

Implementation of the Egyptian Education System at MAN 3 Padang Panjang City In Tahfizh Subjects

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Abstract -- The purpose of this study was to determine the implementation of memorizing the Qur'an in every Islamic educational institution, both schools and madrasas because it is an effort to maintain the originality of the Qur'an which is an absolute obligation for Muslims, to form a noble personality and increase intelligence. The formation of a noble and intelligent person, namely a person who is devoted to Allah and His Messenger, and progress in the field of science. The success of the tahfidz al-Qur'an program in an Islamic educational institution is a bridge to achieving excellence over other disciplines. The data in this study are using data from interviews and data from observations. Interviews were conducted to obtain data regarding the reasons for the high interest of school students in Egypt. Observations were made by comparing existing documents in the field with data from interviews with resource persons. The results of this study, shows the implementation of the Egyptian education system for tahfizh subjects at MAN 3 Padang Panjang city as expected. The program went well, there was a strong desire from students to memorize the Koran. From the comparison score of 4:6 obtained a percentage of 66.67% of the observed criteria.

Keywords : *Implementation, Education system, Tahfizh Subjects*

I. INTRODUCTION

Education is one of the needs of society to improve the welfare of life. Education gives hope to humans to acquire knowledge, skills and how to behave in facing life's challenges, especially in overcoming every obstacle in life. Education is expected to be able to realize the hopes of the Indonesian nation as stated in the mandate of the 1945 Constitution, which is to educate the nation's life. Law No. 20 of 2003 concerning the National Education System Chapter 1 Article 20 states that "Learning is a process of interaction between students and educators and learning resources in a learning environment". Based on this, to create quality human resources we need a learning environment that has a fun role for students, so that it can create a good learning climate, and students can follow the learning process to the end with the best results.

Education is an effort to develop students' self in terms of knowledge, attitudes and skills in a social environment in which interaction occurs between students and educators. It is in this interaction that learning of behavior and norms occurs that is able to develop the potential for thinking and acting for students. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. (Law No. 20 of 2003).

Education will be more meaningful if students are given the opportunity to be actively involved in finding facts seen from the environment with teacher guidance. Tahfizh learning emphasizes that students bear the main responsibility for building their own knowledge and understanding. The teacher only helps and facilitates the learning process, guides students with questions, investigates behavior and uses observational data to develop explanations and answer their questions.

Learning is a development of the nation's development as a whole which includes all aspects, especially character education. Currently, education is required to be able to find its role as a strong base and fortress that will maintain and strengthen the nation's ethics and morals. Education is a medium for socializing noble values, especially religious teachings, which will be more effective if given to children (students) since early school. Education basically aims to shape the character of students. The expected goal in education is to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, be independent, and become a democratic and responsible citizen. The government through the Ministry of National Education has launched the implementation of character education for all levels of education from elementary to university.

In understanding the education system in a country, we need to relate it to the background in which the education system is held. The background of the implementation of the education system in the form of historical, political, economic, and sociological conditions of a country that administers the education system is very influential on the portrait of the implementation of the education system in a country concerned. It is as stated that in order to understand education in a country, it is also good to study its social, economic, and cultural background. The social, economic, political, and cultural backgrounds actually have a strong influence on the implementation of the education system. Factors outside the education system that have an influence on the implementation of the education. Intangible factors or factors that are non-physical are important to study. For example, the education system in Egypt. The Arab Republic of Egypt is a country partially located in northeastern Africa.

Egypt is renowned for its civilization and some of the world's grandest ancient monuments and is widely recognized as a major cultural and political center in the Arab region and the Middle East. The modernization of education in Egypt began with the introduction of scientific and technological advances by Napoleon Bonaparte at the time of the conquest of Egypt. The progress of science and technology achieved by Napoleon Bonaparte, a French national, provided a strong inspiration for Egyptian reformers to modernize education in Egypt, which he considered to be standing still. Meanwhile, the Egyptian economy is highly dependent on agriculture, livestock, mining, industry, trade and tourism. Egypt is very famous as one of the world's cultural centers in ancient times. Egypt, which is known as *Ardhul Anbiya* (the land of the prophets) has indeed become the center of Islamic scholarship in the world. Besides having a myriad of civilizations, the land of a thousand towers is also a storehouse of all knowledge. This country seems to have its own magnet. Evidently, Egypt has captured the hearts of millions of students from all over the world, including from Indonesia, to study there. Of course, all of this cannot be separated from the role of Al-Azhar as the oldest educational center. Due to the large number of Indonesian students who intend to study in Egypt, the researchers are interested in seeing the education system in Egypt and its implementation in the education system at MAN 3 Padang Panjang City on tahfizh subjects.

II. METHODS

The approach used in this research is a qualitative approach. In this case, the researcher will reveal the symptoms in a holistic-contextual way through collecting data from a natural setting by using the researcher himself as a key instrument. All conditions in the field will be described naturally without any treatment and manipulation from the researcher. The reason for using a qualitative approach is because researchers want to understand social situations in depth, find patterns, hypotheses, and theories. Then the type of research design used is descriptive research by providing real picture information about how to optimize the implementation of the Egyptian education system at MAN 3 Padang Panjang city.

The factors that hinder its implementation, and the positive impact on teacher performance. The data sources were selected purposively and were snowball sampling. The sample of data sources was selected from students at MAN 3 Padang Panjang city. The data is taken with consideration and the amount reaches a saturation condition according to the researcher which is marked by the similarity of the data provided by the source. The data in this study are using data from interviews and data from observations. Interviews were conducted to obtain data regarding the reasons for the high interest of school students in Egypt. Observations were made by comparing existing documents in the field with data from interviews with resource persons. In addition, data regarding the obstacles to implementing the Egyptian education system at MAN 3 Padang Panjang City are needed to answer the focus of the problem in this study. The data sources for this research are 100 students at MAN 3 Padang Panjang for the academic year 2021/2022. Data analysis in this study will be carried out with procedures for orientation, reduction, selection, checking the validity of the data.

III. RESULTS AND DISCUSSION

Historically, the modernization of education in Egypt began with the introduction of scientific and technological advances by Napoleon Bonaparte at the time of the conquest of Egypt. The progress of science and technology achieved by Napoleon Bonaparte provided a strong inspiration for Egyptian reformers to modernize education in Egypt which he considered stagnant. Among these figures were Jamaluddin al-Afghani, Muhammad Abduh, and Muhammad Ali Pasha. Muhammad Abduh and Muhammad Ali Pasha their work is most prominent when compared to other figures. Starting from the arrival of Napoleon Bonaparte in Alexandria, Egypt on July 2, 1798 AD. The main goal is to control the East, especially India. Napoleon Bonaparte made Egypt only as a stepping stone to control India, which at that time was under the influence of British colonial rule. Napoleon's arrival to Egypt was not only with war troops, but also with one hundred and sixty people including scientific experts, two sets of printing presses in Latin, Arabic, Greek, experimental equipment, including carrying telescopes, microscopes, cameras, and so on. and a thousand civilians. Not only that, he also founded a research institute called the Institut d'Egypte, which consists of four departments, namely natural sciences, exact sciences, economics and politics, as well as literature and the arts. This institution is in charge of providing input for Napoleon in governing Egypt. This institution is open to the public, especially Islamic scholars (ulama). This was the moment when Islamic scientists had direct contact with European civilization, including Abd al-Rahman al-Jabarti. For him the library built by Napoleon was amazing because Islam was expressed in various languages of the world.

Napoleon Bonaparte chose 10 people mostly from Al-Azhar to form a council with the rector of Al-Azhar, Sheikh Abdullah Syarqani, as their leader. Bonaparte also founded the "Institute d' Egypte" so that French experts could provide technical guidance. Bonaparte held a commemoration of the birthday of the Prophet Muhammad and held discussions with scholars on Islamic issues. But he failed to win the trust of the Egyptians who viewed him as a pagan.

The Egyptian government stated that scientific development should be carried out in the education system. It was therefore decided that the concept of structure, function and management of education should all be reviewed. Egypt has a compulsory education program. The community must be good at reading and writing and be educated, must take advantage of science and technology, and become a productive society. Education must also be flexible and relevant to the needs of society. The Ministry of Education states in more detail the main objectives of education are: (a) Education is intended to uphold democracy and equality of opportunity and the formation of democratic individuals. (b) Education is also referred to as nation building as a whole, namely creating a functional relationship between education productivity and the labor market. (c) Education should also be directed at strengthening the individual's sense of belonging to the nation, and strengthening Arab culture and identity. (d) Education must be able to lead the community to lifelong education through self-improvement and self-education. (e) Education must include the development of knowledge and ability to write, read, count, learn languages other than Arabic, create art, and understand the environment. (f) Education also serves as a framework for cooperation in curriculum development and assessment.

The Egyptian education system implemented at MAN 3 Padang Panjang City is collaborated with Qur'an tahfiz education. The implementation of tahfiz qur'an consists of four stages, namely the preliminary stage; implementation stage, evaluation stage (non-test includes the target letter and recitation and makhoriul letters), and the follow-up stage includes remedial. Hifzil Qur'an learning is carried out through memorization innovation without memorizing. The formation of the religious character of MAN 3 Padang Panjang students through several models, namely motivational models, stories, examples, and habituation in the form of activities and programs in madrasahs. Tahfiz teachers shape the religious character of students in learning Hifzil Qur'an through motivational models, story models, and explaining the content of the verses of the Qur'an. Inhibiting factors and supporting factors for the implementation of Hifzil Qur'an in the formation of the religious character of students, namely the inhibiting factors include: time, differences in children's ability levels, class atmosphere is not conducive, environment, differences in children's character, immorality, and cellphones. While the supporting factors include: intentions, motivation, family, religious leaders.

The implementation of learning activities is an effort made by educators to realize the designs that have been prepared well. Therefore, the implementation of learning activities that show the application of the steps of methods and strategies for teaching and learning activities In general, there are several steps taken by educators and students in implementing Tahfidz Al-Qur'an learning including: Schools with Waka curriculum and Qur'an hadith teachers form local content. After the curriculum is formed, then formulate the Tahfidz Al-Qur'an teaching guide. The school establishes a school-level curriculum that involves the

guardians of students to help supervise and assist their children when studying outside of school and report it to their respective homeroom teachers. The school prepares all facilities and infrastructure to support the process of planting Islamic character education in Tahfidz Al Qur'an learning. The school evaluates the implementation of planting Islamic character education in learning Tahfidz Al Qur'an at least 2 times a year. Or according to need.

Tahfidz Al-Qur'an learning is carried out every morning according to the set lesson hours. School hours are 07.30-15.15 WIB from Monday to Saturday. In memorizing the Qur'an, the method used is the classical method by reading and memorizing repeatedly together. In addition to reading, the teacher also guides students. Students imitate what the teacher says. By imitating, students know the correct makhraj and tajwid. When students imitate, the teacher listens to the students' reading carefully. When there is a wrong reading, both makhraj or tajwid, the teacher reminds and corrects it. The choice of this strategy is due to the differences in the abilities of each student. There are students who are fluent in reading the Qur'an, some are not fluent in reading the Qur'an. So that students who are not fluent in reading the Qur'an can follow or compensate for those who are already fluent in reading the Qur'an, all students read verse by verse together (classical)

Memorizing the Qur'an is urgent to be developed in every Islamic educational institution, both schools and madrasas because it is an effort to maintain the originality of the Qur'an which is an absolute obligation for Muslims, to form noble personalities and increase intelligence. The formation of a noble and intelligent person, namely a person who is devoted to Allah and His Messenger. Progress in the field of science is an educational goal and a characteristic of an advanced Islamic educational institution. The success of the tahfidz al-Qur'an program in an Islamic educational institution is a bridge to achieving excellence over other disciplines. Therefore, the success of the tahfidz al-Qur'an program for educational institutions is important. Bunyamin Yusuf Surur describes a person who memorizes the Qur'an as a person who memorizes the entire Qur'an and is able to read it in its entirety by heart or bi al-ghaib according to the rules of reading the well-known science of tajwid.

According to Farid Wadji, tahfiz al-Qur'an can be defined as the process of memorizing the Qur'an in memory so that it can be recited, pronounced out of the head correctly in certain ways continuously. The person who memorizes it is called al-hafiz, and the plural form is al-huffaz. This definition contains two main things, namely: first, a person who memorizes and then is able to recite it correctly according to the law of recitation must be in accordance with the Qur'anic manuscripts. Second, a memorizer always keeps his memorization continuously from forgetting, because the memorization of the Qur'an is very quickly lost. Thus, people who have memorized so many juz al-Qur'an and then do not keep it continuously, then it is not called hafidz al-Qur'an, because they do not keep it continuously. Likewise, if he memorizes several juz or several verses of the Qur'an, then it is not included in the hafidz of the Qur'an.

At this time, the study of tahfidz al-Qur'an is felt to be very significant to be developed. Many Islamic educational institutions in Indonesia today are promoting and developing the tahfidz Al-Qur'an program. This shows the high enthusiasm of the Indonesian Muslim community to memorize the Qur'an and make their children memorize the Qur'an. This trend is also a sign of progress in Islamic education. Although actually memorizing the Qur'an is not a new thing for Muslims, because memorizing the Qur'an has been going on for a long time in Islamic boarding schools.

Such is the noble position of those who memorize the Qur'an in the context of serving Allah. Starting from this significance, many educational institutions want to produce cadres of memorizing the Qur'an. Various ways and strategies are carried out in order to achieve these goals. Although efforts have been made, in reality not a few Islamic educational institutions have experienced difficulties and even failures in carrying out this tahfidz al-Qur'an education. Among the difficulties is because the number of verses of the Qur'an is large and many verses of the Qur'an have similarities and similarities, so it usually takes a long time to be able to memorize all the verses. Thus, for anyone or any Islamic educational institution who wants to make the tahfidz al-Qur'an program a success, a tahfidz learning strategy is needed. To overcome difficulties and anticipate failure, it is necessary to have the right strategy so that educational institutions that develop tahfidz education achieve success.

There are several benefits and virtues regarding the position of the memorizers of the Qur'an. First, memorizing the Qur'an means maintaining the authenticity of the Qur'an whose law is fardlu kifayah, so that people who memorize the Qur'an with a clean and sincere heart get a very noble position in this world and in the hereafter, because they are human beings. God's choice. The guarantee of this glory, among others, is that the person for whom the Qur'an will intercede for him, memorizing the Qur'an is the best worship, always protected by angels, receiving mercy and tranquility, receiving the grace of Allah, and being a gift for his parents. Second, memorizing the Qur'an forms noble character both for the person of the hafidz and becomes an

example for the wider community. Al-Qur'an is "hudan li annas" (guidance for humans). The more read, memorized and understood, the greater the guidance of Allah will be obtained. Allah's instructions in the form of Islam contain aqidah, worship and morals. Morals are the core of religion which is the main mission of the Prophet Muhammad SAW.

The intelligence that will be obtained by a memorizer of the Qur'an can be seen from the following indicators:

1. Always feel supervised by God.
2. Have a sense of love to help others.
3. Have a sense of responsibility.
4. Have an honest nature
5. The spirit to do good.

The description in accordance with the indicators above can be seen in the following table.

No	ASPECTS OBSERVED	CRITERIA		
		Very Good	Good	Enough
	1. Implement the tahfidz program according to the schedule prepared.	v		
	2. The supervisor gives an assessment of the student's rote reading of verses.		v	
	3. The supervisor provides reports on the progress achieved by students in the tahfidz program.		v	
	4. The supervisor corrects the student's verse memorization deposit.		v	
	5. The supervisor gives sanctions to students who do not deposit their memorization.		v	
	6. Make a verse memorization target.		v	
	7. Implementation of tahfidz program indicators.		v	
	8. Use a variety of methods.	v		
	9. Provide motivation about the virtues of memorizing the Qur'an.		v	
	10. Encourage students to do muroja'ah	v		
		v		
	Score	4	6	0

From the table above, the Tahfizh program at MAN 3 Padang Panjang city is as expected. Tahfizh subjects went well, there was a strong desire from students to memorize the Koran. From the comparison score of 4:6 obtained a percentage of 66.67% of the observed criteria. The Tahfizh program implemented at MAN 3 Padang Panjang City as shown in the table above has received good criteria. Not long ago, Syarif Hidayatullah State Islamic University (UIN), Jakarta, was surrounded by hundreds of students from various Islamic boarding schools and Madrasah Aliyah (MA) from several regions. They are currently

undergoing written entrance exams to three leading universities in the Middle East, namely Egypt's Al-Azhar University, Morocco's Qarawiyyin University, and Sudan's Khourotom University. Three of the two campuses in the Middle East also offer scholarships for participants who pass the selection to enter universities in the Middle East. Guruh as the local committee for the selection of universities in the Middle East, revealed that there were 626 participants who registered to become students at the three Middle Eastern campuses, but only half of the applicants registered online. "There were 626 people who sent files and took the exam," said Guruh, who is also the Head of Administration at the Faculty of Dirasat Islamiyah (FDI) UIN Jakarta, on the UIN Jakarta website.

But Guruh added that the selection for the three universities was carried out in several stages and it was not easy to enter the Middle East campus. In addition to the written exam, participants are also required to take an oral exam, which consists of memorizing the Koran, qiratul poles, muhadatsah, and others related to Arabic. To graduate and be accepted at three well-known universities in the Middle East is not an easy thing. The reason is, in addition to having to take the exam from the Ministry of Religion, the participants who pass will take the second stage of the exam which is held directly by each of the embassies of the three countries where the three universities are located. During the campus entrance test exams in the Middle East, the participants also have to work hard with Arabic books during the exam activities. In fact, when they take a break after the written exam, they are busy doing muraja'ah or repeating memorizing the Koran.

IV. CONCLUSION

The Tahfizh program implemented at MAN 3 Padang Panjang City has received good criteria. Memorizing the Qur'an is urgent to be developed in every Islamic educational institution, both schools and madrasas because it is an effort to maintain the originality of the Qur'an which is an absolute obligation for Muslims, to form noble personalities and increase intelligence. The formation of a noble and intelligent person, namely a person who is devoted to Allah and His Messenger, and progress in the field of science is the goal of education and the characteristics of an advanced Islamic educational institution. The success of the tahfidz al-Qur'an program in an Islamic educational institution is a bridge towards achieving advantages over other disciplines. Therefore, the success of the tahfidz al-Qur'an program for educational institutions is important.

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