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Analysis of Qur'an Tahfidz House (RTQ) Management at Rumah Tahfidz Center Lampung

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Abstract

Analysis of Qur'an Tahfidz House (RTQ) Management at Rumah Tahfidz Center Lampung. Qur'an Tahfidz House (RTQ) is one of the non-formal Islamic educational institutions that continues to maintain its existence amidst the hegemony of formal educational institutions. In its development, RTQ can be an alternative non-formal education that students can pursue to support their formal education. Using qualitative research methods, data was collected through observation and in-depth interviews; this research aims to discover management strategies at RTQ Al-Qur'any and RTQ Nurul Jannah. The research results found that: (1) curriculum management was carried out through planning, implementation, and evaluation by RTQ administrators and caregivers; (2) student management is carried out by mapping student needs, recruiting all registrants, grouping them into three levels, as well as student evaluations conducted by halaqah administrators; (3) Management of educators and educational personnel is carried out by analyzing needs, recruitment, cadre formation, as well as the development of the Asatidz council and administrative staff.

Keywords: Problems; Management; Qur'an Tahfidz House

Introduction

Qur'an Tahfidz House (RTQ) is a non-formal Islamic educational institution teaching and practicing Qur'an memorization in social life (Janata, Fauzi, Sunata, 2022). According to the Decree of the Director General of Islamic Education Number 91 of 2020, RTQ is an educational institution with learning activities for memorizing the Qur'an, practicing, and cultivating Qur'anic values in daily life based on residential, environmental, and community. Tahfidz house can be interpreted as a home-based (family) educational institution that teaches Qur'an tahfidz education as its primary material. All academic activities in RTQ are oriented towards producing a generation of Qur'an memorizers with noble character and care for others. In practice, RTQ as the driving force of Qur'anic da'wah is managed by the community (foundation) in the form of communities, mosques, schools/madrasas, universities, or other institutions (Satria, Idmayanti, & PP, 2020).

The history of RTQ's birth was initiated by KH Yusuf Mansur, who founded the Qur'an Memorizer Breeding Program (PPPA) Daarul Qur'an in 2003. PPPA Darul Qur'an is a Qur'an memorization movement that started from a musalla, which then developed into a Tahfidz al-Qur'an Pesantren. In its development, PPPA Darul Qur'an was officially established on May 11, 2007. Then, in 2009, he and PPPA Daarul Qur'an rolled out the Qur'an tahfidz house program, which was rolled out in various regions aiming to produce thousands of Qur'an memorizers. This program is offered to the community to participate in organizing it. The system and procedures for establishment are made; having a large area of land is optional because only a residential house is needed to learn to memorize the Qur'an. Students continue to follow formal education in schools by cooperating with nearby schools to accept students from the Qur'an tahfidz house to join in learning at that school. Conversely, the Qur'an Tahfidz House students take package learning programs at that school (Fakhruroji, 2020).

According to data from the Rumah Tahfidz Center (RTC), in 2019, tahfidz houses increased in Indonesia, spreading across 24 provinces and covering 124 districts/cities. According to RTC, there are 1,178 verified Tahfidz houses. Meanwhile, many more tahfidz houses must still be registered in the RTC online recapitulation system (PPPA, 2019). Of that number, 36 are in Lampung Province (PPPA, 2021). Meanwhile, according to data from the Education Management Information System (EMIS) of the Ministry of Religion, there are currently 2,267 Qur'anic Early Childhood

Education (PAUDQ) and 196 Qur'an Tahfidz Houses (RTQ) that already have registration marks at the Ministry of Religion (Moh Khoeron, 2022). Apart from these two data sets, there are different data sets regarding the number of RTQs in Indonesia. In the first semester of 2018, RTQs in Indonesia recorded more than 4,500, with more than 35,000 students (Sabri, 2020).

Based on the data on RTQ development, each Tahfidz house certainly has its characteristics, including within the scope of RTQs under RTC coordination. However, in practice, each RTQ finds challenges in developing educational institutions, considering that this non-formal educational institution is independent and needs special government funding. Therefore, some RTQs that still need to be established often experience difficulties in carrying out their educational operations. Each RTQ finds challenges in developing educational institutions in practice.

This research is a follow-up to the study that researchers previously conducted at RTQ Al-Qur'aniy Kota Gajah Central Lampung and RTQ Nurul Jannah Pekalongan East Lampung, which are RTQs under the coordination of the Lampung Tahfidz Center House. The researchers' previous findings indicated the need for further studies related to problems in running and developing tahfidz education in these two RTQs (Rohman & Ramah, 2023). This research is also based on a literature study conducted by researchers that still found several findings from previous researchers related to several problems that are often faced in Tahfidz educational institutions, such as the findings of Syafruddin et al.'s research, which concluded that issues that are usually found in tahfidz learning are related to learning problems that result in the inhibition of the number of memorizations of the students (Amir et al., 2021). The same issue was also found most diminutive in the results of research by Fadllurrohmah, Pratama, and Azizah (2022), research by Muzakki, Gani, and Zulkifli (2021), research by Zulfiana, Rodafi, & Hakim (2022) and research by Wahyuni, Monia, & Ilasmi (2023). However, these studies were conducted in formal education units that provide tahfidz education.

Meanwhile, Mughni, Suhardini, and Afrianti (2022) found problems in Tahfidz education from several learning programs that could have run better. Still related to learning problems, the findings of Sitepu and Anisa's research are identical to the findings of previous studies. According to them, one of the weaknesses of RTQ is that it often needs clear targets related to student memorization deposits. When

students have yet to achieve the minimum memorization target, there is no punishment given by the asatidz (Sitepu, 2020).

In line with several literature reviews above, at RTQ Al-Qur'aniy Kota Gajah Central Lampung and RTQ Nurul Jannah Pekalongan East Lampung, several problems related to RTQ development were also found. These two RTQs are RTQs under the Lampung Tahfidz Center House (RTC) coordination. Some of the issues researchers found from the pre-survey results include difficulties in funding, management that needs to be better organized, and human resource development. Therefore, this study is considered essential to complement previous studies. In addition, the findings of this study are expected to provide solutions to the problems faced by the two tahfidz houses, which, based on the researchers' initial observations, these two RTQs are in demand by the surrounding community. Therefore, this research is expected to contribute to the development of tahfidz educational institutions, especially in these two RTQs.

Method

This qualitative study was conducted at two RTQs in Lampung, namely RTQ Al-Qur'aniy Kota Gajah Central Lampung and RTQ Nurul Jannah Pekalongan East Lampung (Julian, 2018, pp. 247-248). These two RTQs are RTQs under the auspices of RTC in the Lampung region. Research data was collected from leaders, asatidz, and educational staff at both RTQs through in-depth interview techniques and observation, and it was supported by documentation (Katz, 2015, pp. 131-146). In-depth interviews were used to explore the problems often faced by RTQ management in running tahfidz education; observation was used to observe the learning system applied, facilities owned, and achievements achieved by RTQ; and documentation as supporting data related to RTQ profiles, which include asatidz profiles, student data, and management data. After collecting all the data, researchers conducted data coding and analyzed it through a series of stages of data reduction, data presentation, and conclusion (Azungah, 2019, p. 410-427). In this case, the data obtained must be verified for accuracy through action (Cooley, 2013, p. 247-262). Ultimately, the findings are presented as a systematic narrative that refers to the predetermined research objectives.

Result and Discussion

The researchers classify the research findings at RTQ Al-Qur'aniy and RTQ Nurul Jannah into three findings: implementing RTQ management that needs to be neatly organized, learning problems, human resource problems, and financial problems. This educational institution based on residential, community, and environment has its characteristics compared to other academic institutions, which in its implementation is easier and more flexible. However, behind this ease, several problems need to be resolved immediately.

Implementation of Qur'an Tahfidz House (RTQ) Curriculum Management

One indicator of the success of educational institution management is the curriculum management applied (Tirado & Barriga, 2016). Tahfidz house curriculum management at RTQ Al-Qur'aniy and RTQ Nurul Jannah is carried out through several stages of activities. RTQ management is generally carried out through three stages: planning, implementation, and evaluation. These three management aspects are carried out in learning curricula and educational facilities. First, curriculum planning is designed based on needs analysis, using a particular model for effective curriculum design. Second, curriculum organization is arranged both structurally and functionally. Third is curriculum implementation, which is the implementation of the curriculum in the field. Fourth is curriculum supervision, which includes curriculum evaluation.

All aspects must support curriculum management (Fathurrochman et al., 2021). However, the research findings at both RTQs show that the developed curriculum management does not seem fully supported by good human resources, adequate educational facilities, and sufficient budget allocations. The analysis at both RTQs is different. RTQ Al-Qur'aniy tends to be relatively better because there are better facilities, such as comfortable classrooms, a representative pesantren mosque, and teaching staff in their respective fields. However, as seen from curriculum management, RTQ Al-Qur'aniy still needs to record a curriculum in a curriculum book. Likewise, with RTQ Nurul Jannah, learning is still centered on one caregiver figure, a characteristic of the pesantren education system. Nevertheless, the applied curriculum should be designed systematically.

Referring to Hasibuan, curriculum design, and development in educational units should be based on management aspects, meaning the curriculum development process is based on management thinking characteristics (Anwar et al., 2021). If observed, curriculum management in both RTQs has yet to follow the

theory put forward by Robinson, which tries to align management functions that include planning, organizing, actuating, and controlling, also known as POAC (Priestley et al., 2013).

Curriculum planning, for example, has yet to be carried out through planning by creating curriculum documents that become guidelines for Asatidz in carrying out learning activities. Although curriculum planning in both RTQs is designed based on needs analysis. Then, at the curriculum organization stage, the entire council of Asatidz needs to be structurally and functionally organized. At the evaluation stage, no targets are set for student memorization deposit targets.

The learning concept planned by both RTQs integrates one concept and another. The planned concept is based on the vision and mission the Tahfidz house has compiled but needs to be neatly documented through curriculum documents. Overall, the idea built is Qur'an-based education, which is then manifested in supporting programs such as tahfidz programs, diniyah programs, and other activities so that the programs that have been implemented are by the concept of Qur'anic education that want to produce a Qur'anic generation. As is generally the case, the formulation of the planning model must be based on carefully rationalized assumptions of needs. This process considers the relevance of knowledge to student needs, which is carried out systematically through supporting documents (Huda, 2017).

The Islamic education curriculum developed based on careful planning is expected to create all the potential and intelligence in students (Fathurrochman et al., 2021). Islamic education curriculum planning needs to be carried out in an integrated manner; Islamic values must be used as a reference and basis for a curriculum for the realization of Islamic education goals themselves, namely forming a Muslim personality, where all the essential nature of humans, namely as individual beings, social beings, moral beings, and God-fearing beings (Zaini & Pasaribu, 2020).

Furthermore, implementing the curriculum at RTQ Al-Qur'aniy, which is carried out through learning activities and extracurricular activities, is a step that should indeed be taken. This is not apparent at RTQ Nurul Jannah, where the curriculum only manifests in tahfidz and diniyah learning in the classroom. In its implementation, RTQ has involved the community as a stakeholder. This is the right

step to develop the potential possessed by RTQ, especially the potential of graduates that will be produced who can contribute directly to society.

The implementation of the curriculum in learning activities at RTQ Al-Qur'aniy includes diniyah programs and tahfidz programs which are classified into three class levels: introductory class (iqra'), Qur'an tahsin class, and Qur'an tahfidz class. RTQ Nurul Jannah has three group class levels: primary level class group (Iqra'), tahsin level class group, and tahfidz level class group. Therefore, the implementation of the tahfidz program in these three tahfidz houses tries to shape the character of students by the vision and mission of RTQ Al-Qur'aniy and RTQ Nurul Jannah to become an Islamic generation that is Qur'anic.

So in running its educational program, these two tahfidz houses are in line with the research results of Talip et al., which describe that tahfidz education functions as an introduction, habituation, and inculcation of noble character values to students to build human beings who believe and fear Allah SWT (Taat et al., 2021, p. 407-415). The formation of the character of the nation's generation is essential and should be addressed by everyone for the future of the country and religion. The character formation of the nation's generation is the responsibility of every person, family, school, community, and government. Graduates of RTQ Al-Qur'aniy are targeted to become Qur'anic characters who can memorize the Qur'an properly and correctly according to its makhraj and letters and can contribute to the progress of the nation, state, and religion.

Furthermore, curriculum evaluation is carried out by implementing periodic evaluations at all levels of study groups, starting from the Iqra' class level, Qur'an tahsin class, and Qur'an tahfidz class. Evaluation itself is an analysis activity of activities that have been carried out. This analysis aims to make decisions and prepare subsequent programs (Nevo, 2013). The evaluation results become the basis of whether the activities carried out are what was planned or yet to be appropriate. If it is by the plan that has been implemented and meets the set objectives, then a program can be said to be successful. However, what needs to be underlined here is that there are no specific targets, especially those for the tahfidz level.

Evaluation of the curriculum that begins with learning evaluation aims to assess scheduled learning in the two Tahfidz houses. This is done to measure the extent of achievement in Qur'an tahfidz learning. This evaluation includes the

evaluation of learning outcomes and the learning process. These two evaluations are a unity broken down into two forms of evaluation effectiveness. The researchers' analysis of curriculum evaluation in these three tahfidz houses includes the evaluation model developed by Daniel L. Stufflebeam, namely using the CIPP model, which consists of context evaluation (assessment of evaluation context), input evaluation (assessment of input), process evaluation (assessment of process), and product evaluation (Stufflebeam & Coryn, 2014, p. 157).

Asatidz Resources of Qur'an Tahfidz House (RTQ)

Educators and education personnel, both in formal and non-formal educational institutions such as RTQ, should be managed well to produce creativity and productivity to be able to achieve the vision, mission, and goals of the institution that has been set (Ali & Anwar, 2023). This must properly manage educators and education personnel in planning, procurement (recruitment), organization, development, and coaching.

Human resource development planning has been carried out based on job analysis and RTQ needs. For example, when RTQ needs administrative staff, a needs analysis is carried out to meet the needs of these administrative staff. The researchers believe this personnel planning concept has been implemented well at RTQ Al-Qur'aniy and RTQ Nurul Jannah. However, in the process, improvements need to be made for future improvements. In the researchers' opinion, these improvements need to be made considering the characteristics of RTQ, which are part of non-formal Islamic educational institutions with a centralistic leadership system centered on the figure of a kiyai/ustad.

As the highest leader in these two tahfidz houses, the caregiver is central to organizing teaching staff. All his decisions are final and binding. In other words, all his subordinates asatidz will follow and obey the given dawuh. This pattern is indeed a characteristic in pesantren educational institutions, even though it is a type of tahfidz house (Dewi et al., 2023). As the highest leader, Kiai is central and holds final binding decisions. The existence of a kiai in a pesantren is like a heart for human life. Because the figure of the Kiai is the pioneer and the leading manager of the pesantren, who usually becomes the sole leader in the institution. Because someone becomes a kiai and is recognized for his "kiai-ness," it is a gift from his religious knowledge, complemented by sincerity, exemplary, and sincerity shown to the community (Buhori et al., 2022).

In building a religious climate in the organization at the Tahfidz house, a formula for coaching its teaching staff has been made by participating in coaching activities carried out by the caregiver. This activity is intended to build an Islamic personality in each of its teaching staff. Self-evaluation and needs analysis are tools used to find out how the actual condition of the madrasa and what needs are needed to improve the following situation, which is better for the tahfidz house so that the expectations of the tahfidz house and the demands of the community in choosing and determining a place of education for their children are met. However, most of the Asatidz also serve as educational staff. Both RTQs need additional human resources with capacity according to their respective fields.

Financial Management Problems of Qur'an Tahfidz House

Financial management involves planning, directing, monitoring, organizing, and controlling an organization's finances (Jatmiko, 2017, p. 1). Financial management is the overall activity of an organization related to how the organization obtains, uses, and manages financial assets based on organizational goals (Van Horne & Wachowicz, 2009, p. 5). Financial management, as the overall financial activity of an organization, is related to the organization's efforts to obtain financial sources at the lowest cost and the most favorable and efficient terms (Brigham, 2016, p. 10).

Research findings at RTQ Al-Qur'aniy and RTQ Nurul Jannah provide an overview that financial management carried out by RTQ management has a vital role in managing tahfidz house finances, which includes planning, organizing, implementing, supervising, and reporting on finances at the tahfidz house. This financial management is similar to monetary management in schools or madrasas, which aims to achieve the vision and mission of the organization. Thus, Tahfidz House financial management is an activity carried out by the Tahfidz House to accomplish the Tahfidz House goals that have been planned by developing and managing resources and funding sources as well as potentials possessed in the Tahfidz House system effectively and efficiently.

In general, financial management in both tahfidz houses includes budget planning, economic organization, budget implementation, supervision, and financial reporting carried out transparently and accountably for the fulfillment of facilities and infrastructure, tahfidz house operational costs, and providing allowances for the asatidz council. The administrators, with the treasurer, still carry out financial

planning as the person in charge. However, all decisions still lie with the central figure of the Tahfidz house caregiver. It is the caregiver who will ultimately decide whether the financial planning is approved or not. Thus, the centralization of figures becomes a characteristic feature of Tahfidz House educational institutions.

Financial organization at RTQ Al-Qur'aniy and RTQ Nurul Jannah is carried out through circulation, namely financial management under the Foundation and finances under administrators' management. Finances that become the foundation's responsibility are related to essential matters, such as student food needs, electricity, and other necessities. Income that comes from donors or income from student guardians goes to the foundation. So, financial management lies with the foundation. However, the management also continues to manage finances, primarily related to the needs of Tahfidz house activities. The division of this circulation can maintain management effectiveness and avoid overlapping management. Effective education budget management is required in every educational institution. The financial supervision is carried out directly by the caregiver, whereas every report and bookkeeping always involves the caregiver. This is done to maintain transparency of financial reports because these financial reports will later be forwarded by providing information to the public if there are sources of funds provided by donors.

According to Nanang Fattah, education financing is the amount of money generated and spent for various educational implementation needs carried out with full responsibility (Fatah, 2019, p. 112).

Conclusion

The RTQ Al-Qur'aniy Kota Gajah Central Lampung and RTQ Nurul Jannah Pekalongan East Lampung found three main problems in developing tahfidz education in these two RTQs. The first finding related to curriculum management and learning in both RTQs is that no curriculum is recorded in a curriculum book, resulting in the system being poorly systematized. The following finding related to educator resources in both RTQs requires additional human resources with capacity according to their respective fields. Most of the Asatidz also serve as educational staff. The last finding relates to RTQ financial management, which has yet to be carried out with appropriate financial management. However, here, the form of RTQ accountability report to donors is routinely reported at every activity involving

the community. RTQ Nurul Jannah is still struggling financially between the two institutions and needs more community donors.

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