	-	-
11	Ruang Aula	1	323,68	-	-	-	-	-	-	-
12	Masjid/Mushola	1	170,94	-	-	-	V	-	-	-
13	Rumah Dinas	-	-	-	-	-	-	-	-	-
14	Kantin	1	87,5	-	-	-	-	-	-	-
15	WC Guru	4	24	-	-	-	-	-	-	-
16	WC Siswa	11	65,5	-	-	-	4	-	-	-

5. Fasilitas Lainnya

- a. Telpon : 0355-395289
- b. Listrik : 47.300 VA

6. Jumlah Personel Guru dan Karyawan

NO	STATUS	Jumlah yang ada		Keterangan
		Laki-laki	Perempuan	
1.	Jumlah guru NIP PNS	17	19	
2.	Guru Honorer / GTT	8	12	
3.	Guru Kontrak	-	-	
4.	Tenaga Lainnya			
	a. Tenaga Administrasi (PNS)	5	1	
	b. Pustakawan (PNS)	-	-	

Bersambung

21	MOH. MUJIB, S.Pd	196808192007011024	III/b	S1	Bhs. Indonesia
22	IMAM SAIFUL KHOIRI, S.Pd, M.Pd	197204122007011039	III/b	S2	Bahasa Inggris
23	RUSTON YUSUF, S.Pd	197403292007101004	III/b	S1	Seni Rupa
24	Drs. KALIMI	196702032007012025	III/b	S1	Bhs. Indonesia
25	AHMAD, S.Pd	197206132007101002	III/b	S1	Bahasa Inggris
26	NURJAYATI, S.Pd	197401222007102001	III/b	S1	Bahasa Inggris
27	ANISATUL HASANAH, S.Ag, S.Pd	197512082007102001	III/b	S1	PKN
28	DWI HARTATI, S.Pd	197302162007102003	III/b	S1	PLS
29	TRISHIA ENDRIYANI, S.Pd	197511222007102003	III/b	S1	Fisika
30	RIBHATUL ULYA, S.Pd	198003012007102001	III/b	S1	Bahasa Arab
31	FAJAR ROHANI, S.Pd	197901252007101003	III/b	S1	MIPA
32	NUR ROHMAT, S.Ag, M.Pd	197205062007011043	III/b	S2	PKN
33	FUAD AZHARI, S.Pd.I, M.Pd	198108312009011007	III/b	S1	Pend. Agama
34	MESIYAH, S.Pd	196906252007012027	III/a	S1	PKN
35	KHUSNUL USTADZI, S. Pd	198206222014111001	II/a	-	Matematika
36	ATIK WININGSIH, S.Pd.I	198404252014112004	II/a	S1	PAI
37	SUCI NURHIDAYATI, M.Pd.I	-	-	S2	PAI
38	ALI MUSTHOFA, S.Pd	-	-	S1	Bahasa Arab
39	AHSAN TAUFIQ, S.Ag	-	-	S2	PAI
40	DEWI ASMAHANI, M.Pd.I	-	-	S2	S K I
41	SITI MA'RIFATUL ULUM, S.Pd	-	-	S1	Spikologi
42	UGIK WURYANI, S.Pd, M.Pd.I	-	-	S2	Prakarya
43	FATKURROHMAN EFFENDI, S.Pd.I	-	-	S1	PAI
44	EKO YULIANTO, S.Pd	-	-	S2	Penjasorker
45	SITI YUNAYAH, S.Pd	-	-	S1	IPS / Ekonomi
46	M. ANWAR SYAFI, S.Pd	-	-	S1	P K N
47	LAELA FATMAWATI, S.Psi	-	-	S1	Spikologi
48	DALIH ROZIQI HASAN M, S.Pd	-	-	S1	Bahasa Inggris
49	MOH. LUTFI ANWAR, S.Pd	-	-	S1	Penjas orker
50	MOH. NAZAR ARIE MUSTOFA, S.Pd.I	-	-	S1	PAI

Bersambung

8. Jumlah Siswa dan Rombel dalam Empat Tahun Terakhir

No.	Keadaan Siswa	Kelas VII		Kelas VIII		Kelas IX		Jumlah
TAHUN PELAJARAN 2014/2015								
1.	Jumlah Siswa	150	152	159	146	130	162	899
2.	Rombel	9		10		9		28
TAHUN PELAJARAN 2015/2016								
1.	Jumlah Siswa	167	180	140	159	153	148	947
2.	Rombel	10		9		10		29
TAHUN PELAJARAN 2016/2017								
1.	Jumlah Siswa	180	175	168	177	150	145	995
2.	Rombel	10		9		10		29
TAHUN PELAJARAN 2017/2018								
1.	Jumlah Siswa	180	181	160	171	170	165	1040
2.	Rombel	10		10		10		30

9. Rasio Jumlah Siswa Peserta Ujian Dengan Jumlah Kelulusan Siswa dan Siswa yang Melanjutkan Empat Tahun Terakhir

Tahun	Peserta Ujian	Kelulusan	Melanjutkan %
2013/2014	292	292	98
2014/2015	301	301	99
2015/2016	295	295	99
2016/2017	214	214	99

10. Jumlah Siswa Putus Sekolah Empat Tahun Terakhir

Tahun	Kelas			Total
	VII	VIII	IX	
2013/2014	2	2	0	4
2014/2015	1	1	0	2
2015/2016	1	1	0	2
2016/2017	0	1	0	1

11. Jumlah Siswa Tinggal Kelas Empat Tahun Terakhir

Tahun	Kelas		Total
	VII	VIII	
2013/2014	1	1	2
2014/2015	1	0	1
2015/2016	1	0	1
2016/2017	0	0	0

15. Rencana penerimaan peserta didik baru tahun 2018/ 2019

No.	Program	Jumlah rombel	Jumlah Siswa
1	Unggulan	2	50
2	Reguler	8	296
Jumlah		10	346

16. Prestasi nasional yang pernah diraih Siswa MTs Negeri Aryojeding

a. Juara lomba IPTEK 2006 antar Pelajar se Indonesia dengan bukti fisik

No :

➤ 319/Kls3/SMP-MTs/IPTEK/V/2006

➤ 0697/Pelopor/IPTEK/V/2006.

b. Juara Nasioal KSM Biologi di Palembang Tahun 2015

c. Juara Nasioal KSM Matematika di Pontianak Tahun 2016

Tulungagung, 21 Desember 2017



Drs. MUHAMMAD DOPIR, M.Pd.I.

NIP. 196708011996031001



ATTACHMENT VIII
EXTRACURRICULAR SCHEDULES
OF MTsN 3 TULUNGAGUNG

JADWAL KEGIATAN EKSTRAKURIKULER

MTs NEGERI 3 TULUNGAGUNG

No.	EKSTRAKURIKULER	HARI/WAKTU
1.	PRAMUKA	Jumat, 14.30 WIB
2.	PALANG MERAH REMAJA (PMR)	Ahad, 07.00 WIB
3.	OLAHRAGA (Bola Voli, Basket,Futsal, Atletik, Tenis Meja)	3x dalam 1 minggu
4.	Pembinaan Olimpiade	Sabtu, setelah pembelajaran selesai
5.	Drum Band	Jumat, 14.30 WIB
6.	English Club (EC)	Sabtu, setelah pembelajaran selesai
7.	Seni Baca Al-Quran	Ahad, 07.00 WIB
8.	Shalawat dan Hadroh	Sabtu, setelah pembelajaran selesai
9.	Kaligrafi dan Melukis	Sabtu, setelah pembelajaran selesai
10.	Band	Sabtu, setelah pembelajaran selesai
11.	Majalah Dinding dan Majalah Madrasah "KISS"	Sabtu, setelah pembelajaran selesai
12.	Tahfidz Al-Quran	Rabu, Jumat, Sabtu, 06.00-07.00 WIB



ATTACHMENT IX
JOURNAL EXTRACURRICULAR
TAHFIDZ AL-QURAN

JURNAL KELAS EKSTRAKURIKULER TAHFIDZ QURAN

MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

NO	HARI/TANGGAL	MATERI
1.	Jum'at 28 / Juli / 2017	Setoran Q.s. AL Faatihah Bimbingan A.Q.s. AL Baqoroh 1-5 + B.Q.s. An Naba'
2.	Rabu 02/08/2017	Setoran A.Q.s. AL Baq 1-5 B. Q.s. An Naba' Bimbingan A: Q.s. AL Baq 6-16 B: Q.s. An Raazi'at
3.	Jum'at 04/08/2017	Setoran A: Q.s. AL Baq 6-16 B: Q.s. An Raazi'at Bimbingan A: Q.s. AL Baq 17-24 B. Q.s. Abasa
4.	Sabt 05/08/2017	Setoran A: Q.s. AL Baq 17-24 B: Q.s. Abasa Bimbingan A: Q.s. AL Baq 25-29 B: Q.s. AL Takwir
5.	Rabu 09/08/2017	Setoran Q.s. AL Baq 25-29 + AL Takwir Bimbingan Q.s. AL Baq 30-37 + AL Infitihor
6.	Jum'at 11/08/2017	Setoran Q.s. AL Baq 30-37 + AL Infitihor Deresan Q.s. AL Baq 1-29
7.	Sabt 12/08/2017	Deresan Q.s. An Naba - AL Takwir
8.	Rabu 16/08/2017 - Jumat, sabt 18-19/08/17	Evaluasi anak: yang belum tuntas pencapaian
9.	23, 25, 26 / 08 / 2017	Evaluasi 1/4 Juz Q.s AL Baq + 1/4 Juz 30

Aryojeding,

Pembina Tahfidz Quran



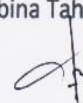
KHALIFATUS SA'DIYAH

LAPORAN PENCAPAIAN
EKSTRAKURIKULER TAHFIDZ QURAN
MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

Bulan : Agustus 2017
Maqro'/Pencapaian : A. QS. Al-Baqoroh ayat 1-37
B. QS. An-Naba' - QS. Al-Infitar

No.	Nama Siswa	Kelas	Maqro' QS. Al-Baqoroh					Keterangan
			1 - 5	6 - 16	17 - 24	25 - 29	30 - 37	
1	Putri Eka	7	✓	✓	✓	✓	✓	
2	Rifatul Khusna	7	✓	✓	✓	✓	✓	
3	Ani Desia	7	✓	✓	✓	✓	✓	
4	Ervin	7	✓	✓	✓	✓	✓	
5	Revalina	7	✓	✓	✓	✓	✓	
6	Nasywa Putri	7	✓	✓	✓	✓	✓	
7	Ulfa Ulinnuha	7	✓	✓	✓	✓	✓	
8	Hayu Faiz	7	✓	✓	✓	✓	✓	
9	Muhibatul	8	✓	✓	✓	✓	✓	
10	Latiful	8	✓	✓	✓	✓	✓	
11	Nadira	8	✓	✓	✓	✓	✓	
12	Elisia	8	✓	✓	✓	✓	✓	
13	Najwa Rahma	8	✓	✓	✓	✓	✓	
14	Nafa Nurul	7	✓	✓	✓	✓	✓	
15	M. Abi Abdullah	8	✓	✓	✓	✓	✓	
			QS. An-Naba	QS. An-Naazi'aat	QS. Abasa	QS. At-Takwiir	QS. Al-Infithaar	Keterangan
16	Dimas Andrian	7						Pindah maqro'
17	Alfa Fauzan	7	✓	✓	✓	✓	✓	
18	Aisy Wiam	7	✓	✓	✓	✓	✓	
19	Andin Nur	7	✓	✓	✓	✓	✓	
20	Malinda	7	✓	✓	✓	✓	✓	
21	Hasna Habibah	7	✓	✓	✓	✓	✓	
22	Najwa Nazilatul	7	✓	✓	✓	✓	✓	
23	Khusnul	8						- " -
24	Dewi	8						- " -
25	Adinia	8						- " -
26	Binti Uswatun	7	✓	✓	✓	✓		Belum tuntas

Aryojeding,
Pembina Tahfidz Quran



JURNAL KELAS EKSTRAKURIKULER TAHFIDZ QURAN

MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

NO	HARI/TANGGAL	MATERI
1.	Rabu, 30/08/2017	Bimbingan Q.s. AL Baq 38 - 48 Deresan ¼ juz Q.s. Al Baqoroh + Q.s. An Naba' - AL Infithor
2.	Sabt, 02/09/2017	Setoran Q.s. Al Baq 38-48 Bimbingan Q.s. AL mutoffifin Deresan Q.s. Al Baq ¼ juz
3.	Rabu, 06/09/2017	Setoran Q.s. AL mutoffifin Bimbingan Q.s. Al Baq 49-57 Deresan Q.s. An Naba' - AL Infithor
4.	Jum'at 08/09/2017	Setoran Q.s. Al Baq 49-57 Deresan Q.s. An Naba' - AL mutoffifin Bimbingan Q.s. Al Insiyiqoq
5.	Sabt 09/09/2017	Setoran Q.s. AL Insiyiqoq Deresan Q.s. Al Baq 1-57 Bimbingan Q.s. Al Baq 58-61
6.	Rabu 13/09/2017	Setoran Q.s. AL Baq 58-61 Deresan Q.s. An Naba' - AL Insiyiqoq Bimbingan Q.s. AL Buruj
7.	Jum'at 15/09/2017	Setoran Q.s. AL Buruj Deresan Q.s. AL Baq 1-61 Bimbingan Q.s. Al Baq 62-69
8.	Sabt 16/09/2017	Setoran Q.s. Al Baq 62-69 Deresan Q.s. An Naba' - Al Buruj Bimbingan Q.s. Al Thooriq
9.	Rabu 20/09/2017	Setoran Q.s. Atthoriq, Deresan Al Baq 1-69 Bimbingan 70-76 (Al Baq)
10.	Jum'at 22/09/2017	Setoran Al Baq 70-76, Bimbingan AL ALA
11.	23, 27, 29/09/2017	Evaluasi

Aryojeding,

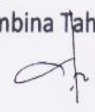
Pembina Tahfidz Quran

LAPORAN PENCAPAIAN
EKSTRAKURIKULER TAHFIDZ QURAN
MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

Bulan : September 2017
Maqro'/Pencapaian : A. QS. Al-Baqoroh ayat 38 - 76
B. QS. Al-Mutaffifin - QS. Al-A'la

No.	Nama Siswa	Kelas	Maqro' QS. Al-Baqoroh					Keterangan
			38 - 48	49 - 57	58 - 61	62 - 69	70 - 76	
1	Putri Eka	7	✓	✓	✓	✓	✓	
2	Rifatul Khusna	7	✓	✓	✓	✓	✓	
3	Ani Desia	7	✓	✓	✓	✓	✓	
4	Ervin	7	✓	✓	✓	✓	✓	
5	Revalina	7	✓	✓	✓	✓	✓	
6	Nasywa Putri	7	✓	✓	✓			Belum tuntas
7	Ulfa Ulinuha	7	✓	✓	✓	✓	✓	
8	Hayu Faiz	7	✓	✓	✓	✓	✓	
9	Muhibatul	8	✓	✓	✓	✓	✓	
10	Latiful	8	✓	✓	✓	✓	✓	
11	Nadira	8	✓	✓	✓	✓	✓	
12	Elisia	8	✓	✓	✓	✓	✓	
13	Najwa Rahma	8	✓	✓	✓	✓	✓	
14	Nafa Nurul	7	✓	✓	✓	✓	✓	
15	Dita Abi Abdillah	8	✓	✓	✓	✓	✓	
			QS. Al - Mutaffifin	QS. Al - Inshiqaaq	QS. Al - Buruudj	QS. Ath - Thaariq	QS. Al - A'laa	Keterangan
16	Dimas Andrian	7						Pindah maqro'
17	Alfa Fauzan	7	✓	✓	✓	✓	✓	
18	Aisy Wiam	7	✓	✓	✓	✓	✓	
19	Andin Nur	7	✓	✓	✓	✓	✓	
20	Malinda	7						Belum tuntas
21	Hasna Habibah	7	✓	✓	✓	✓	✓	
22	Najwa Nazilatul	7	✓	✓	✓	✓	✓	
23	Khusnul	8						Pindah maqro'
24	Dewi	8						--
25	Adinia	8						--
26	Binti Uswatun	7						Keluar

Aryojeding,
Pembina Tahfidz Quran



JURNAL KELAS EKSTRAKURIKULER TAHFIDZ QURAN

MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

NO	HARI/TANGGAL	MATERI
1.	Sabtu, 30/09/2017	Bimbingan AL Baq 77-83 + Q.s. Al Ghosyiyah
2.	Rabu, 04/10/2017	Deresan AL Baq 1-76 + An Naba' - Al A'laq Setoran Al Ghosyiyah
3.	Jum'at, 06/10/2017	Deresan AL Baq 1-76 Bimbingan Al Baq 77-83 Setoran Al Baq 77-83
4.	Sabtu, 07/10/2017	Deresan An Naba' - Al Ghosyiyah, Bimbingan AL Fajr Setoran Q.s. AL Fajr
5.	Rabu, 11/10/2017	Deresan Al Baq 1-83, Bimbingan Al Baq 84-88 Setoran Al Baq 84-88
6.	Jum'at 13/10/2017	Deresan An Naba' - Al Fajr, Bimbingan Al Balad Setoran Q.s. Al Balad
7.	Sabtu 14/10/2017	Deresan Al Baq 1-88, Bimb Al Baq 89-93 Setoran Al Baq 89-93
8.	Rabu 18/10/2017	Deresan An Naba' - Al Balad, Bimb Asy syams Setoran AS syams
9.	Jum'at 20/10/2017	Deresan Al Baq 1-93, Bimbingan Al Baq 94-101 Setoran Al Baq 94-101
10.	Sabtu 21/10/2017	Deresan An Naba' - Asy syams, Bimb AL Lail Setoran Q.s. AL Lail
11.	Rabu 25/10/2017	Deresan Al Baq 1-101, Bimb Al Baq 102-105 Setoran Q.s. Al Baq 102-105
12.	27, 28/10/2017	Deresan Q.s. An Naba' - AL Lail Evaluasi

Aryojeding,

Pembina Tahfidz Quran



LAPORAN PENCAPAIAN
EKSTRAKURIKULER TAHFIDZ QURAN
MTs NEGERI 3 ARYOJEDING, REJOTANGAN, TULUNGAGUNG

Bulan : Oktober 2017
Maqro'/Pencapaian : A. QS Al - Baqoroh ayat 77 - 105
B. QS Al - Ghosiyah - Al - Lail

No.	Nama Siswa	Kelas	Maqro' QS. Al-Baqoroh					Keterangan
			77 - 83	84 - 88	89 - 93	94 - 101	102 - 105	
1	Putri Eka	7	✓	✓	✓	✓	✓	
2	Rifatul Khususna	7	✓	✓	✓	✓	✓	
3	Ani Desia	7	✓	✓	✓	✓	✓	
4	Ervin	7	✓	✓	✓	✓	✓	
5	Revalina	7	✓	✓	✓	✓	✓	
6	Nasywa Putri	7	✓	-	-	-	-	Belum Antas
7	Ulfa Ulinnuha	7	✓	✓	✓	✓	✓	
8	Hayu Faiz	7	✓	✓	✓	✓	✓	
9	Muhibatul	8	✓	✓	✓	✓	✓	
10	Latiful	8	✓	✓	✓	✓	✓	
11	Nadira	8	✓	✓	✓	✓	✓	
12	Elisia	8	✓	✓	✓	✓	✓	
13	Najwa Rahma	8	✓	✓				
14	Nafa Nurul	7	✓	✓	✓	✓	✓	
15	Dita Abi abdillah	8	✓	✓	✓	✓	✓	
			QS. Al - Ghasyiyah	QS. Al - Fajr	QS. Al - Balad	QS. As - Syams	QS. Al - Lail	Keterangan
16	Dimas Andrian	7			✓	✓	✓	Belum Antas
17	Alfa Fauzan	7	✓					---
18	Aisy Wiam	7						---
19	Andin Nur	7						---
20	Malinda	7						---
21	Hasna Habibah	7	✓					---
22	Najwa Nazilatul	7					✓	Pindah Maqro'
23	Khusnul	8					✓	---
24	Dewi	8				✓	✓	---
25	Adinia	8				✓	✓	---
26	Binti Uswatun	7						Keluar

Aryojeding,
Pembina Tahfidz Quran





ATTACHMENT X
STUDENT REPORT CARDS

**RAPOR SISWA
MADRASAH TSANAWIYAH
(MTs)**

Nama Sekolah : **MADRASAH TSANAWIYAH NEGERI 3
TULUNGAGUNG**

NPSN : **20584975**

NIS/NSS/NDS : **12113504004**

Alamat Sekolah : **Jl. Raya Blitar, Aryojeding, Rejotangan Telp. 0355-395289
Fax. 0355-395289**

Kelurahan/Desa : **Aryojeding**

Kecamatan : **Rejotangan**

Kota/Kabupaten : **Tulungagung**

Provinsi : **Jawa Timur**

Website : **<http://www.mtsn3tulungagung.sch.id>**

E-mail : **mtsaryojeding@kemenag.go.id**

KETERANGAN TENTANG DIRI PESERTA DIDIK

1. Nama Siswa : Muhammad Abi Abdillah Ali
2. Nomor Induk Siswa Nasional : 0041977037
3. Tempat dan Tgl Lahir : Tulungagung , 17/05/2004
4. Jenis Kelamin : Laki-laki
5. Agama : Islam
6. Status dalam Keluarga : Anak Kandung
7. Anak Ke : 1
8. Alamat Siswa : Dsn. Kebonagung RT.005 RW.004 Ds. Buntaran Rejotangan
Telepon :
9. Sekolah Asal : SDN Buntaran II
10. Diterima di Sekolah ini
Di Kelas : VII-E
Pada Tanggal : 18 Juli 2016
11. Nama Orang Tua :
 - a. Ayah : Ali Imron
 - b. Ibu : Anis Qori'ah
12. Alamat Orang Tua : Dsn. Kebonagung RT.005 RW.004 Ds. Buntaran Rejotangan
Telepon :
13. Pekerjaan Orang Tua :
 - a. Ayah : Wiraswasta
 - b. Ibu : IRT
14. Nama Wali : -
15. Alamat Wali : -
Telepon : -
16. Pekerjaan Wali : -



Tulungagung, 18 Juli 2016
Kepala Madrasah,

Drs. Muhamad Dopir, M.Pd.
NIP.19670801 199603 1 001

Mata Pelajaran	Keterampilan		
	Angka	Predikat	Deskripsi
Kelompok A			
1 Pendidikan Agama Islam			
a. Al-Qur'an Hadis	85	B	terampil menerapkan hukum bacaan mad iwadl, mad layyin, dan mad arid lisukun dalam al-Qur'an surah-surah pendek pilihan
b. Akidah Akhlak	84	B	terampil Mensimulasikan akibat buruk akhlak tercela dalam kehidupan sehari-hari
c. Fikih	80	C	cukup terampil Memperagakan tata cara sujud syukur
d. Sejarah Kebudayaan Islam	86	B	terampil Menceritakan biografi dan karya para ilmuwan Dinasti Abbasiyah
2 Pendidikan Pancasila dan Kewarganegaraan	80	C	cukup terampil menyaji hasil telaah tata aturan perundang-undangan nasional
3 Bahasa Indonesia	76	C	cukup terampil menyimpulkan isi dari berita (membanggakan dan memotivasi) yang dibaca dan didengar
4 Bahasa Arab	74	C	cukup terampil mendemonstrasikan ungkapan informasi lisan dan tulisan sederhana tentang topik يومئذنا في المدرسة dengan memperhatikan struktur teks dan unsur kebahasaan yang benar dan sesuai konteks
5 Matematika	75	C	cukup terampil menentukan kedudukan titik dalam bidang koordinat Kartesius yang dihubungkan dengan masalah kontekstual
6 Ilmu Pengetahuan Alam	85	B	terampil Mengomunikasikan teknologi yang terinspirasi oleh hasil pengamatan struktur tumbuhan dari berbagai sumber
7 Ilmu Pengetahuan Sosial	85	B	terampil menyajikan hasil telaah tentang perubahan keruangan dan dan interaksi antar ruang di Indonesia dan negara-negara ASEAN yang diakibatkan oleh faktor alam dan manusia (teknologi, ekonomi, pemanfaatan lahan, politik) dan pengaruhnya terhadap keberlangsungan kehidupan ekonomi, sosial, budaya, politik
8 Bahasa Inggris	90	B	terampil menyusun teks interaksi interpersonal lisan dan tulis sangat pendek dan sederhana yang melibatkan tindakan meminta perhatian mengecek pemahaman menghargai kinerja serta meminta dan mengungkapkan pendapat dan menanggapi nya dgn memperhatikan fungsi sosial, dan struktur teks dan unsur kebahasaan yang benar
Kelompok B			
1 Seni Budaya	88	B	terampil Menggambar menggunakan model dengan berbagai bahan dan teknik berdasarkan pengamatan.
2 Pendidikan Jasmani, Olah Raga dan Kesehatan	74	C	cukup terampil mempraktikkan variasi gerak spesifik dalam berbagai permainan bola kecil sederhana dan atau tradisional
3 Prakarya	84	B	terampil Membuat produk penghasil bunyi bersumber arus listrik DC dilingkungan sekitar
4 Bahasa Daerah	83	B	terampil menulis berbagai bentuk kalimat dengan menggunakan ragam bahasa dan gaya berbahasa (basa rinengga)

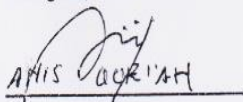
C. Ekstrakurikuler

No	Kegiatan Ekstrakurikuler	Keterangan
1	PRAMUKA	Siswa dapat mempraktikkan pertendaan dengan baik
2	TAHFIDZ	Mampu membaca Al Quran sesuai dengan ilmu tajwid yang benar

D. Ketidakhadiran


Sakit	: 2 hari
izin	: 1 hari
Tanpa Keterangan	: 0 hari

Mengetahui:
Orangtua / Wali



ANIS QUR'AH

Tulungagung, 16 Desember 2017

Wali Kelas


HJ. SUCI NURHIDAYATI, M.Pd.I
NIP. -

Mengetahui:
Kepala MTS NEGERI 3 TULUNGAGUNG


Drs. MUHAMAD DOPIR, M. Pd. I
NIP. 196708011996031001

KETERANGAN TENTANG DIRI SISWA

- 1 Nama Peserta Didik (Lengkap) : REVALINA DARIZ ZUMRODZA
- 2 Nomor Induk : 121135040004170272
- 3 Tempat Tanggal Lahir : Tulungagung, 05 Januari 2005
- 4 Jenis Kelamin : Perempuan
- 5 Agama : Islam
- 6 Status dalam Keluarga : Anak Kandung
- 7 Anak ke : 1
- 8 Alamat Peserta Didik : Dsn. Sumberagung RT 03/RW 02
- 9 Nomor Telepon Rumah : -
- 10 Sekolah Asal : MI SM PAKISREJO
- 11 Diterima di sekolah ini
Di kelas : VII B
Pada tanggal : 17 Juli 2017
- 12 Nama Orang Tua
a. Ayah : WARYONO
b. Ibu : YULIRISWATI
- 13 Alamat Orang Tua : Dsn. Sumberagung RT 03/RW 02
Nomor Telepon Rumah : 085784784155
- 14 Pekerjaan Orang Tua
a. Ayah : Wiraswasta
b. Ibu : Wiraswasta
- 15 Nama Wali Peserta Didik : WARYONO
Alamat Wali Peserta Didik : Dsn. Sumberagung RT 03/RW 02
Nomor Telepon Rumah : 085784784155
- 16 Pekerjaan Wali Peserta Didik : Wiraswasta



Tulungagung, 17 Juli 2017

Kepala Madrasah

Drs. MUHAMAD DOPIR, M. Pd. Iq

NIP: 196708011996031001

Mata Pelajaran	Keterampilan		
	Angka	Predikat	Deskripsi
Kelompok A			
1 Pendidikan Agama Islam			
a. Al-Qur'an Hadis	85	B	terampil menunjukkan sikap orang yang memiliki tauhid sesuai isi kandungan (Q.S. al-Fatihah (1), an-Naas (114), al-Falaq (113) dan al-Ikhlâs (112)
b. Akidah Akhlak	90	B	terampil Menyajikan fakta dan fenomena kebenaran akidah Islam
c. Fikih	92	A	sangat terampil mendemonstrasikan tata cara bersuci dari hadats dan najis
d. Sejarah Kebudayaan Islam	89	B	terampil Menganalisis pola dakwah Nabi Muhammad SAW. di Makkah dan Madinah.
2 Pendidikan Pancasila dan Kewarganegaraan	90	B	terampil Melaksanakan tanggung jawab atas keputusan bersama dengan semangat konsensus tokoh pendiri negara dalam perumusan Pancasila
3 Bahasa Indonesia	86	B	terampil menentukan isi teks deskripsi objek (tempat wisata, tempat bersejarah, suasana pentas seni daerah, dll) yang didengar dan dibaca
4 Bahasa Arab	88	B	terampil Mendemonstrasikan ungkapan sederhana tentang topik التعريف بالفرس الأرن وبالعاملين في المدرسة والمرافق والأدوات المدرسية الأرن dengan memperhatikan struktur teks dan
5 Matematika	87	B	terampil menyelesaikan masalah yang berkaitan dengan urutan beberapa bilangan bulat dan pecahan (biasa, campuran, desimal, persen);
6 Ilmu Pengetahuan Alam	90	B	terampil menyajikan hasil percobaan tentang perubahan bentuk energi termasuk fotosintesis
7 Ilmu Pengetahuan Sosial	91	B	terampil Menyajikan hasil analisis tentang interaksi sosial dalam ruang dan pengaruhnya terhadap kehidupan sosial, ekonomi, dan budaya dalam nilai dan norma, serta kelembagaan sosial budaya.
8 Bahasa Inggris	92	A	sangat terampil menyusun teks lisan dan tulis sederhana untuk menyatakan, menanyakan, dan merespon berkenaan diri, dengan sangat pendek dan sederhana, dengan memperhatikan fungsi sosial, struktur teks, dan unsur kebahasaan yang benar dan sesuai konteks.
Kelompok B			
1 Seni Budaya	90	B	terampil Menggambar flora, fauna dan alam benda.
2 Pendidikan Jasmani, Olah Raga dan Kesehatan	77	C	cukup terampil mempraktikkan konsep latihan peningkatan derajat kebugaran jasman yang terkait dengan: kesehatan (daya tahan, kekuatan, komposisi tubuh, dan kelenturan) dan pengukuran hasilnya
3 Prakarya	84	B	terampil Mencoba membuat alat penjernihan air dari bahan alami yang ada lingkungan setempat
4 Bahasa Daerah	87	B	terampil Menelaah dan menyunting teks hasil observasi, tanggapan deskriptif, dan eksposisi dalam bentuk informasi atau berita secara lisan dan tulis

C. Ekstrakurikuler

No	Kegiatan Ekstrakurikuler	Keterangan
1	PRAMUKA	Siswa dapat mempraktekkan teknik pertandaan dengan baik
2	PMR	Siswa memahami materi pertolongan pertama gawat darurat
3	TAHFIDZ	Mampu membaca Al Quran sesuai dengan ilmu tajwid yang benar

D. Ketidakhadiran

Sakit	: - hari
Izin	: - hari
Tanpa Keterangan	: - hari

Mengetahui:
Orangtua / Wali

(R. Ikhlas Purnama)

Tulungagung, 16 Desember 2017

Wali Kelas

(Dra. Ida Rochmawati)

Dra. IDA ROCHMAWATI

NIP. 196910081987032001



Mengetahui:

Kepala MTsN NEGERI 3 TULUNGAGUNG

Drs. MUHAMMAD DOPIR, M. Pd. I

NIP. 196708011996031001



**ATTACHMENT XI
CURRICULUM VITAE
OF RESEARCHER**

CURRICULUM VITAE

Name : Kuni Isna Ariesta Fauziah
NIM : 14110026
Date of Birth : Tulungagung, 20 Maret 1995
Majors : Pendidikan Agama Islam
Faculty : Fakultas Ilmu Tarbiyah Dan Keguruan
Year of Entry : 2014
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➤ Educational Background

a. Formal Education

No.	Educational Level	Year
1.	RA Halimatus Sa'diyah Buntaran	(2000 – 2002)
2.	MI Manbaul Ulum Buntaran	(2002 – 2008)
3.	MTsN Aryojeding / MTsN 3 Tulungagung	(2008 – 2010)
4.	SMA Darul Ulum 1 BPPT Peterongan, Jombang	(2011 – 2014)
5.	UIN Maulana Malik Ibrahim Malang, PAI/FITK	(2014 – now)

b. Non Formal Education

No.	Educational Level	Year
1.	Pondok Pesantren Darul 'Ulum, Rejoso, Peterongan, Jombang	2011 - 2014

2.	Ma'had Sunan Ampel Al-Aly (MSAA) UIN Maulana Malik Ibrahim Malang	2014 – 2015
3.	Pondok Pesantren Sabillurosyad Gasek ,Karangbesuki, Sukun, Malang	2015- 2016

➤ **Organizational Experience**

No.	Organization	Year
1.	Wakil Ketua Organisasi Siswa Intra Sekolah (OSIS) MTsN 3 Tulungagung	(2008 – 2009)
2.	Ketua Organisasi Siswa Intra Sekolah (OSIS) MTsN 3 Tulungagung	(2009-2010)
3.	Sekretaris Majelis Permusyawaratan Kelas (MPK) SMA Darul 'Ulum Peterongan, Jombang	(2012 – 2013)
4.	Pengurus Asrama Putri Muzamzamah Chosyi'ah Pondok Pesantren Darul 'Ulum Peterongan, Jombang	(2012-2013)
3.	Anggota Devisi Bahasa Himpunan Mahasiswa Jurusan (HMJ) PAI	(2014 – 2015)
4.	Anggota Komisi Senat Mahasiswa (SEMA) Fakultas Ilmu Tarbiyah Dan Keguruan	(2015 – 2016)
5.	Sekretaris Senat Mahasiswa (SEMA) Fakultas Ilmu Tarbiyah Dan Keguruan	(2016 – 2017)
6.	PMII Rayon Kawah Chondrodimuko	(2014 – now)
7.	Anggota Komisi Informasi Dan Komunikasi (KOMINFO) Senat Mahasiswa Universitas (SEMA-U) UIN Maulana Malik Ibrahim Malang	(2018 – now)