

The Role of the Tahfiz Al-Quran Islamic Boarding School's Management in Advancing the Province of Jambi's Educational Vision and Mission

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Abstract: The purpose of this study is to: (a) comprehend how the Tahfiz Islamic Boarding School's administration developed its educational vision and objective. (b) to identify the motivating and impeding elements; (c) to disclose initiatives aimed at enhancing the administration of the Tahfiz al-Qur'an Islamic Boarding School. This study used a descriptive-analytical approach that was divided into three stages: theoretical explanation, field fact description, and examination of the fit between theory and practice. Techniques for gathering data include documentation, interviews, and observation. The Miles and Huberman model is used in data analysis, while data triangulation is used in data validity procedures. The study discovered that Tahfiz Islamic boarding schools' management, from planning and organizing to implementing and supervising, has not optimally adhered to contemporary management principles. This is evident in the lack of readily available, factual planning, organizing, management, and supervision documents. Supporting factors include a) the academic community's high degree of openness to students; b) the teachers' abilities; c) the teachers' role in imparting knowledge and the muaddib's role in transforming it; d) the kiai's role in providing round-the-clock supervision for students; e) the leader's significant influence and some members of the public's trust; and f) the academic community's shared commitment. The fact that funding is scarce and infrastructure is still missing is an impediment. By hosting Tahfiz Al-Qur'an graduations, efforts are being made to enhance the administration of Islamic boarding schools that follow the Tahfiz Qur'an and to further the goals and objectives of education in the province of Jambi. Every year, there is a tahfiz Al-Qur'an graduation, which encourages students to build their educational vision and mission by arranging competitions amongst themselves and by having them participate in MTQ. The Tahfiz Qur'an Islamic boarding school also attempts to fill in time management, recitations, and imam scheduling.

Keywords: Educational Vision and Mission, Islamic Boarding School, Management

A. Introduction

The oldest school in Indonesia is called Pesantren. Islamic boarding schools typically exhibit Islamic traits. The word "pesantren" alludes to the word "santri," which refers to students who attend Islamic boarding schools. Pesantren also refers to a location that offers high-quality human education. According to Nurcholish, the word "santri" is derived from the Sanskrit word "sastri," which means "literacy." The Javanese word "cantrik," which means "someone who always goes with the teacher wherever the teacher goes," is also the source of the English word "santri." The purpose of his participation was to pick his brain for a skill (Dhofier, 2015).

The modern educational systems are influenced by the presence of Islamic residential institutions. In Indonesia, the name "Islamic Boarding School" originated when Islam infiltrated the nation by appropriating a pre-Islamic religious education system. Islamic Boarding Schools are a well-known educational institution with a lengthy history in this country. They have also had a significant impact on its history (Headari, 2013).

Islamic boarding schools have a crucial and strategic role in environmental management and protection initiatives. This is evident from several background variables that have the greatest influence over how relationships and society are organized in human life (Asrofi, 2011).

The demands of the highly competitive educational environment of today include the need for continuous improvement to maintain a competitive edge, the need to update the organization's roadmap for sustainability, and the need to define, provide, concentrate, and commit all staff to strategic actions for future development. Islamic boarding schools have the same obligations as other educational establishments whose purpose is to meet national education standards. Acknowledging its function as a learning environment, schools need to be properly run to meet the established learning objectives.

The implementation of sustainable education and the formal institutions' ability to perform their duties can be impeded by the unprofessional leadership of Islamic boarding schools (Iryani et al., 2023; Rulitawati et al., 2021). The competent and efficient management of the organization (Islamic boarding school) is essential for its smooth operation, as is the development of a strategic plan to meet objectives. The foundation for how schools implement the educational process is strategic planning. The mission and vision statements are the minimum components of a strategic strategy.

The idea and conviction that the new company can provide its goods or services to customers in a specific location and at a profitable price is typically the foundation for the establishment of an Islamic boarding school. Writing out a business's principles results in a document that embodies the same fundamental concepts needed to develop a vision and mission statement. The vision and mission statements of the relevant company or educational institution are often put at the front of the annual report. Aside from that, every company profile and educational institution has a vision and purpose statement.

"What do we want to be like?" is a question that comes up frequently, if not always, when creating a vision. This quick reference question typically greatly aids in managers and executives in organizations or Islamic boarding schools in understanding the goals of the establishment. for both immediate and long-term objectives. The fact that this understanding exists will undoubtedly benefit internal parties since it will make it simpler to foster employee cooperation (Nazarudin, 2020).

Of course, the existence of Islamic boarding schools is a response to current trends and a determination to maintain an educational model that can generate trustworthy human resources (HR). The primary building blocks for developing a student personality that can keep up with changes throughout time are the power of the hands (skills), heart (faith), and brain (thinking) (Pratama, 2014). The presence of a mosque, boarding school (romance), education using traditional Islamic texts, santri, and kiai are the distinguishing features of an Islamic boarding school. The final component is the main character who serves as the inspiration for Indonesia's traditional Islamic educational institutions (Yacub, 1993).

Islamic madrasas and boarding schools that offer Tahfizh Qur'an programs need to have enough resources to handle administrative tasks. In this instance, a management activity is required to support the implementation of the Al-Qur'an memorization program (tahfizh Qur'an) in order for it to align with the vision and mission of education through tahfizh Qur'an. The management under consideration pertains to the manner in which the institution conducts its assessment operations.

In Islam, management is the process of arranging, planning, and thinking with the principles of monotheism and religion. It also involves effectively arranging group members and putting in place a system that complies with the Al-Qur'an and the Prophet Muhammad's Sunnah. Effective administration is necessary to fulfill the established educational vision and goal, which includes mobilizing all available educational resources. comprises infrastructure management, staff implementation management, curriculum management, student management, funding management, and management. These elements work together to accomplish the objectives of

educational establishments (Islamic boarding schools) (Kristiawan & Asvio, 2018; UPI, 2012).

The first step in achieving education's purpose and mission is to plan on memorizing the Qur'an. To serve as a guide for putting learning to memorize the Qur'an into practice, all topics pertaining to this process must be articulated clearly and comprehensively (Martiyono, 2012). A program's early planning process has a significant impact on its success; if it is well-planned, it will yield high-quality results. To enable students who have enrolled in the Qur'an tahfizh program to finish 30 juz, careful and precise planning is required for the curriculum. Experience at Islamic boarding schools, however, indicates that many students participate in the Tahfizh Qur'an program but do not finish it, even after they graduate from formal education. Eventually, they leave the Islamic boarding school in order to pursue their next academic endeavor. Pupils eventually forget or stop preserving what they have memorized because the departing pupils do not stay on at the Islamic boarding school (Fudi, 2022).

The goal of many Islamic boarding schools is to prepare their graduates to memorize the entire Qur'an. Allah SWT considers memorizing the Qur'an to be a very noble practice. It is not the same as memorizing a dictionary or book, though, as you must be accurate and fluent when reciting the Qur'an. It will be challenging to memorize the Qur'an if the memorizer is illiterate and unaware of the tajwid. It's also likely that attempts by unbelievers to fabricate editorials or their contents will arise in various forms as science and technology improve. These forgeries are all an attempt to refute the veracity of the Koran. Memorizing the Koran is one way to preserve its authenticity and purity.

In line with its vision and goal, the Islamic Boarding School places a strong emphasis on process-based learning, as articulated by Mulyasa: "the process of interaction between students and their environment, so that changes in behavior occur in a better direction." The primary responsibility of the instructor in the learning process is to create an environment that encourages positive behavioral changes in the students (Mulyasa, 2011).

Evaluation is the last step in management and is necessary for carrying out the vision and objective. As stated in the educational evaluation book by Rusman, evaluation is the process or activity of choosing, gathering, analyzing, and presenting information that can be used as a basis for decision making and the planning of subsequent programs, according to the national study committee on evaluation from UCLA, specifically Stark and Thomas (Rusman, 2011). Determine whether or not the goal of memorizing the Qur'an has been met by conducting an assessment. Evaluation is

necessary while teaching pupils to memorize the Quran in order to ascertain the quantity and quality of their memorizing (Widoyoko, 2009).

There are currently 357 Islamic boarding schools in Jambi Province, which is related to their capacity to further the goals and objectives of Islamic education through the tahfizh program. In the districts and cities of the province of Jambi, there are 27 Islamic boarding schools that host tahfizh events (Kemenag, 2020). The data indicates that 7.56% of Islamic boarding schools in the province of Jambi implement tahfizh programs or activities as part of their curriculum.

In light of the background mentioned above, the author chose to conduct research at three Islamic boarding schools: Al Mubarak Islamic Boarding School in Jambi City; Lebay Yasin Merangin Islamic Boarding School; and East Tanjung Jabung Bustanul Ulum Islamic Boarding School. These schools were chosen because they satisfy the requirements for research sites, having been in operation for more than five years, producing high-quality work, and representing the western, central, and western regions of Jambi Province.

First off, ordinary education and the Islamic boarding school curriculum as a whole are neglected at the Al-Mubarak Islamic Boarding School in favor of the tahfizh program. While the Islamic boarding school has not yet established deadlines for finishing the memorization process, the output created by alumni memorizing the Koran when they are outside the school subsequently serves as a measure of accomplishment.

Secondly, the primary curriculum at Bustanul Ulum Islamic Boarding School is the tahfizh program, which still adheres to the regular education curriculum. The goal of general memory success is not utilized as a benchmark for finishing education. Following three years of education (SMP), three years (SMA), or six years if the children begin attending an Islamic boarding school at the conclusion of elementary school and continue until they graduate from high school. Even though he hasn't yet committed the Quran to memory, he is regarded as having finished his schooling. Other benchmarking measures, meanwhile, have not performed well.

Third, the Lebay Yasin Islamic Boarding School is more geared toward the modern Islamic boarding school, which makes memorizing the Koran its main program. Students who successfully complete the Islamic boarding school receive two diplomas: a Tahfizh diploma and a regular school diploma. Both are equally important for the students after they graduate from this Islamic boarding school. The Islamic boarding school uses a memorization system as its main focus without neglecting other subjects like the Yellow Book and other general lessons.

The preliminary study's findings indicate that there are differences in the management of the Tahfizh al-Qur'an Program at Islamic Boarding Schools in the province of Jambi. Tahfizh al-Qur'an is the primary goal of the Al-Mubarak Islamic Boarding School, which is situated across from Jambi City. As a result, students who attend this educational institution do not adhere to the same curricula as students at other modern Islamic boarding schools. The Bustanul Ulum Islamic boarding school, situated in Simbuk Naik, still prioritizes normal education while requiring its pupils to participate in the Qur'anic tahfizh program and adhere to the current curriculum. Focused on both is the Lebay Yasin Islamic Boarding School in Titian Teras Village, Merangin. As with Islamic boarding schools in the modern era generally, the Qur'an tahfizh program is the primary focus and the present learning curriculum is prioritized.

B. Methods

According to Kristiawan & Asvio (2018), Mukhtar (2013), and Nawawi (2007), the descriptive-analytical method. This study was conducted in three stages: theoretical explanation, field fact description, and analysis of how well theory and practice aligned. Finally, by using this research approach, it is hoped to provide information about the management of Islamic boarding schools as it actually exists (fact finding). Following this, the researchers compare management theory and practice in the field and conduct an analysis to look for connections between theory and practice in the three Islamic boarding schools that are located. three distinct locations: the Bustanul Ulum Islamic Boarding School in Tanjung Jabung Timur, the Lebay Yasin Merangin Islamic Boarding School, and the Al-Mubarak Islamic Boarding School in Jambi City.

Purposive sampling was used to choose research participants (Arikunto, 2016). This technique was chosen because it could accurately represent the current population and was thought to be sufficient to meet the research's data requirements. The boarding school leader is the primary subject of this study because they are thought to be the ones who comprehend the situation the best, they are thought to be in no conflict with the current stakeholders, the principal of the school is willing to share information and knowledge, and they are held accountable, credible, and trustworthy for the information they provide. Other subjects that are included to this are asaatidz representatives, supervisors, and other members of the educational staff who reside at the three Islamic boarding schools: Bustanul Ulum Islamic Boarding School, Tanjung Jabung Timur; Lebay Yasin Merangin Islamic Boarding School; and Al-Mubarak Jambi City.

Observation (Fraenkel & Wallen, 2008; Lincoln & Guba, 1985), interviews (Bogdan & Biklen, 2004; Nawawi, 2007; Taylor & Bogdan, 2000), and documentation (Ary et al.,

2010) are the primary data gathering methods used in qualitative research. The following figure illustrates the data analysis method (Miles et al., 2014; Sugiyono, 2019) that was applied in this study.

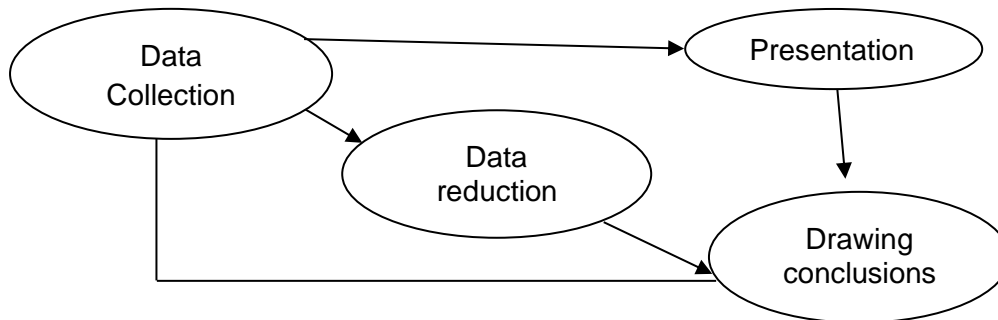


Figure 1. Data Analysis for the Miles and Huberman Models

Verifying the Validity of Data Lincoln and Guba (1985) categorized achievement techniques into several categories, including: a) staying at the research location for an extended period of time; b) conducting random observations; c) testing data by triangulation; d) conducting negative case analysis; e) performing a data check (member check); f) having discussions with colleagues (peer debriefing); and g) conducting referential adequacy checks.

C. Results and Discussion

1. The growth of the educational vision and mission of Tahfidz Qur'an Islamic Boarding School

This section will give a debate addressing the management of the Tahfizh Qur'an Islamic Boarding School in defining its educational vision and goal, based on the study results previously presented. Theoretical analysis, which reviews scientific theories, and practical analysis, which takes into account advantages and disadvantages, difficulties and opportunities, are both included in this discussion.

Researchers have not discovered a well-developed strategy, the Islamic boarding school itself lacks comprehensive standards for curriculum development, and the context of Tahfizh management has not been implemented in a modern manner. so that the prepared programs become aimless and ineffectual and the planning becomes less quantifiable. There were no material targets prepared during the organizing phase that were meant to help pupils finish their memorizing. annual, monthly, and daily memorization objectives.

The boarding school has not yet created a Tahfizh curriculum, but it does have a program and achievement targets. To facilitate the monitoring of each student's memorizing target achievement, the management has produced a memorization deposit control book for each student as part of the Tahfizh implementation mechanism. The Tahfizh initiative the management system for Islamic boarding schools has not been implemented in a modern manner; it lacks clear planning and programs, a Tahfizh curriculum, and a student memorization control book. The Tahfizh program is only implemented by having students memorize material from afternoon to evening. The Islamic boarding school concept is more in line with the current Islamic boarding school model, although it has not been affected by contemporary management in its execution.

The tahfizh program-based Islamic boarding school management's implementation stage is less successful and unquantifiable. The kids' extremely low levels of discipline and interest in Tahfizh Qur'an activities at the Islamic Boarding School are clear indicators of this. Despite the fact that funding, infrastructure, and facilities are still scarce, the Kyai's leadership goes above and beyond to guarantee that program management is carried out as planned.

When it comes to the supervision phase, Islamic boarding schools haven't yet created a comprehensive and effective method for overseeing the growth of the Tahfizh Qur'an program. Generally speaking, Islamic boarding schools have not yet created an assessment method that encompasses all of the Al-Qur'an tahfizh program competencies that will be evaluated throughout the monitoring stage. This demonstrates how much the management of Islamic boarding schools needs to be developed and improved in order to support the ongoing tahfizh Al-Qur'an initiative. Considering that there are now no rules in place to govern how the Al-Qur'an tahfizh program is implemented in Islamic boarding schools.

Whether Salafi or modern, the most crucial thing is how to develop the vision and mission of education and make it possible for future research to be conducted. The three Islamic boarding schools mentioned above have different characteristics and personalities when it comes to managing the Tahfizh program and the Islamic boarding school model. Some are closer to Salafi, some are modern, and some combine Salafi and modern.

The management of Islamic boarding schools needs to have a thorough understanding of several key components, such as the school's mission, which aligns with the Islamic educational philosophy, its operational organizational structure, collaborations, and providing excellent service (Mastuhu, 2004). Planning and development of Islamic boarding schools, HR management and supervision, dynamics of putting learning

strategies into practice, reinforcement of a practical curriculum, effective resource management, and upkeep of Islamic boarding school infrastructure.

In particular, a number of Islamic boarding schools categorize their diverse educational planning programs into three groups: forming morality and personality, enhancing student competency, and spreading information (Nafi', 2007). 1) Development of ethics and character; 2) Santri competences (Mahdi, 2013): a) Primary targets (maqashid); b) Intermediate goals (ahdaf) (Haedari, 2004). c) Initial goals (wasail). d) End objectives (ghayah); and 3) Knowledge distribution.

There are undoubtedly leaders and subordinates in any organization. Ramayulis (2008) defined organizing as "the process of determining structure, activities, interactions, coordination, structure design, authority, tasks in a transparent and clear manner in Islamic education both individually, collectively, and institutionally in Islamic educational establishments. If an organization in Islamic education management adheres to the three guiding principles of freedom, justice, and discussion, it will be able to function effectively and achieve its goals. Islamic education managers will benefit greatly if all of these guidelines can be consistently implemented in the process of running Islamic educational establishments."

There are three Kiai Leadership Models that are used in Islamic boarding schools to establish leadership: 1) Democratic leadership; 2) Collective leadership; and 3) Individual leadership. The administration of the Tahfizh Al-Qur'an Islamic boarding school is an ongoing, systematic process that follows the management function, which starts with organizing, planning, directing, supervising, and assessing in order to meet the objectives of the Tahfizh Al-Qur'an. The planning, organizing, directing, monitoring, and evaluating functions are the markers for managing the Islamic boarding school Tahfizh Al-Qur'an.

2. Factors that assist and hinder the management of Tahfizh Islamic Boarding School in creating an educational vision and mission

Supporting variables include: a) the academic community's high degree of openness to students; b) the teachers' abilities; c) the teachers' role as knowledge transferrers and the muaddib's role as knowledge transformers; d) the kiai's role as a constant companion for the students; e) the leader's significant influence and some public trust; and f) the academic community's shared commitment. The fact that funding is scarce and infrastructure are still missing is the impediment.

Numerous intricate aspects influence pupils' memorization of the Quran. Since every person is unique in their efforts to memorize and preserve the Al-Qur'an, these

elements might be both internal and external to that person. It should be mentioned that memorizing the Qur'an calls for a unique approach. One way to commit the Qur'an to memory is to observe the environment in which it is located (Romdhoni, 2015).

In an ideal world, the boarding school would have sufficient amenities and a cozy atmosphere to encourage students to participate in tahfiz activities. Similarly, the school should supply the mushaf that students use in order to facilitate the establishment of uniformity and effectively address any issues pertaining to the infrastructure and facilities needed for activities.

An individual's capacity for memorizing will be affected by a calm, pleasant environment. Since memorization involves intense mental effort and demands focus (Siswanto, 2018), it is advisable to avoid environments and locations where posters that distract from concentration should be avoided. Additionally, loud noises should be avoided as they may cause disruptions during the memorization process. proportion of santri (Ulfah & Lisnawati, 2018).

In addition, there are a few other things you should be aware of in order to focus on memorizing: a) The environment around you needs to be quiet and free of loud noises that could disturb your peace of mind and hearing while you are memorizing; b) The air in your home needs to be comfortable and free of pollutants and odors that interfere with the comfort of memorizing the Koran; and c) The temperature needs to be comfortable enough to support comfort when performing memorization exercises (Saptadi, 2012).

Fardu kifayah is the memorization of the Qur'an. This indicates that not all Muslims have to commit the Qur'an to memory; rather, the fact that some Muslims are able to do so adequately reflects this requirement (Aziz, 2017). Not only is memorization of the Qur'an a highly encouraged act of worship, it is neither difficult nor impossible. Allah has made it simpler or easier for Muslims to memorize it, if they so choose. The Al-Qur'an itself provides an explanation for the desire to commit the entire text to memory.

3. The development of the educational vision and mission of Tahfizh Al-Quran Islamic Boarding School through improved management

By hosting a Tahfiz Al-Qur'an graduation, each boarding school contributes to the management of the Tahfisul Al-Qur'an Islamic Boarding School by advancing the goal and vision of education. Every year, there is a tahfiz Al-Qur'an graduation, which encourages students to build their educational vision and mission by arranging

competitions amongst them and by having them participate in MTQ. The Tahfizh Qur'an Islamic boarding school also makes an attempt to fill in time management, recitations, and imam scheduling.

The goal and vision of Islamic education through MTQ are carried out in part by Islamic boarding school education. The implementation of MTQ (Musabaqoh Tilawatil Qur'an) strives to encourage obedience to the Almighty, which includes enhancing understanding of the Al-Qur'an, and to fortify and deepen friendships among Muslims.

The Al-Qur'anic explanation of competing or competing on the way of righteousness, along with the propagation of the Islamic religion's *syi'ar*, which calls on people to perform the good deeds of *Ma'ruf nahi unkar*, constitute the organizing philosophy of MTQ. Thus, in its truest sense, MTQ is an endeavor to uphold people's lives in such a way that they consistently obey the commands of Allah SWT and emulate what Rasulullah SAW taught. It also aims to make Islam, which is regarded as true, and its teachings consistently animate people's daily activities.

The periodic implementation of MTQ has greatly contributed to the development of the vision and mission of the Islamic boarding school. Aside from that, the use of MTQ is becoming more dynamic and evolving annually. Everyone should be appreciative of this, but Muslims in particular. All involved parties should endeavor to use this MTQ as a tool to raise religious consciousness within each Muslim community, rather than only promoting the beauty of Islam.

The LPTQ (Institute for the Development of Tilawatil Qur'an) is in charge of overseeing the implementation of the Musabaqah Tilawatil Qur'an Arena. This arena serves as a venue for the annual *qâri/huffadz* gatherings. The purpose of this event, which can be either the Selection of Tilawatil Qur'an (STQ) or the Musabaqah Tilawatil Qur'an (MTQ), is to draw *qâri/hafidz* to represent the Indonesian people internationally.

The purpose of this activity is to always provide refreshments for the students, as Al-Mubarak Islamic Boarding School, Lebay Yasin Al-Islamy Islamic Boarding School, and Bustanul 'Ulum Islamic Boarding School are always involved. This is because during the MTQ event, the students are able to observe and assess the level of their memorization and reading skills. The involvement of these three Islamic boarding schools is an effort on their part to work with the government, particularly LPTQ.

Even if the students have already given each district a sizable number of trophies, they still need to put in more effort and be content at the Jambi Province level because other

districts' competitors are still superior. In this instance, the author believes that the district LPTQ, which serves as a coordinator and facilitator between the community and the government, needs to make a reciprocal effort to be more proactive in offering advice, paying particular attention to the facilities of Islamic boarding schools. The al-Falah Islamic boarding school still has very little and rudimentary facilities, which will undoubtedly have an impact on the caliber of the pupils.

In actuality, Islamic boarding schools participate in MTQ events not just in Jambi Province but also in other areas. The students from these three cottages had two roles to play when they departed for the Jambi Province: first, they served as a means of Islamic Da'wah, spending time in the region to hold religious discussions and impart knowledge, particularly with regard to the Koran; second, they actively participated in making the event a success MTQ.

The innovative aspect of this study is the presence of moral principles and moral character in Islamic boarding schools, which contribute to the long-term viability of the institution's tahfiz al-Qur'an administration and the accomplishment of its purpose and vision statements. While modern management theory does not specifically address values and character, Islamic boarding schools have long instilled them as part of their educational ethos. In light of the study's findings and the previously mentioned points, a number of factors must be taken into account when working to advance the goals and objectives of education in Islamic boarding schools in the province of Jambi through the Qur'an tahfizh program. This is because of the difficulties brought on by the quick changes that are occurring in the world today. In the end, what will matter is how competitively able Islamic boarding schools are to engage in positive competition. Tahfizh activities involving a variety of innovative management techniques are inevitable. by the human resources in the cottage's capacity to compete. Among these moral principles are: 1) Competencies: Management leaders need to be able to read the Koran clearly, swiftly, and melodiously; they should also be knowledgeable about various religions so that students can look up to them and find inspiration and motivation in them; 2) As an illustration, in the murajah tradition, a santi's success in everything can be greatly attributed to the instillation of morality or good behavior in his students by the kiai. To apply the mandate given to develop the vision and mission through the tahfizh Qur'an program, the primary objective of the students' success in the process of memorizing the Qur'an is to learn from their mentors in terms of pronunciation, recitation, and rhythm, as well as understanding another religious knowledge; And 3) Sincerity: The leadership demonstrated sincerity by helping the pupils learn material to memorize, repeat, and read aloud. They also made sure to explain the role of religion in the lives of the students, which in this instance also serves as a sort of introduction to values. This is crucial to the accomplishment of the vision and

objective of the Islamic boarding school for students taking part in the tahfizhi program.

D. Conclusion

The author draws the general conclusion – based on the talks that have taken place – that the management of Islamic Boarding Schools in Jambi Province is still not performing at its best when it comes to advancing the vision and mission of education because there are no concrete programs, inadequate facilities and infrastructure, and a tight budget. The management of the Tahfizh Qur'an Islamic Boarding School in building the vision and mission of education in Jambi Province, starting from planning, organization, implementation, and supervision, is one of the other remarkable discoveries made by the author. Prioritizing the study of the Al-Qur'an tahfizh program in the development of the educational vision and mission in Jambi Province is one way the Islamic boarding school is building its vision and purpose; 2) The Tahfizh Qur'an Islamic Boarding School's administration finds support in two areas: 1) the academic community is very welcoming to its students; and 2) the teachers' proficiency with the teaching materials (tahfizh Al-Qur'an) is very high. The educational staff at this Islamic boarding school is not only highly qualified in their subject matter, but also reasonably young overall. They play the dual roles of teachers and muaddibs, transferring and transforming knowledge respectively. The role of the kiai is to provide close supervision to students around-the-clock. Leaders hold significant power and are trusted by some members of the public. The academic community, including the kiai, teachers, and students, is committed to carrying out all activities in the Islamic boarding school, starting from the time of sleep and ending with sleep. Two factors are impeding the success of Al-Quran tahfidz at the Lebay Yasin Merangin Tahfiz Qur'an Islamic Boarding School: 1) limited funding; 2) efforts to improve the management of Tahfizh Qur'an Islamic boarding schools in developing the vision and mission of education in Jambi Province through Tahfiz Al-Qur'an graduations; and 3) the fact that the learning facilities at this Islamic boarding school are not particularly prominent and compared to other Islamic boarding schools, meaning that other facilities are still lacking. Every year, there is a tahfiz Al-Qur'an graduation, which encourages students to build their educational vision and mission by arranging competitions amongst them and by having them participate in MTQ. The Tahfizh Qur'an Islamic boarding school also makes an attempt to fill in time management, recitations, and imam scheduling. The research findings and conclusions mentioned above have a number of consequences that should be taken into account while developing the vision and mission of education in Islamic boarding schools in the province of Jambi through the Qur'an tahfizh program. This is a result of the difficulties brought on by the quick changes that have occurred in the world. In the end, the competitiveness of Islamic boarding schools that host tahfizh events with

a variety of innovative management techniques will be decided by the human resources of the cottage's capacity to compete.

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