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ACTA PROGRAM INNOVATION IN PESANTREN LOCAL CONTENT AT SMKS RIYADLUL QUR'AN NGAJUM MALANG

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Abstract :
This study aims to examine the phenomenon of innovation in the implementation of local content of Islamic boarding schools (Pesantren) through the Akta Program at SMKS Riyadlul Qur'an. This research uses a qualitative approach with a case study method. To obtain relevant data, the researcher applied data collection techniques such as direct observation, in-depth interviews, and document analysis. The findings show that the Akta Program is an initiative for accelerated Qur'an memorization integrated into the pesantren education system, with the main focus on strengthening students' ability to memorize the Qur'an. In its implementation, the program includes two main learning activities: Kitab Kuning (classical Islamic texts) studies and Qur'an memorization (Tahfidzul Qur'an). The program is held five days a week, from Monday to Friday. Meanwhile, on Saturdays, students are directed to take general subjects in accordance with the formal school curriculum.

Keywords:
acta program, local content, pondok pesantren

Abstrak :
Penelitian ini bertujuan untuk mengkaji fenomena inovasi dalam implementasi muatan lokal Pesantren melalui Program Akta di SMKS Riyadlul Qur'an. Studi ini menggunakan pendekatan kualitatif dengan metode studi kasus. Untuk memperoleh data yang relevan, peneliti mengaplikasikan teknik pengumpulan data berupa observasi langsung, wawancara mendalam, serta analisis dokumentasi. Temuan penelitian menunjukkan bahwa Program Akta merupakan sebuah inisiatif akselerasi tahfidz yang terintegrasi dalam sistem pendidikan pesantren, dengan fokus utama pada penguatan kemampuan peserta didik dalam menghafal Al-Qur'an. Dalam pelaksanaannya, program ini mencakup dua aktivitas pembelajaran utama, yakni pembelajaran Kitab Kuning dan Tahfidzul Qur'an. Program ini diselenggarakan selama lima hari dalam satu minggu, dari hari Senin hingga Jumat. Sementara itu, pada hari Sabtu, peserta didik diarahkan untuk mengikuti mata pelajaran umum sesuai dengan kurikulum sekolah formal.

Kata Kunci:
muatan lokal, program akta, pondok pesantren

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A. Introduction

Education is a process designed consciously and systematically to create conditions and learning mechanisms that allow students to actively develop all their potential. The main objective is to form individuals who have religious spiritual strength, self-control ability, personality integrity, intellectual intelligence, noble morals, and skills that are relevant to the needs of individuals, society, and the state (Law No. 20 of 2003 concerning the National Education System). Thus, the essence of education lies in preparing students to be able to realize their potential and apply it productively in their future lives.(andhika, 2021) Education is a strategic means for young people to acquire the life skills needed to participate actively in social life. The role of education is crucial, not only in supporting individual development, but also in supporting national development. Quality education is education that is able to respond to the challenges of the times and provide solutions to real-life problems. This idea is increasingly relevant when students enter the world of work and social life, because they are required to be able to apply the knowledge and skills acquired at school in dealing with everyday problems. The quality of education is strongly influenced by the curriculum and local content applied, especially in shaping students' critical awareness.

In the Islamic perspective, education is not limited to mastering technical skills, but also includes the development of moral, ethical aspects and adherence to religious values. Islam teaches that every individual has a moral responsibility to better themselves and make a positive contribution to society. Physical, intellectual, social and emotional skills are seen as a mandate from God that must be utilized wisely. Islamic education emphasizes the importance of skill development based on the values of the Qur'an and Al-Sunnah. Mastery in reading the Qur'an, performing worship, and understanding moral values are the main elements, which are then integrated with intellectual, academic, and social skills. Thus, Islamic education aims not only at academic achievement, but also at the formation of noble character and morals.(andhin, alfi, bakar, 2024)

The emergence of new pesantren gradually strengthens the position of this institution as a solid and influential Islamic education institution in the national education system. Although initially the social, political, and cultural dynamics did not have a significant impact on the sustainability of pesantren, their existence is maintained and has a special place in the community. This is inseparable from the vital role of pesantren in educating the nation's life and preserving local cultural values. The graduates of pesantren also actively contribute to social life by spreading Islamic values and typical pesantren traditions in the wider community. Since the early days of its development, education in the pesantren environment has focused on fostering santri to have a deep understanding of Islamic religious teachings, known as tafaqquh fi al-din. The main purpose of this educational process is to produce a generation of scholars who are not only able to educate the community, but also play an active role in da'wah activities and become the front guard in maintaining the morality of the people. In line with this function, the pesantren curriculum is dominated by Islamic scientific studies sourced from classical Arabic literature, popularly called the yellow book.(rusydi,2016)

As an educational institution that is deeply rooted in the traditions of the Indonesian Muslim community, pesantren has shown its adaptive ability in maintaining its existence through a strong internal resilience system (survival system) and applying a multidimensional educational approach. The development of santri in pesantren is not only limited to mastering religious sciences, but also includes character development through the habituation of leadership values, independence, simplicity, discipline, togetherness, egalitarianism, and other positive attitudes. These values become important provisions in forming a quality and independent society, as a concrete contribution of pesantren in supporting the achievement of national development goals and participating in educating the nation's life, as mandated in the 1945 Constitution of the Republic of Indonesia.(Muhammad idris, 2013) The Akta program is held at SMKS Riyadlul Qur'an under the auspices of the Islamic Boarding School Foundation as a form of realization of the hopes of

the pesantren caregiver, namely that students who are studying while memorizing the Qur'an are able to complete their memorization smoothly and on time. After graduating from SMK, students are expected to continue their education in other boarding schools or in universities.

Based on the description above, an initiative emerged to integrate pesantren-based local content into the school curriculum. This local content is positioned as a study or subject that is designed according to local characteristics and potential, especially those related to the values and wisdom that grow in the pesantren environment. The main objective of the development of local content is to form students' competencies that are relevant to local excellence and strengthen the identity and noble values that live in the pesantren community where they live.(dewi, bakar, 2021)

B. Methods

Choosing the right type of research is essential for a researcher in carrying out a scientific project. This step aims to provide academics with an in-depth and comprehensive understanding of the problems studied and the strategies applied in overcoming them. In the context of this research, the approach used is a qualitative approach.(khofifah, anifa, lailatus, bakar, 2024) This research applies a case study approach with a focus on the phenomena that occur at SMKS Riyadlul Qur'an Ngajum, Malang, especially those related to the innovation of the Akta program in implementing the pesantren-based local content policy. The data collection process was carried out through three techniques, namely observation, documentation, and interviews. The data analysis was carried out by following the stages of data reduction, data presentation (data display), and conclusion drawing.(ahmad, 2021)

C. Result and discussion

Improving the quality of human resources can only be achieved through continuous improvement efforts, especially in the field of education. Education identifies a number of characteristics of a quality individual or society, including: (a) having faith and devotion to God Almighty; (b) having noble character, strong personality, discipline, hard work, resilience, and responsibility; (c) being independent, intelligent, and having skills; (d) being physically and mentally healthy; and (e) having a sense of patriotism, high national spirit, and strong social solidarity.(hana, 2024)

According to Mulyasa, local content in the context of education can be interpreted as a set of planning and organization of teaching materials determined by local governments, which are tailored to the specific conditions, characteristics, and needs of the region. This local content serves as a reference in the implementation of the teaching and learning process in education units.(siti zulfa, 2023) The scope of local content in education is adjusted to various aspects of needs at the regional level, which include: (1) local economic, social, and cultural needs, such as art, religion, and technology lessons tailored to the conditions of each region; and (2) curriculum content needs that include language, skills, and customs that aim to support the competence of students in developing their potential. The local content curriculum is designed not only to introduce local culture, but also to shape students' attitudes and characters that are in line with regional values, along with mastery of academic competencies. The preparation of this curriculum is fully under the authority of the school, including scheduling, learning processes, and learning objectives to be achieved

In developing local content, each school is given flexibility in designing learning components, starting from competency standards, basic competencies, to achievement indicators. Muhaimin states that there are several important aspects that need to be considered, namely: (a) the content of the material to be developed, (b) its suitability as part of intracurricular subjects, (c) quantitative forms of assessment, (d) learning materials must lead to the type of product or service, and (e) there should be more than one local content subject taught. Furthermore, Muhaimin also emphasized that local content not only reflects regional specialties such as local languages and arts,

but must also support the achievement of overall school education goals, including the teaching of foreign languages such as English and Arabic.(sania, 2022)

1. **Pesantren local content in the deed program**

Local content is part of curricular activities designed to develop students' competencies based on the distinctiveness and potential of a region, including its local advantages. Local content material is not included in the category of national subjects that have been determined, so the substance is determined independently by the education unit by considering the characteristics of each region.(ahmad mustafidin, 2024)

In addition, pesantren is also the spearhead that serves as a place for students to learn in the context of education. Riyadlul Qur'an Islamic Boarding School, in which there is formal education such as junior high school and vocational school, also strengthens the continuity of the pesantren learning process in the school environment. Thus, pesantren local content can be interpreted as typical educational material in the pesantren learning system, which is tailored to the needs, culture, and Islamic traditions in the environment. This local content aims to shape the character of students in accordance with Islamic values and equip them with skills that are relevant to social life. Examples of pesantren local content include :

a. Kitab Kuning, the study of classical Arabic books, such as Tafsir Jalalain, Fathul Mu'in, or Ihya' Ulumiddin.
b. Arabic and Nahwu-Shorof, Arabic language learning to understand Islamic texts.
c. Fiqh and Ushul Fiqh, Basic Islamic law materials as well as deepening the principles of Islamic law.
d. Tasawwuf and Akhlak, moral and spiritual development based on the teachings of the scholars.
e. Islamic Calligraphy (Khat), the art of writing Arabic letters taught in pesantren.
f. Hadith and Hadith Musthalah Science, Learning about hadith, sanad, and methods of understanding hadith.
g. Worship Practices, Hands-on training related to worship procedures, such as prayer, ablution, and Hajj manasik.
h. Tahfidzul Qur'an, Qur'an memorization deposit activity per page.
i. Islamic History (Tarikh Islam) - Introduction to the history of the journey of Islam from the time of the Prophet to the present.
j. Modern Boarding, Learning pesantren-based organizational management skills
k. Regional Language, Teaching regional languages such as Javanese Pegon or Sundanese in Islamic understanding

The objectives of implementing pesantren local content include:

a. To provide students with a deep understanding of the pesantren tahfidz environment and its culture, so that they are able to maintain, preserve, and develop their local potential.
b. Equipping learners with knowledge, skills, and abilities relevant to life in the pesantren environment, which are beneficial both for themselves and for the surrounding community.
c. Fostering attitudes and behaviors that reflect the values and norms that apply in the pesantren environment, as well as encouraging the preservation and development of local noble cultural values as a contribution to national development.(siska, arifmimboy, 2023)

The local content of pesantren can vary according to the policies of each institution, but in general it has a uniform goal, namely to form santri who are knowledgeable, noble, and have the readiness to preach in the community. One of the implementations of this local content is the

Akta Program. The deed program is an accelerated tahfidz program that is integrated into the pesantren education system and focuses on strengthening the ability to memorize the Qur'an. In its implementation, students deposit the memorization of the Qur'an to the teacher in accordance with the established coaching standards. However, in the implementation of the Akta Program as part of the pesantren's local content at SMKS Riyadlul Qur'an, there are several obstacles, such as limited program teachers, limited classrooms so that they still use the classroom facilities available at the boarding school, and the fact that the Akta Program is still relatively new. Therefore, time is still needed to conduct a gradual evaluation so that the program can run optimally. Another obstacle is the lack of time for socialization and deliberation between leaders, schools, and the Foundation.(moh. Hafid, 2016)

2. Learning implementation in the deed program

The learning process is an activity in which students obtain material or subjects delivered by educators. At SMKS Riyadlul Qur'an, the deed program learning activities take place from morning to noon. Kitab Kuning learning begins with the delivery of material by the teacher, followed by writing activities through the dictation method in the classroom, and ends with the activity of summarizing the material into each student's notebook. Furthermore, in the second learning session, students carry out muroja'ah activities on the memorization of the Qur'an that has been learned previously, as well as improving reading aspects such as tajweed and makharijul huruf according to the examples given by the teachers in the Akta Program. The Akta learning program is carried out for five days a week, while on Saturdays, students are directed to follow general subject learning in accordance with the school curriculum.

The duties of the Akta Program teachers at SMKS Riyadlul Qur'an include getting students used to being istiqamah in memorizing the Qur'an, guiding students in carrying out the commands and procedures for muroja'ah, and ensuring that students can memorize the Qur'an fluently. In addition, the teacher is also in charge of receiving memorization deposits, guiding the learning process, and providing motivation so that students are more enthusiastic in memorizing. The mechanism in learning the Akta Program at SMKS Riyadlul Qur'an is carried out through several stages, namely:

a. The first stage: All students attend Kitab Kuning class in the first hour for one hour, with the method of listening and dictating directly in class, then making a summary of the Kitab Kuning material that has been delivered.
b. Second stage: All students are required to muroja'ah the Qur'an memorization in the second hour to improve reading, correct the makharijul letters, and learn the Qur'an tajweed better.
c. The third stage: The memorization deposit stage, where students who feel ready begin to deposit their memorization, starting from Juz 1 and so on. Memorization deposit is done once a day with the target of adding new memorization (ziyadah).(eva fatmawati, 2019)

The learning process in the Akta Program at SMKS Riyadlul Qur'an cannot be separated from the role of teacher leadership, especially teachers who are directly involved in the implementation of the program. This leadership is reflected in classroom management and the organization of learning activities that take place systematically. In general, the series of learning activities are divided into three main stages, namely introduction, core, and closing.

In the introductory stage, the Akta Program teachers open the learning by inviting students to read prayers and shalawat together. Prayers are offered as a form of gratitude to Allah SWT for the blessings of faith, Islam, and health that enable students to follow the learning process well. Meanwhile, shalawat is chanted as a form of request to be given ease in memorizing the Qur'an.

Furthermore, students read the prayer before learning led by the teacher as an effort to instill the value of spirituality and awareness of the importance of being humble before Allah SWT. This reflects that the ability to memorize depends not only on intellectual intelligence, but also on an attitude of tawakal and humility.

Core Activities, In the core stage, the teacher guides the muroja'ah session (repetition of memorization) before students deposit their memorization. Muroja'ah activities are carried out to strengthen the memorization that has been learned, both in the morning and at night, because in the process of memorizing the Qur'an, repetition is the key to maintaining the durability of memorization. After the muroja'ah session, the learning continues with tahsin activities, namely improving the reading of the Qur'an by paying attention to the rules of tajweed and makharijul huruf, which are guided directly by the teacher. Furthermore, students follow the tahfidz process with the sorogan method, which is depositing memorization orally in front of the teacher. This activity is carried out in turns, usually involving two to three students in each deposit session.

Closing Activities, In the closing stage, all students return to their seats in an orderly manner. The teachers then provide motivation and reflection on the activities that have been carried out, discussing the obstacles and supporting factors in the learning process. The leadership of the Akta Program teachers here plays an important role in motivating students, considering that the physical and psychological conditions of students are not always stable. Encouragement is given so that students remain focused on achieving their goal of becoming hafidz or hafidzah. During the deposit process, if there are students who make mistakes or forget to memorize, the Akta teachers patiently guide, direct, and continue to provide motivation. One of the ways teachers motivate students is by telling the virtues of the memorizers of the Qur'an, as well as stories of the perseverance of kyai, gus, or ning in the struggle to memorize the Qur'an. These stories are expected to be able to revive students' enthusiasm in continuing memorization. At the end of the lesson, all students together with the teacher recite the kafaratul majelis prayer as a sign of closing the activity. This aims to educate students so that in every process of memorizing the Qur'an, it always begins and ends with prayer.(tika, 2019)

Based on the results of research through observations and interviews at SMKS Riyadlul Qur'an, it can be seen that the innovation of the Akta Program as part of the pesantren's local content is still not fully mature and requires gradual evaluation. This evaluation needs to be carried out collectively with institutional leaders to improve program effectiveness. One of the problems found is the limited human resources, especially the number of Akta Program teachers. The shortage of teachers meant that some students had to study independently without direct guidance from teachers, as the Akta teachers also had other commitments. In addition, in the distribution of tasks to guide memorization deposits, sometimes one teacher has to handle many students at once, causing a heavy workload and the deposit process becomes less effective. In order for this program to run more optimally, increasing the number of Quran memorization teachers in the Akta Program is an urgent need. With additional teachers, it is hoped that the learning process and memorization deposits can run more effectively, purposefully, and optimally.

In an interview with the initiator of the Akta Program, Ning Rohimatul Azizah, she said that as the person in charge of the program, efforts to achieve the goal of producing hafidz and hafidzah candidates were carried out through intensive communication, both at the planning and implementation stages of learning. At the planning stage, communication is carried out between the program implementation team and the leaders of the boarding school and school. While at the implementation stage, the Acta teachers apply the memorization deposit mechanism and system that has been compiled and determined previously. With this approach, it is expected that the quality of learning tahfidzul Qur'an can continue to be improved even though it still faces various challenges.

Waktu	Kegiatan
06.45 - 07.00	Apel Pagi Sekolah
07.00 - 08.15	Pembelajaran Kitab Kuning
08.40 - 09.30	Persiapan Setoran Hafalan Tambahan
09.30 - 10.30	Ishoma Dan Sholat Dhuha Berjamaah
10.30 - 01.00	Setoran Hafalan, Sholat Dhuhur Berjamaah Dan Pulang

Table 1 : learning schedule

3. Evaluation of learning in the deed program

Evaluation includes the process of analyzing problems related to the utilization of available resources as well as consideration of various alternative strategies that can be used to achieve the goals set in the Deed Program.(titi, ernawati, indriyanto, 2020)

Input evaluation plays an important role in the decision-making process, especially in determining the availability and utilization of resources, selecting the most relevant alternatives, and designing plans and strategies to achieve program objectives. The main focus of this evaluation is to ensure that the program has a high level of feasibility and can be realized as expected. The Akta program is part of the pesantren local content developed at Riyadlul Qur'an High School. This program focuses on tahfidzul Qur'an learning activities, which are combined with yellowIslamic classic book learning as a form of reinforcement, through activities such as memorization deposits, dictating material, and making summaries of book learning.

The Akta Program's student recruitment process is designed to strengthen achievement in Qur'anic memorization learning. In its structure, the school curriculum and the Akta Program run separately, each with its own management under the responsibility of the Qur'anic Mudir and the teachers involved in the program. This can be seen, for example, in the scheduling of tahsin tests which are fully aligned with the agenda of the Akta Program. To support the success of the program, a number of additional activities are also implemented, such as muroja'ah before the obligatory prayer, intensive supplementary schooling, and the routine of the Qur'anic khataman which is held in turn at the homes of students or through participation in religious activities in the surrounding community.

a) Process evaluation

Process evaluation focuses on analyzing the implementation of tahfidz teaching and learning activities, including the stages of planning, implementation, and assessment. The Akta Program is implemented outside general class hours and is designed to support tahfidz learning activities more intensively. In the assessment aspect, Akta Program teachers receive evaluation sheets from the principal as a performance monitoring instrument. The principal routinely checks the learning administration to ensure compliance with the set standards. In the implementation of learning, the peer teaching method is applied, where students help each other in the process of memorizing the Qur'an with various flexible positions, such as sitting, standing, or lying down, according to their comfort. Each tahfidz teacher uses a unique approach, for example by marking the students' mushaf using a pencil to mark certain parts of the Quran. To maintain the effectiveness of peer teaching, teachers are assisted by assistants who come from students who have completed

memorizing 30 juz and have good tahsin skills. They play a role in supervising and guiding the course of the activity. Nevertheless, the implementation of the program is not free from challenges, such as the lack of discipline of some students, and some even fell asleep during the activity. As a solution, the Akta teacher and the students formulated joint rules to create commitment and discipline in the learning process.

b) Program evaluation

Program evaluation includes an assessment of the final results of the implementation of the Acta Learning Program. Evaluation data is obtained through daily reports or memorization mutaba'ah sheets filled out by students. A tahsin halaqah is declared successful if there are at least seven students who have successfully achieved the predetermined memorization target. This success is influenced by several main factors, including: accuracy in scheduling activities, the level of internal motivation of students, and a strong initial intention in memorizing the Qur'an. Therefore, the aspect of cultivating intention becomes an essential thing that is always emphasized from the beginning of the program implementation, as the main foundation in maintaining commitment and sustainability of the tahfidz process.

c) External evaluation

The external evaluation assesses the usefulness of the program to students during and after attending the Deed Program. The direct impacts of this program include: Students participate in routine khataman activities in the community with the Akta teachers, Students display positive behaviors, such as helping each other, caring for others, covering the aurat, and maintaining daily social manners. Akta teachers and academic teachers also continue to instill character and moral education, especially in maintaining manners of speaking and socializing. Even so, there are still some students who have not fully demonstrated the attitude of a true Al-Qur'an memorizer. For this reason, the Akta teachers continue to provide motivation, including by conveying the message that the more one memorizes, the more afraid one should be of sinning. In general, the character of students in the Akta Program at SMKS Riyadlul Qur'an can be said to be good, as evidenced by the harmonious relationship between students, teachers, and staff, the lack of cases of serious violations in the school environment based on student data.

4. The deed program development plan

Pesantren Local Content as one of the subjects in formal schools has an important role in connecting students with the surrounding social environment. In line with this, the implementation of Pesantren local content in the school education system serves to inherit and transform Islamic cultural values that have been embedded in the awareness of the local community.(rindu, salawa, marissa, bakar, 2025)

Pesantren local content is compiled based on the policies of each pesantren and school institution, so that each pesantren has the authority to determine the type of local content that is integrated according to the potential and fields to be developed. In its development, there are two main models that can be applied.(ridwan, mulasi, 2023) First, the development of local content that is integrated into all subjects. Second, the development of local content in the form of stand-alone activities or programs, separate from other general subjects. Thus, the local content functions as an independent subject taught in the school curriculum. At SMKS Riyadlul Qur'an Ngajum Malang, starting in the even semester of the 2023/2024 academic year, the local content applied for grades X to XI is memorization of the Qur'an. This program is presented as a separate subject. Given that this local content is a new program, structured development steps are needed to ensure the effectiveness of its implementation.(sugianti, santi, rositah) In this case, the school is given full authority to design and develop local content materials according to the needs and context of the school environment. Some important aspects that need to be considered in the development of local content include:

a. The substance of the material should not overlap with existing subject groups.
b. Local content must be established as a compulsory subject through intracurricular learning.

c. Schools are obliged to develop competency standards, basic competencies and syllabus.
d. The substance of the material can be in the form of developing students' skills.
e. Each school is encouraged to develop more than one type of local content.
f. Learners can take part in more than one local content program.

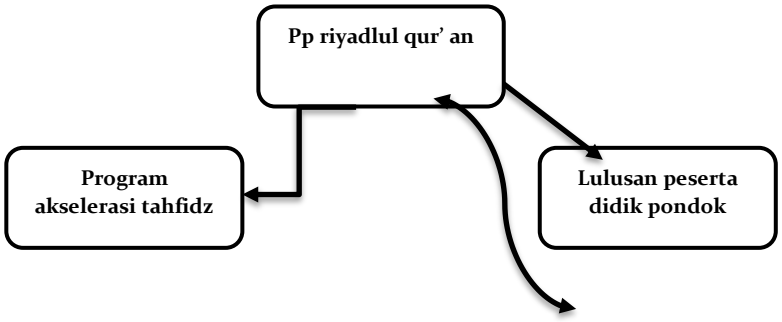
Through planned and appropriate development, it is expected that the local content of the pesantren will be able to strengthen the character building of students while maintaining Islamic values that characterize the pesantren environment.

The Akta program that has been implemented at SMKS Riyadlul Qur'an in the future will be further developed, among others through:

a. Procurement of Certificate of Diploma Companion (SKPI) for students who have reached the memorization target.
b. Increasing the enrollment of new non-regular students.
c. Interview selection to measure the quality of recitation, memorization, and students' intention in memorizing.

Development in the education sector is one of the crucial aspects in national development planning. Success in the education sector is believed to have a simultaneous positive impact on other sectors. Therefore, in designing and developing the local content of Pesantren, a collaborative study involving all stakeholders in education is needed to formulate relevant materials to be integrated into formal education in schools. With this approach, local content can be systematically organized as part of the learning material that is adjusted to the level of education of students. In fact, if possible, the local excellence material can be an integral part of the national curriculum that contains local characteristics. An education delivery model that considers the geographical and demographic advantages of a region allows the realization of a contextual and applicable education system.(nandar, sukino, Erwin, 2024)

Education rooted in local potential will produce a system that is adaptive to the needs of the local community. Therefore, local content must be developed based on the unique potential of the pesantren. The potential includes unique competencies inherent in the educational institution. As an illustration, Riyadlul Qur'an Islamic Boarding School has an advantage in forming the Qur'anic generation. Departing from this potential, a number of strengthening programs were designed that were directed at making Ngasem Village an area with a nationally recognized local excellence identity.The concept of developing local content in pesantren can be explored through various sources, such as the potential of human resources, typical pesantren culture, and historical values that have long been an integral part of the life of the institution.



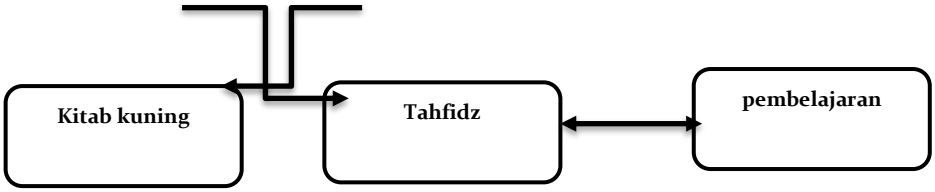


Table 1.Framework

D. Conclusion

The deed program is an accelerated tahfidz program that is integrated in the pesantren education system and focuses on strengthening the ability to memorize the Qur'an. In its implementation, students deposit the memorization of the Qur'an to the teacher in accordance with the established coaching standards.

1. First stage: All students attend Kitab Kuning class in the first hour for one hour, with the method of listening and dictating directly in class, then making a summary of the Kitab Kuning material that has been delivered.
2. Second stage: All students are required to muroja'ah the Qur'an memorization in the second hour to improve reading, correct the makharijul letters, and learn the Qur'an tajweed better.
3. The third stage: The memorization deposit stage, where students who feel ready begin to deposit their memorization, starting from Juz 1 and so on. Memorization deposit is done once a day with the target of adding new memorization (ziyadah).

The Akta program that has been implemented at SMKS Riyadlul Qur'an in the future will be further developed, among others through: a) Provision of a Certificate of Diploma Companion (SKPI) for students who have reached the memorization target, b) Increasing the non-regular new student registration path, c) Selection interviews to measure the quality of reading, memorization, and student intentions in memorizing**.**

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