

IMPLEMENTATION OF ISLAMIC EDUCATION MANAGEMENT SYSTEM FOR THE TAHFIZH ok

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IMPLEMENTATION OF ISLAMIC EDUCATION MANAGEMENT SYSTEM FOR THE TAHFIZH AL-QUR'AN HOUSE IN TANGERANG

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ABSTRACT

The development of the Tahfizh al-Qur'an House (RTQ) has been quite significant in Indonesia in the last decade. Many of them became embryos for al-Qur'an boarding schools. However, not all RTQs can develop, not even a few are then "out of business". It is assumed that one of the driving and inhibiting factors in this dynamic is the education management (Islamic) factor applied by each RTQ. Therefore, this study attempts to conduct an in-depth study of the objective conditions of the implementation of the Islamic Education Management System (MPI) implemented by the three RTQs in Tangerang and the theoretical constructs offered for its development.

This research revolves around the following issues: 1) The objective conditions of MPI implementation from the three selected RTQs, 2) Fulfillment of the SNP of the three RTQs, 3) The driving and inhibiting factors of MPI implementation, 4) the advantages and limitations of the MPI implementation, and 5) The theoretical offer of MPI development on the three RTQs. To analyze this problem, the researcher uses the theory of "Islamic Education Management" and the theory of "Management of Quality Control and Assurance" of Islamic education. This study is a qualitative research approach to cross-sectional survey design, that's study at one point through cross-sectional data in short time.

The results of this study conclude several things. First, the three RTQs implement a simple MPI, which is based on figures, not yet on the system. The simpler the management is, the slower (difficult) for the three RTQs to develop their programs and institutions. The indicators are changed planning, minimal organization of human resources, limited movement, and limited evaluation. Consequently, program and institutional developments are static and slow. Second, if measured by the National Education Standards formulated by the BSNP, the Islamic education management implemented by the three RTQs has fulfilled all the elements of the SNP, but on a small (micro) scale. Third, each RTQ has factors that encourage and hinder the implementation of its MPI. The driving factor for RTQ-MH and RT-KD Daqu is the founder's popularity which allows full-trust to the institution, while the obstacle is relying on the founder's charisma which will be an obstacle in the future. Whereas in RTQ-BU, the advantages are the solidity of the management and militancy of supporters, while the weakness is ideological exclusivity. Fourth, each RTQ also has its advantages and limitations in the implementation of its MPI. The advantages are in the passion of the managers, while the limitations are in human resources and

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infrastructure. Fifth, the various advantages and driving factors of the three RTQs can be maintained, while a number of potential weaknesses and limitations, especially in terms of post-Tahfizh quality can be adopted from the post-tahfizh character strengthening program developed by the Bayt al-Qur'an Islamic boarding school. The more open and standardized the management is, the more opportunities for program and institutional development, as well as being able to maintain the quality of its outputs and outcomes.

Keywords: *Tafizh al-Qur'an House, Islamic Education Management, Strategic Management*

I. INTRODUCTION

Education is an essential instrument for every human being, which can be interpreted as a process of maintenance, nurturing, mentoring, and training. This process can be incorporated into educational efforts. Therefore, education can be interpreted to make a person (individual) and society become complete human beings. His efforts are the embodiment of a system of human culture that is dynamic, massive, sustainable, and full of values.

In the Indonesian national context, this is implied by the 1945 Constitution of the Republic of Indonesia Article 31 paragraph (3), which mandates that the Government strives to organize a national education system that increases faith and piety as well as a noble character in the context of educating the nation's life which is regulated by law. Law. Several laws have been issued related to the Implementation of Article 31 of the Constitution, namely in the Indonesian National Education System. An example is the National Education Law No. 20 of 2003 and the National Education System Law Number 3 of 2020.

Implementatively, the education system is positioned as a dynamic and transformative process in line with changes in the order and demands of community life and science and technology (science, technology, and art). Education is dynamic, sustainable at all age levels, sciences, and professions in an attempt to anticipate, preventive, and curative human interests, both for today (synchronous) or the future (projective). For example, in the Indonesian context, education orientation is directed at long life (long life education) and for all segments of society (education for all).

In Indonesia, education is played by many educational institutions, namely schools, Islamic boarding schools, madrasas, fathers, skeletons, meunasah, surau, and others. Many ministries responsible for and administering education in Indonesia, such as the Ministry of Education and Culture (Kemendikbud), the Indonesian Ministry of Religion (Kemenag), and several other ministries, also provide education. However, the main person in charge of the education system in Indonesia is the Ministry of Education and Culture of the Republic of Indonesia.

Part of the education system in Indonesia is known as the Islamic education system. This system is a sub-system of education in Indonesia, supporting the national education system. This is because national education cannot be separated from religious values. Religious values (ilâhiyah) have been used to implement every learning process in the Islamic education system to strengthen the Islamic mission (*tafaqquh fi al-dîn*) and encourage students to uphold spiritual values to strengthen the mastery of science and the application of technology. (imtaq and science

and technology). The National Education System Law (UU Sisdiknas.) mentions this in Article 1 point 2:

"National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and is responsive to the demands of changing times".

In the National Education System Law Number 20 of 2003 as above, the education system has a vision and mission of faith and piety and science and technology. Various alternative education models were born, such as Islamic boarding schools (Salaf) or Islamic boarding schools that lead to the santrization of students.

One form of education that adapts to the community's needs and follows al-Qur'an education in the Middle East is related to the intensification of religious understanding and practice in education organized by Rumah Tahfīzh al-Qur'an (RTQ). This RTQ institution focuses its studies on learning and education of Tahfīzh (memorization) of the Qur'an, as well as teaching other aspects that are still related to the Qur'an such as interpretation of the Qur'an, Ulum al-Qur'an, and practice. Religious. Of the many educational institutions of al-Qur'an and interpretation growing in Indonesia, Rumah Tahfīzh al-Qur'an (RTQ) is the fastest growing educational institution in terms of quantity.

Along with the increasing awareness of the diversity of social M Muslim Indonesia and the opportunity to develop Islamic educational institutions then later many thriving institutions tahfīzh Qur'an in Indonesia and abroad. According to the records of the Ministry of Religion in the first semester of 2018 and PPPA Darul Qur'an (2017), Tahfīzh al-Qur'an institutions (including Al-Qur'an Islamic Boarding Schools, Al-Qur'an Madrasas, Al-Qur'an Houses, etc.), in Indonesia recorded more than 4,500 pieces. In it, more than 35,000 students are studying. In terms of numbers, this is a significant development compared to 10 years ago when the number of Tahfīzh institutions numbered between 200-300 with only around 10,000 students.

These Tahfīzh institutions, on the one hand, show a shift in the quality of al-Qur'an education in Indonesia, from learning to read the Qur'an (through home recitations, TK/TPA, TPQ, Madrasah Dinah, or qiraat pesantren) to Al-Qur'an learning based on Tahfīzh al-Qur'an. On the other hand, these institutions have been contributing to minimizing the number of illiterates of the Qur'an in Indonesia, which according to the 2013 census records, amounted to 56% of the total Muslim population of Indonesia.

This educational model has strong roots in the Islamic world because al-Qur'an education is one of the earliest forms of education in the educational tradition in the Islamic world, as stated by Bayard Dodge (1988-1972) al-Qur'an education -Qur'an as the foundation stone of Islamic education. He even identified early Islamic education with learning the Qur'an. In this period, the learning of the Qur'an was the only dominant form of learning in the Muslim community, such as kuttāb, mosque, mosque-khan, and madrasas.

In the context of Indonesia, al-Qur'an education is also a meaningful education. Islam from the early days of the Muslim Archipelago until now cannot be separated from the learning of the Qur'an, whether it is seen from the existence of ancient manuscripts and the prior learning institutions of the Qur'an, such as nggon ngaji, reciting the Qur'an, or pangaosan which are held in a house, langgar, or tajug. Al-Qur'an institutions--Dhofier called it a "school of the Qur'an"--, grew and developed as part of the Islamic traditional education system.

Of course, this can happen for several reasons. First, the Qur'an occupies the central position of the Qur'an in the construction of Islamic teachings, namely as the primary source of Islamic teachings, which requires every Muslim to be able to access, read, understand, and practice it. Second, anthropologically and symbolically, the intelligence and piety of a Muslim, one of which is often also measured by the extent to which he is familiar with activities related to the Qur'an or the use of symbols of the Qur'an. Third, the role of educational institutions (basic) al-Qur'an, such as langgar, tajug, nggon, mosques, pesantren (al-Qur'an), madrasas, and schools. Fourth, the role of the state (power), which gives freedom to Muslims and educational institutions to teach reading and writing the Qur'an (BTQ), understanding, and practicing the Qur'an, in addition to supporting and facilitating the Qur'an education system.

Regarding the regulation on Al-Qur'an Education in Indonesia, the nomenclature appears in Government Regulation No. 55 of 2007 article 21, when explaining Non-Formal Diniyah Education, "Non-formal diniyah education is held in the form of book recitation, Taklim Council, Al-Qur'an Education. an, Diniyah Takmiliah, or other similar forms." In article 24 of PP 55 of 2007, there are several rules related to Al-Qur'an Education. Judging from the article above, al-Qur'an education has its position in the corridor of legislation in Indonesia, although it is still artificial and structural. However, the article above still has paradoxes, especially regarding paragraph (1), which regulates the objectives, and paragraph (5), which regulates the curriculum. From the aspect of objectives, al-Qur'an education is oriented to form students who can read, write, understand, and practice the contents of the Qur'an. However, when outlining the curriculum in paragraph (5), it is stated that the curriculum of al-Qur'an education is reading, writing, memorizing verses of the Qur'an, recitation, and memorizing the main prayers. If connected, then the Implementation of paragraph (5) touches aspects, namely reading and writing only, while understanding and practicing are not touched. In fact, in these last two aspects lies the main problem faced by Muslims regarding the education of the Qur'an. Thus, in terms of legislation, the education of the Koran in Indonesia is still facing problems.

Differences in its development conditions color the development of the Tahfīzh al-Qur'an (RTQ) house, both in terms of the number of teachers and students and the quality of its management (teaching materials, teaching media, learning methods, and evaluation). Not a few of the existing RTQ only lasted for a while and then closed (out of business) due to different reasons and problems.

Among the many problems faced by the RTQ are related to management or governance. Management issues in the RTQ involve several aspects: management of objectives, management of human resources, management of curriculum, management of learning, and management of

facilities (para-facilities, facilities, and finance), and institutional management. The indicators of this management problem can be seen in several ways, namely:

1 Variations in RTQ governance (management) because it is based on the individual or community tendencies and experiences of the managers; some RTQs are managed independently, some are under the auspices of foundations, and some are organized by schools/madrasahs;

The variety of educational programs and curricula of each RTQ so that the outputs and outcomes achieved are different, causing a variety of curriculum evaluation systems and graduates;

the number of RTQs that only grow and develop to survive and or only last for a relatively short time, then after that they go out of business;

Many RTQs do not have an institutionalized, systematic, and documented plan that makes evaluation and benchmarking difficult.

The variety of conditions faced by this RTQ has several effects. First, many tags are managed without a permit from the Government, making it difficult for guidance and monitoring, mainly because RTQ has not been included in institutions covered by regulations or legislation. Second, many RTQs are carried out only for the socialization of the Tahfīzh program, without being followed by a standard curriculum and clear tiers. This causes RTQ only to grow, survive (temporarily), then go out of business, either because there are no teachers, students, or facilities. Third, each RTQ seems to run independently (aggregation), is not integrated, or is not structured at the macro level. Even though some of the RTQs have relationships, they are based more on the personal relationships of the RTQ managers, not on a systematically designed system.

Based on the background and problems above, it is necessary to have an in-depth study of this RTQ, one of which is related to education management applied in this RTQ. Therefore, this study seeks to describe and develop (standard) the management of the Tahfīzh al-Qur'an House (RTQ) in Indonesia by taking the research locus in the Tangerang area.

1 II. RESEARCH METHODS

The research method chosen in this study is qualitative or known as naturalistic research (Guba and Lincoln). Qualitative research is a research procedure that produces descriptive data by disclosing written or spoken words from people, specific events, detail and depth, and observable behavior.

The research revolves around the following issues: 1) The objective conditions of MPI implementation from the three selected RTQs, 2) Fulfillment of the SNP of the three RTQs, 3) Pushing and inhibiting factors for MPI implementation, 4) advantages and limitations of MPI implementation, and 5) Offers theoretical development of MPI on the three RTQs. To analyze this problem, the researcher uses the theory of "Islamic Education Management" and the theory of "Management of Quality Control and Assurance" of Islamic education. This study is a qualitative

research approach to cross-sectional survey design, Tudy at one point through cross-sectional data in a short time.

Data collection techniques used observation, interviews, documentation, and some relevant literature in journals and books. This research was conducted at three Tahfīzh al-Qur'an (RTQ) houses in the Tangerang area, namely: RTQ Maskan al-Huffadz (RTQ-MH), RTQ Bani Ottoman (RTQ-BU), RT-Kader Tahfīzh (RT-KT) Daarul Qur'an Bintaro.

The reasons for choosing the third RTQ were based on several things. First, in terms of the establishment time, the three represent almost the same time, namely between 2015-2016. Second, the three represent different segments of students, namely children and adolescents (RTQ-BU), students who are in college (RT Q-MH), and students who have finished studying D3/S1 (RT-KT Daqu). Third, the objectives of the program also vary, which characterizes the differences between the respective institutions.

III. RESEARCH RESULT

The results of this study conclude several things. First, the three RTQs implement a simple MPI focused on figures, not yet on the system. The simpler the management is, the slower it (complex) for the three RTQs to develop their programs and institutions. The indicators are changed planning, minimal organization of human resources, limited movement, and limited evaluation. Consequently, the development of programs and institutions is static and slow. Second, if measured by the National Education Standards formulated by the BSNP, the Islamic education management implemented by the three RTQs has fulfilled all the elements of the SNP, but on a small (micro) scale. Third, each RTQ has factors that encourage and hinder the Implementation of its MPI. The driving factor for RTQ-MH and RT-KD Daqu is the founder's popularity which allows complete trust in the institution, while the obstacle is relying on the founder's charisma which will be an obstacle in the future. Whereas in RTQ-BU, the advantages are the solidity of the management and militancy of supporters, while the weakness is ideological exclusivity. Fourth, each RTQ also has its advantages and limitations in the Implementation of its MPI. The advantages are in the managers' passion, while the limitations are in human resources and infrastructure. Fifth, the various advantages and driving factors of the three RTQs can be maintained. At the same time, several potential weaknesses and limitations, especially in terms of post-Tahfīzh quality, can be adopted from the post-tafizh character strengthening program developed by the Bayt al-Qur'an Islamic boarding school. The more open and standardized the management is, the more opportunities for program and institutional development and the ability to maintain the quality of its outputs and outcomes.

IV. DISCUSSION

This study describes and analyzes the "Implementation of an Islamic education management system at the Tahfīzh al-Qur'an House (RTQ) in the Tangerang area. Both in terms of goals, concepts (planning), implementation processes, evaluations, impacts, successes, strengths, and weaknesses. Specifically, this research :

Describe the management development activities (governance) implemented by various Tahfīzh al-Qur'an Houses (RTQ) in the Tangerang area, both in terms of planning, organizing, moving, and controlling;

1
Constructing the fulfillment of the National Education Standards (SNP) in the Implementation of Islamic education management implemented by the three RTQs when measured from the National Education Standards (SNP);

Describe various supporting and inhibiting factors in the Implementation of management in RTQ;

Analyze the advantages and disadvantages of each management implemented by each RTQ;

Construct strategies that the three RTQs can apply to develop and improve the quality of their education management.

The research limits the study to the issue of "Islamic Education Management at the Tahfīzh al-Quran (RTQ) House in the Tangerang area." The main focus in this study is the House tahfīzh al-Qur 'an (RTQ) as the Institute of Islamic Education. The formal legal aspects of this RTQ are within the scope of Government Regulation No. 55 of 2007 article 21 and article 24 of PP 55 of 2007.

Referring to these rules, RTQ is part of the education of the Koran in Indonesia, which is more specialized in memorizing the Koran. RTQ grows and develops due to the need and demand for hafizh al-Qur'an from parents so that their children become memorizers of the Qur'an so that becoming hafizh is a growing and global trend. Therefore, because the growth of RTQ is very rapid and mushrooming and can be implemented like TPA, it is necessary to organize and improve management in line with Islamic education management and quality outputs (both outputs and outcomes).

As for what will be studied in this study related to several aspects of the concept of education management, including planning, organizing, movement, controlling, impact, success, advantages, and disadvantages of the various variations included in Educational Management and Basic Operations of Islamic Education, in order to implemented by several RTQs in the Tangerang area.

V. CONCLUSION

Based on the research that has been done regarding the management of Islamic education in several RTQs, the results obtained are several things.

The Islamic education management system implemented by the three RTQs (RTQ Maskan al-Huffadz, RTQ-Bani Ottoman, and RTQ Kader Tahfīzh Daarul Qur'an) is still simple. This is because, institutionally, these three RTQs are still categorized as "small." The indicators are a) having students under 100, b) 5-10 educators and education staff, c) managers or administrators on average 5-8 people, and d) educational infrastructure is still relatively simple. The simpler the management, the more complex the three RTQs to develop their programs and institutions. On

the other hand, if the three RTQs run a standard and open management system, then they will have great potential to develop themselves, both in terms of programs and institutions.

The Implementation of Islamic education management is diverse, namely:

Institutional Vision, Mission, and Goals (VMT) in these three RTQs are available. The VMTs from RTQ-KT Daqu and RTQ-BU are supported by their respective central foundations, namely PPPA Daarul Qur'an and the Bani Ottoman Foundation. Meanwhile, the VTM of RTQ-MH is independent. The average VMT is formulated personally by the initiators of each RTQ.

The programs run by the three RTQs have something in common, namely learning Tahfīzh. It is just that the outcomes are different. In RTQ-MH and RTQ-KT Daqu, the outcomes are projected for community service. Meanwhile, at RTQ-BU, the alumni are projected to become advanced-level Qur'an memorizers.

If measured by the National Education Standards formulated by BSNP, the Islamic education management implemented by these three RTQs has met the (minimum) standard. However, of course, the fulfillment of the SNP is on a small scale, namely a home-based Qur'an educational institution.

Each RTQ has a driving factor and an inhibiting factor.

The main common driving factor for the three RTQs is the development of Tahfīzh learning at the national and international levels. Meanwhile, the driving factors specific to the three RTQs are the founding factor (in RTQ-MH and RTQ-KT Daqu) and the management solidity factor (RTQ-BU).

While the inhibiting factors of these three RTQs are the image of traditionalism and the lack of educational infrastructure (facilities).

Meanwhile, the essential advantages and limitations of each RTQ are:

The general factor of excellence of these three RTQs is the educational branding (which is solemn) on the Qur'an. Meanwhile, the unique advantages of each RTQ are the availability of teachers (RTQ-KT Daqu), funding sources from philanthropy (RTQ-KT Daqu and RTQ-MH), and a variety of educational programs (RTQ-BU).

The limiting factor is infrastructure (for all RTQs) and Tahfīzh mentors (RTQ-MH and RTQ-BU).

The actual condition of RTQ still needs improvement in terms of institutional development, programs, and outputs/outcomes. Based on the results of benchmarking against the Tahfidz House and the Tahfidz Bayt al-Qur'an Islamic Boarding School, several priorities must be carried out by the three RTQs. Institutionally, the VMT of the three RTQs needs to be strengthened as an "orientation and projection" for the Implementation of Islamic education management in the RTQ. The more open and standardized the management is, the more opportunities for program and institutional development and the ability to maintain the quality of its outputs and outcomes. Then, the education program needs to be designed proportionally.

Systematic or instant memorization programs (cycle results; memorizing in a short period) need to be followed up with the tilawah bi al-ghaib program in murâja'ah. Then, the strengthening of post-Tahfîzh character must be achieved more strongly, strengthening understanding (al-Qur'an literacy), mastery of science and technology, and community empowerment. This needs to be done so that alumni can improve the quality of themselves, the professional world, and community empowerment.

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