TAHFIZ AL-QUR'AN PROGRAM MANAGEMENT IN IMPROVING THE QUALITY OF MEMORY ISLAMIC BOARDING SCHOOL STUDENTS IN JAMBI PROVINCE

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Article history:	Abstract:
	The focus of this research is to describe fundamentally and find the management concept of tahfiz program management in improving the quality of memorization, which exist in three Islamic boarding schools, namely the Al-Mubarak Islamic Boarding School in Jambi City, the Jauharul Falah Al-Islamy Islamic Boarding School Muaro Jambi and the Bustanul 'Ulum Tanjung Islamic Boarding School. East Jabung, as a representative of Islamic Boarding Schools in Jambi Province". This study aims: (a) Want to get information and data on the management of the Tahfiz Islamic Boarding School Al-Mubarak Islamic Boarding School Jambi City, Jauharul Falah Al-Islami Islamic Boarding School Muaro Jambi and Pondok Pesantren Bustanul 'Ulum Tanjung Jabung Timur (b) Want to know the strategy and quality of memorization which is projected to improve the quality of Tahfiz Al-Qur'an at the Al-Mubarak Islamic Boarding School in Jambi City, the Jauharul Falah Al-Islamy Islamic Boarding School in Muaro Jambi and the Bustanul 'Ulum Islamic Boarding School in Tanjung Jabung Timur. (c) Want to know the role of the kiai's leadership in improving the quality of memorization at the Al-Mubarak Islamic Boarding School in Jambi City, the Jauharul Falah Al-Islami Islamic Boarding School in Muaro Jambi and the Bustanul 'Ulum Islamic Boarding School in Tanjung Jabung Timur. The descriptive-analytical approach in this study takes three phases, namely: theory exposure, description of facts in the field, analysis of the suitability between theory and practice. Data collection techniques used observation, interviews, and documentation. Data analysis used the Miles and Huberman model and the data validity technique used data triangulation. The results of the study found that the management of tahfiz activities, from planning, organizing, implementing to supervising went naturally, with a little touch of modern management, this is the factual planning, organizing, management and supervision documents that are easy to access, the kiai's strategy in improving the quality of tahfiz with the motivation and example of the kiai acts as a role model in tahfiz activities and continues to carry out supervision, guidance and assessment as well as periodically and spontaneously in his capacity as the leader of the boarding school as a teacher in tahfiz development.

PRELIMINARY

Success in the provision of education is highly dependent on good management, which is able to mobilize all educational resources, including curriculum management, student management, financing management, implementing staff management, and infrastructure management. These components are an integral part in an effort to achieve the goals of educational institutions (pesantren). (UPI Lecturer Team: 2012).

In order to succeed in the Tahfiz Qur'an program in Islamic boarding schools and madrasas, adequate resources are also needed to carry out management activities. In this case, to support the implementation of the

Qur'an memorization program (Tahfizul qur'an) so that it fits the purpose of tahfizul qur'an, it is necessary to have a management activity. The management in question is related to how the institution plans, implements, carries out evaluation activities.

Pesantren is one of the oldest educational institutions in Indonesia. In general, Islamic boarding schools are characterized by Islam. The term pesantren refers to the word santri, namely students, people who study at pesantren. from the Javanese language (cantrik) which means people who always participate with the teacher wherever the teacher goes. His participation aims to learn from him a skill (Dhofier, Zamakhsyari: 2011).

The existence of Islamic boarding schools has inspired today's education systems. The term Islamic boarding school in Indonesia began when Islam entered this country by adopting a religious education system which had actually developed before the arrival of Islam. As an educational institution that has long roots in this country, Islamic boarding schools are recognized and have a very large contribution to the course of the nation's history (Amin Headari: 2013).

Pesantren is a place to develop people to be good people, with a dormitory system. This means that the santri and kyai live in a strict and disciplined environment (Taufik Abdullah: 2015). The implementation of education and teaching in Islamic boarding schools is based on Islamic teachings with the aim of worship to gain the pleasure of Allah SWT, students are educated to become true believers, have strong personal integrity, are independent and have intellectual qualities. So it is hoped that a santri can become a role model in society, disseminate the image of the cultural values of his pesantren with full sincerity and broadcast Islamic da'wah (Samsul Nizar; 2013).

Islamic boarding schools are one of the educational institutions that provide non-formal education in the field of Islamic religion. In transferring knowledge from ustaz to students or santri, Islamic boarding schools have two programs, namely the madrasah diniyah program for learning books and the TPQ program for learning how to read the Qur'an correctly and fluently. Even today, many Islamic boarding schools or madrassas organize programs to memorize the Qur'an (tahfizul qur'an).

Memorizing the Qur'an is a very noble activity in the eyes of Allah SWT, memorizing the Qur'an is very different from memorizing a dictionary or book, in memorizing the Qur'an one must have correct recitation and be fluent in reciting it. If the memorizers of the Qur'an cannot read and do not know the tajwid, it will be difficult to memorize the Qur'an. It is even possible that in the midst of the advancement of science and technology, there have been attempts at counterfeiting in all its forms to content or editorial. All of these falsifications are an attempt to oppose the truth of the Qur'an. One of the efforts to maintain the purity and authenticity of the Qur'an is to memorize it.

Memorizing the Qur'an is a noble activity in the eyes of Allah SWT. However, not a few of the hafiz (memorized the Qur'an) after they are not at the boarding school, they forget to do muraja'ah (repeat memorization) themselves, so that the memorization that they memorized with difficulty finally forgets, without feeling the slightest sin. This may be something that is not paid attention to by the institutions administering the tahfizul qur'an program. Nowadays, memorizing the Qur'an is being done, from children to adults, even memorizing the Qur'an has now been broadcast on one television station. Many children who do not understand recitation and how to read fluently have been taught to memorize the Qur'an, so that when they have memorized many readings are not quite right or even wrong. There are still several institutions that organize the tahfizul qur'an program but they do not have partners with other institutions, finally the graduates of the tahfizul qur'an program after graduation do not know where to go.

Memorizing the Qur'an should be the main focus that is no less important for students to do. The science recommended by Islam to be studied and shown by the Qur'an to be explored is any knowledge based on the arguments (Fajarini Andiya et al; 2012).

Memorizing the Qur'an is not limited by age, especially at the age of teenagers who are a very productive age. Adolescence is also referred to as a period full of risk because most young people have difficulty dealing with so many changes that occur at one time and need help to deal with danger throughout their lives. Adolescence is a time of increasing disparity between the majority of young people, who are directed to fill adulthood and make it productive, and the minority (about one in five) who will be faced with big problems (Subandi, 2010).

One indicator of quality education is the ability of these educational institutions to produce quality human resources. The characteristics of quality resources are human beings who have the ability to initiate, cooperate, team work, peer training, assessment, communication, reasoning, problem solving, decision making, use of information, planning learning skills and multicultural skills (Abdul Hadis and Nurhayati B: 2010).

In an effort to improve quality and quality in accordance with customer expectations, pesantren management needs to carry out continuous evaluation by adapting and applying four techniques, namely school review, benchmarking, quality assurance and quality control.

From the results of the preliminary study, the Tahfiz Al-Qur'an program at Islamic boarding schools in Jambi Province has different management or management edent. In the context of tahfiz management that has not been carried out in a modern way, researchers have not found careful planning, there is no guide for developing the curriculum for the tahfiz Al-Qur'an program from the ministry of religion or from comprehensive Islamic boarding schools themselves. So that the planning becomes less measurable and the programs that have been prepared become ineffective and focused. At the organizing stage, there has been no preparation of material targets that are directed at students in completing their memorization. Both daily, monthly and yearly memorization targets.

At the implementation stage, the tahfiz Al-Qur'an activities carried out in Islamic boarding schools have not used the right strategy, the activities tend to be monotonous, only dwelling on memorizing and depositing memorization without any creation of innovative methods to make these activities more interesting and fun. Thus, the implementation of this program is less effective and not measurable. This is evident from the form of interest and discipline of students participating in Tahfiz Al-Qur'an activities at Islamic boarding schools that are so low.

At the monitoring stage, in general, pesantren have not developed an assessment system that includes all the competencies of the tahfiz Al-Qur'an program to be assessed, so that the evaluation is not effective in measuring the success of achieving the goals of the tahfiz Al-Qur'an program, especially to assess the success of students in memorizing the Qur'an. -Qur'an, so that it affects the motivation of students to be decreased. While in reality pesantren as an institution that can answer the expectations of the community, there are still gaps that need improvement in its management, on this basis, the authors are interested in conducting more in-depth research on the management of the tahfiz program with the research title "Management of the Tahfiz Al-Qur'an Program in Improving The Memorization Quality of Islamic Boarding School Students in Jambi Province"

METHOD

This study uses a qualitative descriptive approach through the point of view of education science with participatory observation to describe, describe, explore and describe the Management of the Tahfiz Al-Qur'an Program in Improving the Quality of Memorizing of Islamic Boarding School Students in Jambi Province. Qualitative research is best suited to address research problems where it is necessary to explore (Creswell, John W)

The main characters in qualitative research are: First: tracing the problem and its development in detail centered on one particular phenomenon. Second, the theories and regulations used are the basis for formulating the problem. Third, in formulating research problems and questions and achieving research objectives in general, it is determined by the researcher's direct experience participating in social settings in the preliminary study "grand tour" until the research process is carried out. Fourth, data collection starts with a simple choice of words. Fifth, the analysis of the described data and the themes displayed in the analysis are interpreted into meaning and Sixth, the search for research reports both regarding the structure and various forms of data presentation is very flexible and is determined by the reflection of the researcher's subjectivity (Mukhtar, 2013).

Research subjects are people who are in social situations designated as sources of information in a study or better known as informants. The method used in this form of research is purposive sampling, namely the withdrawal technique by taking the subject not based on strata, random or regional but based on certain goals. The reason for using this technique is because it is considered quite good in meeting the data needs needed in research and can represent the existing population. In this study, the key subject is the leader of the boarding school, as the subject who is considered to understand the most about the situation, the leader of the cottage is considered not to be in a conflict with existing stakeholders, the principal is willing to share information and knowledge, is responsible for the information provided because it is considered credible. , accountable and trustworthy. Coupled with other subjects, namely representatives of asatiz, coaches, and other educational staff who live in the three Islamic boarding schools, namely Al-Mubarak Jambi City, Pondok Pesantren Jauharul Falah Al-Islamy Muaro Jambi, and Pondok Pesantren Bustanul 'Ulum Tanjung Jabung Timur.

The most common data collection methods used in qualitative research are: (1) observation, (2) interviews, and (3) document or artifact analysis. Artifacts may include audio and video recordings, photos, games, artwork, or other items that provide insight into context or participants (Mukhtar, 2013).

While the data analysis that will be carried out in this research is by following the steps: 1) processing and preparing data for data. Analysis, this step involves transcription of interviews, scanning of materials, typing of field data or sorting and organizing the data into different types depending on the source of information; 2) read the entire data. The first step is that the information obtained is reflected in its overall meaning; 3) analyze in more detail by coding the data; 4) apply a coding process to describe the settings, people, categories and themes to be analyzed; 5) describe these themes to be re-presented in the form of a qualitative narrative/report. The most popular approach is to apply a narrative approach in presenting the results of the analysis; and 6) data interpretation, namely interpreting the data that has been collected at the research site. Interpretation/meaning can take the form of new questions that need to be answered (Creswell, 2017).

RESULTS
1. Management of the Tahfiz . Program
a. Management of the Tahfiz Program at the Al-Mubarak Islamic Boarding School, Jambi City

The planning of the tahfiz program at the Al-Mubarak Islamic Boarding School in Jambi City, since its inception until now has maintained the tahsin and tahfiz programs, because they are considered to be the best and it is proven that the output produced has spread in the midst of the community and its existence is recognized, human resource planning, namely: the teaching staff is adjusted to the needs of the majority of students recruited from alumni themselves who are considered qualified to teach, tahfiz facilities and infrastructure run naturally, because tahfiz activities do not require much preparation, there is only one Qur'an for each student and a rote deposit control book. Both of these facilities are prepared by the boarding school and the students just need to buy them, usually included in the financing of the cottage at the beginning of the school year.

The organization is grouped into two, namely the grouping of the ustaz-ustazah coaches and the students themselves. Asatiz specialize in fostering santri, while asatizah fosters female students, some are known as senior and junior ustaz and ustazah, this can be seen from the years of service, and positions in the management structure of the foundation at the boarding school, the santri organizing system is enforced, grouping students evenly, not based on number of memorization.

The actuating function is carried out by Ustaz Izal Azmi Al-Hafiz, as a manager who is directly involved in the implementation of tahfiz and guidance for Ustadz-ustazah, the boarding school leadership is almost not directly involved in the mechanism for implementing tahfiz.

The actuating model is applied in stages and in stages, starting from the highest leadership, in this case the foundation management, then to the principal, the waka of student affairs and so on to the ustaz and ustazah who are in direct contact with the santri and female students.

The principle of trust is implemented in the mechanism of actuating tahfiz activities, because the leadership of the boarding school only regulates the division of labor, provides direction to the parties involved in the activity and motivates all existing stakeholders. This activity is carried out periodically in the forum for evaluation of the overall activities carried out at the cottage, which is held at the beginning of every month.

b. Management of the Tahfiz Program at the Jauharul Falah Al-Islami Islamic Boarding School Muaro Jambi

The existence of tahfiz activities at the Jauharul Falah Al-Islamiy Muaro Jambi Islamic Boarding School is not a mandatory program but as an additional program or an optional program from the three existing programs, which is considered a mandatory program for all students and female students, formal education and tahfiz are options, respectively. students are required to choose two programs, felt with formal education or felt with tahfiz.

Several programs that have been prepared and become a reference in the implementation of the tahfiz program, including tahfiz material, tahfiz books, tahfiz method, determination of tahfiz time and place, selection of evaluation models and determination of reward and funisment models. There were 270 students and women who chose the tahfiz program. The number is grouped into 12 groups or 12 classes, each group or class is fostered by one ustaz. From the distribution of students, each ustaz fosters 22-23 students or santriwati. Some of the steps taken by tahfiz managers are; delivery of learning objectives for tahfiz Al-Qur'an, learning media, materials, time and place of learning, learning methods for tahfiz Al-Qur'an. The method used is the bin-Nazor method, the talaqqi method. caption method. tasmi method.

Evaluation of learning at random, the children were collected and made a round circle then gave questions and the children answered then ordered the children themselves to teach the verses to be memorized by their friends in turn. there are several obstacles faced by teachers in learning tahfiz Al-Qur'an 1) undisciplined in memorizing the Qur'an, 2) lazy, impatient, and desperate in memorizing the Qur'an.

The supervisory system is top-down, namely supervision carried out from superiors to subordinates with a delegation system to program managers, top management, more passive and waiting for reports from trusted managers.

The management of tahfiz activities, from planning, organizing, implementing to supervising runs naturally, with modern management touch, this is factually easy to access planning, organizing, managing and supervising documents.

c. Management of the Tahfiz Program at the Bustanul Islamic Boarding School 'Ulum Tanjung Jabung Timur'

In managing the tahfiz program at the Bustanul 'Ulum Tanjung Jabung Timur Islamic Boarding School, many have adopted the tahfiz management in the Al-Mubarak Islamic Boarding School, Jambi City.

The planning of the tahfiz program at the Bustanul 'Ulum Islamic Boarding School initially went naturally, namely that there were some students who were willing to memorize at the Grand Mosque, then the demand for it grew, finally being transferred to the madrasa around the mosque, until it became the tahfiz program as it is today.

The planning of the tahfiz program at the Bustanul 'Ulum Islamic boarding school, from the beginning it was programmed until now, has maintained the tahsin and tahfiz programs, because they are considered to be the best and it is proven that the output produced has spread among the community and its existence is recognized in the Pondok Jabung Timur community and community.

In terms of human resource preparation, the teaching staff was initially only cared for by one tahfiz teacher, namely Ustadz Ihsan Daim, after Ustadz Ghozali Abbas finished his memorization at the Al-Mubarak Islamic Boarding School, he immediately served and helped Ustadz Ihsan Daim. In its development until now, five tahfiz teachers have been raised.

To foster 220 students, the leadership of the boarding school took a policy to empower senior students who memorized more than 20 chapters to help the existing teaching staff, because the boarding school leaders and available teaching staff were unable to cover all students or were less effective.

Planning in the field of facilities and infrastructure in the form of preparation of the Qur'an known as the corner Qur'an for the basic grip of the students can be purchased at the cottage and may also be brought from home, the important thing is the corner Qur'an, so that it is easy to determine the limit of memorization, the boarding school also prepares a list of memorized deposits that must be owned by every santri as a control over the progress of his memorization.

planning for the implementation of tahfiz at the Bustanul 'Ulum Islamic Boarding School, is quite simple and has not undergone significant changes since the cottage was established.

The organization at the Bustanul 'Ulum Islamic Boarding School is different from other Islamic boarding schools in general, the santri and female mentors are the same, namely all male clerics because the coaching staff are all male, but the santri and female students are still separated in groups in learning activities and tahfiz. .

The santri grouping system adopts the existing system at the Al-Mubarak Islamic Boarding School, Jambi City, each ustaz will foster 30-40 students, and there are new students who have just entered or new students, just tahsin, starting tahfiz, 1 juz, 5 juz or already want to complete the memorization, not based on the amount of memorization, this is intended so that the coaches or ustaz or ustazah continue to repeat their memorization while nurturing the students, and avoid saturation of the coaches.

The santri organizing system is based on justice and equity so as not to cause jealousy among fellow students in carrying out their activities as coaches while repeating their memorization in different pages or chapters.

Actuating, the actuating function is carried out by Ustaz Ihsan Daim Al-Hafiz, as a manager who is directly involved in the implementation of tahfiz and guidance for Ustadz, apart from being the leader of the boarding school he is also an educator who is directly involved in the mechanism of implementing tahfiz.

The actuating function emphasizes activities that are directly related to the personnel in the Islamic boarding school. Good planning and organization is meaningless if it is not followed by the mobilization of all potential human and non-human resources in the implementation of tasks. All existing human resources must be optimized to achieve the vision, mission and work programs of educational institutions. Every HR must work in accordance with their respective duties, functions and roles, expertise and competencies, can influence people to be willing to become followers, conquer someone's resistance and make people able to do their jobs well and independently.

The actuating model applied at the Bustanul 'Ulum Islamic Boarding School is carried out in a simple manner, the highest leadership, in this case the foundation management, then to the principal, student waka so on to the ustaz and ustazah who are in direct contact with the students and satriwati carried out together and not prominently between superiors and subordinates, because of their age they are all the same age. The principle of unity of command and tiered supervision as the principle of actuating does not appear in everyday life, more prominent is togetherness.

The responsibility is borne by the mudarris/mentors in the tahfiz activity mechanism, because they have been given the mandate based on the implementation instructions that have been formulated together in the deliberation forum of the foundation leaders, managers and ustaz and ustazah as a whole, both acting as ustaz and ustazah as well as those who work as administrators.

Supervision is more of a collective nature, namely supervision that is carried out together, in its realization the leaders and clerics are all directly involved in tahfiz activities, controlling activities are carried out together, the management of tahfiz activities, from planning, organizing, implementing to supervising runs naturally, has not been touched by modern management, is more familial and togetherness, this is based on the fact that researchers find it difficult to get written data about the planning mechanism, because what was done during the This has been sparked since the establishment of this tahfiz lodge.

In terms of implementation and evaluation, from the beginning of the establishment of the boarding school until now it has placed more emphasis on high awareness, working sincerely, working with Qur'anic values, so that the supervisory function of the leadership is not too dominant in the activities that exist within the Pondok Pesantren environment. Bustanul 'Ulum Tanjung Jabung Timur.

2. Projected Memorization Strategy and Quality for Quality Improvement of Tahfiz Al-Qur'an
a. Al-Mubarak Islamic Boarding School Jambi City, namely:

The cottage has made rules to be obeyed together and can be read by anyone who comes to this cottage, even this order has been conveyed to parents of students who want to include their children in this cottage. In its application, the above rules apply equally, including managers, ustaz and ustazah and especially to the students it can be projected to improve the quality of memorization, because one of the keys to success and success is discipline in obeying the rules that have been set together. The motivations of the caregivers include giving grades, praise both verbally and in writing, gifts, refreshing, tahsin and tahfiz, assuming that memorizing the Qur'an is easy, holding tahfiz Al-Qur'an graduation, holding competitions between students.

b. The Pondok Pesantren Jauharul Falah Al-Islamy Muaro Jambi started with three choices, starting from chapter 1, there were chapters 30 of the an-nas letter, and some starting from chapter 30 of an-naba' letter, by purifying the reading, with priority on tajwid and Makharijul letters, after being considered perfect, are only allowed to memorize by depositing rote memorization in turns according to the direction of the ustaz. In improving the quality of memorization, the students are given opportunities and facilitated to participate in MTQ activities, discipline in managing the memorized time that has been determined, holding tahfidzul qur'an graduation with levels 5, 10, 20 and 30 juz al-Qur'an as motivation for students, and evaluating learning outcomes that have been carried out by making improvements for the next tahfiz process.

c. Bustanul 'Ulum Islamic Boarding School with several steps taken to improve the quality of memorization, namely the motivation of students both when tahfiz activities take place, as well as in other momentum, both verbal and written motivation as outlined in the tahfiz deposit book, providing opportunities for students to take part in the Musabaqah Tilawatil event. Qur'an, apply good time management, and always evaluate the results of the implementation of tahfiz activities.

3. The Role of Kiai's Leadership in Improving the Quality of Memorizing

At the Al-Mubarak Islamic Boarding School in Jambi City where the leadership role of the kiai is as a motivator for both teachers, asatiz and administrators at the Al-Mubarak Islamic Boarding School. He is an alumni of the Middle East, his memorization ability is recognized by everyone. His words are not just words, speech or orders, but he realizes that motivation.

As a supervisor All activities or programs that have been carried out if there is no control will be less effective, therefore a leader is needed to play a role in controlling the program. Kiai H. Ahmad Mubarak Al-Hafiz's leadership in improving the quality of tahfiz appears in the form of 1) Building good cooperation with kiai or other institutions both personally and institutionally, with the regulation of educators to share experiences, 2) Cadre of Kiai system cadre through senior students who have proven their abilities. 3) Build a good relationship with the community. 4) holding regular recitations by making leaders in Jambi or outside the city of Jambi as invited guests so that the community can and wants to come to the Islamic boarding school with the aim of getting support from the community.

The role of Kiai Leadership in Improving the Quality of Memorizing in Jauharul Falah Al-Islami Muaro Jambi, is to provide an example of religion in accordance with Islamic law based on the teachings of the Prophet as well as educating students on the Koran and politeness towards teachers. The kiai here has an important role in influencing, encouraging (motivating), directing and moving his students to imitate religious knowledge and fostering his students to be willing to work together and be productive in order to achieve common goals.

The kiai's leadership role in improving the quality of students' memorization is manifested in the form of 1) Exemplary, 2) Supervision, 3) Guidance and in the form of motivation. The role of the kiai's leadership in providing motivation related to improving the quality of students' memorization is closely related to the encouragement given to their students so that the desired quality is achieved properly. Kiai as a motivator can provide encouragement in the form of enthusiasm and foster a sense of self-awareness of the mistakes he has made, not only that, motivation is given by paying attention to the needs of his students.

The role of Kiai's leadership in improving the quality of memorization at the Pondok Pesantren Bustanul 'Ulum Tanjung Jabung Timur is manifested in the form of example, supervision, guidance and motivation. The role of the kiai or leader in motivating students is more general, while group motivation is left to their respective teachers, as well as personal motivation is handed over to the supervisor of each class whose strategy has been determined by the leader or kiai in Improving the quality of student memorization is as follows. 1) Santri asks santri to increase the number of verse deposits. 2) The kiai asked the santri to improve the quality of the reading of the submitted verses based on tajwid, makhorijul letters, and fluency in memorizing. Before starting memorization, a memorizer of the Qur'an must correct and smooth his reading, encourage students to improve practices that support easy memorization, 3) improve student discipline in memorizing. 4) encourage students to follow the repetition system and evaluate students' memorization on a regular basis.

IMPLICATIONS

With reference to the research results and conclusions, there are several implications that need to be observed in an effort to improve the quality of management for improving the quality of tahfiz. This is because the challenges caused by rapid changes in the global era, where the competitiveness of the fast-paced schools that hold tahfiz activities with various innovations in terms of management is inevitable, to participate in the competition in positive terms, will ultimately be determined by the ability of human resources. cottage to be able to compete. The leaders of the Islamic boarding school (kiai) and ustaz as future designers of the Qur'anic hafiz children are of course required to educate students to become quality hafih, and this can only be done effectively and efficiently, what if the Islamic boarding school carries out tahfiz activities with modern management fun for all pesantren residents:

1. Efforts to improve and develop the tahfiz program in Islamic boarding schools, their existence must be the main choice in the context of the cottage curriculum. This is intended so that the improvement and development of the quality of tahfiz activities can be used as a concern for students, while other activities are used as supports such as those carried out by the Al-Mubarak Islamic Boarding School in Jambi City.

2. Improving the quality of tahfiz if it is made the main choice must be managed with more modern management starting from planning activities to the resulting output. For this reason, efforts are needed to integrate new developments and new policies in the field of tahfiz activities at the level of organizational and management institutions, so that their development will be a joint commitment of all pesantren residents. This means that the development of Islamic boarding school management needs to be encouraged to be able to create conditions conducive to the development of the ustaz's creative attitude which in turn will have an impact on the competence of the santri. The government's new policy to encourage the improvement of the quality of education can be integrated into the management of pesantren. With this integration, Islamic boarding schools will be encouraged to carry out learning from the individual level to the organizational level.

3. In an effort to integrate various new developments in the field of tahfiz, both those coming from outside the cottage and adopting modern tahfiz cottages as well as from creativity and innovation from within the cottage, integrated into the management of the cottage, the cottage-based management needs to be continuously strengthened and for that the leadership factor Pondok Pesantren needs to be the main concern, starting from the recruitment of students to quality development. The leadership of the Islamic boarding school needs to be encouraged and developed, considering that the managerial abilities of the boarding school leaders will greatly affect the creation and change of the quality of students in a more adaptive, anticipatory direction, and policies that can encourage more excellent/superior performing teachers, proactive and more open to changes which ultimately have an impact on the performance/behavior of teachers in carrying out their duties as educators. For this reason, an appropriate pedagogical competency management practice for teachers / human resources educators is needed that can motivate ustadz to have a creative attitude and in carrying out their duties as educators.

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