Development management of the tahsin al-qur'an program

Hisbullah Huda[1], Nasir Mahmud[2], Amrah Kasim[3], & Baharuddin[4]
[1]Program Doktor, Pascasarjana Universitas Islam Negeri Alauddin Makassar
[2,3,4]Program Pascasarjana Universitas Islam Negeri Alauddin Makassar

Author Correspondence Email: hisbullahhuda234@gmail.com

ABSTRACT

The phenomenon among the community, especially Muslims, many can read the Qur'an. Still, the reading differs from the standards of tajweed and the rules of reading the History of Hafsh 'an Ashim. This study aims to analyze the application of the management of the Tahsin al-Qur'an program to find its development. This research uses qualitative with a descriptive type by providing a more narrative picture of the direction of the development of the Tahsin al-Qur'an program at PPTQ Al Imam Ashim Makassar. Research data are presented in verbal form and analyzed descriptively and not generally. As for the results of this study, the first is the importance of the Qur'anic over program management. Second, the need for the development of the Qur'anic this program. Third, the importance of learning and understanding the rules of reading the narration of Hafsh 'an 'Ashim to avoid mistakes in reading the Qur'an. Fourth, learning materials matan Tuhfatul Athfal and matan al-Jazariyah. Fifth, this research is expected to contribute to the readers of the Qur'an as a reference to be able to read the Qur'an properly and correctly.

Keywords: Management, development, Tahsin al-Qur'an

1. INTRODUCTION

Education is a conscious effort made in the family, community, and government environment through guidance, teaching, and training activities, which take place in schools and outside schools, to prepare students to play a role in various living environments appropriately in the future. In its development, education means all the efforts of adults in association with children to lead their physical and spiritual

development toward maturity. The essence of education, according to Munandar, is to strive for an environment that allows the optimal development of children's talents, interests, and abilities based on the fact that each child has different talents and interests both in type, degree/level. There are talented musicians, techniques, operating numbers, and others.

National education aims to educate the nation's life and develop human potential as a whole and human potential that is morally religious, virtuous, knowledgeable, intelligent, healthy, and state-conscious. The objectives of national education are supported by each component of education, where each component contributes to the achievement of national education goals.

Effective educational institutions require proper planning following the needs of the times when various aspects of life can be adequately reached. To provide good service, an educational institution must carry out its duties and functions, especially in organizing learning well. Therefore, educational institutions are sometimes traditional and sometimes modern, which are both still running today and will continue to be maintained as a characteristic of the vision and mission of the initial establishment of the institution. Islamic boarding schools are educational institutions in which various activities have been designed according to the organization's needs to achieve the vision and mission of the pesantren, including management. In this case, Hamzah mentioned that pesantren education management is an activity to integrate pesantren education resources to be centralized to achieve predetermined pesantren education goals; in other words, management is the mobilization of all educators in pesantren education to achieve predetermined educational goals. Islamic boarding schools have the flexibility to develop according to the characteristics of each pesantren. These characteristics depend on the leadership and management of the pesantren. Religious education prepares students to carry out roles that require mastery of knowledge about religious teachings, become religious experts, and practice their religious teachings. Article 1, paragraph 3 of Government Regulation 55 of 2007 explains that "early education is Islamic religious education held by all educational paths and levels ."Then paragraph 4 explains that "pesantren or Islamic boarding schools are community-based Islamic religious, educational institutions that provide early education or in an integrated manner with other education.

Pondok Pesantren Tahfizhul Qur'an Al-Imam Ashim is a pesantren with a unique program for memorizing the Qur'an with one of its special programs, Mohsin al-Qur'an. This program aims to improve the recitation of the Qur'an before going to the level of memorization. This is done in order to make sure to read the Qur'an correctly.

The phenomenon that occurs, only a few of the Islamic community can read the Qur'an but have yet to be able to read correctly and adequately following the standards of tajweed and understand the rules of reading the Qur'an.

The learning material for the rules of reading the history of Hafsh 'an 'Ashim, Matan Tuhfathul Athfal, and matan al-Jazariyyah is a program development that is expected to be able to understand better and master the Qur'an.

2. METHODS

The study used a descriptive qualitative approach by providing a narrative picture of student management in the Qur'an tahsin program at PPTQ Al Imam Ashim Makassar. The research data were presented in verbal form and analyzed without the use of statistical techniques.

The informant is determined based on some relevant information in his possession and ease of access. These informants include foundation administrators, coaching departments, thin sections, teachers, new student admissions, and other informants who allegedly have related information, such as secretaries or administrative departments.

Based on the information above, there are several informants in the research on the management of the development of the tahsin al-Qur'an program at PPTQ Al Imam Ashim Makassar as in the following table:

Table 1. Research Information

No.	Types of Informants	Related information	Sum
1.	Foundation Management	Pesantren's policy determinants cover all aspects of the program	2
2.	Secretary	A student recording system in the master book	1
3.	New Student Reception Department	The new student admission system includes input standards and a selection and registration process	2
4.	Coaching / Santrian Section	Cottage discipline and discipline system: guidance and discipline of students	2
5.	Tahfizh Section	Management system for the implementation of tahfizh and tahsin al-Qur'an programs and their development	2
6.	Teacher of tahfizh and tahsin al-Qur'an	The method of teaching tahfizh and tahsin al-Qur'an	10
7.	Students	Motivational aspects of learning	20

8.	Miscellaneous	General information related to the cottage profile includes history and background, vision, mission and goals, development of the cottage, and others.	5

This research data source consists of research informants who are considered to have and represent the type of information needed, data sources in the form of places, namely everything that presents a display, both stationary and moving and data in the form of symbols that present signs in the form of letters, numbers, images or other symbols.

The data obtained above was through observation, interview activities, and document collection documents related to research. The unit of analysis in this study is individuals or groups that are considered to have and represent information about the management of the development of the Qur'an tahsin program at PPTQ Al Imam Ashim Makassar. The unit of analysis is a specific unit considered the subject of research (Arikunto, 2010).

The object of research is the management of the development of the Tahsin al-Qur'an program. In contrast, the research subject is PPTQ Al Imam Ashim Makassar, especially the Tahsin al-Qur'an program. As a particular unit of the Tahfizh PPTQ Al Imam Ashim Makassar program, the unit of analysis in this study is every individual or group in the subject of research that is interested and plays a role in program development management activities, such as foundation administrators, secretaries, new student admissions, coaching or sanitarian sections, catfish sections, catfish and Mohsin teaching staff, students and others.

The required research data were collected using several techniques, namely participatory observation, semi-structured interviews, document analysis, and daily notes.

Engaged or participatory observation is a method of collecting data through observation and sensing. The involvement in question is by making direct observations in life in the cottage, feeling and being in the activities of the objects observed. The results of these observations are then recorded in a field observation record (diary)

Semi-structured interviews are conducted by discussions or directed interviews with informants guided by a pre-arranged interview grid.

The document analysis is an effort to obtain information through two types of documents owned by the lodge: internal and external. Internal documents include circulars of leaders or institutions, minutes of meetings, decisions, and types of

documents that take place in the internal cottage. At the same time, the external documents of the lodge are information materials issued by the lodge that are disseminated to the public.

Data analysis is carried out in several steps. First, the processing process includes editing, classifying, and coding. Editing examines informant answers, conservation results, documents, selecting photos, and other notes. At the classification stage, the edited data is classified according to research needs or according to the variable group, or based on the indicators. The coding stage is to record a short title (pattern or theme) according to research indicators and variables and provide additional notes that are deemed necessary. This code is made to make it easier to find a specific meaning from each pile of data so that it is easily placed according to the outline of the research report. After these processes are carried out, the next step is interpretation to obtain findings or findings.

Table 2. Data Sources, Methods, Research Instruments

Research Variables / Research Subjects	Data Sources	Method	Research Instruments
Cottage Profile	- Cottage nanny - Cottage caretaker	- Interview - Observation	- Interview guidelines - Checklist
Planning new students	- Cottage caretakers as policymakers - Field of tahfizh and tahsin	- Interview - Observation - Observation involved	- Interview guidelines - Checklist
Admission of new students	- Cottage nanny - Head of the new student admissions department - New student reception activities - Cottage nanny - Reading and memorization testing team	- Interview - Observation - Observation involved	- Interview guidelines - Checklist

	- Student interview examiner team and student/guardian parents		
Orientation and placement of new students	- Cottage nanny - Chairman of PSB - Coaching / Santrian section - Tahfizh Section	- Interview - Observation - Observation involved	- Interview guidelines - Checklist
Program management of tahsin al-Qur'an	- Cottage nanny - Cottage caretaker - Tahfizh teacher - Tahsin teacher - Students	- Interview - Observation - Observation involved	- Interview guidelines - Checklist
Development of the Qur'anic tahsin program	- Cottage nanny - Cottage caretaker - Tahfizh teacher - Tahsin teacher - Students	- Interview - Observation - Observation involved	- Interview guidelines - Checklist
Management evaluation of Tahsin al-Qur'an program development	- Cottage nanny - Tahfizh teacher - Tahsin teacher - Students	- Interview - Observation - Observation involved	- Interview guidelines - Checklist

3. RESULTS AND DISCUSSION

Definition

Management is the process of planning, organizing, mobilizing, and controlling human resources and other resources to achieve predetermined goals effectively and efficiently. This model means that Planning, program preparation, and budgeting are

seen as inseparable systems. Management is the process of using resources effectively to achieve goals. This means that education with good management will also produce good education. Management education can be interpreted as integrating educational resources to be centralized to achieve predetermined goals.

Because education is a development industry (human resources), educational institutions must be managed professionally. The absence of these professional education managers demands breakthroughs to bring education in line with the accelerating pace of education.

Siagian also argued that management is the ability/skill to obtain something to achieve goals through the activities of others. Johnson defines management as the process of integrating unrelated resources into a total system to accomplish goals.

Development means making something develop, progress, and perfect. Therefore, the direction of educational development in schools or pesantren aims to be able to "Deliver students to become people of faith and piety, noble character, personality, mastering science and technology, and being able to actualize themselves in the life of society, nation, and state."

Another definition of development is that it is an activity that continues in order to achieve the desired program can mean quality and can also be in quantity. Hendyat Soetopo and Wasty Soemanto define development as an activity that produces a new way or tool during which the activity is carried out, during which assessment and improvement are carried out. Thus development can be interpreted as a systematic and measurable process to improve expertise, concepts, and morals to achieve goals.

A program is a plan of principles and efforts to be carried out. Meanwhile, according to Farida Yusuf Tayibnapis, the meaning of a program is everything that someone tries to do in the hope that it will bring results or influence. According to Suharsimi, the program has two meanings; first, a simple meaning, namely, the program, is interpreted as a plan or design of activities that will be carried out in the future. Second, programs associated with evaluation, namely a unit or unit of activity that is the realization or implementation of a policy, take place in a long process and occur or apply in an organization that involves many people. The program that the author refers to is the design of businesses that will be carried out by someone either in tangible form (tangible) such as material or abstract form (intangible), such as procedures, schedules, and a series of activities to improve attitudes in the hope that the business will bring results or influence.

Tahsin is a way of reading the Qur'an correctly and adequately using the rules found in the science of tajweed, in addition to improving and improving reading. The

word tahsin comes from Arabic from the word hassana-yuhassinu-tahsiinan, which is defined as a good and good thing. When viewed based on the definition of terminology of this, it means a good action.

Another meaning of tahini is interpreted to repair, repair, decorate, beautify, and perfect during this time. The word recitation has the meaning of repetition. Reading the Qur'an means reciting the holy book with wisdom and clarifying the letters it recites.

Another opinion mentions the word tahini, linguistically sim masher from the word hassana-yuhassinu-tahsiinan, which means to repair, improve, beautify, and decorate. As for the term, the meaning of this is the same as tajweed. The point is that the definition of tajweed and this is the same. Both are terms to refer to the same meaning. Then Sayyidina Ali bin Tholib said that tajweed is removing every letter from its makers and giving the right of each letter (i.e., the inherent properties of the letter such as qolqolah, Hams, etc.) and mustahaq letters (i.e., the properties of letters that occur due to specific causes, such as Izhar, idghom, and others).

Based on this understanding, this is defined as a science that studies how to pronounce each letter that is out according to the rules of tajweed and comes from transparent sources.

The Qur'an is the essence and primary source of Islamic teachings that the Holy Prophetsa conveyed to his people. The Qur'an is proof of the truth of the Holy Prophetsa and a guide for humanity anytime and anywhere; it has various features, unique and comprehensive wording, and contains general knowledge confirmed to be accurate and meets human needs. At the beginning of his da'wah, the study of the Qur'an was one of the primary materials taught to his people. The Qur'an is a holy book revealed as a guide, lesson, and guide for humanity's life. The truth of the Qur'an cannot be doubted; even its purity will be preserved until the Day of Judgment.

The Qur'an is the book revealed to the Messenger, written in mishaps, and narrated in a mutawatir manner without a sunhat. At the same time, according to the claimant of truth, the Qur'an is the science of La Dunni which covers all the essence of truth.

Meanwhile, according to Dr. Subhi Al Salih, the Quran is the word of God that is miraculous (as evidence of the truth of the prophethood of Muhammad) revealed to the Prophet Muhammad, which is written in the mishaps.

According to Ali Ashabuni, the Quran is a miracle kalamullah revealed to the conclusion of the Prophets and Apostles, with a reliable intermediary, namely the angel

Gabriel, written in mushed and quoted to us mutawatir, and commanded to read it, beginning with Surat Al-Fatihah and ending with Surat An-Naas.

From some of the above understandings, it can be concluded that the management of the development of the Qur'an this program is a whole process of joint activities in order to develop the Qur'an this program, which includes procedures, Planning, organizing, directing, guiding, coordinating, communicating, supervising and evaluating, using available facilities, both personal, material and spiritual in order to achieve educational goals effectively and efficiently.

Overview

Pondok Pesantren Tahfizhul Qur'an (PPTQ) Al Imam Ashim, domiciled in the city of Makassar which was founded by H. Syam Amir Yunus in 1999, is one of the most prominent Islamic boarding schools in Eastern Indonesia and has a motto: "Printing memorization of the Qur'an Lafzhan wa Ma'nan wa 'Amalan ."Lafzhan means reading the Qur'an properly and correctly according to the rules of tajweed with reading the narration of Imam Hafsh 'an Ashim. Ma'nan is defined as being able to master the translation of the Qur'an, understand its content, and be able to master its interpretation. 'Practice means being expected to be able to practice the Qur'an, both for oneself and beneficial for others. This Islamic boarding school has two programs located in 4 locations, namely:

1. Tahfizh and schools

This program is intended for students who want to memorize the Qur'an and schools both Madrasah Tsanawiyah and Madrasah Aliyah. This program is more in demand by students who register. This location is in 2 places, namely, on Campus 2 (specifically for male students) and Campus 4 Mawang (specifically for female students)

2. Pure tahfizh

This program is only for students who want to memorize the Qur'an only. This location is in 2 places, namely Campus 1 Tidung Mariolo (specifically for male students) and Campus 3 Skarda (specifically for female students).

Study of the management of the development of the Qur'anic tahsin program

The thing al-Quran program is the central part of the catfish al-Qur'an learning program at PPTQ Al Imam Ashim, which the catfish section manages in its implementation. In its development, the management carries out steps following management functions:

1. Planning management

Program planning is a complex social process that demands different decision-making levels and the need to discuss and coordinate using models of critical presentation aspects. In general, the formulation of the planning model must be based on assumptions of rationality with careful processing. This process is carried out with systematic considerations about the relevance of knowledge philosophically (significant knowledge issues), sociologically (arguments of social tendencies), and psychologically (in determining the order of subject matter).

Program planning is used as a guideline containing instructions on the types and sources of participants needed, delivery media, actions that need to be taken, costs, labor, necessary facilities, control systems, and evaluation to achieve organizational goals. Planning will motivate the implementation of the education system so that it can achieve optimal results. The core activity in Planning is to formulate program content that contains all materials and activities in the field of teaching, subjects, problems, and projects that need to be done.

Planning is a predictive step in determining what you want or will achieve later. A plan can anticipate the onset of problems and predict the level of success. Planning is carried out not only in the scope of education but also needs to be in a smaller scope, such as learning. Learning is a sub-system of education, so it requires more specific Planning. According to Griffin, "planning is a comprehensive process that includes setting goals, developing the plan, and related activities" Planning is a comprehensive process that includes three activities, namely setting goals, developing plans, and related activities, according to Husaini Usman, which includes selecting or setting organizational goals, determining strategies, project policies, program procedures, methods, systems, budgets, and standards that needed to achieve the goal. That is the activities that will be carried out to achieve goals. Planning is a number of predetermined activities to be carried out at a certain period to achieve the objectives set.

The initial step designed by the management of the Islamic boarding school is the planning of a new student admission program with several graduation criteria that have been agreed upon between caregivers, administrators, and the new student admission committee. The term criteria are benchmarks that determine whether or not a person can be accepted as a student. This criterion consists of two kinds: standard criterion-referenced, norm-referenced, and criteria based on the capacity of Islamic boarding schools.

The benchmark reference criterion is the admission status of students based on a predetermined benchmark. The norm reference criterion is the admission status of prospective students based on the overall achievement of students who take the test or selection. The last criterion is based on the capacity of the school. If you use this criterion, the manager of the Islamic boarding school from the beginning will determine in advance how many students can be accepted according to the capacity of the Islamic boarding school. After the capacity is determined, the manager will rank students' achievements from high to low achievers.

The benchmark reference criteria include a. Qur'an recitation test, b. Interviews of prospective students, and c. Interview of parents of prospective students. The development of this program is to add criteria for the first and second tests. The first test was developed with a 2-page memorization test material given a week before the memorization test. This activity is carried out to determine the memorization ability of prospective students. At the same time, the second test is added to quarantine for new prospective students who pass the first test. This is done to get quality students. This second test is included in the reference criteria for norms and accommodating capacity of Islamic boarding schools.

2. Organizing management

Organizing is determining, grouping, and organizing the various activities necessary to achieve a goal, placing people in each activity, providing the necessary tools, and assigning relatively delegated authority to each individual performing those activities. Organizing comes from the word organize, which means to create a structure with integrated parts so that relationships to the whole bind their relationships.

The organization is defined as describing patterns, schemes, and charts that show lines of command, employee positions, existing relationships, and so on. The result of organizing is organization. Organizing is processed by the organizer (leader), resulting in a static organization. If the organization is good, the organization will be good, and the goals will be relatively easy to achieve.

Among the organizing carried out by the catfish field, especially the Qur'anic this program, is the grouping of classes according to the graduation standards of students. This grouping does not always mean building certain strata or classes but setting the best strategy to maximize student learning development. Over time, the development of students who continue to grow and increase becomes the basis for new groupings. Grouping tends to be based on similarity, be it similarity, learning ability, or other aspects. In some cases, for example, in terms of similar learning abilities, it is not uncommon to find a slow learner who has difficulty chasing students who are fast

learning abilities. Several opinions about the basics are used as a reference for grouping students.

Learning in the field of tahfizh al-Qur'an at PPTQ Al Imam Ashim is held with two levels of programs, namely:

a. Program binnazhar (by viewing the mushaf)

The Bi al-nazir program is a learning program applied to foster students who are just starting to learn to read the Qur'an, students who are not able to read the Qur'an well, and students who are good at reading the Qur'an. Binnazhar means by seeing. The point is that students read the Qur'an by looking at the Qur'an mushaf. In its implementation, the binnazhar program is grouped into three classes with predetermined material: class C with this juz 1-10 material, class B with tasks in juz 11-20 material, and class A with this juz 21-30 material. This group's division is adjusted to students' ability when accepting new students. The development of this program is:

- Memorization material in each class, class C memorization material juz 30, class B memorization material juz 1, and class A memorization material juz 30 and surah al-Baqarah. The memorization of juz 30 and surah al-Baqarah is a requirement to advance to the level of the bi al-gain program.
- Recite one juz together daily with the recitation of al-hadr. The reading of 1 juz is read until the end of 30 juz, then repeated continuously. This is done so that the student's reading is smooth and makes it easier for students to memorize the Qur'an.
- Read two pages after each isha prayer with the recitation of at-Tartil. This reading is guided by one person and followed by all students paying attention to the reading letter by letter. This condition is to train students to avoid problems in reading the Qur'an.
- Tajweed material by reading matan Tuhfatul Athfal and matan al-Jazariyyah after each dhuhur. This material is taught so that students can understand and master the theory of the laws of reading in the Qur'an.
- There are four levels of Qur'an recitation in terms of tempo (fast or slow), namely:
- At-Tahqiq, i.e., the reading is like a trail, only slower and slower, as forming the letter reading from the Maharaj puts the level of mad (long) reading and hum. This level of tahqiq reading is usually for those just learning to read the Qur'an to train the tongue to pronounce letters and the nature of letters correctly and correctly.
- Al-Hadr, which is fast reading and maintaining the laws of tajweed reading. This recitation level is usually for those who have memorized the Qur'an so that they can repeat the recitation quickly.
- At-Tadwir, the intermediate reading between the levels of tartar and her reading, maintains the laws of tajweed.

- At-Tartil, the recitation is slow and calm. It recites each letter of its makhraj correctly and according to the laws of the tajweed recitation perfectly, meditating on its meaning, laws, and lessons from the verse. This level of tartar reading is usually for those familiar with the maharaja of letters, the properties of letters, and the laws of tajweed. This reading level is better and preferred.

   b. Program bilgaib (by not seeing the mushaf or memorized)

   The bilgaib program is a Qur'an memorization learning program from juz 1 to juz 30 (finished). Al-gain calls it because in reading the Qur'an, students do not see the mushaf of the Qur'an directly, especially when depositing their reading before the ustadz. The Qira'ah, the standard reading, is the same as the bi al-nazir program, namely the Qur'an narrated by Hafsh 'an 'Ashim. This program is specifically for students who have completed the bi al-nazir program.

   This program uses the talaqqi and musyafahah methods (listening directly to the teacher). The technical implementation of this method is that every ustadz listens to each student's reading by dealing directly between the ustadz and his students. Santri reads directly in front of his Ustadz. At the same time, his Ustadz listens carefully to the reading from his students so that if there is a mistake, the Ustadz can correct and perform this (improvement) and show the correct reading directly. Student memorization deposit activities are arranged daily according to a predetermined schedule and place. Santri must deposit memorization at every compulsory hour (except the day of Iibur, which starts on Saturday after ashar until Sunday afternoon), both ziyadah and muraja 'ah, to an ustadz. Compulsory hours are study schedules set and must be obeyed by students. Ziyadah is a new memorization of a student at least one page daily. Muraja'ah is the old memorization of a student who must be deposited or presented daily to an Ustaz at least five pages or a quarter of juz.

   The development of tahsin al-Qur'an in the field of tahfizh are:

- Tahsin al-Qur'an bilgaib.

This program is explicitly followed for the Qur'an and teachers who are guided by teaching staff directly appointed by the leaders of Islamic boarding schools.

- Tahsin star.

   Islamic boarding school caregivers initiated this program with categories of 1 star (memorizing ten juz), two stars (memorizing 20 juz), and three stars (memorizing 30 juz). All of which are faced directly by the leaders of Islamic boarding schools.

3. Actuating management

Direction is to direct all subordinates to be willing and ready to work. The directing function (directing-actuating-leading-mobilizing) is the most critical and dominant management function in the management process. This function can only be applied after existing plans, organizations, and employees. If this function is implemented, the management process of moralizing goals begins. Implementing this function is challenging, complicated, and complex because employees cannot be fully mastered. This is because employees are living beings who have thoughts, feelings, self-esteem, ideals, and others. However sophisticated or reliable, the implementation of work and the use of tools can only be done if employees (humans) take an active role in carrying it out.

Implementation is the process of implementing or implementing all plans, concepts, ideas, and ideas made before to achieve common goals. In its implementation, it is natural to encounter some obstacles, but some are immediately successful and successful. The implementation function is usually carried out by guiding and motivating human resources and improving the workability of employees. At this stage, all designs that have been prepared are ensured to run and be appropriately implemented. The application of the actuating function in management is to carry out all plans or ideas that have been made.

In the implementation of the activities of the Qur'anic this program, both the bi al-Nazhar program and the bi al-gain program are designed according to the time and place of its implementation.

a. Binnazhar Program Activities

Binnazhar activities focus on tahsin al-Quran, which takes place in each class and is carried out four times daily. For more details of this activity can be seen in the following table 3:

Table 3. Mandatory Hours of Binnazhar

No.	Required Hours	Time	Types of Activities	Place
1.	Dawn	06.00-07.00	Tahsin al-Qur'an	Class
2.	Morning	09.00-11.00	Deposit of Qur'an recitation	Class
3.	Afternoon	16.00-17.00	Deposit of Qur'an recitation	Class
4.	Night	21.00-22.00	Tahsin al-Qur'an	Class

b. Bilgaib program activities

This activity is carried out 6 (six) days a week and four times daily. Moreover, all rote deposit activities take place in the mosque. More details can be seen in the following table 4:

Table 4 Mandatory Hours of Bilgaib

No.	Required Hours	Time	Types of Activities	Place
1.	Dawn	06.00-07.00	Ziyadah and/or Muraja'ah	Mosque
2.	Morning	09.00-11.00	Ziyadah and/or Muraja'ah	Mosque
3.	Afternoon	16.00-17.00	Ziyadah and/or Muraja'ah	Mosque
4.	Night	21.00-22.00	Ziyadah and/or Muraja'ah	Mosque

As for the development of this program:

- The Qur'an similar program per 1 juz every Saturday afternoon is attended by all catfish students with the face-to-face method. Sima'an is the activity of someone reading the Quran by memorizing and listening to others. Face-to-face is memorizing the Qur'an between two people by taking turns reading and listening.

- Student memorization test

This program is a new program carried out to test the fluency of student memorization. In its implementation, students' memorization is tested per 1 juz, per 5 juz, per 10 juz, 20 juz, and 30 juz. After being tested by three examiners, Santri is considered to have passed the test. So that the memorization of students can be accounted for and mutein (strong memorization means that the memorization owned by students has a fairly good adhesion in the brain so that the quality of memorization is good).

Control or supervisory management

Supervision is the process of regulating various factors in an agency to be following the plan's provisions. The control function is the last function of the management process. This function is crucial and largely determines the implementation of the management process because it must be carried out correctly. This control is closely related to the planning function, and these two functions are very filling.

Program monitoring is collecting information based on precise, accurate, and complete data about the program's implementation within a certain period by expert monitors to overcome problems in the program. The implementation of education programs should be monitored to improve their effectiveness. This monitoring is done so that the program does not go off track. Therefore, an expert in developing programs must monitor the program's implementation from planning to evaluating it. To determine the effectiveness of program implementation carried out by teaching staff, usually leaders, through monitoring program implementation, can collect and analyze data needed for future program improvement and improvement. On a practical level, program monitoring contains several aspects, including:

a. Students, that is, by identifying how to learn, learning achievement, learning motivation, activeness, creativity, obstacles, and difficulties students face.
b. Teaching staff, that is, by monitoring the implementation of responsibilities, personality abilities, community abilities, professional abilities, and loyalty to their superiors.
c. Teaching media, that is, by looking at the type of media used, how to use media, media procurement, media maintenance, and care.
d. Assessment procedures are instruments faced by students, implementation of assessment, and reporting of assessment results.
e. The number of graduates of categories, levels, genders, age groups, and the quality of graduate abilities.

Supervision of the Qur'an This program is carried out by conducting evaluations through several stages, including daily, weekly, monthly, semester, and evaluation. This activity is carried out to get maximum results and quality student reading.

4. CONCLUSION

From the explanation above, it can be concluded that the management of the Qur'an this program learning the Qur'an needs development by paying attention to several things, (1) The importance of the management of the Qur'an this program through planning, organizing, actuating and controlling, (2) The need for the full development of the Qur'an this program, (3) The importance of learning and understanding the rules of reading the history of Hafsh 'an 'Ashim in order to avoid mistakes in reading the Qur'an, (4) The importance of learning material for tajweed theory in Matan Tuhfatul Athfal and matan al-Jazariyah, (5) This research is expected to be able to contribute to the readers of the Qur'an as a reference to be able to read the Qur'an properly and correctly.

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