

Management of Ma'had Al-Mubarak al-Islami Litahfizhil Qur'an al-Karim Tahtul Yemen in Improving the Memorization Ability of Santri in Jambi City

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Abstract – The purpose of this research is to find out: 1) how the implementation of the management of tahfidz al-Qur'an; 2) why the management of ma'had tahfidz al-Qur'an is successful in improving memorization; 3) how is the management of planning; 4) implementation and supervision, and how the methods are implemented in increasing memorization skills. The research approach used is a descriptive qualitative approach. Data collection techniques using observation, interviews and documentation. Data analysis used Miles and Huberman's model and data validity technique used data triangulation. The results of this research can be seen that with the management carried out, the leadership can make ma'had Al-Mubarak al-Islami Litahfizhil Qur'an al-Karim Tahtul Yaman Jambi City has not run optimally in increasing the memorization skills of students, even though it is quite good in give birth to a competent hafidz-hafidzah. This success cannot be relied on only by the leadership, but the participation of all ma'had residents is very helpful in achieving ma'had goals even though there are still deficiencies in facilities. This requires responsibility and commitment from all parties involved, managerial capabilities, adequate human resources, and empowerment of all personnel in ma'had.

Keywords – Management, Improving the Memorization Ability, Student.

I. INTRODUCTION

In this increasingly modern society, it is very necessary to instill strong religious values in children. The development of the world of education in the current era of globalization has penetrated into the era of competence. It is not unusual for several educational institutions to make every effort to improve the quality of education. This is a demand for graduates of educational institutions who are the hope of society in fulfilling the quality of human resources who are intellectual and religious.

Improving the quality of students is the main object of education today. One of the educational institutions is a

school that accommodates students to be fostered so that they have the ability, intelligence, skills and have noble morals. The educational process in it requires coaching in a coordinated and directed manner.

Education is the most important indicator of a country's progress (Asvio et al, 2019). Education is a conscious effort to build quality human resources to compete (Tobari et al, 2018). Quality human resources are more important than the wealth of natural resources, because the wealth of natural resources cannot guarantee the welfare and success of a nation (Asvio et al, 2019).

The goal of education that we hope is to educate the nation's life and develop a human being as a whole, namely people who believe, have faith in God Almighty, have knowledge, skills, a solid and independent personality. Education must be able to prepare citizens to play an active role in leading a smart, active, creative, skilled, honest, disciplined and moral life (Law on National Education System, 2003).

In order to educate the nation's life, it is necessary to find a solution to overcome the factors that are one of the weaknesses of students, namely the lack of student learning independence so that it affects the results of the learning process itself. In addition to maximizing learning outcomes, student learning independence is also very important because it will affect student behavior in everyday life.

Amid the proliferation of increasingly sophisticated technological developments, religious education is currently undergoing excellent progress. Parents are increasingly aware of the importance of religion to their children as a bulwark against the negative influence of technology. One of the methods used is by memorizing the Al-Qur'an. Currently, many Islamic educational institutions include memorizing the Al-Qur'an as material that their students must master.

Memorizing the Qur'an has a very good effect on a child. A child will learn to know the Qur'an more deeply, love the Qur'an, be disciplined and will also learn to be responsible for his memorization material. Memorization is one of the activities that cannot be represented. Unlike in math homework, if a child is lazy then he can ask other people to do it. This requires students to be independent and responsible for their duties.

At this time many disciplines have emerged that study the Koran both in terms of reading, interpretation and rote memorization, which then gave birth to figures of experts of the Qur'an in their fields, namely: Qoori' or reading experts, Mufasssir or commentators, Hafizh or master memorizer. Al-Qur'an memorization education is a program to memorize the Al-Qur'an with mutqin on the lafazh-lafazh of the Qur'an which makes it easier to face various problems of life, where the Qur'an is always there and lives in the heart all the time so that makes it easy to apply and practice it (Al-Lahim, 2009).

There are many methods that can be used to help memorize the Qur'an, such as: 1) the Juz'i method, which is how to memorize gradually or part by part and connect them to one another in a single unit of memorized material; 2) the

Kulli method, which is a method of memorizing the Al-Qur'an by memorizing the whole material that is memorized.

There are several objectives of learning tahfidzul Qur'an in detail, namely: a) Students can understand and know the importance of the ability to memorize the Al-Qur'an; b) Students can be skilled at memorizing verses from certain letters in juz amma which are the subject matter; c) Students can get used to memorizing Al-Qur'an and so that on various occasions they often recite verses of the Qur'an in their daily activities (Luthfi, 2009).

Cahyo (2011) stated the results of his research on the effect of reading the Al-Qur'an on increasing the IQ of newborns in a Seminar on Islamic Counseling and Psychotherapy. Abdullah Subaih, professor of psychology at the Imam Muhammad bin Su'ud al-Islamiyah University in Riyadh, in the book Purwanto (1992), he urged students to join an association called halaqoh to memorize the Al-Qur'an. He also emphasized that memorizing the Qur'an can help to concentrate and is a prerequisite for gaining knowledge. He also added that all sciences, be it medicine, mathematics, shari'ah, natural sciences and so on, require high concentration to achieve them. And for people who are accustomed to memorizing the Al-Qur'an, he will be trained with high concentration.

According to him, brain cells are like the rest of the body, that is, they must continue to function. People who are accustomed to memorizing, then the brain cells and body are active, and become stronger than people who ignore them (Purwanto, 1992). A study in Saudi Arabia is also the academic success of students. This research serves as clear evidence of a relationship between religion and various living phenomena. Among them, the most important thing is memorizing Al-Qur'an. Students who have memorized the Al-Qur'an have better mental health than students who do not have a good religion, or do not memorize the Qur'an at all or memorize only letters and short verses.

The research advised students to memorize the Qur'an perfectly for students at the university level, in order to produce positive values for their lives and academics. Encourage them to carry out Allah's commands and stay away from His prohibitions. And it is the most important means of obtaining high mental health. The research also advises teachers to raise the standard of memorization for their students, even if it is used as an extra-curricular activity, because it has great benefits and effects for their learning success and mental health.

This agrees with Ahsin's opinion that people who memorize the Qur'an always sharpen their brains, thus their brains will be stronger and accommodate various information, so that children who memorize the Qur'an will have a level of progress in their lessons compared to their peers. other friends (Ahsin, 1995). Al-Qardhawi said when Umar memorized the letter of al-Baqarah, he slaughtered a camel, as a form of gratitude to Allah for this blessing. As a child we also used to have a meeting at a banquet when we had finished memorizing the Al-Baqarah letter, and we said it was "small khataman", and when we had memorized the whole Al-Qur'an it was called "khataman besar" (Ahsin, 1995). From the explanation of historical facts described above, it can be concluded that the Tahfiz Al-Qur'an is the oldest method / method in the history of learning Al-Qur'an.

Al-Quran needs to be preserved and maintained. With the existence of memorizers, the Al-Qur'an will always be protected from deviations and will be preserved from human efforts who want to tarnish its authenticity. Because in fact the memorizers of the Al-Qur'an are the people chosen by Allah throughout the history of human life to maintain the purity of the Al-Qur'an from counterfeiting (Aziz and Rouf, 2004). And Allah will guard the Al-Qur'an by making it easier to memorize it, this is in accordance with the word of Allah in Surah al-Qomar verse 17 which means: lesson? (Anonymous, 2013).

Education in pesantren, was originally an Islamic religious education which began when the Islamic community in the archipelago emerged in the 13th century. Several centuries later, the organization of this education became more regular with the emergence of places of recitation. This form later developed with the establishment of lodgings for the students, which were later called pesantren (Masyhud and Khusnurdilo, 2003).

In the Regulation of the Government of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, states in paragraph 3 concerning Islamic boarding schools, Article 26, paragraph (1), that Islamic boarding schools organize education with the aim of instilling faith and devotion to Allah SWT, noble morals, and traditions. Islamic boarding schools to develop the abilities, knowledge and skills of students to become experts in Islamic religious knowledge and / or to become Muslims who have the skills / expertise to build an Islamic life in society (Government Regulation of the Republic of Indonesia Number 55, 2007).

Ma'had Al-Mubarak Al-Islami Litahfizhil Qur'an Al-Karim Tahtul Yaman Jambi is one of the pesantren with education that focuses more on the memorizing abilities of the santri-santri. In addition, this pesantren has the principle that religious education is the main thing without neglecting general education. Both must receive your full attention, nothing should be overlooked. The quality of both must be improved. It is not only the teaching of science that needs to be improved, but to educate students as agents of change to become human beings with character, character and toughness to face the future (documentation study, 2017). Also a human being who is honest, disciplined, has a good work ethic, is responsible, respects time, is confident, thrifty, emotionally intelligent, spiritual, and intellectual. In this pesantren, it also focuses on the interests and hobbies of students in reading which is a must, and educates them to be creative, as well as prepare a clean and superior generation.

The boarding school leadership manages the Quranic tahfidz activities according to the plan that has been prepared by the boarding school. Because the leadership of the boarding school as a manager as well as a manager who regulates activities, it can be explained as follows; Guide teachers in developing and implementing teaching programs, evaluating learning outcomes and implementing teaching and remedial programs. Guiding in terms of compiling work programs and carrying out daily tasks. Guiding students in extra-curricular activities, student council and participating in competitions outside of school. Developing staff through education and training, through meetings, seminars and discussions, providing reading material, paying attention to promotions, proposing promotions through selection of candidates for the head of madrasah. Keep up with science and technology developments through education / training, meetings, seminars, discussions and materials (interview results, 2017).

The leadership of the Islamic boarding school is also an educator for the students to improve the memorization of the students better as well as manage the administration in the pondok rapidly. Islamic Boarding School Leaders Manage the administration of learning activities and counseling guidance by having complete administrative data for teaching and learning activities and administrative completeness of BP / BK administration. Manage student administration with complete student administration data and extra-curricular activities. Manage workforce administration by having administrative data for teaching staff, employees such as: administration / laboratory assistant / technician / library. Manage financial administration appropriately and in

III. RESULTS AND DISCUSSION

1. Management of Islamic Boarding School Tahfidz Al-Qur'an in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen, Jambi City has not been Running Optimally

In the context of learning, planning can be interpreted as the process of preparing subject matter, using learning media, using learning approaches or methods, and assessing in a time location that will be carried out at a certain time to achieve specified goals. Planning becomes an implementation guideline that teachers must comply with when carrying out learning in the classroom with students (Majid, 2005).

In non-formal institutions or in Islamic boarding schools, tahfidz learning planning is usually done by compiling memorization targets that will be achieved within a certain period of time, such as daily, week, month, and year targets. But in learning tahfidz in ma'had, such as in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City plans and memorization targets are arranged according to the needs and objectives to be achieved. In these planning programs, ustadz-ustadzah tahfidz must include memorization targets or memorization materials for learning Tahfidzul Qur'an that are in accordance with the level of memorization ability of the students or grade level.

According to the author's analysis of the planning of learning tahfidz Qur'an in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City, seen from the implementation of learning has not been running optimally, there are still some shortcomings such as the use of RPP itself, namely in the learning steps the core activities have not been arranged in a standard manner. And the weakness at this time ustadz-ustadzah has not all made their lesson planning programs. Even though this learning planning tool actually has to be made before the ustadz-ustadzah teaches, this is so that the learning can be well directed. This is a weakness that all ustadz-ustadzah need to fix. In addition, before compiling these learning tools, formulating learning objectives, determining material, and selecting methods are very important to do at the beginning of planning because they will determine the direction and success of a learning program.

Overall all of these learning planning tools must be considered by all ustadz-ustadzah and ustadz-ustadzah are obliged to comply with whatever is implied in it. Because indirectly the planning program will affect the learning process. This is supported by the information given by ustadz Akmal al-Hafidz, ustadz who teaches at Ma'had Al-Mubarak

al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City; efforts to optimize the learning process begins with improving the lesson planning design. However, it needs to be emphasized that no matter how sophisticated a lesson plan is, it is not the only factor that determines the success of learning. However, it is undeniable that the learning process will not work well without careful planning, considering that we have not used RPP (interview results, 2019). So, with a good learning planning tool that is compiled on time, of course it will indirectly help more ustadz-ustadzah in implementing Tahfidzul Qur'an learning, so that the learning becomes well directed.

2. Improve Memorization Ability of Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul students in Yemen Jambi City

The implementation of learning is the process of teaching and learning in the classroom which is the core of school activities (Suryobroto, 2002). The implementation of learning is also an implementation of the previously designed RPP. In education, the implementation of learning is a series of learning that is carried out continuously, which includes the stages of preparation, presentation, application, and assessment (Mulyasa, 2009).

In the learning process carried out by ustadz-ustadzah as educators, the role of the leader is very large in influencing or motivating the ustadz-ustadzah to want to do the work expected, so that the teaching and learning process becomes smooth, and students can master the subject matter so that learning objectives are achieved. Ustadz-ustadzah must always try to strengthen the motivation of students in learning. This can be achieved through the presentation, delivery of interesting tahfidz material and pleasant personal relationships both in classroom and outside learning activities. In the process of learning tahfidzul Qur'an, when the writer observes the process of learning activities in class, the ustadz-ustadzah learning in their activities can be said to be quite good to do. This can be seen from the learning activities carried out by ustadz-ustadzah tahfidz that are in accordance with the standard or general reference which consists of three stages, namely preliminary, core and closing activities.

The steps for the above activities are general steps that are usually carried out by ustadz-ustadzah tahfidz during the learning of Tahfidzul Qur'an. It needs to be emphasized again that the implementation of learning is a concrete form of planning that has been arranged in the learning device. So that this implementation of the steps cannot be uniformed.

Therefore, each ustadz-ustadzah has different steps for learning activities. This is adjusted to the grade level, the content of the teaching materials, the methods, and the learning media used. But in essence, in learning tahfidzul Qur'an, there are three steps of activity, namely preliminary, core, and closing activities.

Apart from the learning steps in the implementation of learning, an ustadz-ustadzah must be able to master the class or room and the ustadz-ustadzah must be able to understand the psychological state of the students. Ustadz-ustadzah understand what the students want, ustadz-ustadzah should be able to distinguish the behavior of one child and another, an ustadz-ustadzah must be able to foster children to study in groups so that children can interact between children and other children. All that must be done by ustadz-ustadzah for the success of the learning program.

In connection with the implementation of tahfidz learning there are things that need to be considered by ustadz-ustadzah tahfidz, namely memorized surah or verse material. As explained in the discussion above, the memorized material is for groups 1 juz 1 to juz 5, groups 2 juz 6 to juz 10, groups 3 juz 11 through juz 15, groups 4 juz 16 through juz 30.

Method used. In the learning process, the choice of strategy and use of methods are very important and very decisive things. Because, the learning process will not go well as expected, without being supported by the use of good methods. A good method, in the opinion of the author, is a method that is adapted to the situation and conditions, infrastructure, curriculum, and so on.

As educators, they must always be required to be able to create a conducive teaching and learning climate and can motivate students to achieve optimal learning achievement. Ustadz-ustadzah must be able to use certain strategies in the use of their methods so that they can teach appropriately, effectively and efficiently to help improve learning activities and motivate students to learn well.

Therefore, the use of the right method in learning tahfidzul Qur'an will make it easier for students to memorize the Qur'an. In learning activities at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen, the method used is by combining several methods, including: the Muraja'ah method or tadarus and tahsin, the Kitabah method, the Jama 'method or reading guides, students imitate repeatedly, the Sima'i method, the Wahdah method, the mutual listening method, the Musyafahah method or face to face. According to the author's analysis, the method used in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim

Tahtul Yemen City of Jambi, apart from the interesting method, the most important thing is the success of tahfidz in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman Jambi City is the patience of its ustadz-ustadzah. Especially when guiding children to memorize the Al-Qur'an, especially for new students who have entered their ma'had, they are careful and compassionate in guiding and encouraging.

As for what needs to be improved by ustadz-ustadzah tahfidz, namely, do not always be monotonous with these methods. And it is hoped that ustadz-ustadzah will be able to create and develop new and modern methods, one of which is by using learning media facilities that attract students, especially by utilizing electronic learning media. With that, it can provide motivation and convenience for children to memorize the Qur'an and also for children not to feel bored and bored.

Tools, means, media and sources used. The tools, facilities, and media used are one of the main things that support the success of the students' memorization activities. Awareness of the fulfillment of the tools, facilities, media used in learning tahfidz absolutely must be done. This is because it is a factor that contributes to and determines the success of learning. If you look at the tools, facilities, media in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City is still inadequate. the lack of reading books of stories in the Al-Qur'an and others. No electronic media available. This must be addressed by the ma'had to provide adequate learning tools and media. Because with the use of supporting facilities such as adequate learning tools and media, it will greatly help learning tahfidz. And besides that, if there are adequate tools and media, the clerics at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City will be more innovative and creative in developing learning methods. While the learning resources used are still practicing one medium in the form of a Mushaf of the Qur'an only.

Class management. In managing the ustadz-ustadzah tahfidz class it can also be said to be good. This is evidenced, for example, from the arrangement of the room by providing writings and pictures on the walls containing the motivation and enthusiasm for learning of the students, as well as the calligraphy writing of the holy verses of the Qur'an made by santri-santriwati Ma'had Al- Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City itself, so that it is often read and increases the memory of children's memorization. In addition, in adjusting the sitting position, it is sometimes irregular, they can even do learning activities by

sitting on the floor or on the floor. In addition to studying in the classroom, students often memorize in prayer rooms, halls, and near badminton courts. But most importantly, an ustadz-ustadzah must make the atmosphere not tense, comfortable, fun to memorize and not bored and boring.

Classroom management is needed because from day to day and even from time to time the behavior and actions of students are always changing. Today students can learn to calm tomorrow is not necessarily. Therefore, the class is always arranged dynamically in the form of behavior, actions, mental and emotional attitudes of students. Therefore, ustadz-ustadzah are expected to be able to manage optimally so that they can support the learning process.

In addition, the implementation of learning also includes activities from other management functions, such as organizing, motivating, providing facilities, and monitoring learning, namely:

Organizing learning. Organizing involves determining various activities such as the division of work into various special tasks that must be carried out by ustadz-ustadzah and students in the learning process (Hasibuan, 2007).

As for the organization that is carried out in the Al-Qur'an learning program, namely the leadership of Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City as the leader in carrying out the division of tasks and authority or organizing namely by forming a special coordinator of the tahfidz program itself and plus other programs such as muhadharah, calligraphy, barzanji, the art of reading al-qur'an.

With the existence of organizing learning, it gives an idea that teaching and learning activities have a clear direction and responsibility. Ma'had leaders provide facilities and completeness of learning, while the position of ustadz-ustadzah is to determine and design learning by organizing the allocation of time, media and completeness of learning and others.

Learning Motivation. In education, motivation has an important role, by arousing the motivation of children to be stimulated to use their potentials constructively and productively to achieve goals, and that goal is considered a need that must be achieved (Dimiyati, 1999).

In learning tahfidz at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City ustadz-ustadzah tahfidz always provide motivation in every learning process for their students to memorize. This must always be

done by ustadz-ustadzah because children sometimes experience boredom and are lazy to memorize.

Therefore, ustadz-ustadzah must be able to develop the right motivation for each student at learning time. There are many ways that ustadz-ustadzah can do so that the potential of the students is motivated during learning, including creating a situation that is conducive to learning, creating healthy competition between fellow students while studying, creating a sense of satisfaction with what they learn and the results they have. earn and give praise. Without motivation, a santri will be lazy and reluctant to study and go to school and in the end, of course, will not achieve success in learning (Dimiyati, 1999).

Learning Facilities. School facilities are a very important factor in supporting the teaching and learning process in the context of providing provisions to students. It is hoped that with the support of sufficient facilities, students will be able to apply their knowledge well. The facilities at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City that can be used in learning tahfidz are still minimal, especially from teaching aids or learning media. Therefore, the ma'had is expected to add it. Because the facility has a function or presence is one of the things that determines the teaching and learning process and of course has an impact or influence on the success of the learning process in improving the memorization of students at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman, Jambi City. Because of the accuracy in using learning facilities properly, effectively, efficiently, the results of the teaching and learning activities achieved will be even better. But on the contrary, if it is not appropriate to use learning facilities, the results of the teaching and learning activities achieved are not good.

Therefore, teaching and learning activities at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman City of Jambi need to use appropriate learning facilities so that the learning objectives that have been set can be achieved efficiently because the provisions in using learning facilities are of great influence on the success of the teaching and learning process.

3. Management of Ma'had Al-Mubarak Al-Islami Litahfizhil Quran Al-Karim Tahtul Yaman city of Jambi in Improving the Memorization Skills of Students in the City of Jambi

Supervision of Learning. In learning tahfidz, besides the ustadz-ustadzah carrying out their respective duties, the role of leadership is very important in an effort to achieve the

expected goals. In this case, he must always supervise to check and ensure that the tahfidz learning activities in class are running properly. With that ustadz-ustadzah not arbitrarily and carelessly in teaching. This supervision is very important to do to ensure that all school programs and activities are carried out according to the standard process required to achieve the set goals. In addition, with supervision and supervision, ma'had leaders can assist teachers in overcoming learning problems. Ma'had leadership supervises the program that he determines whether it has been implemented according to the plan he has set himself. For the purposes of this supervision, the leadership collects ustadz-ustadzah, analyzes, and evaluates learning activities and uses them to control learning so that learning objectives are achieved. With the supervision of tahfidz learning so that it can correct when there are deviations or mistakes made while the learning process is taking place.

4. Evaluation of Learning Tahfidzul Qur'an in Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City

To be able to find out the level of achievement of the students' success in mastering the subject matter that has been studied, an assessment or evaluation is needed. As for the form of assessment of Tahfidzul Qur'an learning carried out at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman in Jambi City, namely the system of daily memorization deposits, mid-semester rote deposits, Semester rote deposits and the Final Tahfidz exams. Meanwhile, for children who have not yet experienced completeness, remedial is carried out in accordance with the provisions. In addition, the aspects that are assessed are: aspects of fluency in memorization, recitation, fashahah, morals or attitudes.

According to the author's analysis, the process of evaluating the results of learning tahfidz is good, this is evidenced by a continuous process. However, there are still drawbacks, the absence of a remedial program, the absence of a notebook and reporting of the memorization results of the students both in the students and the ustadz-ustadzah. With this monitoring book, ustadz-ustadzah and parents can check and monitor their child's memorization. Assessment in learning tahfidz is very important to do well. Because evaluation is one of the main activities that must be carried out by an educator in learning activities. With the assessment,

ustadz-ustadzah will know the development of learning outcomes, intelligence, special talents, interests, social relations, attitudes and personalities of the students. This assessment activity is carried out in order to measure the level of achievement of students' competencies within a certain period of time. Besides that, it can also be used as material for compiling reports on the progress of learning outcomes, so that improvements can be found that may need to be made. By evaluating learning outcomes it can be seen whether the objectives of the ma'had's vision and mission have been achieved properly and to improve and direct the implementation of the teaching and learning process.

Evaluation of learning outcomes is one of the characteristics of professional educators. When viewed from an institutional approach, educational activities are management activities that include planning, programming, organizing, actuating, controlling and evaluating. In addition, evaluation also aims to ensure the performance achieved is in accordance with the plans and goals that have been set. Leaders as managers in the continuity of the learning process must take strategies and corrective actions if there is a gap between the learning process that actually occurs and what has been planned in the learning program. As stated by Kunandar (2009), the most important thing is that learning evaluation must be carried out continuously or continue to manage to find out and monitor the changes and progress made by the teacher in fostering students, as well as to provide scores, numbers or values that are usually done in the assessment of learning outcomes.

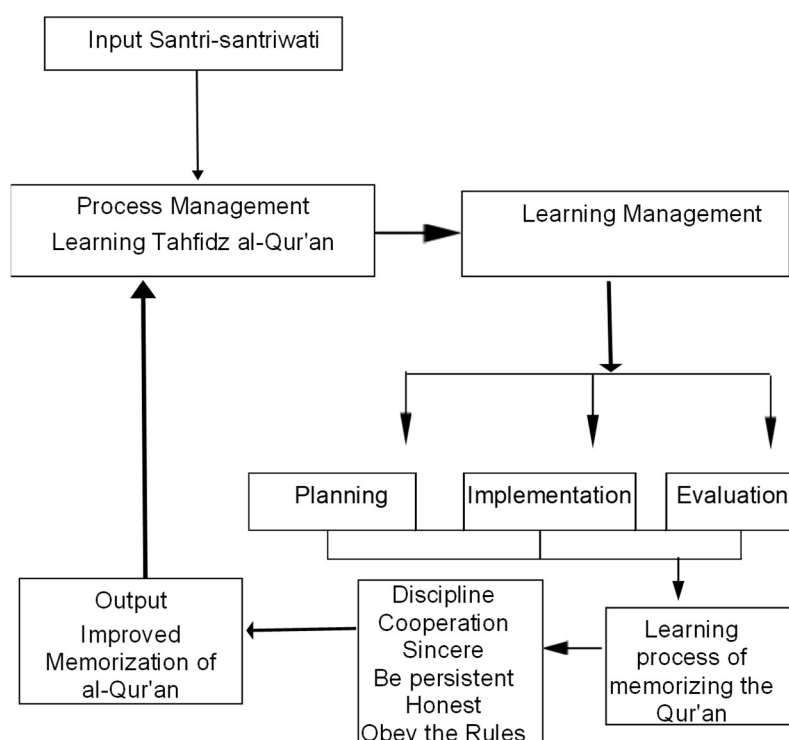
IV. CONCLUSION

From the results of research in the field, it can be concluded that the management of Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yaman in Jambi City in increasing the ability of Islamic memorization has not been running optimally although some have succeeded in achieving its goals. Management at Ma'had Al-Mubarak al-Islami Litahfizhil Quran al-Karim Tahtul Yemen Jambi City in its daily implementation has implemented cooperation.

V. IMPLICATION

This research provides theoretical implications, strengthens and refines the theory of memorizing the Qur'an.

Management Model Improves Santri's Memorization Ability



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