



**TECHNIUM**  
**SOCIAL SCIENCES JOURNAL**

**Vol. 26, 2021**

**A new decade  
for social changes**

[www.techniumscience.com](http://www.techniumscience.com)

ISSN 2668-7798



9 772668 779000

# **Total Quality Management (TQM) Tahfidz Al-Qur'an Islamic Boarding School : A Study at Tahfidz Daarul Qur'an Islamic Boarding School Tangerang**

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**Abstract.** Generally, there is a gap in Total Quality Management (TQM) of education in the application of the management of tahfidz al-Qur'an in Islamic boarding schools. The purpose of this study is to determine the Total Quality Management (TQM) model of the Tahfidz al-Qur'an Islamic Boarding School which is based on the Edward Sallis Education TQM model, in order to realize the National Education Standards (SNP). This research uses descriptive qualitative method. The research site is a modern Islamic boarding school at the Tahfidz Daarul Qur'an Islamic Boarding School, Tangerang City, Banten, Indonesia. Data collection techniques in this study used in-depth interviews, observation and literature. While data analysis in making decisions using Miles and Huberman (data reduction, data presentation, and drawing conclusions). The results showed that there were 12 elements of TQM Pesantren Tahfidz al-Qur'an, including: leadership, commitment to quality, customer satisfaction, continuous improvement, integrated curriculum and learning evaluation, learning media and models, education & training, infrastructure standards, finance and financing, public relations and pesantren, unity of vision and mission, and objectives, as well as analyzing the situation.

**Keywords.** Total Quality Management, Islamic Boarding School, and Tahfidz al-Qur'an

## **1. Introduction**

Pesantren is the oldest education that is uniquely Indonesian (*Zamakhyari Dhofier, 2011*), both based on memorizing the Qur'an (tahfidz) and classical books. He has contributed a lot to the nation and state, especially in human resources (SDI) in various fields. Over time, Islamic boarding schools have undergone changes in curriculum, infrastructure, and management in order to remain accepted and able to respond to the needs of the community according to the demands and conditions of the times. However, these changes are deemed not able to meet the expectations and needs of the community, especially in quality and consumer satisfaction, it is proven that there are still gaps and obstacles in the management of the Tahfidz Al-Qur'an Islamic Boarding School, including: leadership is still centralized, the curriculum has not been structured comprehensively and systematically, infrastructure is not standard (Andin Arofah, 2020), education and education staff do not meet the standards of the applicable laws (Inas Widyanuratikah, Dwi Murdaningsih, 2020), the welfare of educators is not adequate, the quality of students (students) is not as expected (Marlinda, 2019), and the elements of financing

and finance are not in accordance with ISAK (Interpretation of Financial Accounting Standards).

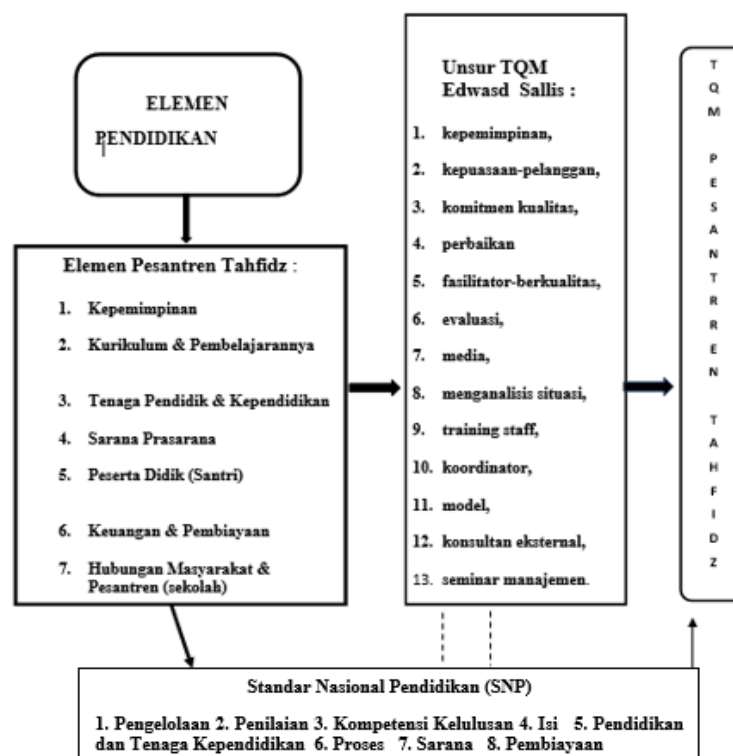
To overcome this, a management model for the Tahfidz al-Qur'an Islamic boarding school is needed based on integrated quality management (TQM), where the management is based on Edward Sallis' version of total quality management education. Edward Sallis (2012). Educational TQM is a derivative and development of an industry-based education management model. The management of this model presupposes an effort by the management of educational institutions or pesantren foundations to link the quality of education or the quality of pesantren based on company management in the business world. Philosophically, this concept emphasizes the consistent search for continuous improvement to achieve customer needs and satisfaction in quality.

## 2. Conceptual Framework

There are seven elements in the modern tahfidz al-Qur'an pesantren. The seven elements are adopted and are derivatives of elements of school education (formal) which are used as research variables, including: leadership, curriculum and learning management, educators and education staff, infrastructure, students (santri), finance and financing (fundraising), and communication between pesantren and the community.

Furthermore, the seven elements of the tahfidz pesantren are correlated with elements of Edward Sallis' version of TQM Education, which consist of: leadership, customer satisfaction orientation, commitment to quality, continuous improvement, quality facilitators, evaluation, media, situation analysis, staff training, coordinator, models, external consultants, management seminars. And also associated with the National Education Standards (SNP). This is intended to be able to answer the main problem: "How is the Total Quality Management (TQM) model for the Tahfidz Qur'an Islamic boarding school?"

## 3. Thought Framework



#### 4. Methodology

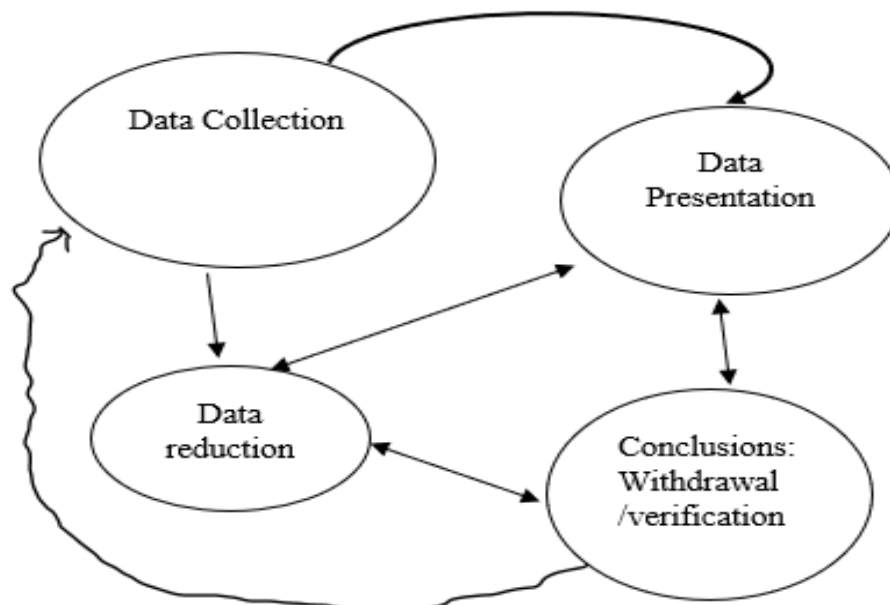
Data collection techniques in this study used in-depth interviews, observation, and literature.

In-depth interviews were conducted on sources of information interviewed including (Suharsimi Arikunto, 2002) : Head of the Daarul Quran Foundation, Head of the Directorate of Daarul Quran Education, Coordinator of Tahfidz al-Qur'an Daarul Quran, Principal of Daarul Quran Middle School and Middle School, Director of the Daarul Quran Islamic Boarding School Professional Certification Institute (LPS). 'an, and the Head of the Bureau of Tahfidz Islamic Boarding School Daarul Qur'an.

Observations were made by direct observation to the tahfidz Daarul Qur'an Islamic boarding school in the city of Tangerang and systematically recording all investigated phenomena related to the implementation of tahfidz al-Qur'an, including: elements of leadership, curriculum and learning, educators and education staff, infrastructure, students, finances, and relations between pesantren and the community with a focus on SMP and SMA Daarul Quran (Mardalis, 1995).

Literature technique by studying and reviewing written objects such as: books, journals, magazines, photos, pictures, curriculum and learning management, articles of association, vision-mission of foundations, laws, and so on related to the management of the cottage. Islamic boarding school tahfidz Daarul Qur'an with the focus on all information related to total quality management.

For data analysis in decision making using Miles and Huberman (2005). The data that has been obtained are carried out: data reduction, data presentation, and drawing conclusions, with an interactive model as follows:



#### 5. Literature Review

##### 5.1. Total Quality Management (TQM)

Integrated quality management (TQM) is a management system that is philosophically based on quality by conducting a consistent search for continuous improvement to achieve customer needs, happiness, and satisfaction, so that it will bring profits. Maintaining the quality

of a product or service will cause customers to have more confidence in the product or service and its producers, and will even increase the number of customers.

Initially, TQM was applied to the corporate world of business, whose ideas were developed in the 1930s and 1940s by W. Edwards Deming, an American statistician who earned a PhD. However, Japan has utilized its expertise since 1950. Other quality figures are Joseph Juran and Walter Shewhart. Joseph Juran was a colleague of Deming's work at Western Electric, owned by the legendary Hawthorne in Chicago, while Walter Shewhart was a statistician at Bell Laboratories in New York, Deming's friend while working at the American Department of Agriculture.

Deming and Shewhart further developed a statistical method known as Statistical Process Control (SPC), which was combined with the insight of the human relations movement associated with Mayo and his colleagues, who incidentally are proponents of TQM theory.

The beginning of increasing interest in quality-based education occurred in the United Kingdom, coinciding with the issuance of the education reform law in 1988 which placed an emphasis on monitoring the educational process through performance indicators. Achievement indicators are references that lead to process efficiency, but these indicators do not provide a perfect measure of the quality of learning, or of the effectiveness of institutions in meeting the needs of their customers. It was at this time that educational institutions that used achievement indicators began to show their seriousness towards TQM as a value to improve service standards. The application of quality management in education was originally known as Total Quality Education (TQE).

Furthermore, Edward Sallis developed total quality management in education, he said that there are 12 elements that must be met in the management of modern education, including: leadership, customer satisfaction orientation, commitment to quality, continuous improvement, quality facilitators, evaluation, media, situation analysis, training. staff, coordinators, models, external consultants, management seminars.

## 5.2. Boarding School

Pesantren is typical of the oldest original Indonesian educational institutions. Islamic boarding schools were born long before Indonesia's independence, and have contributed human resources (SDI) in all fields for the nation and state of the Unitary State of the Republic of Indonesia (NKRI). Initially, the management of the pesantren was traditional which consisted of the following elements: kyai, mosque, hut, santri, and the yellow book (classic). Along with the development of time, Islamic boarding schools experience changes in terms of management, all of which are adjusted to the demands and needs, so that pesantren are always able to meet the expectations and demands of the community. These changes have had an impact from initially 5 elements (traditional Islamic boarding schools) to 7 elements (modern boarding schools), including: leadership, curriculum, infrastructure, educators and education staff, students (students), finance and public relations between pesantren and the community. This is because after the pesantren combined formal education.

At first, pesantren were only part of religious education contained in Law Number 20 of 2003 concerning the National Education System (Sisdiknas). The presence of the National Education System Law was then followed by the enactment of PP No. 55 of 2007, which also still places pesantren as part of Islamic religious education through non-formal education.

However, currently the position of Islamic boarding schools is getting stronger, equivalent to formal education with the birth of Law Number 18 of 2019 concerning Islamic Boarding Schools. This is a form of recognition (recognition), facilitation, and state affirmation of pesantren. For this reason, the management of Islamic boarding schools is required to refer to the National Education Standards (SNP) including: management standards, assessment,

competency of graduates, educators and education staff, content, processes, facilities, and financing that have been regulated by the government.

Tahfidz Daarul Qur'an Islamic Boarding School is a modern Tahfidz Al-Qur'an Islamic Boarding School that has implemented integrated quality management. This Islamic boarding school is an integrated type of boarding school, both in terms of curriculum and learning, leadership, infrastructure, teaching staff, and learning media. The Daarul Quran Islamic Boarding School is one of the world's best tahfidz educational institutions[1], setting aside around 65 countries that are under the control of a world-class international institution that focuses on tahfidz and is an activist for tahfidz, namely the Al Haiah Al-'Alamiyyah Li Tahfidz International Quran Institute (Maman Sudiaman, 2015).

### 5.3. Tahfidz al-Qur'an

The word tahfidz al-Qur'an comes from two syllables, namely tahfidz and the Qur'an. Tahfidz (تحفيظ) comes from Arabic, is the masdar shina'i isim from fi'il (verb) ha-fa-dza (حفظ) by following the pan fa-'a-la (فعل) gets the addition of tasydid (ّ) on 'ain fi'il which means memorizing or the opposite of forgetting (Mahmud Yunus, 1990). Memorizing can also be interpreted as a process of repeating something either through reading or listening (Abdul Aziz Abdul Rauf, 2004). The Qur'an is the word of God which contains guidelines or instructions for humans and becomes intercession for its readers in the hereafter.

In achieving a goal, a method is needed, including success in memorizing the Qur'an. Goals will be easily realized if supported by the right method. In other words, the method is an integral part of learning. Broadly speaking, the methods commonly applied in memorizing the Qur'an include:

The first is the Wahdah method, which is memorizing one verse after another to be memorized. In this method, for the initial memorization stage, each verse is read 10 times or 20 times or more, so that this process can form a pattern in the memory image.

The second method of the book, this method provides another alternative to the pattern of the first method. In the Kitabah method, the memorizers of the Qur'an first write the verses to be memorized, then read them smoothly and correctly, then memorize them. It should be noted that the kitābah method is sourced from the Qur'an. There are several reasons for the importance of the Kitabah method: 1) the Qur'an shows itself as a written al-kitab, and this indicates that writing is one of Allah's manifestations in maintaining the authenticity of the Qur'an as well as memorization, if one of them deviates then others can correct correctly. 2) the number of verses of the Qur'an and also the hadith that discuss the importance of writing such as: al-Baqarah (2): 282, surah al-Tûr (52) :1-3, al-Qalam (68) :1-2, and al-Nûr (24):33.

The three sima'i methods are listening to the reading aloud and clear to memorize it. This method is quite effective for memorizers who have extra memory, especially for those who are underage or blind, this method can also be done by listening to tape recorders, cassettes, playdisks, MP3s and videos.

The four combined methods are combining the Wahdah and Kitabah methods, only the Kitabah here functions more as a test of the verses that have been memorized. The practice is to memorize then the verses that have been memorized are written so that the memorization is easy to remember.

The five methods of Jama' (Ahsin W, 005). This method is carried out collectively, namely the memorized verses are read together (collectively) led by the teacher. At first the teacher reads the verse, then the students imitate it together.

The six methods of al-Qosimi, is methods of memorizing the Qur'an by reading verses that will be memorized repeatedly (Abu Hurri al-Qosim, 2005). This method was first applied by Abu Hurri al-Qosimi al-Hafizh.

The seven methods of muroja'ah, are methods and techniques of memorizing the Qur'an by repeating memorization both before and after being deposited to the tahfidz teacher.

Meanwhile, Sa'dulloh (2008) classifies the methods used in memorizing the Qur'an as follows: 1) The Bi al-Nadzar method is to carefully read the verses of the Qur'an which will be memorized by looking at the manuscripts repeatedly. 2) The tahfidz method is memorizing little by little the Qur'an that has been read over and over again. 3) The talaqqi method by depositing or listening to the memorization that has just been memorized to a teacher. This method was applied by Gabriel to the prophet Muhammad Shalallahu 'Alaihi Wasallam in conveying the Qur'an, this was seen when the first revelation came down in Surah al-'Alaq (96): 1-5. 4) The takrir method is by repeating memorization or listening to memorization that has been memorized/already listened to to a teacher. 5) The Tasmî '[4] method is a method of memorizing the Qur'an by listening to the memorization to others, both to individuals and to the congregation. The word tasmî' itself comes from the word asthma'a which means to listen, tasmî' is a form of masdar which means to listen to the Qur'an. In short, this method is to listen to the Qur'an to be memorized or heard by students or others.

In principle, all methods are good to be used as a guide in memorizing the Qur'an, either one or all of them are used as an alternative to memorizing the Qur'an to eliminate boredom.

In addition to the method, to help make it easier to form an impression in memory of the memorized verses and to improve the quality of memorizing the Qur'an, a strategy is needed. The strategies for memorizing the Qur'an include: 1) Double repetition strategy. 2) The strategy of switching after the verse has been memorized completely. 3) The strategy of memorizing the sequences of verses that he memorized in a single number after actually memorizing the verses. 4) The strategy of using only one type of manuscript. 5) Strategies to understand the verses that are memorized. 6) The strategy is to pay attention to similar verses when they are submitted to the teacher or supervisor.

## **6. Discussion of Research Results**

The elements of a modern tahfidz pesantren include: leadership, curriculum and learning, educators and education staff, infrastructure, students (santri), finance and financing, and relations between pesantren and the community. Furthermore, these elements are associated with elements of education according to Edward Sallis' version, in supporting the National Education Standards (SNP).

Based on the data obtained through in-depth interviews, observations and literature review. Then the data was analyzed using the Miles and Huberman model, it can be explained that the elements of the TQM model of the tahfidz al-Qur'an pesantren model are as follows:

### **6.1. Leadership**

The leadership style of the tahfidz al-Qur'an Islamic boarding school Daarul Qur'an is future-oriented (futuristic) so that in its policy making it always involves other leaders. In collective decision making, the collegiate leadership of Darul Quran includes: the education directorate, the Ziswaf directorate (Zakat, Infaq, and Wakaf), and the economic directorate, as well as the general leadership. Every decision also always asks for the views of the Daarul Qur'an Sharia Board.

The management of DaQu does not recognize the element of lineage, but the atmosphere that is built in leadership is based on kinship deliberation and consensus. Each leader will carry out their respective duties according to the main tasks and functions (Tupoksi) listed in the articles of association (AD) and by-laws (ART) of the Daarul Qur'an foundation with reference to the vision, mission and goals of the foundation. These goals are then divided into three

categories: short, medium and long term. Each category of objectives is described in the activities, roadmap, person in charge and the implementing team. This activity was carried out through a national working meeting held through the Daarul Qur'an Group. Which consists of various elements of leadership by laying the foundations of strategic policies related to the situation and developments of the times both internally and externally. In terms of determining the work program planning through the work meeting process set out in the AD/ART DaQu Group.

For the education directorate in charge of all levels of education under the auspices of the DaQu Group, starting from the formal education level from play groups (KB) to higher education and non-formal levels which are made in the form of a Bureau, led by the Head of Bureau (Kaburo) such as the Tahfidz Qur'an Bureau, the Bureau of Academic and R&D (Research and Development). Each Bureau is in charge of a unit led by a unit head. Between the Bureau and other Bureaus, as well as other units and units are integrated and work together to achieve goals.

#### 6.2. Commitment to Quality

In terms of quality commitment, the Daarul Quran Islamic boarding school carries out quality improvements starting from each individual or individual for all students, educators, staff, and leaders with the DaQu Method guidelines which consist of seven pillars: 1) Pray in congregation, guard your heart and keep your attitude. 2) Tahajud, duha, qobliyah and ba'diyah. 3) Memorizing and tadabbur al-Qur'an. 4) Alms and sunnah fasting. 5) Learning and Teaching. 6) Prayer, pray and ask to be prayed for. 7) Sincere, patient, grateful and pleased. And also strengthening motivation to all components of the DaQu family (in the form of: Dream, Pray and Action). Led and controlled head unit. Each service unit is integrated with other units led and controlled by the Head of Bureau. Furthermore, the bureaus are under the coordination of the directorate. All directorates are under the coordination of the general leadership.

#### 6.3. Customer Satisfaction

Customer satisfaction in question is internal and external customers. Internal customers include: all students, educators, staff, all unit leaders, directorates, general leaders, and the advisory board of the Daarul Quran Group Islamic boarding school. The satisfaction includes: welfare, service, facilities, and security in terms of both physical and spiritual in accordance with the standard provisions of the applicable law (Law on National Education System, Law on Manpower, Law on Islamic Boarding Schools). Meanwhile, external customers include: community users of pesantren graduates, related institutions (universities, non-governmental organizations), and the government.

#### 6.4. Continuous Improvement

The results of daily, weekly, monthly and yearly evaluations as well as input and suggestions from various parties, are always used as a reference in making policies to carry out continuous improvements, both curriculum and learning improvements, infrastructure, educators and education staff, students, finance and financing. , as well as community relations and pesantren. Technical improvements are carried out directly, while system improvements are carried out periodically by forming a team.

#### 6.5. Curriculum and Learning Evaluation

The tahfidz Islamic boarding school curriculum Daarul Qur'an is a type of integrated curriculum, which is compiled by the DaQu curriculum drafting team. This curriculum is structured to bridge the formal school curriculum, the tahfidz al-Qur'an curriculum, and the curriculum felt by the salaf pesantren, by being integrated.

In accelerating the implementation of the tahfidz curriculum with the National Education curriculum according to junior high and high school levels, it is carried out in the following ways: 1) The tahfidz al-Qur'an curriculum is carried out twice a day, from Monday to Friday, before and after formal school. As for Saturday only once after the morning prayer. 2) To improve the learning of tahfidz al-Qur'an, supporting materials for tahfidz al-Qur'an such as: recitation, imla, Arabic, interpretation, and qiroat asyroh are included in formal school learning. 3) The targets and provisions for memorization are distinguished: SMP targets 15 juz of Tahfidz Muftadi Certification, SMA targets 30 juz of Advanced Tahfidz Certification.

Evaluation of the tahfidz curriculum is carried out through: daily evaluation, weekly evaluation, monthly evaluation, semester evaluation and annual evaluation. Each evaluation has different criteria and assessment targets which are recorded in the DaQu mutaba'ah book for each student (santri), then inputted into the IT-based Islamic boarding school SISDAQU, so that it can be accessed by the guardians of the students. In the annual evaluation, the National Tahfidz Graduation (WTN) is held, in which the National Musabaqoh Hifdzil Qur'an (MHQN) DaQu event is held, according to each level. With the category of 5 juz, 10 juz, 20 juz, 30 juz sanad, held at the end of each year.

#### 6.6. Learning Media and Models

The use of various learning media and models at the Tahfidz Daarul Qur'an Islamic Boarding School in order to bridge the gap in the characteristics of students (santri) in terms of learning skills such as: cognitive (learning approach by listening, memorizing), affective (learning approach that emphasizes more on heart activity). such as understanding, observing, analyzing) and psychomotor (a learning approach that focuses more on motor activities: jumping, drawing, making, imitating, researching). And also because of individual differences in the characteristics of tahfidz al-Quran Islamic boarding school students in receiving and mastering a material in the learning process such as: audio type (this type is faster in mastering subject matter with more listening activities), visual type (this type is faster in mastering subject matter). if by looking at examples or models) and audio-visual types (this type will be able to receive the subject matter if by hearing and seeing).

#### 6.7. Education & Training

Professional educators with competencies in accordance with the provisions of the Act are proven to have a large contribution to the success of students and the quality learning process. For this reason, educators in the Tahfidz Al-Qur'an Islamic Boarding School environment must have professional and competent educational staff in their respective fields. Likewise educational staff.

To get all of that, DaQu Islamic Boarding School takes appropriate and systematic steps, including: (1) Has provisions for the acceptance of educators and education personnel in accordance with the provisions of labor legislation and also provisions for educators according to national regulations. (2) Conduct regular training or training in accordance with the required fields. (3) Upgrading educators and education staff in the intended tahfidz pesantren environment. (4) Conduct periodic supervision. 5) Providing rewards and punishments, 6) Improving the welfare of all involved in the management of Tahfidz Islamic Boarding Schools, at least according to the labor law.

#### 6.8. Infrastructure

Darul Quran Islamic Boarding School already has infrastructure according to applicable regulations, namely the provisions of the National Education Standards (SNP) with the National Education System Law (SISDIKNAS) No. 20 of 2003 article 45 which reads: "Every formal and non-formal education unit provides facilities and infrastructure that meet educational needs in accordance with the growth and development of the physical, intellectual, social, emotional, and psychological potential of students."

Even though advances in technology, especially information technology are growing rapidly, it opens up space for the implementation of online teaching and learning activities, including by utilizing i-learning media such as: zoom meeting, classroom. However, face-to-face offline learning cannot be ignored and denied in Tahfidz Islamic Boarding Schools which adheres to a 24 system, where students (santri) are obliged to live (settled), so standardized and comfortable facilities and infrastructure are needed for students (students) to live. , learning activities, and daily activities.

#### 6.9. Finance and Financing

The facts explain that the main problem of holding tahfidz pesantren activities hostage is generally due to the minus or deficit of finance and financing. The financial deficit is caused by several factors, including: (1) The use of finance is wasteful and not on target. (2) The occurrence of leakage is caused by human error. (3) Does not have financial experts. (4) Does not have a fixed source of income. (5) Do not have the will and ability to open new business opportunities.

To overcome this, the Daarul Quran Tahfidz Islamic Boarding School has made several breakthroughs: (1) With transparency and professionalism. (2) Make a monthly budget, annually every semester (3) Submission of unit financing must be approved by the head of the education directorate. (4) And maximize the economic potential of the pesantren environment through business units developed through Dagu Bisnis Nusantara and Daarul Qur'an Cooperative.

For the sources of funds owned to meet the operational needs of the Tahfidz Islamic Boarding School, in the form of operational cost income through : developed business units, student tuition fees, government assistance, halal and non-binding assistance, and through waqf, alms and grants from the community. .

Furthermore, the financial management system of the tahfidz DaQu Islamic boarding school has followed a modern financial recording system with national standards in accordance with ISAK financial standards (Interpretation of Financial Accounting Standards) with a recording system through the "Web Base" and the MY DaQu application.

#### 6.10. Relations between the Tahfidz Islamic Boarding School and the Community

Tahfidz Islamic Boarding School is a miniature community in the midst of a large and broad society. He comes from the community and will return to the community to play a role, according to their respective abilities in advancing the nation and state. Therefore, the relationship between the community is not just a relation of food (place), but is broader than that concerning the relationship of meaning (i'tiqodiyah (belief), fikriyah (thoughts), syu'uriyah (performance) and sulukiyah (behavior). it must be cared for properly, harmoniously and mutualism.

To increase the trust of higher education public relations towards Tahfidz Islamic Boarding Schools, Daarul Quran carries out activities, including : 1) Contribute actively to activities carried out by universities, such as seminars, competitions, etc., attended by santri and

asaatidz DaQu, as participants and committees. 2) The Daarul Qur'an Islamic Boarding School establishes a network with several State Islamic Universities (UIN) or Colleges by holding MoUs in the academic field, and other programs. 3) Cooperating with the central government to distribute scholarships to underprivileged students at the College of Computer Science Management (STMIK), as well as scholarships for 1000 students within the DaQu Group foundation with the applicable terms and conditions.

To increase trust in public relations between the business world and the industrial world towards Tahfidz Islamic Boarding Schools, Daarul Quran carries out activities, including : 1) Equipping students with an entrepreneurship curriculum. 2) Opening opportunities for students to be actively involved in business activities in the pesantren environment, for example with a santri café. 3) Prepare students for service who will work in every field in the pesantren before the santri are active outside the pesantren. 3) DaQu there is a unit called the directorate of DaQu Bisnis Nusantara (DBN), which is in charge of managing funds and financing from students for students and by students, with a protective economic system.

As technology advances in the field of information, tahfidz pesantren must apply in informing the condition and description of its pesantren to the wider community through several ways as has been done by DaQu, among others : a) Making progress reports to parents via: email-whatsapp, b) Monthly bulletins or newspaper publications, c) Pesantren exhibitions and open houses, d) Visits to pesantren, e) Visits to students' homes (visiting home), f) Explanations by pesantren staff and santri, g) Radio and television. h) Website, blog, and social media (FB, IG, Tweeter) i) Annual grand gathering/relationship, and so on.

#### 6.11. Unity of Vision-Mission, and Goals

Equality and unity of vision, mission and goals are important elements in the management of Tahfidz Islamic Boarding Schools towards quality Islamic Boarding Schools. For this reason, the first step that needs to be done is to equate, unify the messages and meanings of the vision, mission and goals (short, medium, long) of the tahfidz pesantren as stated in the AD and ART of the tahfidz pesantren.

The method taken by DaQu is by: (1) Disseminating the message of vision, mission and goals to the entire tahfidz Islamic boarding school family (management, educators, education staff, employees, students and guardians of students, including the community) through print, electronic media, and meetings. (2) Motivating and grounding the message of the vision, mission and goals in attitudes, actions and responsibilities through their respective positions and duties (save belonging). (3) jointly realizing short, medium and long term goals with priority scales, first conduct a SWOT analysis before determining policies by not ignoring suggestions and input from external and internal customers.

With a unified vision, mission and goals, long-term commitment and teamwork will be covered because among administrators, educators, education staff and students and guardians of students feel they have and are jointly responsible for realizing it in the long and short term through cooperation between them according to their position and responsibility. their respective duties.

#### 6.12. Analyze the Situation

The leadership of Daarul Qur'an is very open minded to the pace of development both internally and externally. Thoughts and perspectives on the dynamics of change faced by the leadership do not make it a problem but view it as a challenge that must be faced. Of course, these challenges will be faced together through the institutional strategy planned in the working

meeting. For Daarul Qur'an that problems are a gift that will teach them to be bigger, independent. So, the problem is a stepping stone as energy, not a burden.

## 7. Conclusion

The results showed that there were 12 elements of TQM Pesantren Tahfidz al-Qur'an, including: leadership, commitment to quality, customer satisfaction, continuous improvement, integrated curriculum and learning evaluation, learning media and models, education & training, infrastructure standards, finance and financing, public relations and pesantren, unity of vision and mission and goals, and analyzing the situation.

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