Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor

Zulhannan [1] ID , & Umi Musyarrofah [2] ID

[1]Program Studi Pendidikan Bahasa Arab (S1), Universitas Islam Negeri Raden Intan Lampung, Bandar Lampung, Indonesia
[2]Program Studi Pengkajian Islam (S3), Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia
✉ zulhannan@radenintan.ac.id

Abstract

This research delves into the education system and network of Quran memorization Islamic boarding schools (also known as pondok pesantren tahfidz Quran in Bahasa Indonesia) in Kudus, Surakarta, and Bogor. The study was conducted in Pondok Pesantren Yanbu'ul Qur'an in Kudus, Ma'had Tahfizhul Qur'an Yayasan Sosial dan Pendidikan Islam Isy Karima in Surakarta, and Pesantren Terpadu Darul Qur'an Mulia in Bogor. The research methodology employed was a descriptive, analytical, and historical approach integrated and presented through qualitative processes involving data collection through observation, interviews, and document analysis at the three Quran memorization Islamic boarding schools. The data analysis steps include data reduction, data display, and data verification through triangulation. The research findings indicate the uniqueness or characteristics of each Quran memorization Islamic boarding schools. Pondok Pesantren Yanbu'ul Qur'an has the uniqueness of five concepts: sincerity, obedience, compliance, the importance of quality, patience, and meticulousness. Meanwhile, Ma'had Tahfizhul Qur'an, Yayasan Sosial dan Pendidikan Islam Isy Karima required students to complete the recitation of the entire Quran, 30 chapters, within a duration of two years, utilizing visual, audio, and kinesthetic techniques. Pesantren Terpadu Darul Qur'an Mulia features comprehensive interaction in a halaqoh format encompassing techniques such as recitation, comprehension, memorization, and application that nurture noble character. Regarding the inevitability of the network, the research emphasizes that the Quran memorization Islamic boarding schools serves as a focal point for the community. Although exclusively owned by the

kyai (Muslim leader), these Quran memorization Islamic boarding schools remain a possession of the broader community, with a self-reliant management system independent of specific government or non-governmental organizations.

Keywords: *Education System; Islamic Boarding Schools; Network; Pondok Pesantren Tahfidz Quran; Quran Memorization*

INTRODUCTION

Islamic boarding schools are institutions where religious education and learning are typically conducted non-classically. Here, a kiyai, or religious teacher, imparts knowledge to the students based on various classical texts authored by medieval scholars. Students reside in dormitories under specific rules and discipline. On the other hand, Islamic boarding schools represent the oldest discourse on Islamic education, inspiring various models of educational systems today. These models continuously evolve in line with changes in era, conditions, situations, and times. Local and international experts eagerly study the issues and dynamics of Islamic boarding schools, which continue to grow and develop across Indonesia sporadically (Dhofier, 1984; Harnadi et al., 2021; Mukhlis & Makhya, 2021; Safitri, 2013; Srimulyani, 2007).

The educational system of Islamic boarding schools manifests in several institutions in Indonesia, particularly in Quranic boarding schools such as Yanbu'ul Qur'an in Kudus, Isy Karima in Solo, and Darul Qur'an Mulia in Bogor. These three boarding schools possess distinct characteristics, historical roots, cultural backgrounds, and religious networks. Moreover, they exhibit specific types, systems, and models of education. This argument is reinforced by research on the Education System and Network of Islamic Boarding Schools in Indonesia, affirming that modern-era Islamic boarding schools are highly innovative and serve as scholarly references. They explore religious subjects and cover various general topics and skill-based materials, with some even incorporating modern technology. Hence,

considering Islamic boarding schools as secondary educational institutions is not wise; instead, they represent premier educational institutions capable of serving as trendy educational models on a global scale.

Reflecting on the aforementioned statements, Islamic boarding schools constitute a traditional form of education where students live together and study under the guidance of religious teachers, commonly referred to as kiyais. Additionally, they provide dormitories for student accommodation. Students exist within a complex equipped with a mosque for worship, study rooms, and other religious activities. Typically, this complex is surrounded by walls to regulate the entry and exit of students according to applicable rules and discipline. In light of the academic arguments presented, this research becomes imperative for thorough examination, supported by expert opinions and relevant previous studies. It aims to scrutinize the similarities, differences, and aspects to be addressed, thereby providing a positive, innovative, creative, productive, and constructive contribution beneficial to Indonesian society at large and the academic world in particular.

Relevant previous studies, as discussed in the following passages, have analyzed some aspects on educational system of Islamic boarding school. Aisyah (2018) conducted a study on early education and quranic memorization program in Walisongo Islamic Boarding School, Jombang. She showed that the educational program of Walisongo Islamic boarding school comprises three dimensions: wustho, jami'ah, and ulya, covering five subjects: exegesis, creed, ethics, jurisprudence, and language (grammar, morphology, dictation). These dimensions are classified into several classes based on the students' competencies. The Quranic memorization program is divided into two stages: one juz per month for the first stage and two juz per month for the second stage. The realization of the early

education and Quranic memorization program is carried out through the Quranic Education Department (DPQ). The similarity between past and present studies lies in the examination of the substance of the Quran. However, the difference lies in the focus of previous research on the early education and Quranic memorization program, covering five subjects: exegesis, creed, ethics, jurisprudence, and language (grammar, morphology, dictation), while current research focuses on the educational system through the exploration of objectives, students, educators, methods, content, social relations, tools, and educational facilities, alongside the networks of three Quranic memorization boarding schools (Yanbu'ul Qur'an in Kudus, Isy Karima in Solo, and Darul Qur'an Mulia in Bogor), encompassing knowledge transmission, marriage, and structure.

Falah (2015) conducted a study on the system of Yanbu'ul Qur'an Children's Islamic Boarding School in Kudus, Central Java. He showed that the educational system implemented includes memorization of the entire Quran (30 juz) *bil ghoib*, early formal education, extracurricular activities, sports education, and entertainment. The educational system emphasizes the absolute memorization of the entire Quran (30 juz) within a duration of three to four years, except for less intellectually gifted students, who may require up to five years. The similarity between past and present studies lies in the examination of Quranic memorization Islamic boarding schools. However, the difference lies in the focus of previous research on children's absolute memorization of the entire Quran (30 juz) within a duration of 3-4 years, while current research focuses on the educational system and networks of three Quranic memorization boarding schools (Yanbu'ul Qur'an in Kudus, Isy Karima in Solo, and Darul Qur'an Mulia in Bogor), starting from historical backgrounds, types, methods, characteristics, and implemented educational systems in the mentioned three Quranic memorization boarding schools.

THEORETICAL FRAMEWORK

The Education System and Network of Islamic Boarding Schools.

The existence of the education system in Islamic boarding schools and their networks is well recognized by the Indonesian community, as these institutions essentially cater to the society's need for knowledge and religious values. Thus, to impart Islamic teachings and instill Islamic values in students, an informal institution known as an Islamic boarding school, or "pondok pesantren," was established. A pondok pesantren is where students reside while studying Islam. Therefore, definitively, a pondok pesantren is a place where students study Islam and simultaneously reside in a specific location (Zuhairini et al., 1995). This terminology represents the fundamental understanding of pondok pesantren, which initially existed as informal religious institutions within society. Meanwhile, the education system in *pondok pesantren* consists of educational objectives, students, educators, educational methods, educational content, educational environments, and educational tools and facilities. On the other hand, the network of Quranic memorization boarding schools encompasses the construction of social networks and the process of constructing the boarding school network. This second point covers scholarly transmission, marriages, and structural aspects.

Furthermore, with the continuous progress of time, the existence of the system and network of Islamic boarding schools has expanded. This term is relevant to a finding that Islamic boarding schools as educational and social institutions have gradually grown and developed in line with the nation's circumstances and conditions, both in rural and urban areas (Tuanaya et al., 2007). This context is reinforced by Dhofier (1984) in his attempt to understand the internal

evolution[1] related to the pesantren tradition and traditional Islam in Java during Indonesia's modern period, which still demonstrates its vitality as a social, cultural, and religious force contributing to shaping modern Indonesia. Thus, it can be observed that Islamic boarding schools are educational institutions that facilitate the transformation of knowledge and culture through the study of Islam (Astuti, 2015; Hudaefi & Heryani, 2019; Musthafa et al., 2017; Zaki et al., 2022). Through the pathway of Islamic boarding schools, holistic Islamic teachings that have long been part of Indonesian social life, culture, and society can be preserved and disseminated.

On the other hand, each Islamic boarding school differs from one another, especially compared to the dormitory system. This is because the residents of Islamic boarding schools (the students) are bound by deep interactive communication with the kiyai, who holds absolute authority in managing all the behaviors and attitudes of the students, as recorded in classical texts (Hanafia & Handaningtiasa, 2017; Latif & Hafid, 2021; Pertiwi et al., 2018). With the existence of Islamic boarding schools, students can deepen and explore Islamic teachings intensively, effectively, efficiently, and holistically. Historically, the development of Islamic boarding schools in Indonesia began in the early 20th century, where various general knowledge subjects were initially taught, and since the 1970s, various skill training activities have been introduced in various dimensions such as sewing, carpentry, workshops, agriculture, and others. The provision of skills is intended as a way to broaden the perspective of pesantren residents from a heavily focused afterlife orientation to a balanced perspective on worldly life (Tuanaya et al., 2007).

---

[1] Self-running internal evolution was thought for a long time to be possible in living systems only but, as the modern synergetic theory implies, it may occur in inorganic complex systems as well. The internal evolution in nonliving systems may be driven by formation of coherent atomic bonds in nonequilibrium conditions, though no material proofs for such a hypothesis has been available (Shvartsev, 2012).

Moreover, Islamic boarding schools have different types, including Salafi and Khalafi types. The first type comprises boarding schools that maintain the authenticity of Islamic values by studying the Quran, Hadith, classical texts, and Arabic language. Islamic boarding schools that actualize this model are commonly referred to as Salafi (traditional) institutions. Meanwhile, Islamic boarding schools that have adapted to the advancements in knowledge and skills are called Khalafi (Modern) Islamic boarding schools.

The Factualities of Three Top Quranic Boarding Schools in Indonesia

Everyone undoubtedly wishes to enroll their sons and daughters in the best educational institutions available. However, when discussing educational institutions, Indonesia offers a plethora of choices, each with its own characteristics, standards, and merits. It's no secret that Quranic boarding schools are among the institutions with the best systems and curricula. In these schools, students are not only equipped with various religious teachings but also with worldly knowledge. Each boarding school strives to provide the best for its students, employing various methods according to their respective systems.

Among these boarding schools, some focus on fiqh, ethics, Arabic grammar, Quranic memorization, and others. Thus, parents who wish to enroll their children in boarding schools can choose what they envision for their children's future. Quranic Memorization Boarding Schools focus solely on Quran memorization, allocating the most time each day to Quranic memorization. The hope is for the students to truly master Quranic memorization within a predetermined timeframe. Three Quranic memorization boarding schools in Indonesia stand out with their diversity and unique characteristics, making them intriguing subjects for research:

Pondok Pesantren Yanbu'ul Qur'an in Kudus

Kudus city is renowned as a reference for students intending to memorize the Quran, earning it the title of "Madinatu Tahfidz" due to the abundance of Quranic memorization boarding schools. The environment there is highly conducive to Quranic memorization programs. One of the most famous Quranic memorization boarding schools is Yanbu'ul Qur'an, under the guidance of KH. Arwani Amin (Choeroni, 2019; Pujianto, 2013). In this boarding school, students not only learn Quran memorization but also Qira'at Sab'ah (the seven different methods of Quranic recitation). There isn't a definitive method for Quranic memorization, but what's crucial is for students to master it. One factor that makes this boarding school renowned is the strict standards enforced; students cannot submit their memorization until their recitation matches the standards set by the school. Therefore, regardless of their origins, students must revise their memorization, which can take 1-2 months. They begin with the recitation of Arabic letters, followed by ta'awudz (seeking refuge), al-Fatihah, and so on. If you've heard of students spending months just learning to recite al-Fatihah, it might be from this boarding school. However, this rigorous approach contributes to Yanbu'ul Qur'an Kudus's reputation as the best in Quranic memorization. There are no fixed targets for completing the memorization; it's dependent on each student's dedication. Obviously, those who are lax may take longer, while diligent students may finish their memorization quickly.

Ma'had Tahfizhul Qur'an Yayasan Sosial dan Pendidikan Islam Isy Karima in Surakarta

Isy Karima is a boarding school that specializes in Quranic memorization. Located at the foot of Mount Lawu, it boasts a serene, cool, and even romantic atmosphere. The boarding school premises are meticulously maintained, equipped with CCTV cameras in

various corners. One of its special features is preparing Quranic scholars. Indeed, there's a special program equivalent to high school level, exclusively for boys with expertise in exact sciences as a prerequisite. Specific targets must be achieved for science and math grades, alongside Quranic memorization requirements. It's no wonder that alumni from this boarding school excel in various fields of knowledge. Isy Karima adheres to the teachings of the Quran and Sunnah, offering sports activities recommended by the Prophet, such as archery and horseback riding (Ma'had Isy Karima, 2009).

Pesantren Terpadu Darul Qur'an Mulia in Bogor

Darul Qur'an Mulia is also a reference for anyone wishing to memorize the Quran. Situated on the border between Serpong and Bogor, this Quranic memorization boarding school doesn't only focus on Quranic memorization but also on academics. It's not surprising that alumni excel both in religion (especially Quranic memorization) and academics.

METHOD

This research employs a qualitative approach using descriptive, analytical, and historical methods. These three methods are not applied separately but rather integrated. The descriptive method is utilized to provide detailed descriptions of the education systems of three Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor). Meanwhile, the analytical method is employed to meticulously, concretely, and holistically analyze the networks of these three Quranic memorization boarding schools, thereby clarifying the landscape of the issues under scrutiny. The historical method is implemented to identify and explore the profiles of these three Quranic memorization boarding schools, starting from their historical background, types, characteristics,

teaching models, and educational systems. This is accomplished through three steps of analysis: data reduction, data display, and data verification. Data reduction involves the researcher analyzing raw data and eliminating unnecessary dimensions obtained through observations, interviews, and document notes related to the education systems and networks of the three Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor).

On the other hand, data display is conducted by the researcher to analyze, identify, and format diagrams and graphs related to the education systems and networks of the three Quranic memorization boarding schools. This data is acquired through observations, interviews, and document notes, ensuring that the presented data is clear and holistic. Data verification involves the researcher synergizing the presented data related to the education systems and networks of the three Quranic memorization boarding schools, which is then verified with the grand theories of A. Mukti Ali, Ahmad Abdillah Qodri Azizy, and Zamakhsyari Dhofier. This process ensures a clear understanding of the landscape of the issues under examination through triangulation.

RESULTS AND DISCUSSION

The education system and network of the three Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor) consist of two essential dimensions, namely the educational system and its network. The first dimension encompasses the educational goals, students, educators, teaching methods, social relations in education, as well as the tools and facilities for education. Meanwhile, the second dimension includes the construction of its social network and the process of building this network, namely the transmission network of

knowledge, marriage network, and structural network. The holistic exposition of the above components can be meticulously traced as follows.

Educational System of Three Quranic Memorization Islamic Boarding Schools

Educational Goals

The educational objectives of Yanbu'ul Qur'an Kudus Quranic memorization boarding school are realized through five concepts in Quran memorization, including sincerity, obedience and compliance, the importance of quality, patience, and diligence. Thus, the specific goal is the realization of individuals who have memorized the Quran and adhere to the teachings of Ahlus-Sunnah wal Jamaah, possessing social sensitivity and readiness to embrace the new era of Islamic glory (Choeroni, 2019). On the other hand, the educational goals of Isy Karima Solo Quranic memorization boarding school aim to develop individuals who are sensitive to community issues and contemporary developments, actively involved in preaching and enjoining good deeds and forbidding evil (Ma'had Isy Karima, 2009). As for Darul Qur'an Mulia Bogor Quranic memorization boarding school, its educational objective is to prepare the Robbani Generation, a special generation in the early history of Islam, shaped by the Prophet Muhammad. This generation, known as the Qur'anic Generation, is renowned for their comprehensive interaction with the Quran through recitation, understanding, memorization, and application of its values, fostering a deep love for the Quran. These four forms of comprehensive interaction with the Quran are inseparable (Pesantren Darul Qur'an Mulia, 2011).

Students

The learning management system for students at Yanbu'ul Qur'an Kudus Quranic memorization boarding school begins at 3:45 AM until 9:00 PM, from Saturday to Thursday. This includes Quran memorization sessions (adding new memorizations) from 4:45 AM to 6:45 AM after dawn prayers, revision sessions from 3:30 PM to 4:45 PM after afternoon prayers, and evening sessions from 6:15 PM to 8:15 PM after sunset prayers. Classroom learning activities are conducted from 7:30 AM to 12:00 PM, except on Fridays (a day off), although students remain at the boarding school. The learning phases at this Quranic memorization boarding school are categorized into three phases: (1) tahsin phase; (2) khatam phase; and (3) haflatul khatmil Qur'an phase. On the other hand, the management system for students at Isy Karima Solo Quranic memorization boarding school begins when students enter the boarding school until they graduate. This system has implemented modern management practices, focusing on planning, organizing, implementing, and monitoring functions. Meanwhile, the management system for students at Darul Qur'an Mulia Bogor Quranic memorization boarding school focuses on Quranic memorization programs, aiming to complete memorization of the entire Quran within one year. This program is followed by the study of Sharia sciences such as Hadith, Tajweed, Islamic jurisprudence, theology, and the issuance of Quranic licenses. Until 2015, this Quranic memorization boarding school has graduated approximately 450 Quran memorizers (Bisri & Irfan B., 2020), with graduates spread across Indonesia and even abroad in cities such as Medina, Mecca, Yemen, Sudan, Malaysia, and Thailand.

Educators

Yanbu'ul Qur'an Kudus Quranic memorization boarding school employs 41 educators, including Drs. H. Manshur, M.S.I, Noor Hadi,

S.Pd.I, Sarno, S.Pd., Sulis Fanani, S.Pd.I., S.Pd., Hasan Asy'ari, S.Kom., Fatkhul Umam, SH., Irfan Susanto, S.Si., Ulin Nuha, S.Ud., Muhtadi, S.Pd.I., Ahmad Saifuddin, Fahrul Muzakki, Oktian Adi Putra, S.Kom., M. Syaifur Rokhman, Saiful Anas, Ulil Albab, Jumani, Hamdani, Ahmad Faqih, Muhammad Sholihuddin, Nurul Huda, S.Pd., Zuhdi Triyanto, Abdul Muhlis, Ali Mahfudz, Ali Mahmudi, Ali Musthofa, Aris Setiawan, Fauzul Hakim, Miftahussurur, S.P., Moch. Dwi Irsyad Saputra, S.Pd., Rizaqul Arifin, Minanur Rohman Mahrus Maulana, Muhammad Mahfudi, Tajuddin, Erikta Arysona, S.Pd., Muhammad Ali Shodiqin, Syariful Huda, Fais Mudhofir, S.Pd., Chorul Anwar, S.Th.I., Nurofik, S.Pd., Muhammad Sam'an, S.Si., and Rizqi Aditama. Among these educators, one holds a master's degree, 16 have bachelor's degrees, 11 are currently pursuing master's degrees, and 12 have high school diplomas. The management system for educators at Isy Karima Solo Quranic memorization boarding school is part of an organizational system focusing on human resource management, including organization design, development, career planning, human resource planning, performance systems, compensation and welfare, and archiving. The main pillars are characterized by global perspective, integrity, initiative, intelligence, social skills, resilience, creativity, flexibility, enthusiasm, and resilience, in addition to having adversity intelligence (the ability to turn obstacles into opportunities), and a grounded perspective for the specific development of Isy Karima Solo Quranic memorization boarding school (Pesantren Darul Qur'an Mulia, 2011). As for educators at Darul Qur'an Mulia Bogor Quranic memorization boarding school, they are responsible for the Quranic memorization learning circles, commonly referred to as "musyrif al-halaqah," which play a vital role in the success of Quran memorization candidates. These educators are required to focus on the quality of Quranic memorization, both in recitation and understanding. However, they must possess specific criteria,

including memorization of the entire Quran and noble character, as exemplars for students.

Teaching Methods

Several memorization methods applied in memorizing the Quran at Yanbu'ul Qur'an Kudus Quranic memorization boarding school are still maintained to this day. These methods include: musyafahah method, recitation method, repetition method, test method, and mudarasah method consisting of three types: mudarasah ayatan, mudarasah per page, mudarasah per quarter juz or five pages. Meanwhile, Isy Karima Solo Quranic memorization boarding school applies visual, audio, and kinesthetic methods. The Visual Method involves memorizing by reading the Quran, focusing on the page to be memorized, recalling every detail of the arrangement of letters, marking the beginning of verses with colorful markers, and sticking to the same type of Quran without switching. The Audio Method entails starting Quran memorization by listening to recitations repeatedly, ignoring other sounds that may disrupt concentration. This method is typically used by individuals with minimal auditory distractions. The Kinesthetic Method involves memorizing the Quran by sitting quietly in a corner. Furthermore, the Quran memorization methods applied at Darul Qur'an Mulia Bogor Quranic memorization boarding school involve the Quran circle system with four activities: talqin, tasmi', muroja'ah, ta'lim tajwid, and tahsin. This is supported by Noble Character as its characteristic.

Educational Content

To actualize the educational goals of Yanbu'ul Qur'an Kudus Quranic memorization boarding school, the curriculum is classified into several fields of study: (1) excellent Quran memorization covering the memorization of the entire Quran; (2) Islamic Studies including Quran-Hadith, Aqidah-Akhlak, Fiqh, Islamic Education, and Arabic

Language; (3) General Studies comprising civic education, Indonesian language, mathematics, natural sciences, social sciences, arts and culture, handicrafts, physical education, and health sports; (4) Local content including Javanese language, English language, Salafiyyah Tawheed, Salafiyyah ethics, Salafiyyah Fiqh, Tajweed, Mahfudzat, Pegon Arabic, Nahdhatul Ulama orientation, Arabic grammar, morphology, dictation, and lexicon; (5) Self-development activities such as scouting, recitation, tambourine playing, and calligraphy.

Furthermore, to realize its vision, mission, and educational goals, Isy Karima Solo Quranic memorization boarding school integrates three curricula in its teaching: the Quran memorization curriculum, the boarding school curriculum, and the general curriculum referring to the government curriculum through the Ministry of Religious Affairs of the Republic of Indonesia.

As for the educational content of Darul Qur'an Mulia Bogor Quranic memorization boarding school, it equips its students with four integrated curricula, namely the national curriculum, the boarding school curriculum, the tarbiyah curriculum, and the Quranic curriculum. The national curriculum is equivalent to junior high school and high school levels since this Quranic memorization boarding school is only intended for junior high and high school students. The boarding school curriculum is applied to students in the field of Islamic sciences, skills, and languages. The tarbiyah curriculum focuses on character development, and the Quranic curriculum is aimed at learning tahsin, tahfiz, and tafhim. Therefore, Darul Qur'an Mulia Bogor Quranic memorization boarding school also integrates three aspects of learning to shape the character of its students. These aspects are physical, mental, and spiritual, emphasizing worship discipline.

Social Relations in Education

In realizing this factual communication of da'wah, Yanbu'ul Qur'an Kudus Quranic memorization boarding school establishes relations and processes for developing an entrepreneurial spirit, the results of which can be felt by the surrounding community socially. Besides having economic potential in the business sector, the area around the Quranic memorization boarding school and the community represent significant business opportunities for development. Therefore, the social relations between Yanbu'ul Qur'an Kudus Quranic memorization boarding school must be built well and harmoniously to establish everlasting brotherhood bonds.

Furthermore, the implementation of the social relations system at Isy Karima Solo Quranic memorization boarding school tends toward an "egalitarian" approach where communication between the Quranic memorization boarding school and the surrounding community is very harmonious and mutually contributes positively. Especially active participation in activities conducted by Isy Karima Solo Quranic memorization boarding school, such as religious lectures, the welcoming of new students, and graduation ceremonies, fosters positive relationships. On the other hand, the positive efforts of the leadership of Isy Karima Solo Quranic memorization boarding school to invite national and even international figures to motivate and evaluate the implementation of the boarding school's programs at the beginning and end of the academic year add value to the implementation of the social relations system at Isy Karima Solo Quranic memorization boarding school. A unique aspect observed by the researcher is the presence of an "international relations pattern" where there is good communication between the institution and several prominent scholars or sheikhs from abroad, specifically Middle Eastern Scholars in the Organization of Islamic Conference.

There are even five (5) sheikhs (prominent scholars) of Quranic education from abroad residing within the boarding school.

As for the social relations in Darul Qur'an Mulia Bogor Quranic memorization boarding school, social activities related to the Quranic village design are part of the Quranic da'wah program based on areas, environments, and communities in marginal, remote, minority, disaster-affected, and even underdeveloped areas. This program includes both physical and non-physical components. The physical program is realized through public infrastructure and housing approaches. Meanwhile, the non-physical program is implemented through da'wah approaches with the establishment of Quranic memorization houses, community mentoring, and empowerment. The goal of the Quranic Village Program is to build areas inhabited by religious communities based on Quranic memorization and create community self-reliance in terms of economics, social aspects, and education based on local resources, with a focus on supporting disadvantaged Muslim communities throughout the target program areas.

Educational Tools and Facilities

The initial equipment and facilities of Yanbu'ul Qur'an Kudus Quranic memorization boarding school consisted of six rooms and housed 45 students. Then, in 1978, a girls' boarding school was established with 33 students. Subsequently, on October 1, 1994, KH. Arwani al-Hafidz passed away and was buried in the complex of Yanbu'ul Qur'an Kudus Quranic memorization boarding school. After his passing, KH. Ulinnuha and KH. Ulil Albab, along with an adopted son, namely KH. Manshur MA (who passed away in 2004), continued KH. Arwani's struggle. In its development, Yanbu'ul Qur'an Kudus Quranic memorization boarding school has established eight branches based on the educational levels of its students, each with different locations and caregivers. For a concrete and factual

overview of each branch of Yanbu'ul Qur'an Kudus Quranic memorization boarding school, a brief history of the eight mentioned boarding schools can be examined.

Substantially, the system of tools and educational facilities at Isy Karima Solo Quranic memorization boarding school involves utilizing all of its equipment and facilities. Implementing educational tools and facilities at Isy Karima Solo Quranic memorization boarding school includes planning, procurement, storage, inventory, supervision, and disposal activities. As for the tools and facilities of Darul Qur'an Mulia Bogor Quranic memorization boarding school, they include a Mosque; School Building; Dormitory Building; Teacher and Employee Housing; Computer Laboratory; Natural Science Laboratory; Library; Common Kitchen; Clinic; Gymnasium and Futsal Field; Sports Facilities: Futsal, Badminton, Basketball, and Table Tennis.

Network of Quranic Memorization Boarding Schools

Construction of its Social Network

Quranic memorization boarding schools serve as spiritual and intellectual centers for society. They are born from the womb of society, growing and developing alongside and accompanying the community (Ziemek, 1984). These Quranic memorization boarding schools exist to fulfill the pragmatic needs of society, both in material and immaterial forms. Therefore, as Quranic memorization boarding schools become the anchor of the community, although exclusively owned by the kyai (religious leaders), they also become "owned" by the broader community (Adiyani, 2023; Hardiansah, 2023; Mas'ula et al., 2023).

Process of Constructing its Network

Transmission Network of Knowledge

The transmission of knowledge serves as the primary gateway in the format of the social network of boarding schools. Knowledge transmission in these schools is not only related to religious studies per se but also encompasses various secular knowledge and even mystical nuances. For instance, some of the early students of Kyai Syamsul Arifin were former delinquents who had been defeated in supernatural contests. After their defeat, they became students not only to study religious knowledge but also to learn martial prowess (Salehudin, 2014). If we read the history of the establishment of Islamic boarding schools, it will be known that various Islamic boarding schools were initially founded in areas that were in chaotic condition, not only religiously but also morally, such as Pondok Tebuireng in Jombang, Pondok Lir-boyo in Kediri, and Pondok Al- Falah in Jember. In order for these pioneering kiyais to exist, the main thing they had to do was defeat the rulers of the place in question. It is through this path that the network and social relations of boarding schools were initially formed (Ma'rifah & Mustaqim, 2015; Mursyid, 2011; Rudi & Haikal, 2014).

Marriage Networks

In addition to knowledge transmission, marriage is also a means used by boarding schools to build networks and social relations (Anwar, 2017; Hidayat, 2022; Muhadi, 2016). The kyai (religious leaders) typically arrange marriages for their children with the offspring of other kyai. For example, KH Abdurrahman Wahid/gus Dur (may Allah have mercy on him) was the result of a marriage within the central circle of Nahdlatul Ulama. Besides marriages within the kyai's lineage, marriages may also occur with students who excel academically or individuals with high social status in society, whether

due to wealth, education, or political power. For instance, a daughter of a boarding school kyai in Krapyak Yogyakarta married a young political figure some years ago. Through these marriage processes, boarding schools aim to maintain their social networks and form new ones.

Structural Networks

Social networks built on the foundations of knowledge transmission and marriage also have implications for the ease of constructing structural networks and social relations of boarding schools within the structural realm. The strong influence of boarding schools on the surrounding community provides a significant asset for them to build structural networks, both in the cultural and bureaucratic spheres. The social networks established by the Bani Hasyim (descendants of KH Hasyim Asy'ari) have facilitated significant opportunities for the extended Bani Hasyim family to attain honorable positions within Nahdaltul Ulama organizations and institutions born from Nahdhatul Ulama, such as The National Awakening Party (*Partai Kebangkitan Bangsa* abbreviated PKB in Bahasa Indonesia). Boarding schools with solid and emotionally-rooted grassroots support have considerable bargaining power in the face of bureaucratic and political forces. Therefore, parties interested in leveraging the boarding school masses will establish good relationships with these schools (Amrina & Afdayeni, 2023; Lubis, 2023; Muslihudin, 2013). Moreover, as local and national elections approach, boarding schools are often visited by politicians seeking their blessings. This is because bureaucratic and political officials require the blessings of boarding schools, as they seek to maintain these institutions' existence (Arif et al., 2022; Ernas & Siregar, 2010; Hadi & Zamroni, 2023; Mahmud et al., 2022).

CONCLUSION

Considering the exposition of each chapter above, it can be concluded that the three systems of education in Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor) have unique characteristics that distinguish them from each other, representing the distinctiveness of each of the three Quranic memorization boarding schools mentioned. Yanbu'ul Qur'an Kudus has the uniqueness of five concepts that must be instilled in students in memorizing the Quran, namely sincerity, obedience, the importance of quality, patience, and diligence. Meanwhile, the Quranic memorization boarding school Isy Karima Solo has the uniqueness of a diploma II-level education program specifically for senior students from various regions, with a two-year education period, full scholarship facilities, and mandatory completion of memorizing the entire 30 juz of the Quran, through three techniques of Quranic memorization: visual, audio, and kinesthetic. As for the Quranic memorization boarding school Darul Qur'an Mulia Bogor, it has the uniqueness of four comprehensive interactions in memorizing the Quran in a halaqah format consisting of techniques: recitation, understanding, memorization, and application of the values contained in the Quran, thus fostering love for the Quran. And these four forms of comprehensive interaction are integrated, thus instilling a sense of simplicity and noble character.

As for the necessity of networks in the three Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor), it is because Quranic memorization boarding schools are spiritual and intellectual centers of society. They are born from the womb of society, growing and developing alongside and accompanying the community. These Quranic memorization boarding schools exist to fulfill the pragmatic needs of society, both in material and immaterial forms. Therefore, as

Quranic memorization boarding schools become the anchor of the community, although exclusively owned by the kyai (religious leaders), they also become "owned" by the broader community, with a self-managed management system without dependence on specific government or civil society organizations.

Exploring the various expressions above, it is crucial to propose several recommendations related to the improvement and progress of the three Quranic memorization boarding schools (Yanbu'ul Qur'an Kudus, Isy Karima Solo, and Darul Qur'an Mulia Bogor) mentioned. Ideally, the Quranic memorization boarding school Yanbu'ul Qur'an Kudus should maintain the characteristics/uniqueness of the five concepts of memorizing the Quran as the hallmark of this boarding school, while also developing and exploring the most current models of Quranic memorization in the era of the 4.0 industrial revolution, which is currently trending.

Furthermore, the Quranic memorization boarding school Isy Karima Solo should continue to develop a professional alumni management system for its students, ensuring that data is well-documented and organized when needed for the accreditation purposes of this Quranic memorization boarding school. Next, it is recommended for the Quranic memorization boarding school Darul Qur'an Mulia Bogor to maintain its integrated infrastructure related to its core activities, namely Quranic activities (recitation, understanding, memorization, application of the Quran); formal education activities referring to the national Education Department (SMPIT and SMAIT); and formal education activities incorporating a curriculum based on intensive Arabic language learning. Because this integrated infrastructure of the boarding school not only serves as a model and hallmark of Darul Qur'an Mulia Bogor boarding school itself but can also be an ideal example for other Quranic memorization boarding schools.

Author Contributions

Funding

Institutional Review Board Statement

The study was approved Program Studi Pendidikan Bahasa Arab (S1), Universitas Islam Negeri Raden Intan Lampung, Bandar Lampung, Indonesia.

Informed Consent Statement

Informed consent for this study was obtained verbally before interview.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

Acknowledgments

Conflicts of Interest

The authors declare no conflicts of interest.

REFERENCES

Adiyani, R. (2023). Analysis of the effect of tahfidz Quran education on the development of self-actualization in santri (Case study at Pondok Baitul Quran Wonogiri) [Analysis of the effect of tahfidz

Quran education on the development of self-actualization in santri (Case study at Pondok Baitul Quran Wonogiri)]. *Proceeding of International Conference of Islamic Education*, *1*, 124–134. https://jurnal.iimsurakarta.ac.id/index.php/icie/article/view /183

Aisyah, S. (2018). *Program pendidikan Diniyah dan Tahfidz Al-Qur'an di Pondok Pesantren Walisongo Jombang [Diniyah and Tahfidz Al-Qur'an education program at the Walisongo Islamic Boarding School, Jombang]* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim]. http://etheses.uin-malang.ac.id/12121/

Amrina, & Afdayeni, M. (2023). Sejarah perkembangan Pondok Pesantren MTI Paninggahan [History of the development of the MTI Paninggahan Islamic Boarding School]. *Nazharat: Jurnal Kebudayaan*, *29*(2), 201–220. https://doi.org/10.30631/nazharat.v29i2.110

Anwar, K. (2017). *Peran Kiai dalam pemilihan calon pasangan bagi santri berdasarkan konsep takzim perspektif teori struktural fungsional: Studi di Pondok Pesantren Pendidikan Perguruan Agama Islam (PPAI) Darusalam Kepanjen Kabupaten Malang [The role of Kiai in selecting prospective partners for students based on the concept of reverence from a functional structural theory perspective: Study at Islamic Religious Education Islamic Boarding School (PPAI) Darusalam Kepanjen Malang Regency]* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim]. http://etheses.uin-malang.ac.id/10023/

Arif, M., Anita, F., Kenepri, K., Putra, R. E., & Iballa, B. D. M. (2022). Literasi politik pemilih pemula menyongsong Pemilu 2024 di Pondok Pesantren Tahfizul Quran Desa Sungai Pinang [Political literacy of novice voters ahead of the 2024 Election at the Tahfizul Quran Islamic Boarding School, Sungai Pinang Village]. *JDISTIRA - Jurnal Pengabdian Inovasi Dan Teknologi Kepada Masyarakat*, *2*(2), 110–115. https://doi.org/10.58794/jdt.v2i2.386

Astuti, P. (2015). Pesantren tradisional, demokratisasi pendidikan dan pengembangan masyarakat [Traditional Islamic boarding

schools, democratization of education and community development]. *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam*, *1*(1), 69–98. https://doi.org/10.32678/lbrmasy.v1i1.560

Bisri, H. & Irfan B. (2020). Pengelolaan tahfidz Qur'an model Ponpes LKiD [Management of tahfidz Qur'an LKiD Islamic boarding school model]. *Tadbir Muwahhid*, *5*(1), 67–77. https://doi.org/10.30997/jtm.v5i1.424

Choeroni, C. (2019). KH. M. Arwani Amin sebagai role model pendidikan tahfidz Al qur'an [KH. M. Arwani Amin as a role model for Al Qur'an tahfidz education]. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, *2*(1), 37–44. https://doi.org/10.30659/jspi.v2i1.4014

Dhofier, Z. (1984). *Tradisi pondok pesantren: Studi tentang pandangan hidup kyai [Islamic boarding school traditions: A study of the kyai's outlook on life]*. LP3ES.

Ernas, S., & Siregar, F. M. (2010). Dampak keterlibatan pesantren dalam politik: Studi kasus pesantren di Yogyakarta [The impact of Islamic boarding school involvement in politics: Case study of Islamic boarding schools in Yogyakarta]. *Kontekstualita: Jurnal Penelitian Sosial Keagamaan*, *25*(2), 195–224. http://e-journal.iainjambi.ac.id/index.php/kontekstualita/article/view/17

Falah, A. (2015). Sistem Pondok Pesantren Tahfizh Al-Qur'an Anak-anak Yanbu' Alqur'an Kudus Jawa Tengah [Tahfizh Al-Qur'an Islamic Boarding School System for Children in Yanbu' Al-Qur'an Kudus, Central Java]. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *3*(2), 305–333. https://doi.org/10.21043/thufula.v3i2.4735

Hadi, M. S., & Zamroni, Z. (2023). Pendidikan politik dan partisipasi pemilu di pesantren: Perspektif nilai-nilai pendidikan Islam [Political education and election participation in Islamic boarding schools: Perspective on Islamic educational values].

Maktabah Borneo, 2(2), 35–54. http://jurnal.maktabahborneo.id/index.php/mb/article/view/38

Hanafia, M. S., & Handaningtiasa, U. R. (2017). Salafi pesantren's characters education. *3rd NFE Conference on Lifelong Learning (NFE 2016)*, 192–194. https://doi.org/10.2991/nfe-16.2017.49

Hardiansah, Y. H. (2023). Pelaksanaan program tahfidz Qur'an dalam meningkatkan nilai-nilai religius pada anak [Implementation of the Qur'an tahfidz program to improve religious values in children]. *Innovative: Journal Of Social Science Research*, 3(3), 3635–3643. https://doi.org/10.31004/innovative.v3i3.2528

Harnadi, D., Siahaan, H., & Hilmy, M. (2021). *Pesantren* and the preservation of traditional religious authority in the digital age. *Masyarakat Kebudayaan Dan Politik*, 34(3), 272–280. https://doi.org/10.20473/mkp.V34I32021.272-280

Hidayat, S. (2022). *Pemilihan pasangan hidup berbasis berkah kyai di Pondok Pesantren Al-Masyhad Manbaul Falah Wali Sampang Pekalongan dalam perspektif hukum Islam [Choosing a life partner based on the blessings of the kyai at the Al-Mashhad Manbaul Falah Wali Sampang Pekalongan Islamic Boarding School in the perspective of Islamic law]* [Bachelor's thesis, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan]. https://perpustakaan.uingusdur.ac.id/

Hudaefi, F. A., & Heryani, N. (2019). The practice of local economic development and *Maqasid al-Shari'ah* Evidence from a *Pesantren* in West Java, Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(5), 625–642. https://doi.org/10.1108/IMEFM-08-2018-0279

Latif, M., & Hafid, E. (2021). Multicultural attitudes in an Islamic boarding school of South Sulawesi – Indonesia. *Cogent Education*, 8(1), 1968736. https://doi.org/10.1080/2331186X.2021.1968736

Lubis, J. U. (2023). *Peran ulama dalam partai politik studi di Kantor DPRD Kabupaten Tapanuli Selatan [The role of ulama in political parties:*

Study at the South Tapanuli Regency Regional People's Representative Council Office] [Bachelor's thesis, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan]. https://etd.uinsyahada.ac.id/9047/

Ma'had Isy Karima. (2009, July 25). Profil Ma'had Isy Karima [Profile of Ma'had Isy Karima] [HTML]. *IsyKarima.Com*. https://isykarima.com/profil/

Mahmud, R., Kamuli, S., & Wantu, A. (2022). Sosialisasi: "Santri bertanya Pemilu menjawab " bagi santri di Pondok Pesantren Alkhairaat Kota Gorontalo [Socialization: "Students ask about the election and answer" for students at the Alkhairaat Islamic Boarding School, Gorontalo City]. *AMMA : Jurnal Pengabdian Masyarakat*, *1*(8), 1009–1014. https://journal.mediapublikasi.id/index.php/amma/article/view/880

Ma'rifah, S., & Mustaqim, M. (2015). Pesantren sebagai habitus peradaban Islam Indonesia [Islamic boarding schools as a habitus of Indonesian Islamic civilization]. *Jurnal Penelitian*, *9*(2), 347–366. https://doi.org/10.21043/jupe.v9i2.1325

Mas'ula, D. S., Ghofur, A., & Machsunah, Y. C. (2023). Pengaruh gerakan menghafal al-Qur'an terhadap kecerdasan sosial [The influence of memorizing the Koran on social intelligence]. *EDUSOSTECH: Journal of Education, Social Science and Technology*, *1*(1), 23–32. https://journal.kholfapublishing.com/index.php/EDUSOSTECH/article/view/7

Muhadi, D. (2016). *Tradisi perjodohan dalam komunitas pesantren (Studi pada keluarga kyai Pondok Buntet Pesantren) [The tradition of arranged marriages in the Islamic boarding school community (Study of the kyai family of Pondok Buntet Islamic Boarding School)* [Bachelor's thesis, UIN Syarif Hidayatullah Jakarta]. https://repository.uinjkt.ac.id/dspace/handle/123456789/30662

Mukhlis, M., & Makhya, S. (2021). From instruction to consultative: Reposition of pesantren in the collaboration of religious radicalization policy in Indonesia. *Jurnal Ilmiah Peuradeun*, *9*(1), 201–220. https://doi.org/10.26811/peuradeun.v9i1.407

Mursyid, M. (2011). Dinamika pesantren dalam perspektif ekonomi [Islamic boarding school dynamics from an economic perspective]. *Millah: Journal of Religious Studies*, *11*(1), 171–187. https://doi.org/10.20885/millah.vol11.iss1.art8

Muslihudin, M. (2013). Model pesantren kader; Relasi ideologis PP Husnul Khotimah dengan PKS, serta artikulasinya dalam kegiatan kepesantrenan [Cadre Islamic boarding school model; The ideological relationship between the Husnul Khotimah Islamic Boarding School and the Prosperous Justice Party, as well as its articulation in Islamic boarding school activities]. *Holistik*, *14*(1), Article 1. https://doi.org/10.24235/holistik.v14i1.163

Musthafa, I., Wahyudin, D., & Tresnawaty, B. (2017). The people empowerment pattern in pesantren environment: A case study about community around pesantren in West Java, Indonesia. In D. T. Tikson & M. Nadjib (Eds.), *Proceedings of the Unhas International Conference on Social and Political Science (UICoSP 2017)* (Vol. 143, pp. 53–55). Atlantis Press. https://www.webofscience.com/wos/woscc/full-record/WOS:000416098000015

Pertiwi, A. K., Cahyani, S. S. A., Diana, R. C., & Gunawan, I. (2018). The leadership of kyai: A descriptive study. *Proceedings of the 3rd International Conference on Educational Management and Administration (CoEMA 2018)*, *269*, 121–126. https://doi.org/10.2991/coema-18.2018.32

Pesantren Darul Qur'an Mulia. (2011, February 9). Profil Pesantren Darul Qur'an Mulia [Profile of the Darul Qur'an Mulia Islamic Boarding School] [HTML]. *Pesantren Darul Qur'an Mulia*. https://www.dqm.sch.id/berita/detail/644

Pujianto, A. F. (2013). *Metodologi Qira'at Al-Sab': Telaah kitab Faid Al-Barakat Fi Sab Al-Qira'at karya K.H. Muhammad Arwani [Qira'at Al-Sab' Methodology: Study of the book Faid Al-Barakat Fi Sab Al-Qira'at by K.H. Muhammad Arwani]* [Bachelor's thesis, IAIN Kediri]. https://etheses.iainkediri.ac.id/10998/

Rudi, L., & Haikal, H. (2014). Modal sosial pendidikan pondok pesantren [Social capital of Islamic boarding school education]. *Harmoni Sosial: Jurnal Pendidikan IPS*, *1*(1), 27–42. https://doi.org/10.21831/hsjpi.v1i1.2426

Safitri, D. M. (2013). The politics of piety in the Pondok Pesantren. Khusus Waria Al-Fattah Senin-Kamis Yogyakarta. Negotiating the Islamic religious embodiment. In J. Burhanudin & K. van Dijk (Eds.), *Islam in Indonesia: Contrasting images and interpretations* (pp. 91–108). Amsterdam University Press. https://doi.org/10.1515/9789048516254-007

Salehudin, A. (2014). Konstruksi jaringan sosial pesantren: Strategi eksis di tengah perubahan [Construction of Islamic boarding school social networks: Strategies for existing amidst change]. *Religi: Jurnal Studi Agama-Agama*, *10*(2), 204–216. https://doi.org/10.14421/rejusta.2014.1002-05

Shvartsev, S. L. (2012). Internal evolution of the water-rock system: Nature and mechanisms. *Earth Science Research*, *1*(2), 106–116. https://doi.org/10.5539/esr.v1n2p106

Srimulyani, E. (2007). Muslim women and education in Indonesia: The *pondok pesantren* experience. *Asia Pacific Journal of Education*, *27*(1), 85–99. https://doi.org/10.1080/02188790601145564

Tuanaya, A. M. M. T., Farida, A., Ali, H., Habibah, N., & Marfuah. (2007). *Modernisasi pesantren [Modernization of Islamic boarding schools]*. Balai Penelitian dan Pengembangan Agama Jakarta.

Zaki, I., Zusak, M. B. F., Mi'raj, D. A., & Hasib, F. F. (2022). Islamic community-based business cooperation and sustainable development goals: A case of *pesantren* community in Indonesia.

International Journal of Ethics and Systems, *38*(4), 621–632. https://doi.org/10.1108/IJOES-12-2021-0218

Ziemek, M. (1984). *Pesantren dalam perubahan sosial [Islamic boarding schools in social change]*. P3M.

Zuhairini, Kasiram, Moh., Ghofir, A., Tadjab, Fadjar, A. M., & Umar, H. M. (1995). *Sejarah pendidikan Islam [History of Islamic education]*. Bumi Aksara.