



MANAGEMENT OF AL-QUR'AN EDUCATION IN IMPROVING ACHIEVEMENT OF QARI'AH QARI'AH IN JAMBI PROVINCE

Rajo Bungsu¹
Ahmad Sukri Saleh²
Badarussyamsi³

¹ PAIF Extension Officer at the Jambi City Ministry of Religion Office - Indonesia

²Professors, Sultan Thaha Saifuddin State Islamic University Jambi - Indonesia

³Doktor, Sultan Thaha Saifuddin State Islamic University Jambi - Indonesia

Article history:	Abstract:
<p>Received: 1st June 2022 Accepted: 1st July 2022 Published: 4th August 2022</p>	<p>Management of Al-Qur'an Education in Improving Achievement of Qari'ah Qari'ah in Jambi Province. Dissertation on Islamic Education Management, Postgraduate at the State Islamic University of Sulthan Thaha Syaifuddin Jambi, 2022.</p> <p>The focus of this research is to describe fundamentally and find the concept of Al-Qur'an education management in improving the performance of Qari-qari'ah in three organizations that are involved with Al-Qur'an education, namely IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Regency Muaro Jambi, as a representative of organizations or institutions that consent to Al-Qur'an education in Jambi Province.</p> <p>This study aims: (a) Want to get information and data about the management of Al-Qur'an education in IPQAH Jambi Province, IPQAH Sarolangun Regency, and IPQAH Muaro Jambi Regency (b) Want to know the efforts made by IPQAH Jambi Province, IPQAH Sarolangun Regency, and IPQAH Muaro Jambi Regency in improving Qari-qari'ah achievement (c) Want to know the extent to which the results of Al-Qur'an education activities have been carried out by IPQAH Jambi Province, IPQAH Sarolangun Regency, and IPQAH Muaro Jambi Regency .</p> <p>This research uses a descriptive-analytical approach, by going through three phases, namely: explaining theories, describing findings in the field, and analyzing the suitability between existing theory and practice. The data collection technique is by conducting observations, interviews, and also documentation. The technique for testing the validity of the data is by data triangulation, and the data analysis technique uses the flow model by Miles and Huberman.</p> <p>The results of the study found that the management of Al-Qur'an education, from planning, organizing, implementing to evaluation still seemed to be carried out in a modest manner, with very little touch of modern management, this is seen by the lack of indications that can assess these management aspects. seriously. There have been efforts made to improve performance for the Qari-qari'ah, but it seems that it has not been carried out optimally.</p>

Keywords: Management, Education, Al-Qur'an, Achievement.

INTRODUCTION

Education can be universally understood as an effort made by a person from time to time and can have a tremendous effect on one's own life (Mukhtar Latif and Suryawahyuni Latif: 2020). An effort made by someone to enrich the repertoire of knowledge in order to improve the quality of oneself so that it can be a provision for oneself, especially in filling life in a more dignified world can be said as education. Therefore, the educational process can be obtained from a very simple environment, such as the interaction between children and parents, which is like a child who learns to say words from parents or family members, a younger sibling who gets a reprimand from an older sibling who takes care of him for doing something that he or she does not or does not do. good and so on can be said as education (Muhammad Mustari: 2018).

In reality, the phenomenon in terms of reading the Qur'an as a response and also the appreciation of Muslims is quite diverse. Starting from the orientation on understanding and also deepening the meaning contained, reading the Qur'an is only for the ritual of worship, to the orientation of channeling hobbies in terms of the art of recitation (Mafhum: 2019). Reading the Qur'an is one of the most important acts of worship. Many good things are promised by

Allah swt to his readers, so it is not surprising if we see Muslims competing to do this one worship, especially in the month of Ramadan.

Recitation of the Qur'an is part of a form of activity that is often carried out by Muslims. In terms of recitation of the Qur'an, for the Muslim community, it is not only a form of worship rituals in order to gain rewards, but has come to other forms of material nature, namely achieving achievements and even prestige for an area. Many things are done by a region to successfully raise the name for the region, including through the activities of Musabaqah Tilawatil Al-Qur'an. It is not uncommon for an area to pour large amounts of funds in order to achieve and be the best in this MTQ event.

In the case of recitation of the Qur'an, there is art, namely rhythm or song in reciting the recitation of the Qur'an. The form of the style of the Al-Qur'an recitation of the song itself cannot be studied through notes like songs in general, because the style of the song or the art of recitation of the Qur'an has its own characteristics (Misbachul Munir; 2016). The art of recitation of the Qur'an is very familiar among the community, especially Muslims, even the Musabaqah Recitation of the Qur'an event often competes for this branch of the art of recitation with various groups. Reading the Qur'an with the art of recitation is highly recommended and even recommended because it will be able to add to the beauty of the uslub (language style) of the Qur'an (Salman R. Anwar: 2007). To be the best or achievers in reciting the holy verses of the Qur'an, the qari-qari'ah in particular, actively conduct exercises both individually and take part in education, coaching or training held by agencies or institutions that focus on with the Qur'an as done by IPQAH in Jambi Province.

IPQAH is an abbreviation of the Association of Qari-qari'ah and Hafizh-hafizhah Brotherhood. IPQAH is one of the organizations concerned with the education of the Qur'an. This organization is spread up to the district and city levels in Indonesia. In terms of form and nature, this organization calls itself a religious professional organization. This should be justified, because if observed and explored in more depth, the activities and nature of the lunge of this organization generally contain elements that can be called a professional organization. Among the characteristics of a person or institution that can be called a profession are: Having an educational background (usually S1 and professional education); Have a specific study of science; Have a professional code of ethics; Having ties, groups or professional communities that can be used as a forum for establishing communication, siaturrahim, and also developing knowledge (Dwiyanto Indiahono: 2017).

The main form of IPQAH activity is to provide guidance and training for Qari-qari'ah and even the general public, as well as a gathering event for members. Thus, this organization can be said to be a non-formal educational institution, because non-formal education itself as said by Wahyu Bagja Sulfemi quoting Sanafiah Faisah's opinion has the following characteristics: the educational program is a specific package and usually arises or is born from indispensable needs, the requirements for management elements are more flexible; the sequence of the subject matter is relatively more flexible; the education package implemented is relatively short term; not tiered chronologically even though there are classes or levels such as elementary, middle, advanced levels, and it is not as strict as the tiers in the school system; the acquisition and significance of the credential value is also not standardized; Enroment requirements are very flexible, both in terms of ability and age of the participants (Wahyu Bagja Sulfemi: 2018).

IPQAH consists mostly of qurros' and huffazh. As part of the forum, especially for the reciters and hafizh-hafizhah, then for the reciters, IPQAH is part of the heartbeat that functions to pump the spirit and motivation to develop and improve the recitation abilities of the reciters so that can achieve the desired performance. Therefore, the existence of this organization is very important for the reciters in particular and the Muslim community in general. For IPQAH itself, the existence of Qari-qari'ah and Hafizh-hafizhah is an inseparable part of the organization. The hallmark of the organization lies in the profession and competence of its members in the field of recitation of the Qur'an. Eliminating one of the two elements above is the same as eliminating the name of the organization itself. So the existence of qari-qari'ah in the organization is a unity that cannot be separated.

Of the many organizations that exist today, the Qari-qari'ah and Hafizh-hafizhah Brotherhood organization (IPQAH) is one of the organizations formed on the basis of a common goal and unity of purpose as described above. The principle of similarity of purpose and unity of purpose begins with the equality of hobbies and professions, in this case hobbies and professions in the field of recitation of the Qur'an. Therefore, this is one of the reasons for the Qurro' wal Huffazh to form a forum which is expected to be able to channel various aspirations, potentials, hobbies and also be able to socialize among them. These objectives are contained in the organization's Articles of Association and Bylaws (AD ART), namely: "Gathering aspirations, also being able to coordinate potential, creativity and activities in order to increase dignity and also promote the Al-Qur'an" (Organizational Articles of Association). IPQAH results of the second congress in Batam: 2010).

IPQAH is an organization in which most of the people who have proven their abilities in the field of recitation of the Qur'an are gathered. Therefore, this organization places more emphasis on proficiency or ability in terms of recitation of the Qur'an. In Musabaqah Recitations of the Qur'an (MTQ), the recitation branch itself is divided into three groups, namely Adults, Teens and Children, while murattal is only specifically for children. The Qira'at Sab'ah branch also includes the recitation branch. This branch is divided into two groups, namely adults and adolescents, both reading mujawwad and murattal (Musabaqah Tilawah Al-Qur'an Manual, (MTQ) Provincial Level: 2019).

As one of the organizations that work with the Qur'an, the IPQAH organization focuses more and specializes on the art of recitation of the Qur'an, this is done because, most of the members are people who have been tested in

terms of their skills in reciting verses. -the holy verses of the Qur'an, and also this organization is filled by most of the reciters who incidentally are very concerned with the art of recitation, it can even be said that the art of recitation has become part of the lives of the reciters, so it is not surprising that when there are activities related to the art of recitation, they are generally present, both as participants and as listeners or just watching.

IPQAH tends to focus on the field of recitations and even includes the procedures for the art of reading which are often referred to as Murattal and Mujawwad recitations, so of course the personnel who fill a lot in each field in the organization have more membership than qori qori'ah elements and hafiz hafizah. However, this does not rule out the possibility that other fields will be involved in it as long as it does not violate IPQAH's AD ART.

When viewed from the personnel who fill the sections of the IPQAH management, there are also people who incidentally are not from the Qori-qari'ah or Hafizh-hafizhah elements, but are still part of the MTQ branch, such as from the beautiful writing branch, al. -The Qur'an (khatthath and khatthathah, explains the contents of the Qur'an (Syarhil Qur'an), understands the contents of the Qur'an (Fahmil Qur'an), and so on. So this organization from the membership side, can be said as a general organization, which is filled by those who love, have hobbies, are close to the Qur'an from all MTQ branches. nor are people who have been directly involved as MTQ participants, but they are happy and in love with the Qur'an, so in this case, they can be accommodated as administrators or members of IPQAH.

To achieve a superior organization, IPQAH as part of the organization, also makes various efforts to improve and develop the potential and achievements of its members, because education basically intends to develop and also explore the potentials possessed by humans in this case students (Mukhtar Latif and Suryawahyuni Latif: 2018). By increasing the potential that is owned, of course, it will indirectly have implications for increasing performance so that it will affect the welfare, raise the degree, and social status of the Qari-qari'ah. With the increasing achievements of the members in particular and generally the qari-qari'ah and Hafizh-hafizhah in Jambi Province, of course, directly or indirectly will raise the prestige of IPQAH itself in the eyes of the community and the government, if so, then this organization will be able to do something about it. more for the benefit of the people.

By paying attention to the nature and movement carried out, there can be no doubt about the IPQAH khittah in an effort to socialize the Qur'an in the midst of society. If it is associated with Musabaqah Tilawatil Qur'an (MTQ), then these activities can raise the dignity of individuals, organizations and even regions, because most members or administrators of IPQAH are often actively involved in MTQ events either as committees, council judges, as well as as a participant. Taking into account these contributions, this organization should be ideal in terms of developing capabilities and improving the performance of reciters, especially in Jambi Province, but the reality is that this is not the case. Many Qari-qari'ah who are members of IPQAH find it difficult to achieve and improve MTQ achievements, especially those who are not members of IPQAH.

Based on the explanation above, it can be understood that from the moral aspect, IPQAH is an organization that aims to accommodate and embrace IPQAH members, namely the Qari-qari'ah and Hafizh-hafizhah, especially in Jambi Province in order to unite their determination and spirit to increase their love of Al-recitations. -Qur'an, while from the formal aspect, IPQAH aims to improve the skills or competencies of members, and the reciters in general in terms of recitation of the Qur'an. With the increase in competence, it is hoped that their achievements can also increase, so that in the end they will be equipped to strive for a more dignified standard of living and success in both the world and the hereafter.

Among the IPQAHs in Jambi Province that are considered to exist enough in carrying out their organizational activities are the IPQAH of Jambi Province, IPQAH of Sarolangun Regency, and IPQAH of Muaro Jambi Regency. The assessment of the three research objects above is considered quite representative. In addition to assessing its existence, it is also expected to be able to describe and represent IPQAH in Jambi Province in particular, and generally for institutions or organizations engaged in Al-Qur'an education. Based on the author's preliminary study on IPQAH, namely IPQAH of Jambi Province, IPQAH of Sarolangun Regency and IPQAH of Muaro Jambi Regency, there are still many discrepancies between ideals, expectations and reality in the field. In terms of the name or identity of the organization, for example, there are still many people who do not know or know IPQAH, so that when administrators or members come to the community to carry out community activities carrying the name IPQAH, it seems that there are still people who are confused and unfamiliar with the name. IPQAH.

In terms of planning (planning), IPQAH does not seem to have considered the concept of planning as important, this can be seen by not finding or finding notes or writings indicating that planning has been carried out. Irregularities and discrepancies with the ideal concept of an organizational management such as the absence of a vision and mission, can make an organization lose its way so that it does not know where the organization will be anchored. The absence of a concept of goals to be achieved from an organization, causes the organization to be difficult to carry out its activities due to the absence of clear directions and goals.

In terms of organizing (organizing), there are still tools or organizational resources (human elements) that are not yet in sync in carrying out productive relationships between components so that it seems that each component runs alone and seems not to care about the organization. Coordination and consolidation are very rare, if any, they only talk about things that are not in principle and are not related to the organization. The placement of personnel and the division of tasks from each field have not been carried out properly. This is evidenced by the fact that members of the organization are still found who do not know the position where they are placed, let alone to organize and carry out activities. The placement of personnel seemed to have been chosen according to taste, according to

estimates and not the result of a formal selection, because there was no evidence that indicated the existence of a selection process. Resuffling members or educators is very easy to do, changing and disassembling the management can be said to be done frequently, so this affects the performance of the organization. but the massive and weighty action or breakthrough has not yet seen optimal results.

Judging from the aspect of implementation (actuating), it still looks like it has not been carried out optimally, it is indicated by the absence of a massive and weighty breakthrough made by the organization's management in managing Al-Qur'an education at IPQAH. The activities carried out by IPQAH are still mostly waiting rather than creating their own, this shows that the values of creativity, enthusiasm, hard work, professionalism, and dedication to the organization are still weak. However, IPQAH can still carry out its activities and continue to be able to take part in the community.

From the control side, it also seems that it has not been optimally carried out. At first glance, it seems as if there is an element of omission by the supervisors on the organization, even the supervisors or organizational advisors in general do not really care about the performance carried out by the management or members of the organization. This situation may have happened for a long time and is considered a normal thing in the organization, or it could be that the practice used in providing guidance is only verbal and prioritizes wisdom, wisdom, and feelings rather than applying the principles and AD ART of the organization.

In general, it seems that the management has not been taken seriously by members of the organization, it can be seen from the performance of the members who are still lacking and can also be seen from the relatively few activities carried out. On the other hand, the situation is further exacerbated by the conditions in most IPQAHs that do not yet have their own building that can be used as a secretariat as well as a place for Al-Qur'an education to be carried out. As far as researchers search, the location where the Qur'an educational activities are carried out and at the same time is used as the IPQAH secretariat, is still a loan or usufructuary. Thus, sometimes IPQAH activities are also carried out in members' homes.

The problems above indicate that there are errors and weaknesses made by IPQAH in managing Al-Qur'an education, and it is an indication of a mismatch in the management of Al-Qur'an education in terms of the theory or concept of Al-Qur'an education management carried out by organization ideally. This situation certainly has an impact on IPQAH members who generally consist of Qari'-qari'ah. By paying attention and understanding the description that has been stated above, the author intends to conduct a more in-depth research on this matter by raising the title of the research: "Management of Al-Qur'an Education in Improving Achievement of Qari'-qari'ah in Jambi Province"

RESEARCH METHODS

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 Al-Qur'an Education in Improving Achievement of Qari'ah Qari'ah 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).

The subject of this qualitative research will involve several informants who are expected to provide complete information about Al-Qur'an Education Management in Improving Achievement of Qari'ah Qari'ah in Jambi Province. As key informants (key informants) in this study are those who are specifically involved in the management of Al-Qur'an education at IPQAH such as the head and all his staff including teachers or educators and employees and do not forget all elements of the chairman and management of the IPQAH organization such as the chairperson of the IPQAH organization. , vice chairman, secretary, treasurer, advisory elements, coaches, members of the organization. As for the Qori-qori'ah in general, especially those who have been involved in the management of the IPQAH organization both in the past, as well as people or institutions that have been directly involved in collaborating or have anything to do with the IPQAH organization, such as the government. Jambi Province, especially in the field of People's and Community Welfare (Kesramas), the Jambi Provincial Secretariat, the MTQ Regional Office of the Ministry of Religion and also the Islamic Community Guidance (Bimas) section of the Jambi City Ministry of Religion's Office, and so on, are also part of the information sources. However, the agencies mentioned above are only additional and secondary informants.

Primary data in this study include: Management of Al-Qur'an Education at IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency; Efforts made by IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency in Improving the Achievement of Qari'-qari'ah in Jambi Province; The results of Al-Qur'an education at IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency. Secondary data in this study such as; Geographical and historical circumstances of IPQAH Al-Qur'an education management managers in particular and generally the IPQAH administrators of Jambi Province, IPQAH of

Sarolangun Regency and IPQAH of Muaro Jambi Regency; The condition of the management of Al-Qur'an education as well as members or administrators of IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency; The condition of the IPQAH facilities and infrastructure of Jambi Province, IPQAH of Sarolangun Regency and IPQAH of Muaro Jambi Regency; The state of the achievement data of students studying at IPQAH and also Qari-qari'ah who are members of the IPQAH management before joining or participating in training, education, and coaching, especially Qari-qari'ah achievements in the last five years.

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 a new question that needs to be answered (Creswell, 2017).

ANALYSIS

In this section, research findings will be presented based on the results of a strategic analysis which includes potential strengths, weaknesses, opportunities and threats. Implementers or managers in an organization must really consider and determine strategic steps or directions in making a decision, including efforts to optimize all existing resources to achieve a goal. An organization must carry out a thorough analysis of the institution it leads, it can be done with a SWOT analysis (Strengths), Weaknesses (Weaknesses), Opportunities (Opportunities), Threats (Threats). This analysis is carried out as a form of evaluation for the institution or organization (Maisah:2020)

1) The Power of Al-Quran Education Management

Strength or strength referred to here is a potential advantage possessed by IPQAH that can be used to survive (exis) in carrying out quality Al-Qur'an educational activities so as to be able to present students or students as competent users of educational services and can enter the field. in the midst of the wider community as a market destination.

First, there is a sense of enthusiasm (ghirah) in carrying out the values recommended by syara' in the form of recitations of the Qur'an. Ghirah is terminologically a passion that surges in every human soul to do something (<https://balibangdiklat.kemenag.go.id>). The existence of confidence in a Muslim when performing worship, especially related to the Qur'an, makes Al-Qur'an educational activities will continue to be carried out even if measured in terms of the material obtained is not comparable to the work done. The motivation of faith embedded in every believer makes them enthusiastic to achieve the blessings of the Qur'an so that material orientation as a reward for services in carrying out activities as educators, administrators, coaches, mentors, and practitioners of Al-Qur'an education becomes less. ignored. For the Qari-qari'ah, the recitation of the Qur'an is not just reading as is done by the Muslim community in general, but also contains aesthetic values (art) that will be developed, namely the art of recitation (Yedi Purwanto: 2010).

The existence of IPQAH is a manifestation of the responsibility and proof of the love of the management and members to ground and broadcast the Qur'an in the midst of society. This situation shows that what IPQAH has done, although it cannot be said to be optimal, has implemented a small part of the principles of Total Quality Management (TQM) in Al-Qur'an educational institutions. This can be seen from the results of its customer-focused activities. There are eight principles that must be actualized in the implementation of TQM in educational institutions, namely: customer-centered (customer focus); leadership (leadership); involvement of people (involvement of people); process approach (process approach); systems approach to management (system approach to management); continuous improvement (continuous improvement); a factual approach to decision making; and mutually beneficial supplier relationships (Novan Ardy Wiyani: 2020).

As parents of students who are also internal service users (customers) and even the general public (customers) as external service users of educational institutions ((Novan Ardy Wiyani: 2020), of course they do not want to stand idly by, they feel moved to participate or take part in syi'ar and at the same time give birth to the Qur'an generation. They voluntarily register their children to learn the Qur'an recitations. There is great hope that their offspring will become someone who likes to recite the holy verses of the Qur'an -Qur'an, Qari-qari'ah who are reliable and achievers become a very strong spirit and source of energy in maintaining the existence of Al-Qur'an education.

This reality can give color to the tradition of Al-Qur'an education management with characteristics, namely: 1) Al-Qur'an educational activities are directed to produce outputs and outcomes that have the basics of science, especially recitations of the Qur'an, so that it is expected able to take part in the midst of family and society. 2) the implementation of Al-Qur'an education activities is based on the values of sincerity, ta'abbud motivation, the relationship pattern between educators and students is based on Islamic values and places the position of students as people who need direction and guidance in order to achieve blessing of Allah SWT. 3) In carrying out educational

activities of the Qur'an, between educators, managers, parents of students and students themselves, there are similarities, namely departing from sincere intentions and based on a strong religious spirit so that it provides a spirit in doing, working, and socializing. Other activities that are difficult to shake so that mutual respect, respect, hard work, sincere work, mutual help, mutual respect, responsibility and other positive attitudes grow.

The establishment of good communication in every element in educational institutions shows the crystallization of the values of mutual understanding and the mobility of the exchange of thoughts going well between the message spreader (communicator) and message recipient (communicant) (Thomas Tokan Pureklolon: 2012). This also proves that an understanding of the principles in guiding and directing the organization to operate, develop and change towards a better direction, is known and implemented by every element involved in the management of Al-Qur'an education. Or in other words, that the indication of communication theory in organizations, namely the mechanism of cooperation between two or more people which is carried out systematically in order to achieve goals, has been carried out properly (Poppy Ruliana and Puji Lestari: 2019).

Second, there is an urge in every human being in general, besides achieving achievements, they also want to get prestige. These three organizations are a reflection and an inseparable part of the Qari-qari'ah, where they have traces and have been criss-crossing the MTQan world, so that their credibility, capacity and professionalism are not in doubt. They have a myriad of achievements ranging from the lowest to the highest levels, it gives a tremendous influence for the community in general to take advantage of the "big name" in every activity or activity held in the midst of society, so it's not surprising if at this event Large and small events, whether made by the community or the government, always use their services, both individually and institutionally. This will indirectly have an impact on the echo of this organization, so that the IPQAH name will continue to be heard and its performance visible. This situation becomes a symbiotic mutualism (mutual benefit) both to IPQAH as a service provider and the general public who use the service.

Third, most of the members have a fairly close emotional closeness with the government, even many of the administrators are part of the officials in the area, so this is a breath of fresh air and a potential situation to maintain existence and also develop this organization for the better. Basically they are quite easy to get facilities to carry out organizational activities. One of the evidences that show this is that IPQAH Jambi Province already has its own secretariat which is assisted by the local government, for IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency they are entrusted with placing mosques that are the pride of their respective districts, namely mosques belonging to local governments as the basis or secretariat of the organization.

1) Weaknesses

Obstacles or challenges must always exist in every activity we do. The larger the activities carried out, the more complex the problems that will be encountered. Challenges are not something to be feared and avoided, but rather solutions must be found so that they can be conquered. In the author's observation, there are several factors that become obstacles or challenges in managing Al-Qur'an education, namely:

First, one form of progress achieved from an educational institution is not only determined by output, but can also be seen from the available facilities and infrastructure. Of the three objects studied, specifically related to the means for conducting the Qur'an education process, it still cannot be said to be representative. This is due to the fact that the place used to carry out these learning activities belongs to the local government, so that the manager is not given the authority to change or add to the available buildings, while on the other hand, to develop and promote the institution it must be supported by the available space. . With the continued increase in the number of students, of course it must be supported by study rooms, while in order to add study rooms, managers encounter obstacles because they are not allowed to change or add buildings without permission from the government, because the building is owned by the local government.

Second, it is understood that IPQAH is not private property but is shared property. In organizations such as IPQAH, between members and management there is no binding range of positions, positions, authorities, and powers. In contrast to government institutions, private companies such as companies, or in the form of foundations, where the leader can use his power to suppress and even intimidate subordinates even though in principle it is not allowed, so that subordinates will be more obedient or submissive to the leadership. For the IPQAH organization, this cannot be done, because it can result in an unfavorable organizational atmosphere or can even result in members resigning or leaving the management. On the other hand, the term of service for the board of directors is only limited to 5 years, after which a new election will be held, so that this can indirectly interfere with performance in managing the institution or organization in question.

Third, especially for students who are learning from basic or inexperienced, finding potential students is rather difficult. Many indicators must be met by prospective students of the art of reading the Qur'an (input) so that they can achieve optimal results. Among the important factors for producing reliable Qari-qari'ah is the potential of voice, so it can be said that those who have a good sound basis will have the opportunity to become champions in the MTQ competition (Anuar, Norazman, and Zainora: 2020). Good input coupled with a good process will have an impact on the quality of the output which is also good. Quality education can be determined from several components, namely: Input, process and output. The output has the highest importance, the process is one level lower than the output, while the input has a slightly lower level than the output (Uswatun Hasanah: 2020). For students who realize that they do not have talent in the field of recitation, they will automatically withdraw or stop learning. It is not surprising

anymore, where to produce a Qari-qari'ah who can really be relied on is very difficult, so that if we watch in every MTQ event at the district or provincial level, very few new faces appear, most of them are them. who are old players.

Fourth, the selling value of certificates or proof of graduation issued by IPQAH is not considered as important or valuable so this is also considered a weakness. The proof of graduation has not been able to optimally increase the selling value of output, especially when they want to continue school. This situation indirectly has an impact on the low motivation of students to study seriously. This is different from what happens in formal educational institutions that really want proof of graduation along with good grades, because it is a condition for students to continue school or even find work. It is undeniable that learning activities expect students to get a diploma so that with this diploma they can continue their education as high as possible (M. Frediyana: 2019).

Therefore, the limitations of facilities and infrastructure, the limited ability of Al-Qur'an education providers in the functioning of authority and power as leaders or administrators, the difficulty of finding inputs that are considered potential, and the lack of accommodation for the value of graduation certificates are the weaknesses in managing education. The Qur'an in IPQAH.

1) Opportunities

Besides the strengths and challenges that always follow every step of the organization, there are also opportunities and hopes that can bring the spirit in carrying out the management of Al-Qur'an education. Opportunities should not only be known, but more than that they should be followed up through concrete actions as evidenced by the existence of massive movements to seize and execute the opportunities in question. Among the opportunities that are seen based on the author's observations of Al-Qur'an educational activities are:

First, there are relatively few institutions involved in Al-Qur'an education, namely by fostering, training and educating especially about the art of recitation of the Qur'an in Jambi Province, so that this is a "fresh wind" which is quite promising for them. who want to work in this field. Especially for institutions that have been involved in managing the art of recitation of the Qur'an, the opportunity to maintain and develop the existence of this institution is very wide open, meaning that the possibility of going out of business due to the absence of students is quite small, especially if the results of the education have been tested. and proven so that it can be categorized as a quality institution. This is also supported by the condition of the community who are predominantly Muslim with the customary motto in Jambi Province "Adat with syara', syara' with Kitabullah, syara' mengato, custom of wearing", of course it is unlikely that the institution will close due to not having students. Second, the art of recitation of the Qur'an is not only recommended by Islam, especially in a series of worship activities such as praying or reading the Qur'an, but the art of recitation has also long been included in the MTQ branch which is contested, and is even a core branch in MTQ. This situation can indirectly have a tremendous influence on those who want to become participants in the MTQ activity. The basic reason is that besides God willing, they will get a reward for reading the verses of Allah, also for those who are successful, of course they will get material benefits. This can also increase their status in the community, and can be used to obtain sources of sustenance if their services are needed by the community.

Third, the position and location of the place where Al-Qur'an education takes place at IPQAH is quite strategic so that it is easy to reach. The location factor is the main attraction for the community to register their children to study at IPQAH. With a strategic location, easy to access and reach, it will increase efficiency and effectiveness. Besides that, the factor of the name IPQAH which is quite phenomenal in the community as a gathering place for reciters, becomes a selling power that is quite powerful in attracting students' interest to study at IPQAH.

1) Threats

In every activity in an educational institution, there is always a threat. The threat in question can have a very bad effect on the continuity of the education process, and may not have too much of a negative impact. As for the threat to Al-Qur'an educational institutions, so far according to the author's observations, it is still at a reasonable stage, or does not have much influence on Al-Qur'an education. Among the factors that can threaten the success of Qur'anic education are the following:

First, it has become a general social problem that technological advances have both positive and negative values. For Al-Qur'an educational institutions, especially those related to the education of the Qur'anic arts, it can also have an unfavorable influence on students, especially when the learning process takes place. Learning recitations requires a high level of concentration, both reading alone and when following readings from educators. Those who are engrossed in playing with their gadgets during lessons, it is certain that they cannot absorb the lessons given, even what they read and what verses they read sometimes they cannot show it.

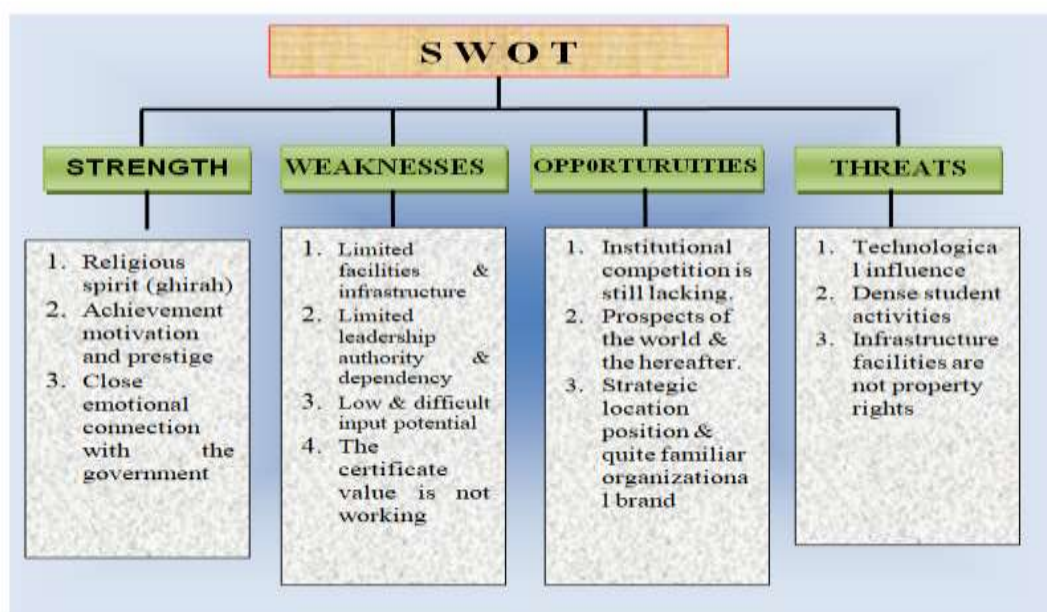
Second, as mentioned in the obstacles and challenges section above, the room or building where the Al-Qur'an education process is carried out is owned by the local government, whose use permit may be withdrawn one day. If this happens, it can be a threat to the continuity of the process of educational activities. Therefore, managers must anticipate so that this does not happen, namely by establishing harmonious relations with each of those who become leaders in an area while still fulfilling and paying attention to the formal legality requirements for the existence of this organization.

Another thing that can be done is to show seriousness in the management of Al-Qur'an education accompanied by evidence of the results of the education in question, especially its contribution to the region and society. If this can be done properly, it is unlikely that the permit to use the room where organizational activities and the implementation of Al-Qur'an education is carried out will be revoked.

Third, the activities are very crowded, especially for students, causing them to not be able to attend the full learning activities. As it is commonly understood that, in general, Qur'anic education activities are carried out in the afternoon. For students whose school activities implement full day school, it is very unlikely that they can actively participate in Al-Qur'an education at IPQAH. Thus, the factor of the place where educational activities are held that still has the status of use rights, the busyness that students have in attending formal education in their respective schools, making it difficult to actively and continuously participate in Al-Qur'an education at IPQAH. the impact of this is felt not only by IPQAH but also other Islamic institutions that implement educational activities in the afternoon, as well as the influence of social media, especially cellphones which often trigger the loss of seriousness and concentration during learning activities which is a separate threat to optimization. and the continuity of IPQAH Al-Qur'an education. The first and second factors are quite serious threats, while the third factor only affects the optimization of learning activities.

From the explanation related to the SWOT analysis above, it can be described as in the chart below:

Fig.4.15
Al-Quran Education SWOT analysis chart at IPQAH



2. Efforts to Improve the Achievement of Qari-qari'ah

Every human being generally wants a condition of improvement and self-improvement towards the better. In order to achieve this, everyone certainly has their own ways and efforts, and this is greatly influenced by what goals they want to achieve. Related to Al-Qur'an educational institutions in an effort to achieve and improve achievement for Qari-qari'ah, namely by:

First, carry out continuous training and coaching. It is undeniable that to achieve or improve performance is certainly not easy. Many factors can influence a person to achieve achievement, both internal and external factors. The most important factor actually comes from within a person (internal). The process of education, coaching and training of Al-Qur'an recitations for students has been carried out optimally in accordance with the capabilities of existing resources.

Second, providing the widest possible freedom and opportunity for students to develop their abilities by providing motivation and advice to increase knowledge knowledge by participating in more training and deepening material not only from educators in the Jambi Province area, but also to trainers or educators who are outside the Jambi Province.

Third, help provide, encourage and find access to information for students to be able to hone their abilities practically, namely participating in various competitions, especially those related to recitations of the Qur'an. This is intended so that the mentality of the students is increasingly tested, honed, and at the same time as proof of the knowledge that has been obtained in education. Appearing outside of the training or coaching situation is an aspect to show the results of the real educational process.

Fourth, give rewards to participants who excel. The intended reward or award is not to give something in the form of material, but rather to appreciate the knowledge or achievement in question by inviting or including the person in every activity carried out by IPQAH, such as tadarusan, memorizing, and other religious events.

Fifth, improve the competence of educators. The success of students cannot be separated from the intervention of educators. Qualified students are usually born from qualified educators. Therefore, by increasing the competence of educators, it is hoped that the competence of students can also be improved.

Sixth, strive for completeness of facilities and infrastructure in supporting the educational process, because this greatly affects the improvement of learning achievement.

3. Results of Al-Qur'an Education

The results are the end point of the educational process that has been carried out. To measure the level of success of the implementation of education that has been implemented, it can be seen from the results achieved in the form of educational output. In this case, the results of the Qur'anic education process that have been carried out by the three IPQAH organizations can be seen from two sides, namely material and mental spiritual. The material results are the results achieved from the Al-Qur'an educational process that can be measured and seen in real terms. For this material aspect, it can be divided into three aspects, namely:

First, there is an increase in knowledge and understanding of the procedures for reading the Qur'an that are good and correct. In this aspect, the main target to see is the ability of students to absorb or accept and be able to practice the material that has been taught. This ability is measured based on the standards that have been made by educators. In terms of mastery of materials such as reading the Qur'an, there are already standard standards in the form of accuracy of recitation and fashohah, which are more focused on tahsin recitations (efforts to improve and improve reading of the Qur'an) including also about manners. The targets or targets for tahsin that must be achieved are: the ability to pronounce the letters properly and correctly, according to the makhraj and its nature; the realization of the ability to read the Qur'an in accordance with the rules of recitation; the ability to master the rules of tajwid science, this is considered important, because understanding and mastering the rules of recitation can reduce the error rate in reading the Qur'an, on the other hand it can also be a provision to be taught to others (Ahmad Annuri: 2015).

Second, it can achieve achievements and even an increase in the performance of recitations of the Qari-qari'ah. For the aspect of achievement that is meant here is a proof of the educational process that has been carried out. The extent to which the effectiveness of the education carried out will be seen from the performance when on the recitation pulpit. However, this situation is actually relative, because there are many factors that influence a Qari-qari'ah to perform well on the recitation pulpit, let alone to win the championship. These factors can be identified with factors that affect learning achievement in general, namely there are internal and external ones.

Third, the courage and ability of students to practice the knowledge that has been obtained in the midst of society. The results of Al-Qur'an education require that students are at least able to appear in various activities or events made by the community, because if this is able to be done, it means that one of the points to be achieved from the Al-Qur'an Education process carried out show success. This aspect in education is often termed the psychomotor realm, namely in the form of skills or skills in applying knowledge that has been accepted in the community.

The fourth aspect is the mental and spiritual aspect, which is the result to be obtained from Al-Qur'an education in providing positive values for students, both in the form of attitudes, speech, and behavior. Based on the results of the author's search, from the two aspects that are the benchmarks for the success of Al-Qur'an education in terms of this material, then the point towards increasing knowledge and understanding of good and correct procedures for reading the Qur'an becomes the most dominant element, especially if the students come from those who are still lacking or have not been equipped with knowledge about reading the Qur'an in accordance with the rules of recitation. If the initial basis in assessing the form of achievement is based on the level of mastery of educational material, namely understanding the procedures for reading the Qur'an properly and correctly in accordance with the rules of recitation, then it can be said that the Qur'an education process carried out by IPQAH has been able to show significant results. If the benchmark for achievement is in the form of the results obtained when participating in a competition event in the form of winning, then in this case, it can be said to be quite significant, while the aspect of increasing achievement has not shown encouraging results. Thus, the results of Al-Qur'an education which are IPQAH's priorities and expectations consist of cognitive, affective, psychomotor, outcome aspects, and also competition achievements.

CONCLUSION

1. Management of Al-Qur'an Education

The process of Al-Qur'an education activities at IPQAH has been going on for quite a long time. Even before this organization changed its name as IPQAH, this tradition of learning related to the art of recitation of the Qur'an had already been carried out. Since the establishment of IPQAH, the implementation of Al-Qur'an educational activities that have been carried out by its predecessors has been maintained until now, even the management of its activities has been improved.

Planning for Al-Qur'an education at IPQAH, since its inception, has remained consistent with the tahsin program and the art of recitation of the Qur'an. This activity is a core or flagship program because it is considered an inseparable part of this organization. Besides that, from the aspect of quality and quantity of output produced by this organization is no longer in doubt. Many of those who have carved out competition achievements were born from the IPQAH organization. The planning carried out by IPQAH is more incidental and seems spontaneous, this is because the activities carried out in general are the responsiveness of institutions or agencies outside IPQAH that require services or personnel from IPQAH. Thus, it can be said that response activities are characteristic of the activities in IPQAH.

The organization of Al-Qur'an education carried out by IPQAH is seen and assessed from three aspects, namely assumptions, competencies, and track records. In carrying out the placement, especially for management personnel,

IPQAH does not carry out a fit and proper test as is done by formal institutions or agencies in general, namely through written or oral examinations. Organizing is carried out through management meetings jointly by taking into account the suggestions from members that developed in the meeting. Each proposal will be reviewed based on competency considerations and also the track record of the person who will be positioned. With these considerations, there is an expectation that there will be a dedicated, innovative, creative and sympathetic manager, educator, and education staff.

The actuating function in Al-Qur'an education at IPQAH rests on the highest leadership of the organization and the people appointed by the leadership in managing educational activities. Each field is given the opportunity to plan and carry out activities in accordance with its functions and to continue to coordinate with the highest leadership in the organization. Two-way communication patterns and ideas become the prevailing characteristics, namely that sometimes ideas arise from the highest leadership (top down), but at one time ideas can come from the bottom (bottom up).

The principles of optimizing human resources, cooperation, maintaining conduciveness, and classification are fundamental elements in the mechanism for actuating Al-Qur'an educational activities at IPQAH. The principle of optimizing human resources is not only for the management of the organization, but all the involved stake holders, especially for educators and education staff. Prioritizing teamwork and maintaining conduciveness is the goal as well as the spirit instilled in each member. Conduciveness is not only related to the creation of harmonization between members, but also the effort to create a comfortable atmosphere in conducting learning activities through the arrangement of the study room. In order to implement the actuating function of Al-Qur'an education, IPQAH also classifies both educators and students. This can be seen by grouping and separating both educators and students based on skills not based on age.

The evaluation of Al-Qur'an education at IPQAH is more focused on the aspect of achievement in participating in the Qur'an recitation competition and also the outcome aspect. Proving the success or failure of the implementation of the Al-Qur'an education process can be seen from the achievements of the competitions they participate in and the ability of students to perform on stage or pulpit recitations. Standards in evaluating Qur'anic education are measured from these two aspects. For students who do not meet the criteria to become accomplished Qari-qari'ah, at least they are able to appear in the midst of society in filling out religious activities related to the ti lawah of the Qur'an.

2. Efforts to Improve the Achievement of Qari-qari'ah

IPQAH has made various efforts to improve performance for Qari-qari'ah. Efforts made to encourage increased achievement are divided into two aspects, namely the institutional aspect and the individual aspect. The institutional aspects are such as carrying out special coaching and training carried out by IPQAH independently, providing motivation to students, especially when carrying out such coaching, collaborating with other institutions outside IPQAH such as government and private parties, especially related to coaching and education. recitation of the Qur'an, giving rewards to members who excel, and trying to improve the competence of educators because after all the success of students cannot be separated from the "cold hands" of educators. While the individual aspect is by doing Al-Qur'an recitation exercises independently and routinely and getting used to and increasing "flying hours" namely participating in various kinds of competitions, especially those related to Al-Qur'an recitations, this is done in addition to mental training as well. get used to in order to practice the knowledge that has been obtained during coaching and training.

3. Results of Al-Qur'an Education

The results of Al-Qur'an education in IPQAH can be grouped into several aspects, namely: cognitive, affective, psychomotor, outcome, and competition achievement. First, the cognitive aspect, namely his knowledge of how to read the Qur'an properly and correctly. Second, the affective aspect is the attitude attached to students or Qari-qari'ahs such as liking or hobbies in reciting the holy verses of the Qur'an. Third, the psychomotor aspect is the ability possessed by students in reciting the Qur'an, especially naghmah al-Qur'an both murattal and mujawwad. Fourth, the outcome aspect is the ability of students to socialize and appear in the midst of society, as well as always being active in applying the knowledge that has been obtained while attending Al-Qur'an education at IPQAH through chanting the holy verses of the Qur'an. Fifth, the aspect of competition achievement, namely the success in winning the championship when participating in various competition events.

APPRECIATION

We extend our deepest gratitude to IPQAH Jambi Province, IPQAH Sarolangun Regency and IPQAH Muaro Jambi Regency. Sultan Thaha Syaifuddin State Islamic University Jambi, Postgraduate and Islamic Education Management Study Program UIN STS Jambi who have provided support for us to carry out this extraordinary research, and thank you to my friends at Postgraduate Islamic Education Management at UIN STS Jambi who helped a lot us in completing this research.

REFERENSI

1. Anggaran Dasar Organisasi IPQAH hasil Mukhtar II di Batam 19 Desember 2010
2. Anonim, Buku Pedoman Musabaqah Tilawah al-Qur'an, (MTQ) Tingkat Provinsi Tahun 2019

3. Anuar, Norazman, dan Zainora, (2020). " Signifikan Penganjuran Majelis Tilawah Al-Qur'an di Malaysia Terhadap Perkembangan Seni Tarannum Tanahair", Persidangan Antarabangsa Sains Sosial dan Kemanusiaan ke-5 PASAK5.
4. Ahmad Annuri, (2015). Panduan Tahsin Tilawah Al-Qur'an dan Ilmu Tajwid. Jakarta: Pustaka Al-Kautsar.
5. Creswell, Jhon W, (2012). Educational Research;Planing, Conducting, and Evaluating Quantitative and Qualitative Research (Boston: University of Nebraska- Lincoln.
6. Dwiyanto Indiahono, (2017). Kebijakan Publik Berbasis Dynamic Policy Analysis. Yogyakarta: Gava Media.
7. <https://balibangdiklat.kemenag.go.id>, Merawat Ghirah Islam Dalam Setiap Pribadi Muslim", diakses Tanggal 12 Juli 2022 Pukul 10.30 WIB.
8. Mukhtar, (2013). Metode Praktis Penelitian Dekriptif Kualitatif. Jakarta: GP Press Group
9. Mukhtar Latif dan Suryawahyuni Latif, (2018). Teori Manajemen Pendidikan. Jakarta: Prenadamedia Group.
10. Muhammad Mustari, (2018). Manajemen Pendidikan. Depok: Rajawali Pers.
11. Mafhum (2019). Jurnal Ilmu al-Qur'an dan Tafsir Program Studi Ilmu al-Qur'an dan Tafsir Universitas Yudharta Pasuruan P-ISSN (Cetak) : 2527-6506, [http://yudharta.ac.id/ jurnal/index.php/mafhum](http://yudharta.ac.id/jurnal/index.php/mafhum) E-ISSN (Online) : 2549-9688 Volume 4, Nomor 1, Mei.
12. Misbachul Munir, (2016). Pedoman Lagu-lagu Tilawah Al-Qur'an. Surabaya: Apollo
13. Maisah, (2020). Manajemen Strategik Dalam Perspektif Pendidikan Islam. Jambi: Media Salim Indonesia.
14. M. Frediyana,(2019). "Urgensi Evaluasi Pengelolaan Program Pendidikan Sebagai Upaya Untuk Meningkatkan Mutu dan Kualitas PKBM Assyaadah", Mini Paper Accelerating the Wordl's Research.
15. Novan Ardy Wiyani, (2020). Total Quality Management Dalam Pendidikan (Konsep dan Implementasinya). Yogyakarta: Gava Media.
16. Poppy Ruliana dan Puji Lestari, (2019). Teori Komunikasi. Depok: PT RajaGrafindo Persada.
17. Salman R. Anwar, (2007). Hidup Beradab Setiap Saat.Yogyakarta: Pustaka Insan Madani.
18. Thomas Tokan Pureklolon, (2018). Komunikasi Politik (Mempertahankan Integritas Akademisi, Politikus dan Negarawan). Jakarta: PT Gramedia Pustaka Utama.
19. Uswatun Hasanah, (2020). "Analisis Mutu dan Kualitas Input, Proses, Output Pendidikan di MAN 2 Yogyakarta", Indonesian Journal of Educational Management,Vol. 2 No. 2.
20. Wahyu Bagja Sulfemi, (2018). Modul Manajemen Pendidikan Nonformal (Bogor: Program Studi Administrasi Pendidikan Sekolah Tinggi Keguruan dan Ilmu Pendidikan Muhammadiyah Bogor.
21. Yedi Purwanto, (2010). Seni Dalam Pandangan Al-Qur'an, Jurnal Sosioteknologi : Edisi 19 Tahun. 9 April.