

THE IMPLEMENTATION OF NEOCLASSICAL MANAGEMENT IN LEARNING *TAHFIDZ QUR'AN* AT KENDAL STATE ALIYAH MADRASAH AND SALATIGA STATE ALIYAH MADRASAH

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Abstract: This study aims to analyze neoclassical *Qur'an tahfid* program management implementation in MAN Kendal and MAN Salatiga. This research is an inductive approach. This research was collected by observation, interview, and documentation techniques. Data analysis techniques used in this research are data collection, reduction, presentation, conclusion drawing, and leveraging. The results of this study indicate that the implementation of neoclassical management in the *tahfid Qur'an* program at MAN Kendal by using the method of motivation and good cooperation is a characteristic of neoclassical (human relations) to improve the *tahfid* program. In contrast, the implementation of neoclassical *tahfidzul Qur'an* program management at MAN Salatiga is the cooperation between the Head of Madrasah employees or members of the organization to achieve the planned goals. As well as encouragement and motivation from fellow teachers, students to improve the *tahfid* program. Includes a systematic description of planning, organizing, directing, and evaluating.

Keywords: Management, neoclassical, Quran memorization

INTRODUCTION

Historically, especially in the study of education in Indonesia, boarding schools have been known for a long time under various names, such as *pondok*, *perguruan*, or *pondok pesantren*. This

model organizes education where students or santri live in the school area within 24 hours. A boarding school within a school is where most or all of the students live or stay in the school while studying (Susanto, 2018).

In the Arabic dictionary, *pesantren* is called *Ma'had* because it is a place where students and the community get helpful education in the basics and da'wah of Islam under the guidance of *ustadz* or *kyai*. Of course, the pattern of *Ma'had* education is different from ordinary educational institutions. In *Ma'had*, special training can be carried out based on the thoughts and intentions of the *kyai* behind it.

Managing learning includes all activities of providing learning and teaching to students, and management includes planning, organizing, and implementing learning to the stage of assessment or evaluation (Hamdani, 2017). Another view emphasizes that learning management is part of the learning management strategy (Buchari, 2018). From these statements related to learning management, we can distinguish the meaning of management in a broader sense, namely learning management, starting from planning, organizing, supervising, managing, and assessing activities, learning management in a specific sense is an activity processed by

educators in the process of implementing learning with students (interaction).

Regarding learning management, the neoclassical school is known as the school of human relations. The neoclassical theory was initially developed based on classical theory. This neoclassical theory emphasizes the importance of employees' psychological and social aspects (human relations) as individuals and as part of a work group to achieve specific goals. This theory arose due to dissatisfaction that the classical approach needed to fully produce production efficiency and work harmony in management (Diana, 2017).

The neoclassical theory focuses more on approaches that emphasize the human aspect and became generally known in the early 1900s, namely the behavioral or human relations approaches. The behavioral or human relations approach initially consisted of researchers from the disciplines of psychology, social psychology, and sociology who sought to understand human behavior in organizations by applying scientific methods or methods, especially those related to why and how people exhibit certain behaviors (Suadun et al., 2021). Behavior in certain organizational situations (Ambarwati, 2018).

In line with this discussion, several characteristics exist in the theory and can automatically make it easier for many people to digest the theory. The most striking in this theory is that the psychological relationship between one person and another significantly increases productivity.

Management is essential in learning activities and their success, not learning programs regarding how they are

managed. This management includes planning, preparation, implementation, control or supervision, and evaluation. As with the learning activities of *tahfidz al-Qur'an*, with good management, the learning objectives that have been planned can generally be achieved well. The management of learning *tahfidz al-Qur'an* includes several things, including curriculum management, learning methods, *Qur'an* memorization skills, and assessment.

In terms of seeing and observing the development of Islam with the emergence of many *Qur'an* memorization institutions worldwide, some have opened *Qur'an* faculties (Ar-Rumi, 1997).

Regarding the *Qur'an tahfidz* program familiar to the public, only a few people know about the curriculum, *tahfidz* method, and management managed in school institutions. Every institution with a *tahfidz* program uses a different method than *tahfidz al-Qur'an* institutions. However, unfortunately, there is still little research in analyzing methods in the form of writings that are used as books or general references in research. The *Tahfidz al-Qur'an* program at MAN Kendal and MAN Salatiga is a superior product that only exists in other general formal schools in the local area.

Ma'had MAN is a boarding education institution provided by MAN for students and santri who want to explore religious knowledge (*tafaqquh fiddien*), especially in memorizing the *Qur'an*. For students who want to live or board in a dormitory, because they are far from school, MAN Kendal and MAN Salatiga also provide housing. This is interrelated between components and supports the success of memorizing the *Qur'an*, namely

a good curriculum, providing optimal results.

Several researchers have conducted similar research, such as Taufiqi (2018). Research on the Management of Learning *Tahfidz al-Qur'an* at *Rumah Tahsin* and *Tahfidz Kamiliyah Palembang* shows that 1. planning to determine the objectives, content, and learning strategies of *tahfidzal-Quran*. 2. organizing *tahfidzal-Quran* learning by giving assignments according to the teacher's ability. 3. the implementation of *tahfizal-Qur'an* learning is carried out in *tahfiz* houses regularly and continuously. The methods used to read *tahfiz* are *tadarus*, *sima'an*, and *depot*. 4. Supervision of *tahfidzal-Qur'an* learning begins with teaching and giving advice or motivation to teachers, and 5. The assessment of *tahfidzal-Qur'an* learning is carried out in two ways, namely, internal evaluation and external evaluation of students, and evaluation of *ustadz ustadzah* to find out whether *tahfidz* teachers have taught according to what has been determined or not. This evaluation is carried out by motivating *ustadz ustadzah* and students, and then student assessment is carried out to determine the ability to memorize students in a month. This assessment is carried out by passing the juz memorization test, while the external assessment is whether the *tahfidzal-Qur'an* activity is by the expectations of the tutors of the students or is still far from expectations, the external evaluation is carried out with the contribution of the parents of the students' guardians and the surrounding community in the goals to be achieved.

The following research was conducted by Nurliati (Nurliati, 2014), researching the Implementation of *Tahfidz*

al-Qur'an Learning Management at *Madrasah Tsanawiyah Mu'allimin Univa Medan*. The research is: 1) The *tahfidzal-Qur'an* learning curriculum has yet to be applied in the syllabus book (GBPP). The principal determines the curriculum material for *tahfidzal-Qur'an* learning at *Madrasah Tsanawiyah Mu'allimin* for each level and semester (*maqra'*). 2) Learning planning: Teachers or mentors have yet to make a written learning plan but only by telling the letters that students must memorize at the beginning of the semester. 3) The implementation of *tahfizal-Quran* learning is applied outside of class hours, while guidance in reading the *Qur'an* (*Tahsin Qiraat*) is included in class hours. 4) The method of memorizing the *Qur'an* has yet to be widely developed, so the more widely used methods are *Wahdah and Sima'i*. 5) The role of the mentor teacher has a significant influence on students in *Tahfizal-Qur'an* Learning. 6) Evaluation of learning is carried out at each student's memorization deposit to the supervising teacher and at the end of each semester. The components assessed consist of fluent memorization, correct reading (*Tajweed and Makhraj*), and Good (*Murattal*).

Similar research was also conducted by Suryana (2018) in his research entitled *Tahfidz al-Qur'an* Program Management. The research studied was that the Assalam Islamic boarding school has a *tahfidzal-Qur'any* program in the internal school education scope. *The tahfidzal-Qur'any* program has been integrated. In managing *the tahfidzal-Qur'an* assalam program, management to achieve a learning goal is achieved effectively and efficiently. This study aims to determine the following: the

achievement of the management system of the *tahfidzal-Qur'an* Assalaam program management. Methods and techniques in observation using qualitative research are descriptive. Researchers collect data using interviews, observation, documentation, and looking for sources of the same type of research.

Based on the description above, the author was inspired to find out more about the Use of Neoclassical Management in Learning *Tahfidz al-Qur'an Ma'had al-Aqwam* in the Dormitory of MA Negeri Kendal and MA Negeri Salatiga in 2022.

METHODS

This research uses a qualitative approach which means research to understand situations or conditions in the context that occur in detail and detail according to the conditions in the field that have occurred during the research. This qualitative research aims to understand the phenomenon experienced by the research subject, for example, behavior, perceptions, and problems related to the research subject. (Moleong, 2011). While the approach used is descriptive, which aims to explain natural or artificial phenomena from humans (Winarni, 2018, p. 192).

This research was conducted at Madrasah Aliyah Negeri Kendal and MA Negeri Salatiga with respondents of Madrasah Head, Dormitory Management, and *Tahfidz* Teacher.

The data collection techniques used in this study used source data collection techniques and techniques used to answer the problems in the study (Nugrahani, 2012).

The steps of data collection were observation, interview, and

documentation. The observation was conducted to obtain data on three main aspects: location, actors, and activities. The researcher sought data from MAN Kendal and MAN Salatiga by observing the activities process in *Ma'had*. While interviews were conducted with the principal and dormitory, explicitly looking for the existence of *Ma'had* administrators in MAN Kendal and administrators in MAN Saratiga. The results of the documentation are a description of the mahad in the form of data related to photo archives, a list of the number of *Ma'had* students, the rules in the dormitory, activities from morning to night to support the achievements of students and a list of championships or achievements obtained by students and other documents that exist as a comparison of *Ma'had tahfidz* dormitory MAN Kendal and *tahfidz* dormitory MAN Salatiga.

Data analysis in this study uses inductive qualitative, conducted during data collection and after completion of data collection in a certain period. At the time of the interview, the researcher analyzed the interviewee's answers. If the answer that has been analyzed feels unsatisfactory, then the researcher will continue the question again until a particular stage obtains data that is considered credible (Masrukhin, 2017).

Data analysis selects and simplifies data and displays it in graphic form to draw preliminary conclusions from data examination. In collecting data, the author uses qualitative data processing methods that use Sugiyono's data analysis techniques (2019) for data collection, data presentation, data reduction, and conclusion drawing.

RESULT

Implementation of Neoclassical Management of Tahfidz Program MAN Kendal

The management at MAN Kendal has been in place since 2010/2011. In its implementation, MAN Kendal has some great programs called *Ma'had al-Aqwam* programs. The 30 Juz Quran memorization program has been added to this program. This program is designed so students can complete their study programs at their favorite universities later or study abroad.

This *Ma'had* program is mainly conducted in boarding schools. If students live in the dormitory for 24 hours a day and are required to follow all pesantren activities without exception, if they do not follow or violate the rules, they will receive *ta'zir* (punishment). Before implementing these programs, the management prepares planning, organizing, implementing, and subsequent evaluation as follows:

1. Planning in Improving MAN Kendal's Tahfidz Program

Neoclassical management in the tahfidz program requires careful planning before implementation in program development. In this neoclassical approach, the *tahfidz* program at MAN Kendal has planned carefully to achieve its goals in carrying out its implementation. In this case, it is one of the primary responsibilities of the principal and vice principal of the curriculum, Mr. M.A., as the leader and manager of *Ma'had* in the further development of the school, especially *Rois Ma'had AN*. Directors Ustadz FH, Ustadzah ZF, Ustadzah NH. New teachers, namely Ustadzah LZ *al-Hafidzoh*, Ustadzah AM and UM *Hafidz*, manage the Tahfidz program at *Ma'had*.

They all take great responsibility for the boarding school and plan together for the future program.

MAN Kendal's *tahfidz* program planning already has a program plan development and is already structured, namely the two mainstay programs of the *ma'had Tahfidzal-Qur'an Wa Ulumuddiniyah* (Tahfidz and Religious Sciences) and the second *Mahad Tahfid al-Qur'anwa Ulumutthobi'iyah* (the development of tahfidz and science). Known today, *Ma'had al-Aqwam* MAN Kendal is a boarding school offered by MAN Kendal, especially for students who want to explore religious knowledge (*tafaqquh fid-dien*), especially in the field of religious science, the *Qur'an*, and MAN Kendal for students who live far from the school, especially those interested in religion and science.

In the *tahfidz* program, besides obtaining religious knowledge and memorizing the *Qur'an*, *fiqh* books, *salafi*, and *ta'lim mu'ta alim* lessons are also taught. *Santri* must also follow the rules of the cottage, one of which is congregational prayer every day. *Ma'had al-Aqwam* is also given organizational training such as OSMA (Organization of *Santri Ma'had al-Aqwam MAN Kendal*), OSMA is an *OSIS* organization in schools, but OSMA members are trained to become leaders or cadres in *Ma'had*.

As in the interview, Ustadzah ZF explained that the *ma'had* program is now required memorizing the *Qur'an*, which is targeted every month; in *Ma'had*, there are also recitations of books such as *safinatunnajah*, *Ta'limulmuta'alim*, *At-tibiyah* on Wednesday afternoon after congregational asr prayer, *safinatunshalah* at night *ba'da isya'* prayer and recitation of

berzanji books every Friday night (ZF, personal communication, 2022).

Then interspersed with general activities such as *khitobah*, there are also activities to commemorate major holidays held in the Hall all, and for *ngaji* (memorization deposit) activities in *Ma'had*, there is a routine congregation for 24 hours because now the *tahfidz* class has become one place (UH, personal communication, 2022).

Ma'had al-Aqwam MAN Kendal also organizes tutoring where students study in classes during the day, afternoon, and evening to explore the *Qur'an* and study the book with *hafidz and hafidzoh imams*—activities in Madrasah for students. The time spent reading *al-Qur'an* is deemed insufficient to achieve the purpose of *tasmi* (memory), so *Ma'had* adds more time to include morning KBM lessons in each class.

Based on an interview with Mr. AN, we always plan to improve the *tahfidz* program, which includes in the morning, every day 2 hours of lessons, then at night, *ba'da isya'* and *fajr* prayers or after the dawn prayer is done by depositing and repeating memorization (LZ, personal communication, 2022).

We prioritize that in *Ma'had* to improve non-academic achievement through this *tahfidz* program that we plan. Hopefully, it can improve the *tahfidz* program, and *Alhamdulillah*, there are already those who have memorized 20 juz and above. (UM, personal communication, 2022).

Moreover, we participated in the competition program for the *hifdzil al-Qur'an* competition at the sub-district, district, and *Alhamdulillah*. It was successful. However, at the provincial

level, we have yet to have the opportunity, so it is our plan in the future for non-academic programs through the *tahfidzal-Qur'an* program that we can increase. Moreover, through every National *Santri* competition and we won the calligraphy competition, reading the book of promise and tambourine, which we participated in from *Ma'had* students; that is the plan, and hopefully, it will be successful." (LZ, personal communication, 2022).

The direction applied in the dormitory is intensively carried out by *tahfidz* teaching coaches (*Assatiz / Ustaza Hafi's and Hafizoh*) who are great and experienced in the field of *tahfidzal-Qur'an* training in order to train students to have a believing solid personality and noble personality and become insightful *tahfidz* students in exploring memorizing the *Qur'an* increasingly. In addition, students have the development of talents and interests to maximize their abilities, including the development of *khitobah* (the art of speech training), tambourine training groups, sports, and other extras. As stated by Mr. MA regarding additional program activities, namely:

“Achievement-based extracurricular activities such as *khitobah, rebbana*, and sports that support achievement where professional coaches are selected with intensive training and adequate infrastructure. Meanwhile, extracurricular activities that are not productive in the coming year will be closed”. (MA, personal communication, 2022).

2. Organizing in the Student *Tahfidz* Program at MAN Kendal

Regarding neoclassical management in organizing the *tahfidz* MAN Kendal program to improve achievement, it requires cooperation

between management and employees or members of the organization to achieve planned goals. They were then coupled with training for employees to be more productive again and develop relationships between management and employees to advance existing cooperation further. In organizing the *tahfidz* program, the heads of Madrasah and *Rois Pondok* fully manage and hold MAN Kendal. The above observations show that the organization can be maximized with proper management in Islamic boarding schools.

In organizing or managing in *Ma'had*, the madrasah's authority manages or manages especially the curriculum in the *tahfidz* program activities at MAN Kendal. The management and learning system has been integrated with existing learning in the madrasah. This is in accordance with the statement from Mr. AN, namely:

"The management system and learning management have been integrated with *Madrasah* learning. *Madrasah* management here means that the madrasah is given its autonomy (self-regulating madrasah), so the *Ma'had* or *pesantren* curriculum, especially the *tahfidz* program, is combined with the morning program, so even in the morning, the children can learn or *murojaah* about their *tahfidz* with that the children are more relaxed in order to achieve the *tahfidz* program, so this is the difference with others not as fast as the *tahfidz* program at MAN Kendal (AN, personal communication, 2022).

The purpose and target of this dormitory are to prepare children who are genuinely skilled to live in the community socially. They become leaders in the community, religiously become guides and imams in the community where the sons

dare to become imams and become *hafidz or quro'* and become religious counselors and the daughters as *hafidzoh* whose role is also essential as the first madrasah place for their children in the future." (AN, FH, ZF dan NH, personal communication, 2022).

The organizing mechanism and program structure at MAN Kendal in the duties and obligations of managing the *tahfidzal-Qur'an* program are maximized, seen during observations in program activities. In addition, the management of *Ma'had al-Aqwam*, namely Mr. MA as the principal of the Madrasah and AN as *Rois* or chairman of *Ma'had al-Aqwam* in compiling a structured program in organizing also facilitates program activities and distributes trainers who are experts and competent in programs for the competition of the students later.

After the training takes place, the competition will be scheduled, and invite a specially competent jury in charge of the *tahfidz* program to assess the *Ma'had al-Aqwam* students from memorizing the correct *Qur'an* according to *makhorijul* letters, *tajwid* so that *Ma'had* students are more enthusiastic about memorizing and have provisions for the future to take part in competitions held by schools and other levels such as *musabaqoh hifdzilal-Qur'an*, *musabaqoh tilawah al-Quran* will become champions. This was conveyed by Mr. AN that:

"We invite coaches who inhabit non-academic fields such as calligraphy we invite from experts such as from Jogja yesterday, then *tahfidzal-Qur'an* we invite from judges who have expertise in *tahfidz* so that they can win other competitions such as *musabaqoh hifdzil al-Quran*, *musabaqoh tilawatil quran* we also invite

coaches who can make champions in the future. That is the organization, in addition to mentors there are also trainers who are already experts in their respective fields." (AN, LZ, AM and UM, personal communication, 2022).

3. Direction of the Student *Tahfidz* Program at MAN Kendal

In neoclassical management, the direction of the *tahfidz* program in *Ma'had al-Aqwam*, as direct guidance, ensures that the implementation runs smoothly.

This group activity (human relations) managed by MAN Kendal is based on a schedule of activities outlined in the organization of *Ma'had*. With the schedule and regulations, it will make it easier for students and *Ma'had* managers. Students will be more flexible in managing morning and night study time and memorizing the *Qur'an* between activities. The activity program also varies in *Ma'had al-Aqwam* also provides two activities, among others:

- a. *Ma'had Tahfidzal-Qur'an wa Ulumuddiniyah* (Tahfidz & Religious Sciences)

Focus on the program entirely on *tahfidz al-Qur'an*, for classes majoring in religious programs (only one class), with a total of approximately 36 students giving a study presentation of 75% is *Tahfidz al-Qur'an* and 25% of the content of Curriculum 13 subjects in the Ministry of Religion program.

The teachers and managers of *Ma'had al-Aqwam* fully expect the existence of this *tahfidzal-Qur'an* program to print student cadres in addition to excelling in the academic field of school as well as being *Ma'had al-Aqwam* graduates who attend school at MAN Kendal,

especially in addition to memorizing the *30 Juz al-Qur'an*, with a detailed schedule of 20 days memorizing 1 Juz' means 1 page of the *Qur'an* per day. (-+ 10 months) 10 to 15 Juz will be memorized. It is hoped that while carrying out knowledge in *Ma'had al-Aqwam* MAN Kendal, the target of 3 years of schooling at MAN has reached 30 juz.

4. Evaluation of the Student *Tahfidz* Program at MAN Kendal

The last stage of the *tahfidz* program is a neoclassical management evaluation of each activity program that will be addressed to improve the program. In neoclassical theory, achieving increased productivity in work can be done in 3 ways: Finding the best possible person, creating the best possible work, and using the best possible effect to motivate employees. The *Ma'had* program at MAN Kendal, especially in the tahfid program, must have benchmarks or references to be followed up later from programs, teachers, activities, and mechanisms from the planning stage to implementation must be evaluated for the success and improvement of programs that have been held at school. This we can see from his expression that "Evaluation, we have monthly evaluations, incidental evaluations, annual evaluations. We gather monthly evaluations with *Ma'had* caregivers, the Head, and Rois *Ma'had*, which are related to non-academic programs, especially *tahfidzal-Qur'an*. Then we also evaluate the results of children's tahfidz activities, the acquisition of children's memorization deposits, and children's achievements (AN et al. UM, personal communication, 2022).

We do it once a month, and we announce it every three months; later,

there will be certificates and awards in the form of scholarships for those who have memorized 10 juz and above. In addition, we give certificates of appreciation and scholarships ranging from 4 months, 8 months to 1 year for those who have memorized 30 juz that we do, and we evaluate every time there is development and progress." (AN, LZ, and AM, personal communication, 2022).

To evaluate the program, it can also be seen from the factors that have become obstacles faced so far, as well as solving problems that have become obstacles, and what factors support the implementation of the program. Mr. MA explained as follows:

"We monitor the activity process for both academic and non-academic activities based on the scheduled curriculum attendance list and intensive evaluation every week we ask for a report on the achievement of *tahfidz* and every competition event we participate in the acquisition of champions that is the benchmark for the success or failure of the activity." (MA, personal communication, 2022).

Implementation of MAN Salatiga's Tahfidz Program Management

1. Management Planning of MAN Salatiga Dormitory

In every neoclassical management, there must be something called planning in a program or target to be achieved, such as in the *tahfidz* program in MAN Salatiga, as stated by ustadzah ID, namely:

"Management in planning the *tahfidz* program at MAN Salatiga has a *tahfidz* program schedule, regulations in dormitories and non-dormitories, daily activities, weekly activities, activities for

students who stay (from waking up to night). And there are annual activities carried out once a year, usually scheduled at the end of the year, namely pilgrimages in places with Islamic history (the tombs of the guardians in particular) and pilgrimage agendas that have never been visited by the students. Additional activities according to the request of the students as well as the policy of the teacher's meeting with the caregiver of the cottage are usually added refreshing / entertainment activities for students. Students' entertainment activities are usually scheduled on the beach near the pilgrimage destination, or depending on the destination provided at the picnic location." (ID, personal communication, 2022).

As *ustadzah* ID conveyed the planning in the *tahfidz* program, in line with that, the boarding school administrator *ustad* UK also expressed his pleasure with the planning.

As for later in the planning of the new *tahfidz* program at MAN Salatiga, students are required to be more active, competent, and there are many requirements before entering the program in accordance with the vision and mission of the dormitory, in this case, *Ustad* UK said:

"In 2021, there are no special requirements for entering the *tahfidz* dormitory, only who wants to join, there is also no fee. In the future, in this new *tahfidz* program, there will be an entry selection and there will be a registration of financing for those who want to register in the *tahfidz* program. The requirements for the *tahfidz* entry program in addition to memorizing the *Qur'an* fluently and the direct memorization juz deposit exam, and

more requirements. In addition, the fees must also follow specific provisions that apply in the dormitory, there are school rules, cottage rules, memorization targets and so on." (UK, personal communication, 2022).

In line with ustad UK, *ustadzah* UI also conveyed the selection of the planned *tahfidz* entry program, namely:

"The *tahfidz* dormitory entry program has several stages in its selection, namely reading the *Qur'an* according to *tajweed*, *mahrojul huruf* (short length), there is an interview between the caregiver and prospective new students, the last stage is the memorization selection given by the selection committee, namely memorizing 1 face sheet in the *Qur'an* given a duration of 24 hours or 1 day to memorize according to the rules, the day after starting the deposit to the committee. The committee's benchmark is usually if the background or background used to be a pesantren child must have read fluently, but those with a general background from public or private high schools must sometimes not complete 1 page. There are also those who have only memorized half or memorized one page but are still stammering, in such conditions the selection committee will sort out those who experience obstacles such as such conditions and select the best." (UI, personal communication, 2022).

Management planning is also well thought out to recruit education personnel later in promoting the *tahfidz* program in the future, with one of them providing criteria later in accordance with the criteria that match UH's remarks, namely "Specifically for *tahfidz* teachers, for teachers it is not required to have a bachelor's degree, the most important thing

is in the *Qur'an* which is more emphasized and must *tahfidz* 30 juz, but if the program will be at MAN Salatiga if it can be the *Qur'an* and a bachelor's degree" (UH, personal communication, 2022).

In line with ustad UH, *ustadzah* ID and UI also conveyed the requirements to become a *tahfidz* teacher, among others:

"*Tahfidz* teachers as well as professional *musrif**tahfidz* (Hafizh 30 juz) and have the ability to teach *tahfidz*, have pedagogical provisions in learning, understand learning psychology and child psychology, willing to live in the dormitory (single ones) and willing to be in the dormitory during working hours (married ones), each *tahfidz* teacher takes care of 9 - 11 students, *tahfidz* teachers are *uswah khasanah* for students, *tahfidz* teachers are obliged to do *tahfidz* administrative work. (ID dan UI, personal communication, 2022).

2. Organizational Management of *Tahfidz* MAN Salatiga

Based on observations and data, neoclassical management organization is centered on the relationship between individuals and the relationship between superiors (Head of Madrasah) and subordinates (teachers). In the *tahfidz* dormitory program at MAN Salatiga, the division of tasks and functions of boarding school management is sufficient for now, especially regarding teachers/*ustadz* and management because there are not too many students.

According to UK and UH in their interviews, they said that: "In the management of management, it is related to cooperation between superiors and subordinates who both think about *tahfidz* and there must be someone who is

responsible and the system in it, such as in MAN Salatiga, the *tahfidz* program from last year's structure is still simple, namely those who manage are only teachers and principals." (UK and UH, personal communication, 2022).

He also said, "Regarding the current constraints, it is only constrained by the limited space and teachers while the quota provided for the particular class of the MIPA *tahfidz* dormitory is 36 students, 26 female students are placed in the MAN Salatiga female dormitory, and 10 male students are placed in the MAN Salatiga male dormitory in the *Al Muflihun* Salatiga Mosque complex and for teachers, for now, it is still sufficient because there are not many students.

Furthermore, for the next year, the *tahfidz* program will be very intensive, namely 10 children will be taught by 1 teacher; in the future, we will also recruit competent *tahfidz* teachers to take care of the dormitory, he said when interviewed about the new program later." (UK and UH, personal communication, 2022).

3. Briefing in the Student *Tahfidz* Program at MAN Salatiga

In the observation of direction in neoclassical management, it can be seen from the group atmosphere, where the heads of dormitories create social relationships with students to support each other and want to do a good job together. Second, there is more participatory supervision. The implementation of this *tahfidz* program has 2 programs, namely the residential dormitory program and the non-dormitory program. The residential dormitory program is a dormitory program for students who reside (live in place) for 24 hours and are supervised by the

dormitory caregiver, while the non-dormitory program (not living in the dormitory) or often called the rate from home, those who do not reside in the dormitory, after returning from school at a scheduled time come to the dormitory to deposit memorization according to the target, after completing memorization immediately go home.

In the *tahfidz* program, MAN Salatiga also applies supervision for students who live in the dormitory. The conditions are as follows:

- a. Dormitory students will be supervised 24 hours by *musyrif* and *tahfidz* teachers who live in the dormitory.
- b. Each *santri* room will be accompanied by a room guardian as the person in charge of the room.
- c. The room guardian is responsible and has the right to do things necessary for the room's and its members' good.
- d. Inside the *Madrasah* complex will be supervised by a security unit (*satpam*) for 24 hours.

As stated by UI in an interview related to the *tahfidz* briefing program, it is divided into two, one residing and the other not residing "In directing the *tahfidz* program at MAN Salatiga, it is differentiated between those who reside and those who do not reside. *Tahfidz* who resides is imposed a minimum target program of 1 juz per month according to the ability of the students, if the maximum limit is up to the child who wants to memorize how much we serve. The program that stays is more deposit and time-consuming because students deposit and *muroja'ah* every day, unlike those who do not stay. As for those who do not reside or the rate only targets 1 semester of memorization or deposit of 2-3 juz of the

Qur'an. In the 2021-2033 school year, MAN Salatiga's *tahfidz* program only opened a female *tahfidz* dormitory, because the male dormitory was closed during the pandemic and did not open PDBB until 2022. Due to the separate boarding school building from the school, the girls' boarding school is located in the Al-Muflihun Foundation building and the boys' boarding school is located in the house of Dr. Supartinah (ENT)." (UI, personal communication, 2022).

KBM or dormitory teaching and learning activities carried out by santri are activities outside the class KBM starting at 11.45 - 07.00 WIB. The KBM dormitory curriculum content includes *tahfidzal-Qur'an*, which is daily ba'da shubuh, ba'da ashar, and finally ba'da magrib for 60 - 90 minutes.

In addition to memorizing and depositing the Qur'an, students are also equipped with several book studies, including *tajweed* and *tahsin* studies, held on Monday, *tafsir* studies, held every Tuesday, *hadith* studies, held every Wednesday; *fiqh* studies, held every Thursday *adab* studies, held every Friday. Besides daily activities in the dormitory, students are also allowed to participate in extracurricular activities at MAN Salatiga school, such as *muhdhoroh* (speech), scouts, Arabic and English, sports, and art. Additional activities include scheduled cooking activities (in rotation), community service, and dormitory management activities.

As a later implementation, there are exams organized at MAN Salatiga, as for the data provided by ustadz KH and UK is as follows:

a) Juz 'iyah Exam. This exam is conducted to advance to the next juz.

- b) The juz 'iyah exam is carried out by depositing the memorization of one juz once sitting during *halaqoh*.
- c) The *tahfidz* exam is held 4 times in one year
 - 1) Midterm Exam (UTS) odd semester
 - 2) End of Semester Examination (UAS) odd semester
 - 3) Midterm Examination (UTS), even semester
 - 4) Mid-Year Examination (UAT), even semester
- d) Madrasah Final Exam (UAM)
- e) The exam, as written in point 3, is carried out during *halaqoh* hours for 8 days
- f) The exam is carried out with the following group division:
- g) Group: 1 - 5 juz = deposit 5 pages / *halaqoh* until completion
- h) Group: 6 - 10 juz = deposit 10 pages / *halaqoh* until completion
- h) Group: 6 - 10 juz = deposit 10 pages / *halaqoh* until completion
- i) Group: 11 - 14 juz = deposit 1 juz / *halaqoh* until completion
- j) Group: 15 - 30 juz = deposit 1 juz / *halaqoh* until completion
- k) Group: 20 juz = wetonan exam
- l) Group: 30 juz = one sitting
- m) *Sanad* group = 30 juz once sitting 7 times in 1 week.

From the data above, the groups implementing the *tahfidz* program after that are memorization exams divided every semester to see the students' achievements while studying in the dormitory.

4. Evaluation of the *Tahfidz* Program at MAN Salatiga

The evaluation action is the neoclassical management system to measure success in the last program. This

evaluation management is intended to measure and assess a program in the *tahfidz* dormitory both from planning, organization, implementation, and evaluation in terms of programs, activities, learning mechanisms, teachers, and management in order not only to improve but also to increase success in the future, in MAN Salatiga itself in evaluating students there are two events, namely with *juz iyyah* and *sima'an al-Qur'an*. As stated by UI as the manager of the *tahfidz* dormitory also said that:

"There are two forms of *tahfidz* evaluation at MAN Salatiga: the *juz iyyah* test and the second is the *sima'an al-Qur'an* test. The *juz iyyah* test is a test of memorizing several *juz* of the *Qur'an* randomly according to the test examiner's will. Second, the *sima'an al-Quran* test is students who have memorized several *juz*, approximately 2-5 or even more, carry out the *sima'an* agenda with other students, the *sima'an al-Qur'an* is carried out according to the order of the students." (UI, personal communication, 2022).

Facing obstacles in the program, it is also evaluated to fix all the shortcomings in the *tahfidz* program last year and during the pandemic yesterday because now it has entered a new school year, and the interest in the *tahfidz* program is increasing. In accordance with the data, ustad UK explained:

"The increase in the *tahfidz* program which is very developed and increasing and there are so many enthusiasts in terms of number and quality, MAN Salatiga dares to open more quotas to accommodate students who want to learn the *Qur'an* and memorize it." (UK, personal communication, 2022).

DISCUSSION

Implementing neoclassical management in improving the *Tahfidz* program at MAN Kendal requires careful planning before implementation in program development. In this neoclassical approach, the *tahfidz* program at MAN Kendal has planned carefully to achieve the goals/objectives in later implementation. In this case, it is one of the primary responsibilities of the principal director and waka curriculum, Mr. M.A., as the leader and manager of *Ma'had* in the further development of the school, especially *Rois Ma'had* AN. The directors *Ustadz* FH, *Ustadzah* ZF, and *Ustadzah* NH, with the new teachers *Ustadzah* LZal-Hafidzoh, *Ustadzah* AM and UM Hafidz are involved in the management of the *Tahfid* program at *Ma'had*. They all take great responsibility for the boarding school and plan together for future programs.

MAN Kendal, management starts from careful planning to achieve goals/objectives, which will later be implemented in evaluation. The use of neoclassical management in the *tahfidz* program is one of the main characteristics in management, namely motivating students between *tahfidz* mentors and students, as well as cooperation, the primary responsibility of the Director of the Madrasah Head and Waka Curriculum; they are all very responsible for the boarding school and plan together for future programs.

In its planning, MAN Kendal already has two programs, namely two mainstay programs *Ma'had Tahfidz al-Qur'an Wa Ulumuddiniyah / TAD* (*Tahfidz* and Religious Sciences) and the second *Ma'had Tahfidz al-Qur'an wa Ulumutthobi'iyah* or science development

(*tahfidz* and science). Known today, *Ma'had al-Aqwam* MAN Kendal is a boarding school offered by MAN Kendal, especially for students who want to explore religious knowledge (*tafaqquh fid-dien*), especially in the field of religious science, the *Qur'an*, and MAN Kendal for students who live far from the school, especially those interested in religion and science.

The results of this study are in accordance with the findings of Suryana (2018) on the Management of the *Tahfidz al-Qur'an* Program; the research studied is that the Assalam Islamic boarding school has a *tahfidz al-Qur'an* program that is included in the internal scope of school education, namely the integrated *tahfidz al-Qur'an* program. In managing the *tahfidz al-Qur'an* program in Assalam to achieve a learning goal effectively and efficiently.

Research in accordance with Suryana's findings that the learning management and management system has been integrated with madrasah learning. Madrasah management here means that Madrasahs are given their autonomy (self-regulating Madrasahs), so the *Ma'had* or *pesantren* curriculum, especially the *tahfidz* program, we combine with the morning program, so even in the morning, the children can learn or murojaah about *tahfidz* with that the children are laxer in order to achieve their *tahfidz* program. Hence, this is the difference with other programs owned by MAN Kendal.

From these data, the similarities that researchers study in the management of learning *tahfidz al-Qur'an* are both examining the management of *tahfidz* programs by motivating students to memorize the *Qur'an* and the organizing

mechanism and program structure at MAN Kendal in the duties and obligations of managing the *tahfidz al-Qur'an* program have been maximized, seen during observation/survey in program activities.

In addition, the manager of *Ma'had al-Aqwam*, namely Mr. MA as the Head of the Madrasah and UA as rois or chairman of *Ma'had al-Aqwam*, collaborates in structuring the program in a structured manner in organizing and facilitating program activities and channeling trainers who are experts in their fields and competent in the program for the competition of students.

Moreover, after the training takes place, a competition will be scheduled, and invite a competent jury specifically in charge of the *tahfidz* program to provide an assessment of *Ma'had al-Aqwam* students from memorizing the correct *Qur'an* in accordance with makhoriul huruf tajweed so that *Ma'had* students are more enthusiastic in memorizing and have provisions in the future to take part in competitions organized by schools and other levels such as *musabaqoh hifdzil qur'an*, *musabaqoh tilawah al-Qur'an* will become champions.

The findings are in accordance with the findings studied by Nurliati (2014). in his thesis entitled "Implementation of *Tahfidz al-Qur'an* Learning Management at Madrasah Stanawiyah Mu'allimin Univa Medan," the results of his research are planning, implementation, supervision, and evaluation of *tahfidz al-Qur'an* learning, which is still also carried out by the Madrasah. In this case, the school held a particular team or trainer to take care of learning to memorize the *Qur'an*. In the method used before *tahfidz* learning, the

teacher makes an apperception, motivates students, and conveys the objectives.

The implementation of neoclassical management in Improving the *Tahfidz* Program at MAN Salatiga, in organizing or managing in *Ma'had* has become the authority of the Madrasah itself, which manages or manages especially the curriculum in tahfidz program activities in MAN Salatiga. The management and learning system has been integrated with the existing learning in Madrasah. Neoclassical theory focuses on the importance of humans' psychological and social aspects as individuals and work groups. This approach, which emphasizes the human aspect, is known as the human relations approach (*human relations approach*) (Ambarwati, 2018, p. 34)

Judging from neoclassical theory and existing data, neoclassical management centers on the relationship between individuals, the relationship between superiors (Head of Madrasah), and subordinates (teachers/ustad). If the relationship is terrible, then work ethic, work enthusiasm, and efficiency will not be realized, and the management system in the organization will also be wrong and vice versa. Communication, appreciation, and motivation will produce good management if the relationship is good.

Neoclassical *tahfidz* program management is careful planning before implementation in program development. In this neoclassical approach, MAN Salatiga's *tahfidz* program has planned carefully to achieve the goals/objectives in its implementation later until the final evaluation.

The management in planning the tahfidz program at MAN Salatiga is scheduled in the *tahfidz* program,

dormitory, non-dormitory rules, daily activities, weekly activities, and activities for students who stay (from waking up tonight).

Moreover, annual activities are carried out once a year, usually scheduled at the end of the year, namely pilgrimages in places with Islamic history (the tombs of the saints in particular) and pilgrimage agendas that students have never visited. Additional activities, according to the request of the students and the policy of the teacher's meeting with the caregiver of the boarding school, are usually added to the refreshing/entertainment activities for students. Students' entertainment activities are usually scheduled on the beach near the pilgrimage destination or, depending on the destination, provided at the picnic location.

The above is in accordance with the findings of Rohmad's research (2014) entitled Learning Management for Memorizing al-Qur'an at *Pondok Pesantren Tahfidz al-Qur'an Ibnu Katsir Jember*. His research revealed that planning consists of making a syllabus or memorization target, group division, making schedules, and others. Implementation in the form of memorization deposits and repeating memorization. Evaluation of learning through process evaluation and outcome evaluation.

The neoclassical management system to measure success in the last program is the evaluation action in this evaluation management intended to measure and assess a program in the *tahfidz* dormitory from planning, organizing, implementing, and evaluating both in terms of programs, activities, learning mechanisms, teachers,

management in order not only to improve but also to increase success in the future.

As in MAN Salatiga, in addition to memorizing and depositing the *Qur'an*, students are also equipped with several book studies, including tajweed and tahsin studies which are held outside of class hours, held on Mondays, *tafsir* studies which are held every Tuesday, *hadith* studies which are held every Wednesday, *fiqh* studies which are held every Thursday, *adab* studies which are held every Friday. In addition to daily activities in the dormitory, students are also allowed to participate in extracurricular activities.

Learning evaluation is carried out at each santri memorization deposit to the supervising teacher and at the end of each semester. The components assessed consist of fluency of memorization, correct reading (*Tajweed and Makhraj*), and Good (*Murattal*).

The last management stage at MAN Salatiga is also characterized by cooperation between the mentor teacher and the students as a neoclassical characteristic. The evaluation stage is also carried out to add and improve memorization, reading (*makhorijul huruf, tajweed*), and murottal. In its management, cooperation between superiors and subordinates who think about tahfidz and there must be someone responsible and a system in it, such as in MAN Salatiga *tahfidz* program from year to year.

The research findings are in accordance with Nurliati's research (2014) on the Implementation of *Tahfidz al-Qur'an* Learning Management at Madrasah Tsanawiyah Mu'allimin Univa Medan which explains that the implementation of *tahfidz al-Qur'an* learning is implemented outside of class

hours, while the guidance of reading the *Qur'an (Tahsin Qiraat)* is included in class hours.

CONCLUSIONS

In neoclassical theory, management emphasizes the importance of psychological (psychological) and social (human relations) aspects, namely here in the context of humans as individuals who work together to achieve goals. In implementing *tahfidz* program management, MAN Kendal has carefully planned to achieve goals and objectives in the implementation and evaluation actions later. In planning, MAN Kendal already has a program development plan. He has been structured, namely the two flagship programs, *Ma'had Tahfidz al-Qur'an Wa Ulumuddiniyah* and the second *Ma'had Tahfidz al-Qur'an wa Ulumutthobi'iyah*. MAN Salatiga's management implementation is based on careful planning before implementation in program development. In this neoclassical approach, MAN Salatiga's *tahfidz* program has planned carefully to achieve the goals and objectives in its implementation later until the final evaluation. In every advantage, there must be disadvantages as well in the management of the *tahfidz* program of MAN Kendal and MAN Salatiga with the existing advantages related to both having *tahfidz* programs, equipped with adequate infrastructure, the existence of teaching staff in supporting the *tahfidz* program. Regarding the shortcomings that exist, both schools can overcome them with evaluation actions to improve the *tahfidz* program.

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