

The Role of Field Experience Program (PPL) Students in Enhancing Learning Motivation at Pondok Tahfizh Qur'an Darussalam Permis

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ABSTRAK

The purpose of the Field Experience Practice (PPL) at Pondok Tahfizh Qur'an Darussalam Permis is to develop students' professional competence in teaching, guiding, and mentoring santri, while also instilling character values. During the PPL, students were responsible for teaching Arabic and Siroh Nabawiyah, as well as supervising the Qur'an halaqah, using various teaching methods such as lectures, discussions, educational games, and independent exercises. Supporting factors included the discipline of the boarding school, guidance from teachers, and students' motivation, while challenges consisted of differences in students' abilities, a tight schedule, and adaptation to boarding school rules. Strategies applied included varied teaching methods, weekly lesson planning, personal guidance, and integrating moral and spiritual values. The PPL successfully improved students' mastery of the material, independence, discipline, and motivation, while fostering emotional closeness and enhancing students' professional competence.

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INTRODUCTION

Education is a foundational pillar in shaping high-quality human resources, encompassing intellectual, moral, and spiritual dimensions. In Indonesia, where the majority of the population is Muslim, Islamic education holds a strategic role in cultivating the character and personality of the younger generation. One of the most enduring and influential Islamic educational institutions is the *pesantren*. More than merely a place of learning, the *pesantren* serves as a center for character development, discipline, and the holistic strengthening of students' spirituality through the habitual practice of religious values in daily life.

As times evolve, *pesantren* have adapted their systems and instructional methods to meet new demands. At the same time, these changes have introduced increasingly complex challenges, particularly regarding students' motivation and engagement in learning, which are shaped by both internal and external factors. This situation calls for more contextual and innovative approaches to teaching so that the educational process within *pesantren* remains

effective. One way to support this effort is through the involvement of university students in pesantren-based educational activities via the Field Experience Program (*Praktik Pengalaman Lapangan*, PPL).

The Field Experience Program (PPL) is a key component of undergraduate (S1) curricula, designed to provide students with direct exposure to professional environments. Through this program, students are expected to bridge the gap between theoretical knowledge acquired in lectures and its practical application in real educational settings. For students of Qur'anic Studies and Exegesis (*Ilmu Al-Qur'an dan Tafsir*), PPL serves as a strategic platform to develop teaching competencies within Islamic education, which requires not only mastery of Islamic content but also the ability to integrate Qur'anic values into the learning process.

Pondok Tahfizh Qur'an Darussalam Permis was selected as the PPL site due to its distinctive approach to Qur'anic education and its location outside Java. This setting offers a unique social, cultural, and pedagogical environment, providing valuable experience for students in adapting teaching methods to the characteristics of the learners and the pesantren-based educational system. In a tahfizh institution, learning emphasizes the continuous development of memorization, comprehension, and application of the Qur'an, thus requiring consistent and well-directed instructional approaches. Teaching in such an environment contributes to shaping students' professionalism, sense of responsibility, and readiness as future educators. Tahfidz programs play a central role in Islamic education by fostering students' religious character and Qur'anic competence.(Fahrozi et al., n.d.) The Qur'an is believed to be a solution to various problems of life—spiritual, physical, social, economic, and political—because it originates from the Perfect Being. Therefore, the relevance of the Qur'an is preserved across all times and contexts.(Rohmatulloh & Kahfi, 2025).

Nevertheless, scholarly attention to the implementation of PPL in tahfizh institutions—particularly regarding classroom dynamics and student attendance—remains limited. Therefore, this paper aims to systematically describe the implementation of PPL, examine student attendance during instructional activities, and identify the factors that support and hinder the teaching and learning process at Pondok Tahfizh Qur'an Darussalam Permis. It is expected that this study will provide an empirical overview of PPL implementation and serve as a basis for reflection in improving the quality of learning within Qur'anic educational settings.

METHODS

This study adopts a qualitative descriptive approach to provide an in-depth account of how classroom management skills are developed during the Field Experience Program (*Praktik Pengalaman Lapangan*, PPL), which was conducted at Pondok Tahfizh Qur'an Darussalam Permis from July 27 to December 20, 2025. The primary sources of this research include the Qur'an and its commentaries, while secondary sources consist of books, scientific articles, and prior research related to parenting and child development(Derysmono et al., 2025).

During the PPL period, the author was involved in several teaching activities, including:

1. Arabic for Grade 10
2. Arabic for Grade 12
3. *Sirah Nabawiyah* for Grade 7
4. Qur'anic *halaqah* for Grades 7–9
5. Facilitating *liqo'* or UPA sessions for Grade 8

The learning process at Pondok Tahfizh Qur'an Darussalam Permis was conducted through face-to-face sessions in classrooms, with meeting frequencies adjusted to the nature and schedule of each subject. For *Sirah Nabawiyah*, classes were held once a week—specifically on Wednesday evenings—with each session lasting one hour. The material focused on Islamic narratives, covering the life of the Prophet Muhammad, from his birth, childhood, and early development, to his prophethood, the revelation he received, and his passing. It also included discussions on the *Khulafaur Rashidin* and exemplary women in Islamic history.

Meanwhile, Arabic classes followed the institution's official schedule, taking place four times a week from Monday to Thursday. The instructional process involved students taking turns reading texts, teacher explanations, small group discussions, collective pronunciation practice, *muhadatsah* (conversation), comprehension of sentence meanings, vocabulary acquisition (*mufradat*), and simple exercises as a form of evaluation.

In addition, for Arabic learning, the author introduced informal peer-to-peer vocabulary submission sessions outside regular class hours. This initiative was designed to address the limited instructional time in the classroom, allowing students to continuously strengthen their vocabulary mastery.

The Qur'anic *halaqah* sessions were conducted six days a week, with three sessions each day. The first session took place after dawn (*Subuh*) until sunrise, the second from 1:15 p.m. until the afternoon prayer (*Asr*), and the final session from after sunset (*Maghrib*) until the evening prayer (*Isha*).

RESULTS AND DISCUSSION

Based on observations and direct experience during the five-month implementation of the Field Experience Program (*Praktik Pengalaman Lapangan*, PPL), the author was responsible for teaching several subjects, namely Arabic and *Sirah Nabawiyah*. Learning activities were conducted in classroom settings, with meeting frequencies adjusted to the institution's policies and schedule.

In the teaching process, the author employed a range of instructional methods, including lectures, discussions, and brief reflective sessions through educational games. These strategies were designed to create a more engaging and refreshing learning environment, thereby enhancing students' concentration and participation. As a result, students appeared more enthusiastic, active, and responsive throughout the lessons. This

finding aligns with Slameto (2010:115), who argues that the use of varied teaching methods can significantly increase learners' motivation and engagement.

For Arabic classes, the author also introduced peer-based vocabulary submission tasks (*mufradat*) as a form of independent practice. This approach was implemented to address the limited instructional time in the classroom while encouraging learner autonomy and strengthening vocabulary acquisition on an ongoing basis. This is consistent with the perspective of Jack C. Richards and Theodore S. Rodgers (2014:93), who emphasize the importance of learner-centered activities in language development.

In *Sirah Nabawiyah*, the material focused on key Islamic narratives, including the birth of the Prophet Muhammad, his childhood, the beginning of his prophethood, the process of revelation, and his passing. The lessons also covered the stories of the *Khulafaur Rashidin* and exemplary women in Islam. Instruction was delivered through face-to-face sessions, with content adjusted to the duration of weekly meetings. This approach reflects the view of Ismail Raji al-Faruqi (2012:212), who highlights the importance of integrating historical and moral narratives in Islamic education.



Figure 2. Halaqah Activities

The implementation of *halaqah* sessions in the morning, midday, and evening also provided opportunities for the author to instill values such as discipline, sincerity, and consistency in learning. Through regular and sustained interaction, the author was able to build emotional rapport with the students, so that learning motivation became not only academic but also personal. This is supported by the view of W. S. Winkel (2016:56), who states that close relationships between educators and learners can enhance learning motivation.

In addition, the author actively participated in various mentoring activities that form part of the students' daily routines, including social and religious events such as communal iftar (*buka puasa bersama*). This involvement broadened the author's understanding of the students' daily lives and contributed to a more holistic learning process, both academically and in terms of character development. Thomas Lickona (1991:23) emphasizes that teachers' involvement in students' lives outside the classroom can strengthen character formation and moral values.

Through these strategies and engagements, the PPL experience at Pondok Tahfizh Qur'an Darussalam Permis not only supported students' academic mastery but also fostered

discipline, motivation, and emotional connection between the author and the students. This demonstrates that learning in a *pesantren* environment can serve as an effective medium for university students to develop professional competencies while nurturing the character of the younger generation, as noted by E. Mulyasa (2012:87).

Several factors supported the success of this program, including the strong culture of discipline within the institution, full support from the *asatidzah* (teachers), and the students' learning motivation. However, some challenges were encountered, such as:

1. Differences in students' Arabic proficiency, requiring adjustments in the pace and delivery of the material.
2. A dense schedule, which limited the time available for in-depth exploration of non-memorization subjects.
3. The need to adapt to the strict rules and routines of dormitory life.

To address these challenges, several strategies were implemented:

1. Employing varied teaching methods—such as vocabulary games, interactive Q&A, and chain memorization—to maintain high student motivation. Tasmi' Al-Qur'an is a method that not only enhances memorization of the Qur'an but also plays a role in shaping the character of students.(Derysmono, 2024)
2. Designing realistic weekly lesson plans aligned with the institution's schedule to ensure material coverage despite time constraints.
3. Providing additional attention to students facing difficulties through extra guidance and informal communication.
4. Integrating moral values and spiritual motivation into the learning process, so that students not only understand the material but are also encouraged to remain enthusiastic in their studies.

CONCLUSION

Based on the Field Experience Program (*Praktik Pengalaman Lapangan*, PPL) at Pondok Tahfizh Qur'an Darussalam Permis, it can be concluded that the learning processes implemented had a positive impact on both the academic development and character formation of the students. The use of varied instructional methods—such as lectures, discussions, and educational games—proved effective in increasing students' interest, participation, and focus, making the subjects of Arabic and *Sirah Nabawiyah* easier to understand and master.

Supporting activities, including vocabulary exercises, reinforcement of Qur'anic memorization, and mentoring during *mutun* memorization submissions, also fostered students' independence in learning while strengthening their discipline and consistency. The *halaqah* sessions conducted during dawn (*Subuh*), midday (*Dzuhur*), and evening (*Maghrib*), along with participation in social and religious activities, created opportunities to instill values such as sincerity, responsibility, and emotional connection between the instructor and the students.

Furthermore, this PPL experience enabled university students to develop professional competencies, ranging from subject mastery and teaching skills to classroom management and the cultivation of students' character and learning motivation. In this regard, the *pesantren* serves not only as a center for academic instruction but also as a space for character development and professional growth. Ultimately, it contributes to shaping a generation that is disciplined, motivated to learn, and well-equipped with strong knowledge and values.

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