

METHODS OF EDUCATION AND TRAINING FOR TEACHING THE QURAN IN THE ONE VILLAGE ONE HAFIZH (SADESHA) PROGRAM IN WEST JAVA PROVINCE

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Abstract

The background of this research is inspired based on the vision of the West Java government, namely the realization of West Java the champion of inner birth, the aspect of being born concrete and already becoming understandable while the mental aspect is still rare, then the idea of one village one hafizh (sadesha) becomes unique and distingsi through training and education of the Quran teaching methods so that with the spirit of the Quran that teaches morals such as honesty, discipline, patience, gratitude, responsibility, tolerance, tolerance and so on so that these values can build the people of West Java have the potential to be patient and grateful so as to avoid mental illnesses such as stress, easily provoked by fake news (hoaxes) and so on. The purpose of this study is to determine the planning, organizing, implementation, supervision, obstacles and limitations of the Quranic teaching method in the education and training of the Sadesha (One Village One Hafizh) program by JQH PWNU West Java. The research method used is descriptive with a qualitative approach and data collection techniques in the form of documentation and interviews. The results of this study show that the planning of the Quranic teaching method in the education and training of the Sadesha program in West Java province is very good including program identities such as program name, logo philosophy, goals, targets and program objectives. The organization of the Quranic teaching method in the education and training of the Sadesha program in the province of West Java is very reflective with the appointment of a small team as the leader or program operator namely the PWJQH sadesha coordinator team of West Java province which then formed a PCJQH coordinator in 5 zones and their persons in charge to facilitate communication and coordination, especially for recruitment, training, reporting and monev. The small team is responsible to the general chairman of PWJQH NU, PWNU, the local government of West Java province through the Kesra bureau. The implementation of the Quranic teaching method in the education and training of the Sadesha program in West Java province is also running well as evidenced since its launch in December 2019 until now June 2022, 16 batches of training have been carried out and achievements in accordance with the target of 6000 hafizh-hafizhah. Its supervision is carried out in a tiered and periodic manner. The obstacles and obstacles faced related to the imbalance or average number of sadesha participants between city districts can be overcome properly through hafizh-hafizhah subsidies across city districts. Likewise, the disbursement of honorarium is carried out in a rapel and for the number of honorariums that have not been significant, it must be fought and a feasibility hearing is carried out so that the problems and solutions are known so that in the future they can be increased.

Keywords: Management, Quranic Teaching Methods, Training Pendahuluan

INTRODUCTION

The Quraini as a guide to human life has unlimited privileges because it is an eternal miracle valid for all time and generations, this is because the Quran is very interpretable (yahtamilu wujuhal ma'na) and can be read by anyone based on expertise, expertise, profession and love for the Quran. The more you love the Quran, the more you will often be with the Quran either by listening, reading, studying, pondering and even diving into its meanings that will give birth to inspiration for future life in the world and even more so that it will strengthen and strengthen one's faith when making the Quran a source of hidayah. Therefore, it is not an exaggeration if the Qur'an is likened to a sea of takibertepi because its makna content is very wide. In fact, it is also likened to a pearl whose ends can emit various kinds of trophaya (Abdul Mustaqim, 2002: 65).

These pearls that appear include the recitation of the Quran which is recited melodiously by every Muslim every day. But in fact, there are still many Muslims who do not have the ability to read the Quran so they can be said to be still illiterate with the Quran. This is supported by the words of Komjen Pol. Dr. (HC) Syafrudin in the online soft launching of the Indonesia program warned about the nation's prosperity and peace that as many as 65 percent of the total Indonesian population who are Muslims cannot read the Quran. This data refers to the kajiiani daiin research menidailam oleh orgiainization peimuida lsiliam dain tokioh-toikoh pemuida Islam (www.republika.co.id).

Measuring the value of the quantity of Quranic illiteracy in Indonesia perhaps the province of West Java can be used as an initial barometer because it is the largest province in indonesia, therefore the province of West Java is often a barometer of the success of a program because the large quantity is also a buffer province that is directly related to the national capital, Jakarta.

Thus, it is natural that the West Java Provincial government continues to carry out physical development, especially infra structures to provide convenience for the people of West Java in increasing economic transactions and social interactions. But physical development will be in vain if the inner aspect is not built so that it will produce a society that is permissive, individualist, corrupt, promiscuity, drugs, drunkenness, adultery and so on.

Based on this, mental development is needed, hail inii in accordance with the vision of the proivinsi jawia bairat government, which is to become a champion province of inner birth. The proposal of the head of the jam'iyyah al-qurra' wal-huffazh region of West Java regarding inner development later became the governor's program of west java, namely the availability of one hafizh in each village.

The one hafizh one village program was ejected from the governorship candidate of West Java, Ridwan Kamil, during the closing of the national and international Musabaqah

Tilawatil Quran at the Ashiddiqiyah Cilamaya Karawang Islamic Boarding School in July 2018.

The idea of the west java governorship candidate, which later became a governor's program, was very good and noble because it was part of filling the independence of the Republic of Indonesia, namely participating in educating the nation's life. This encourages the PWJQHNU West Java jihad to be called and has an obligation to assist the government in realizing the program by making strategic steps so that the program can be carried out properly so that it is expected to provide benefits to the community, especially being a society that loves Al-Quiran as said by the Prophet Muhammad Saw "as well as you are the one who learns the Quran and teaches it" (Bukhari, 1987: 1919).

In addition, the majority of the population of West Java is Muslim, of course, their lives must be Quranic but the fact is that it is far from the Quran as an example of lack of discipline in various things such as littering, culture of not queuing, traffic violations and so on. The behavior of the community is not in accordance with the spirit of the Quran even though the Quran teaches noble morals consisting of good characters such as honesty, discipline, patience, gratitude, responsibility, tolerance, tolerance and so on.

Meanwhile, the potential existence of hafizh and pesantren hafizh in West Java has not been evenly distributed, it is true that there are several city districts that become hafizh granaries because the pesantren gave birth to hafizh / hafizhah. With the one village one hafizh program, it is hoped that it can have a good influence on community behavior and efforts to equalize hafizh in the west java province.

The values of the Quran are also expected to build a West Javanese society that is a champion of inner birth because they have the potential to be patient and grateful so as to avoid mental illnesses such as stress, easily provoked by fake news (hoaxes) and so on, meaning that the people of West Java are not easily provoked by irresponsible parties and take advantage of the situation for their benefit both economic and political. If the inner community is strong then their physique will also be strong and they will be ready to compete and have a mental achievement so that the vision of West Java to become an inner born champion will be realized.

Mental development includes the development of the soul which must be a priority and prioritized because mental illness has a very dominant effect on physical illness. In addition, mental health is very important for building an independent mental society. The recitation of the Quran according to the rules of tajwid accompanied by the melodious style destroyed by the Prophet Muhammad Saw plus understanding the science of the Quran in accordance with the quranic ulum will have an important influence on the quality of life of the community both from health, economic, social aspects and so on.

Based on the laitar behind the masalah, it was discovered that the research program was looked at for the sadesha training program in West Java province which was refreshed with the title Education and Training Methods for Teaching the Quran in the One Village One Hafizh (SADESHA) Program in West Java Province.

This study aims to find out:

1. Planning of Education Methods and Training for Teaching the Quran in the One Village One Hafizh (SADESHA) Program in West Java Province;
2. Pengorganisasian Metode Pendidikan dan Pelatihan Pengajaran Al-Quran Pada Program Satu Desa Satu Hafizh (SADESHA) Provinsi Jawa Barat;
3. Implementation of Education and Training Methods for Teaching the Quran in the One Village One Hafizh (SADESHA) Program in West Java Province;
4. Pengawasan Metode Pendidikan dan Pelatihan Pengajaran Al-Quran dalam Program Satu Desa Satu Hafizh (SADESHA) di Provinsi Jawa Barat; dan Hambatan dan kendala Metode Pendidikan dan Pelatihan Pengajaran Al-Quran Pada Program Satu Desa Satu Hafizh (SADESHA) Provinsi Jawa Barat. Metode Penelitian

This study uses a type of non-numerical data in the form of quality or narratives related to the Quranic teaching method in the education and training of the one village one hafizh program initiated by JQH PWNU West Java.

Based on the type of data, this study uses a qualitative approach to determine the quality or quality of the Quranic teaching method in the education and training of the one village one hafizh program initiated by JQH PWNU West Java.

The method used in this study is descriptive, namely explaining, explaining, describing and describing the quranic teaching method in the education and training program of one village one hafizh initiated by JQH PWNU West Java with the locus of representatives of the jam'iyatuh branch of qurra wal hufazh west sejawa city district. The description or explanation includes planning, organizing, implementing, supervising, obstacles and obstacles to education and training on quranic teaching methods organized by JQHPWNU West Java.

The focus of this research is the Quranic teaching method on the education and training of the one village one hafizh program initiated by JQH PWNU West Java with the locus of representatives of the jam'iyatuh branch of the qurra wal hufazh city district of western peers.

The data collection techniques used in this study were documentation, observation and interview techniques. Documentation is used to dig deeper into the theories and overview of the sadesha program under the command of JQH PWNU West Java.

The theories in question are theories about management, theories about the teaching methods of the Quran and theories about education and training. Excavation of these theories is carried out by exploring existing data in written sources, be it books, journals, archives and so on. Meanwhile, the excavation of the general description of the sadesha

program is partly through archives, both manual and digital, and some information is dug through interviews either directly or indirectly.

Meanwhile, the observation technique is carried out by observing the education and training process organized by the sadesha team both directly and through youtube, facebook and other social media streaming. Of course, between one training and another training, it will be observed whether it has the same standard? Or special uniqueness based on the differences in training participants. Therefore, this observation technique is very important as an effort to complete and perfect research data.

The interview technique is carried out for more in-depth exploration both to the committee as operators, resource persons, participants and related parties related to the program.

Data analysis starts from the stage of data collection, data reduction and categorization, data display, and drawing conclusions. Qualitative data analysis converges on the activities of data collection, data reduction, data presentation, and inference of research results.

RESULTS AND DISCUSSION

Based on the findings or results of the study, from the aspect of Planning Methods of Education and Training for Teaching the Quran in the One Village One Hafizh (SADESHA) Program in West Java Province, it is in accordance with the existing theory, namely that the implementers of the Sadesha Training program have skills in compiling measurable and tested activity flows and can be carried out in accordance with norms, customs, applicable regulations so as to realize the agreed goals.

This can be seen from the description of the program name, program theme, goals, targets and achievement strategies that have been formulated in detail and can be accounted for, therefore the west Java provincial government's election of JQH PWNU is very appropriate because it is indeed wiped out by Quranic experts who understand the management or governance of an institution.

The naming of the program with the name Sadesha which stands for one village one hafizh is also very unique because it is a representation of the village itself even the governor has conveyed with his vision the inner born champion that from the inner aspect Through the Sadesha program, the West Java Provincial Government targets that by 2022 all villages in West Java already have at least one memorization of the Qur'an 30 juz. Then the next stage is to multiply the hafidz printed by the participants who graduated from Sadesha Training. "So innovation efforts must be made, namely those who have become hafidz, ready to be deployed in villages to train our children to become memorizers of the Qur'an. Let's be enthusiastic and make a strategy so that the 2022 target for all villages in West Java already has 30 juz qur'an memorizers achieved," concluded Kang Emil.

Not only naming the program, the selection of the logo used also accommodates the local wisdom of the West Javanese people with the Sundanese tribe as the original tribe who have houses in the village with the shape as in the West Java Sadesha logo. Here's the Logo of Sadesha West Java:



The Sadesha logo is very reflective and shows the customs and culture of the West Javanese people who have the motto "gemah ripah rekeh ripah kertaraharja" and other mottoes that show the hospitality of the People of West Java.

In the aspect of goals, it is very referential both based on theological paradigms, philosophies, regulations and theories. Theologically, quranic scholars believe based on the word of Allah Swt Surah Al-'Araf verse 96 that if the inhabitants of the land had faith and devotion then we opened the blessings of heaven and earth but they lied so that we tortured them according to what they did. Faith and taqwa are the commands of Allah Swt in the Quran many verses that reward devout people as they are bestowed with unexpected sustenance, facilitate their affairs and have their sins washed away. In addition, the hadith of the Prophet Muhammad Saw also commands that we love the Quran because it speaks Arabic and he Kalamullah even the ethics of listening to the holy verses of the Quran is one part of the endeavor to obtain the mercy of Allah Swt.

The philosophical aspect is very clear that the Sadesha program is a program of meaning requirements because it will open the chakra to upgrade science as well as broadcast the Quran as the main and first teaching.

The regulatory aspect shows that the purpose of the Sadesha program is in accordance with the vision of the West Java government, namely the inner born champion. This program fills the inner champion as a Ilahiyyah approach to obtaining the noble barokah of the Quran. When the mental aspect has calmness, comfort, laughter, qona'ah as a representation of manifestation then he will be able to face the test because his inner foundation is already solid and he is always resigned and tawakkal to Allah Swt.

Likewise, the theoretical aspect is that more and more hafizh-hafizhah are born along with valid understanding because with training, it is not only memorization but also given insight into understanding the sciences of the Quran, insight into interpretation, insight into nationality as strengthening the Republic of Indonesia to strengthen Ukhuwwah Islamiyah. This is also a counter for those who memorize the Quran but memorize it only up to the esophagus alone Because their attitudes and behaviors are not in accordance with the teachings of the Quran and even contradictory.

The aspect of organizing the Quranic Teaching Education and Training Method in the One Village One Hafizh (SADESHA) Program in West Java Province is actually attached to the west Java Sadesha coordinator team because Sadesha itself is a non-organizational program but nevertheless it is a team formed by PWJQH NU West Java Province which is one of the professional banons owned by PWNU West Java Province. The existence of the Sadesha coordinator in this program is the main partner of the West Java provincial government through the Kesra bureau.

Regarding the target of implementing the Sadesha program through training which starts in December 2019 to 2022, it has met the target of 6000 hafizh-hafizhah with an achievement strategy made in two categories, namely empowerment totaling 1500 hafizh-hafizhah and scholarship categories totaling 4500 hafizh-hafizhah. Likewise, the impact of the presence of the Sadesha program, the movement of mosques and Quranic institutions both on a micro scale such as the Quran house or the Bayt Al-Quran or macro scales such as islamic boarding schools has shown positive results where various tahfizh institutions are increasingly booming and known by the general public and the motivation to memorize the Quran from the community is getting higher. It's just a matter of providing a briefing to understand the Quran in accordance with the rules of Ahlus Sunnah Wal Jama'ah so that it is free from a wrong understanding.

The preparation of the Sadesha program concept is also carried out in great detail starting from team work, exploration, study, module formulation, socialization, HR recruitment, Training, Implementation, Supervision and Evaluation. The concept is sequential and interrelated between one program and another so that it becomes a whole and can be accounted for both academically and administratively.

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A well-designed event will not be meaningful if it is not published and not socialized. Therefore, the stages of program socialization that have been implemented by the Sadesha Program are very important and have been carried out using various media such as social media, electronic, print and socialization to regents / governments of regencies and cities throughout West Java, ministries of religion regencies and cities

throughout West Java, PC NU in West Java, Islamic boarding schools throughout West Java, village heads throughout West Java.

Likewise, the recruitment and selection of participants is very good because it includes institutions that have competence and authority in the field of Quranic teaching methods and even houses various branches of the Quran such as LPTQ, JQH starting from the provincial and district levels of cities throughout West Java. This includes islamic boarding schools of the Qur'an and tahfidz in West Java as well as Islamic universities, religious extension workers, village heads and related parties both directly and indirectly. The cooperation is very important with the follow-up of the next step, namely the recruitment and selection of participants because those who are very aware of the field or availability of hafizh hafizhah in the village are the coordinator of Sadesha at the city district level and the village heads or MWC or NU branches while the coordinator of Sadesha PWJQH West Java Province performs his duties by selecting the administration of the hafizh-hafizhah candidate participants submitted by the Sadesha program coordinator of the city district. The values of equality and balance of the availability of hafizh-hafizhah in each village are also indicators and barometers of mapping the selection and mapping of hafizh-hafizhah participants to take part in the education and training of the Sadesha program so as to give rise to villages that become pilot projects such as villages that do not have hafizh, villages that have minimal hafizh, villages that do not have islamic boarding schools tahfizh Al-Qur'an, villages that lack Qur'an tahfizh pesantren and villages that have many Qur'an tahfizh pesantren.

Participants who are considered to have passed the administration are entitled to take part in the debriefing stages through the Sadesha program training, obtain guidance on the integrity of Quranic teachers and strengthen Islamic understanding based on understanding ahlussunnah wal-pilgrims and national insights in the frame of the Republic of Indonesia. The rights of participants who pass the Sadesha program training are given a certificate of Sadesha participants which will certainly also have an impact on their right to obtain incentives / honorariums for the Sadesha program which comes from the APBD funds of the West Java provincial government as well as some soft skills development as found in the research results. When the rights of Sadesha participants are granted, he also has an obligation to assist the government in order to implement West Java's inner born champion. The obligations of Sadesha participants are divided into two categories as in the research findings, namely the category of soldering and empowerment models.

The obligation of the Soldering Model (prospective hafizh and hafizhah) is that participants / candidates for hafizh and hafizhah are required to attend tahfizh education for 3 years at pesantren or institutions appointed by the implementation team, Participants / candidates for hafizh and hafizhah are required to take part in Islamic education Ahlus sunnah Wal Jama'ah, and National Insight in the frame of the Republic of Indonesia, Participants / candidates for hafizh and hafizhah are required to follow the riyadhah qur'aniyah program, Participants / candidates for hafizh and hafizhah are required to take part in community service programs, participants / candidates for hafizh and hafizhah are

required to take part in routine sema'an programs. The obligation of the Hafizh Sadesha Empowerment model is that participants / hafizh and hafizhah are required to take part in training for the teaching of Qur'an education carried out by the implementation team, Participants / hafizh and hafizhah are required to teach Qur'an education and understanding ahlu Sunnah Wal Jama'ah, as well as National Insights in the frame of the Republic of Indonesia in the community, participants / hafizh and hafizhah are required to follow the riyadhah qur'aniyah program, Participants / hafizh and hafizhah are required to take part in community service programs including imams of prayer, imam taraweh, Friday sermons and other religious activities, Participants/ hafizh and hafizhah are obliged to pioneer the qur'an sema'an program.

The material for the Quranic teaching method in the field of training for the Sadesha program came from the Al-Falah Islamic boarding school led by KH. Q. Cecep Abdullah Syahid, M.Ag while the material on the teaching method of the Quran tahfizh was taken from the ILHAM method compiled by Dr.KH. Lukman Hakim, M.Ag. while other materials were taken from government policies, LPTQ and so on in accordance with the tupoksi and competence of their respective resource persons while the Sadesha Training committee prepared guidelines in the form of Sadesha program modules.

Meanwhile, the cost of implementing Sadesha in the early stages came from community funds initiated by the treasurer of PWJQH NU West Java, namely H. Cahya, then in the next training, the budget was only derived from the West Java provincial government's APBD. The monitoring and evaluation stages are also carried out very well in accordance with the SOP or juknis made so that between planning and implementation when evaluated are very intersecting and sustainable, therefore monev is also carried out in a tiered and periodic manner. This is done so that the implementation of the hafizh-hafizhah obligations is carried out properly. This shows that the Sadesha program is not carried out carelessly or just a formality but is really carried out seriously and responsibly both from the aspect of participants, committees and evaluators from representatives of PWJQH NU West Java, the Ministry of Religion of West Java Province, the West Java Provincial Government and Commission V of the West Java Provincial DPRD.

As for the obstacles and obstacles to the implementation of the Management of Quranic Teaching Methods in the SADESA Program (One Village One Hafizh) in West Java Province regarding the point of imbalance in the quantity of hafizh-hafizhah between one city district and another city district is one challenge and is a reality and a fact that exists. Precisely this shows what it is in one particular village in a district and city so that it is known the field map of the existence of quantity in a certain area and can actually be a recommendation to establish an institution for the development of the Quran whether tilawah, tahfizh, tafsir or other scientific development of Islamic teachings or become a recommendation whether the scarcity of hafizh-hafizhah in certain areas it has to do with the number of dai-dai'yah or ustadz-ustadzah or the number of illiteracy of the Quran or other aspects related to quranic materials, especially the field of tahfizh or adab hamalatul quran specifically should be what a qari'- qariah, hafizh-hafizhah, mufassir-mufassirah

and so on should have. Meanwhile, the point regarding hafizh-hafizhah subsidies from certain villages to other villages across urban districts is a good innovation, it just has to be known together (transparent) and indeed has been researched and studied jointly by parties who have the authority that in the village there is no hafizh-hafizhah in the area so that one day it does not become a problem, meaning that local village leaders know about it even if there is a need for an application from the village without hafizh to the village or sadesha coordinator of West Java province so that it can anticipate things that will happen in the future but what is clear is that the hafizh-hafizhah subsidy across city districts is the best solution for now at least it can fill the vacancy in accordance with the target of the governor of West Java that by 2022 there will be 6000 hafizh-hafizhah available.

The problem of non-smooth honorarium which is then paid by rapel is actually not a problem for participants who have the material to replace the cost of duty in their respective villages because indeed the disbursements sourced from the APBD have rules of the game and a system that has been standardized in accordance with the regulations that have been set through regulations that are also passed by council members. However, these things must be anticipated by providing an understanding of the sadesha participants who are anxiously waiting for the certainty of disbursement should also be held hearings with the government so as not to become ghibah or counter-productive with the excellent sadesha program as an Islamic shia.

CONCLUSION

The general conclusion shows that the management of the Quranic teaching method in the education and training of the sadesha program in West Java province is well implemented according to the theory and target that has been launched by the governor of West Java, namely that in 2022 it will have 6000 hafizh-hafizhah participants. For this achievement, a two-model strategy is used, namely empowerment (1500 hafizh-hafizhah) and soldering or scholarship (4500) with the hope that in the next 2 years they can complete their memorization as much as 30 Juz.

A special conclusion indicates that:

1. Planning of Education Methods and Training for Teaching the Quran in the One Village One Hafizh (SADESHA) Program of West Java Province is very good covering program identities such as program name, logo philosophy, goals, targets and objectives of the program
2. The organization of the Quranic Teaching Education and Training Method in the One Village One Hafizh (SADESHA) Program of West Java Province is very reflective with the appointment of a small team as the leader or program operator, namely the PWJQH sadesha coordinator team of West Java province which then formed a PCJQH coordinator for the Se City Regency of West Java which administratively since 2008, districts and cities in West Java Province total 26

regencies /cities consisting of 17 districts and 9 cities with 625 sub-districts and 5,877 villages/kelurahan. of these, 5 zones were then created along with their persons in charge to facilitate communication and coordination, especially for recruitment, training, reporting and money. The small team is responsible to the general chairman of PWJQH NU, PWNU, the local government of West Java province through the Kesra bureau;

3. The implementation of the Quranic Teaching Education and Training Method in the One Village One Hafizh (SADESHA) Program in West Java Province is also running well as evidenced since its launch in December 2019 until now June 2022, 16 batches of training have been carried out and achievements in accordance with the target of 6000 hafizh-hafizhah;
4. Supervision of Quranic Education and Training Methods in the One Village One Hafizh (SADESHA) Program of West Java Province is carried out in a tiered and periodic manner, which is carried out by the Sadesha PCJQH coordinator of the city district every month by checking the reports from the sadesha participants according to the established format, then the monthly report is verified again by the coordinating team of Sadesha PWJQH NU West Java province every six months and finally verified even directly demonstrated by the West Java provincial government both by the Kesra Bureau and by Commission V members of the West Java Provincial Dprd;
5. Obstacles and constraints of the Quranic Teaching Education and Training Method in the One Village One Hafizh (SADESHA) Program of West Java Province, namely related to the imbalance or average number of sadesha participants between city districts can be overcome properly through hafizh-hafizhah subsidies across city districts. Likewise, the disbursement of honorarium is carried out in a rapel and for the number of honorariums that have not been significant, it must be fought and a feasibility hearing is carried out so that the problems and solutions are known so that in the future they can be increased.

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