Boarding School System Management

by Subki Subki

Boarding School System Management In Character Development And Increasing Student Learning Achievement
(Study at Tahfiz Dormitory Jam'iyatul Qurra wal Huffaz Khairurrosyidin NW Paok Village, Suralaga sub-district, East Lombok District in 2021)

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Abstract- This research discusses about the implementation of the boarding school system in character building and improving student learning achievement, the research focused on management, learning systems, character building strategies and strategies to improve student achievement as well as the problems faced in implementing the boarding school system in the Jamiyatul Qurro wal Huffadz dormitory. Paok Village, Suralaga District, East Lombok Regency. This research is a field research, this research data includes primary data and secondary data. Primary data obtained from respondents, informants and resource persons, in collecting data, this research uses interview, observation and documentation techniques, then analyzed by deductive method. The results of this research indicate that the Tahfidz Jam'iyatu Qurro wal Huffadz NW Paok Village, East Lombok Regency is managed by implementing monotheism management, the learning system uses the levels of 'Ula, wustha, and Ulya, class determination is based on memorization ability not on age. For the 'Ula class, the Boading School enforces a one day one verse policy, while the next class is handed over to each student according to their level of intellectual ability, efforts to improve achievement are pursued by using rewards, examples and bringing in private teachers. parents in following daily activities and routines. In overcoming this problem, the management uses two methods, they are the method of deliberation and the method of punishment in the form of fines.

Key Words: Boarding School, Character Building, Increasing Achievement

I. INTRODUCTION

The fast progress of science and technology demands all of the Education Institutions to make innovation all the time[1], This condition allows the natural type of Islamic Boarding School management to be threatened in the 4.0 era. This phenomenon happens because of the habit of the Islamic Boarding School education system that applies "all-informal" management"[2]. This reality does not only occur in the boarding school environment. This is in accordance with Tilaar's statement, "... the educational crisis that we are facing today is about a management crisis[3], So, Islamic boarding schools must be managed by using modern management rules in addition to develop educational patterns that are in accordance with advances in science and technology[4].

The characteristics of the best education management system are the existence of a regular mindset (administrative thinking), the implementation of regular activities (administrative behavior), and a nice attitude about the tasks of activities (administrative attitude)[5]. One of the innovations in education management is the concept of a boarding house that is known as the boarding School that has been exists and

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[1] Hafiz Hanif, *Towards A Conceptual Framework for Educational Innovation in Fulfilling Students Diversity in the Era of 4.0* International Conference on Education 2019 Volume 2 (2019) hal 11. lihat juga Risky Setiawan DKK, *"Efektivitas Blended Learning Dalam Inovasi Pendidikan Era Industri 4.0 Pada Mata Kuliah Teori Tes Klasik"*, Journal Inovasi tekhnologi pendidikan Volume 6 No 2 Oktober 2019, hal 149

[2] Devi Paramitha, *"KH. Achmad Zamachsyari, leadership, and modernization of pesantren: Character Study in Al-Rifa'ie Modern Islamic Boarding School of Malang"*, Journal Ulul Albab Volume 22, No 1 Tahun 2021 hal 117

[3] Dadan Hidayat, *Crisis Management and Communication Experience in Education during the COVID − 19 Pandemic in Indonesia*, Malaysian Journal of Comunication, Jilid 36 No 3 Tahun 2020 hal 67-82

[4] HAR. Tilaar, *Manajemen Pendidikan Nasional: Kajian Pendidikan Masa Depan*, Pengantar M. Makagiansar, cet.III, (Bandung, Remaja Rosydakarya, 1998), hal. xii

[5] Zainal Ilmi DKK, *Independence in Learning, Education Management, and Industry 4.0: Habitat Indonesia during COVID-19*, Journal of Antropolgy of Sport and Phisycal Education Volume 4 No 4 Tahun 2022 hal 63-66

we know, for example, the boarding school system in Gontor Ponorogo, the boarding school at Darun Najah Jakarta, or at the Tahfidz Daarul Qur'an Boarding School. Tangerang itself has a boarding school concept. Usually this school concept integrates with Islamic religious values, so it is known as Islamic Boarding School[6].

The problem faced by institutions that use the concept of boarding school is that there has had no standardization of boarding itself yet. this is an illustration of the boarding process as the examples; first, a full class schedule at school for students makes students feel bored when they return to the dormitory, second, a for students, dormitory is the rest place, third, the lack of capable boarding human resources. The process of boarding process for the community brings its own image, there are good and bad thing, there is still a lack of public interest in bringing their children to boarding schools because it seems expensive but the management system is not good. This is a new challenge in the environment of education that must be worked on, so that there is a new concept and atmosphere of learning, especially character education[7].

The educational concept of Tahfidz House in East Lombok is a miniature of Islamic boarding school with a boarding school system that makes students focuss on memorizing the holly Qur'an, by using the concept of all students staying in one house or dormitory. Education uses a concept or method that known as "Daqu Metode (The Method of Daarul Qur'an)", but all students go to school outside the Tahfidz House. For those who study in elementary school, then go to elementary school, junior high or high school students are the same, he goes to the school closest to him or becomes his choice. By using a boarding system or educational dormitory like this, it is hoped that each student will be able to learn independently, they have different competencies and potentials from other students, especially being able to memorize 30 juz of the holly Qur'an[8].

Based on the observations and interviews that the author had done, it is known that the Jam'iyatul Qurro wal Huffadz educational institution under the helps of the Khairurrosyidin Paok Lombok Islamic boarding school foundation is led by a Hafidz and helped by several coaches who was recruited from alumni who have completed their education at universities in Indonesia, outside the area.[9] Nevertheless, it should be proud that this educational institution has succeeded in bringing its students to continue their education to some universities both in the country such as UIN Maulana Malik Ibrahim Malang, UIN Sunan Kalijaga Jogjakarta, UIN Syarif Hidayatullah Jakarta, IIQ Jakarta by using scholarships program (memorized al-Qur'an) which is a program of the Indonesian government (Ministry of Religion of Republic of Indonesia) or continuing their study abroad such as Turkey by using bilateral cooperation between the Government of Indonesia and the Government of Turkey.[10] In addition, in every competition activity that is followed by the students, several students and coaches often get regional and national level champions, It is recorded that in the past year this Islamic boarding school had won 5 provincial level champions and 4 national level champions in various branches[11]. The success achieved by the Jam'iyatul Qurro wal Huffadz tahfidz institution attracted the interest of many people, especially the communities who live around the East Lombok district, and even from Sumbawa district.

Based on this real story and reality, the researcher is really interested to make in-depth research to obtain broader and holistic information about the management of the Tahfidz Institution at the Jam'iyatul Qurro' wal Huffadz Dormitory, Paok Village, Lombok District, Suralaga SubDistrict, East Lombok District. This research focuses on the study

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[6] Sandra Widaty, *Involvement Of Non-Medical Personnel In Management Of Scabies At A Boarding School In Indonesia*, Southeast Asian J Trop Med Public Health Vol 52 No.4 July 2021 hal 529

[7] Irwan Fathurrochman, *Revitalizationof IslamicBoarding School Managementto Foster the Spiritof Islamic Moderation in Indonesia*, Jurnal Pendidikan Islam Volume 8, Nomor 2, December 2019 hal 241

[8] Observasi Awal 18 Maret 2021 Pukul 16.00 Wita

[9] Wawancara awal dengan Muhaiyan, Pengasuh pondok tahfidz Jam'iyatul Qurro wah Huffadz Desa Paok Lombok Kecamatan Suralaga Kabupaten Lombok Timur, wawancara tanggal 20 Maret 2021.

[10] M. Wawancara awal dengan M. Taisir, Pengasuh pondok tahfidz Jam'iyatul Qurro wah Huffadz Desa Paok Lombok Kecamatan Suralaga Kabupaten Lombok Timur, wawancara tanggal 20 Maret 2021.

[11] Dokumentasi Tanggal 19 Maret Pukul 16.00 Wita

of institutional management, Boarding School implementation, character development efforts and strategies to improve student achievement at the Jamiyatul Qurro wal Huffadz Paok educational institution Lombok, Suralaga sub-District, East Lombok district.

This research is really important to do as a reference for academics or educational activists for educational innovation in a better goal.

II. IDENTIFY, RESEARCH AND COLLECT IDEA

This research is a field research that examines the implementation of the boarding school system at the Jamiyatul Qurro wal Huffadz Paok educational institution, Lombok, Suralaga sub District, East Lombok District, Indonesia. The data of this research include primary data and secondary data. the primary data is data obtained from respondents, informants and resource persons, the respondents in this research were administrators of educational institutions and **Theoretical Study**

The meaning of management system

Management experts give different "management" formulations. These differences are greatly influenced by their perspective on the nature of management itself. Hamalik interprets management as "a social process, it is the the process of cooperation between two or more people formally that supported by sources (both in the form of human resources, material sources, cost sources and information sources which are carried out using certain efficient and effective work methods from in terms of energy, funds, time and the others in order to achieve certain goals that have been planned before".[12]

James A.F. Stoner give suggestion that management is the process of planning, organizing, directing and supervising the efforts of organizational members and the use of other organizational resources in order to achieve predetermined organizational goals.[13] Similarly, George R Terry, he explains that management as a distinctive process, which consists of actions: planning, organizing, mobilizing, and

people who were directly involved in educational institutions Jamiyatul Qurro wal Huffadz Paok Lombok, Suralaga Sub-District East Lombok District. The informants are religious leaders and community leaders, and the sources are education experts.

Data collection techniques in this research used interview, observation and documentation techniques. Through interview observation techniques with respondents, informants and resource persons, the authors obtained data about the implementation, inhibiting factors and alternative solutions to the problems of applying the boarding school system. Documentation techniques to obtain secondary data such as regional data and the others. The data that has been collected in the inventory and classified is then analyzed using the deductive method to get the good conclusions.

III. WRITE DOWN YOUR STUDIES AND FINDINGS

controlling that are carried out to determine and achieve the goals that have been set through the use of human resources and other resources.[14]

if we look the thoughts of experts of management above, it shows that there are differences in the management formulation from one another. Even so, if it is studied further that each of the editors put forward by these experts has the same principle, namely that in management there is a process of planning (planing), organizing (organizing), directing (leading) and controlling (controlling) the activities of organizational members and activities. use of other organizational resources to achieve organizational goals.

From the descriptions of management above, it can be understood that management when viewed from the point of view of the process, is an activity that has stages of activities to achieve goals through the cooperation of people by utilizing available resources. The activity process consists of planning, organizing, directing and controlling in a systematic and planned manner. The relationship between the above managerial functions is a unity as a continuous process. The relationship between these managerial functions can be described as follows:

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[12] Oemar Hamalik, *Manajemen Pengembangan Kurikulum*, (Bandung: Remaja Rosydakarya, 2007), hlm. 16
[13] James A.F. Stoner, *Management* (New York: Prenticel /Hall International. Inc. 1982), hlm. 8

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[14]George R Terry, *Asas-asas Manajemen*. Terj. Dr. Winardi. Cet. 8, (Bandung: PT. Alumni, 2006), hlm. 4
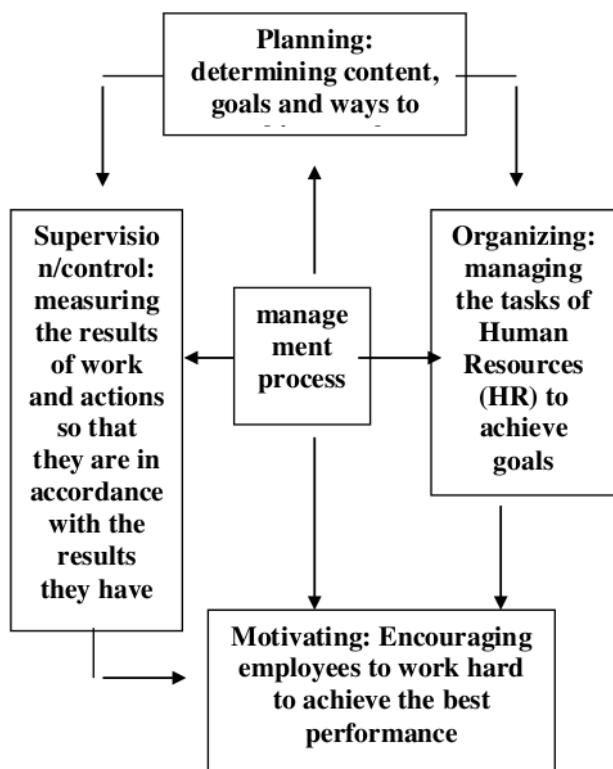
Figure 2. 1 Process Management

if we look the several management formulations as described above, it can be seen that in the management there are several elements, including: (1) the existence of a process, it is certain stages that must be carried out, (2) the arrangement, (3) the existence of resources potential that must be involved, both human and non-human, (4) the existence of goals to be achieved, and (5) the achievement of these goals must be carried out effectively and efficiently.

Management referred to in this research is one of the scope of management associated with the theory of education in Islamic institutions known as Islamic education management. The term Islamic education management is understood as a system which is a number of units that are related to one another in such a way as to form a unit that usually tries to achieve certain goals. Something can be called a system if there is a relationship or interrelation and interdependence both internally and externally between subsystems.[15] As a system, of course, an

educational organization is very complex because in it there is a human element working together using certain knowledge and techniques in achieving educational goals. In general, according to Johnson, et al, an organization consists of:1) *Goal oriented, people with a purphose, 2) Psychological system, people working in groups, 3) Technical system, people using knowledge and technique, and 4) An integration of structural activities, people coordinating their efforts.*[16]

The relation between the system and good management in an educational institution, it is sure that it will make a good education pattern. For this reason, Islamic educational institutions must be managed by professional managerial personnel. Management of educational institutions needs to notice to competence to achieve good performance. The importance of an organization or institution must have a good system so that the organization or institution has good quality, by itself the management aspect will be good which in the end the institution has superiority and quality that is different from other institutions.

General Principles of Management Process

According to Fattah 1996 (in Syarifuddin) it is explained that the application of systems understanding to the management process and educational process in an organizational setting is a strategy for solving complex educational problems.[17]

Education is a system and a way to improve the quality of human life in all aspects of human life.[18] Quoted by Abuddin Nata, Islamic education with a management approach can be interpreted as a concept that tries to implement management functions such as planning (planning), organizing (organizing), actuating (implementing), controlling (supervising), and evaluating (assessment). and supervision (improvement) in educational activities.[19] Meanwhile, according to Soebagio, education management is the activity of combining educational

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[15] Veithzal Rifai dan Deddy Mulyadi, *Kepemimpinan dan Prilaku Organisasi*, (Jakarta:Raja Grafindo Persada,2011.),h.357.

[16] Syafaruddin, *Manajemen Lembaga Pendidikan Islam*, (Jakarta:Ciputat Press,2005),h.24

[17] *Ibid*.hal. 25

[18] Hujair AH. Sanaky, *Paradigma Pendidikan Islam*,(Yogyakarta:Safiria Insani Press,2003),h.4

[19] Abuddin Nata. *Ilmu Pendidikan Islam*,(Jakarta:Raja Grafindo Persada,2009),.h.219

resources so that they are centralized in achieving predetermined educational goals.[20]

According to Owen, J.G,[21] Managerial professional skills are important for the implementation of curriculum management activities in processing or utilizing various existing resources in the community, to be used as resource persons in curriculum activities, because educational activities are behavioral activities in which various social interactions that occur between teachers and students, students with students, and or teachers with students and their environment.

The management process is as same as Taba's model management process that is a modification of the management process model that developed by Tyler. According to Taba, the diagnosis of student necesaries can describe and provide guidance in formulating educational goals. to formulate educational goals, there are four areas that need to be considered, First, concepts or ideas to be learned. Second, attitudes, sensitivities, and feelings to be developed, third, the mindset that will be emphasized, strengthened or initiated/formulated (ways of tkinking to be reinforced, strengthened, or initiated). Fourth, the habits and skills to be mastered.[22]

In more detail thing, Sri Minarti explains management as "planning, action, and evaluation activities aimed at making all learning carried out effectively and efficiently in the environment of education".[23]

The definition of management that explained by Minarti above illustrates that in management activities, there is a process of activities starting from planning, implementing and evaluating an activity within an institution, including the tahfidz institution Jam'iyatul Qurro wal Huffadz NW Paok Lombok.

Learning Achievement and Student Character

The Meaning of Learning Achievement

The both words "learning achievement" consists of two syllables, they are achievement and learning. In the Big Indonesian Dictionary (Ministry of Education and Culture, 2002: 895) what is the meaning of achievement is the results that have been achieved (done, done, and the others). As for learning according to psychological understanding (Slameto, 2003: 2) is a The process of change is a change in behavior as a result of interaction with the environment in meeting the necesaries of life. These changes will manifest in all aspects of behavior. According to Slamet, the notion of learning can be defined as follows: Learning is a business process that carried out by a person to obtain a new behavior change as a whole, as a result of his own experience in interaction with his environment.

Definition of Character

Etymologically, the word "character" originally is from the Latin Language "character", which means: temperament, behavior, psychological traits, Personality, character, personality and morals. The term character is also adopted from the Latin language "*kharakter, kharasisen, and kharax*" which means tool for marking, to engrave, and pointed stake[24]. In English, it is translated into character that means temperament, behavior, moral.[25] In Arabic, character is defined as: *khuluq, sajiyyah, thab'u* (temperament, behavior, moral). Sometimes it is also interpreted as *syakhsiyyah* which means closer to personality.[26]

In terminology (terms), character is called as human nature in general which depends on the factors of his/her own life. Character is a psychological,

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[20] Soebagio Atmodiwiro.*Manajemen Pendidikan Islam*(Jakarta:Ardadiza Jaya,2000),h.22

[21]Owen, J.G., *The Management of Curiculum Development,* (Cambride: University Press. 1973), hlm.57

[22]Hilda Taba, *Curriculum Development Theory and Practice* (New York: Harcont and Word, 1962), hlm. 350. Dalam Zainal Arifin, *Pengembangan Manajemen Mutu Kurikulum Pendidikan Islam,* (Jogyakarta: Diva Press, 2012), hlm. 65

[23]Sri Minarti, *Manajemen Sekolah : Mengelola Lembaga Pendidikan Secara Mandiri,* (Jogjakarta: Ar- Ruzz Media, 2011), hlm. 95

[24] Wyne dalam Musfah, *Pendidikan Karakter: Sebuah Tawaran Model Pendidikan Holistik, Integralistik,* (Jakarta, Prenada Media, 2011), hlm. 127

[25]John Echols, *Kamus Populer,*(Jakarta: Rineka Cipta Media, 2005),hlm. 37

[26]Aisyah Boang dalam Supiana, *Mozaik Pemikiran Islam: Bunga Rampai Pemikiran Pendidikan Indonesia,* Jakarta: Dirjen Dikti, 2011), hlm. 5

moral or psychological trait that characterizes a person or group of people. This meaning of character with the meaning of morality is as same as the view of al-Ghazali who says that character (morals) is something that resides in the soul with which actions comes up easily without thinking about it first.[27] Agus Zaenul Fitri, defines character as the values of human behavior related to God Almighty, someone, fellow human beings, environment and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law , manners, culture and customs.[28] The meaning of the character which is closer to the meaning of the character in this research is the meaning of the character conveyed by Muchlas Samani,[29] "Character is the basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others, and it is manifested in his attitudes and behavior in daily life".

Character education is often referred to as character education, as the education of human moral values that are realized and carried out in real actions. In its implementation there are elements of the process of forming values and attitudes based on the knowledge of how important value education is. All moral values that are realized and carried out are aimed at helping humans become more complete human beings.

According to Mansur Muslich, character education is a system of inculcating character values to school members that includes components of knowledge, awareness or willingness, and actions to implement these values, both towards God Almighty, oneself, others, the environment. , as well as nationality so that we become perfect human.[30]

According to him, value is something that helps people to live better together with others (lierning to live together) towards perfection. These values concern various areas of life such as relationships with others (others, family), oneself (learning to be), living in the state, the natural world, and God. affective elements (feelings) as well as psychomotor elements (behavior).

Character is the totality of all the capable emotional-volutional of human reactions, that comes up along his life development; it is influenced by all of endogen factors (innate talents) and all of exogen factors such as a influence of education and experinces.[31]

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[27] Abdul Hamid al-Ghazali, *Ihya 'Ulum al-din,* (Mesir: Daar at-Taqwa, jld 2), hlm. 94

[28] Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai & Etika di Sekolah,* (Jogyakarta: Ar-Ruzz Media, 2012),hlm. 20

[29] Mushlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter,* (Bandung: Remaja Rosydakarya, 2013), hlm. 43

[30] Masnur Muslich, *Pendidikan karakter: Menjawab Tantangan Krisis Multidimensional,* Jakarta: Bumi Aksara, 2011, hlm. 84

[31] Kartini Kartono, *Teori Kepribadian,*(Bandung:Mandar Maju,2005), h.99

[32] Wyne dalam Musfah, *Pendidikan Karakter: Sebuah Tawaran Model Pendidikan Holistik, Integralistik,* (Jakarta, Prenada Media, 2011), hlm. 127

[33] John Echols, *Kamus Populer,*(Jakarta: Rineka Cipta Media, 2005),hlm. 37

[34] Aisyah Boang dalam Supiana, *Mozaik Pemikiran Islam: Bunga Rampai Pemikiran Pendidikan Indonesia,* Jakarta: Dirjen Dikti, 2011), hlm. 5

thinking about it first.[35] Agus Zaenul Fitri, defines character as the values of human behavior related to God Almighty, oneself, fellow human beings, environment and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law , manners, culture and customs.[36] The meaning of the character which is closer to the meaning of the character in this study is the meaning of the character conveyed by Muchlas Samani,[37] "Character is the basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life.".

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Discussion

The History of the Establishment of the Tahfiz Jam'iyatul Qurro wal Huffadz Khairurrosyidin Institute NW Paok Lombok.

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[35] Abdul Hamid al-Ghazali, *Ihya 'Ulum al-din*, (Mesir: Daar at-Taqwa, jld 2), hlm. 94

[36] Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai & Etika di Sekolah*, (Jogyakarta: Ar-Ruzz Media, 2012),hlm. 20

[37] Mushlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: Remaja Rosydakarya, 2013), hlm. 43

[38] Masnur Muslich, *Pendidikan karakter: Menjawab Tantangan Krisis Multidimensional*, Jakarta: Bumi Aksara, 2011, hlm. 84

Tahfidz Institute Jam'iyatul Qurro wal Huffadz NW Paok Lombok is one of the educational institutions that focuses on fostering students and female students in the field of tahfidz (memorization) of the holly Qu'an and tahsin (improvement) of reading the holly Qur'an. The institution is under the helps of the Khairurrosyidin foundation. Based on an interview with ust. Muhaiyyan,[39] that the Jam'iyatul Qurro wal Huffadz tahfidz institution has actually been established simultaneously with the establishment of the 'Unwanul Falah' Islamic boarding school which is both under the Khairurrosyidin foundation. It's just that at that time the activities of tahfidz and tahsin al-Qur'an were not managed institutionally as they are today. That is, the activities of tahfidz and tahsin al-Qur'an take place at the house of TGH. Khaeruddin Ahmad, Lc. As the founder/leader of the Khaerurrosyidin foundation. The tahsin al-Qur'an activity took place in the morning at the Fajr prayer which was attended by several students of Unwan al Falah and the surrounding community. While the tahfidz activity take place after the Isha prayer at house of TGH. Busyairi Rosyidi. Because these activities are not managed properly and there is no communication that made between the managers of educational institutions (Madrasah Tsanawiyah and Madrasah Aliyah) Unwanul Falah with tahfiz and tahsin al-Qur'an supervisors which have an impact on giving punishments for students who are late to come to School (Madrasah) because they follow The tahsin al-Qur'an has an impact on the decreasing intensity of the students attending the activity, and in the end the activity of tahsin al-Qur'an stops by itself.[40] Likewise with tahfidz activities, as time goes by, the existence of tahfidz activities is not clear.[41]

There are two basic reasons behind the establishment of the Jam'iyatul Qurro wal Huffadz NW Paok educational institution, Lombok, they are: first, the desire of some people who are concerned with tahfiz al-Qur'an to bring their hobby in memorizing the Qur'an. Second, the desire to foster the younger generation to become the Qur'anic generation. Third, the desire to take advantage of existing facilities/buildings. Since the transfer of

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[39] Pembina dan pengasuh pondok tahfiz Jam'iyatul Qurro wal Huffadz, wawancara tanggal 3 April 2016

[40] H. Makki, wawancara tang 18 April 2016

[41] M. Taisir, wawancara 18 April 2016

teaching and learning activities to a new building location located in the south which is currently a one-roof complex consisting of educational institutions at *ibtidaiyah, tsanawiyah, aliyah* and vocational levels, teaching and learning activities in the old building are no longer functioning.[42] In this conditions, some of the surrounding communities use it as a place for drying grain and placing other rice fields. That is the motivation and reason that encourages the management to take advantage of the existing building as a place for tahfizul Qur'an activities as you are witnessing today.[43]

Management of the Jamiyatul Qurro Wal Huffadz Paok Educational Institution Management, Suralaga Sub-District, East Lombok District

Based on the data above, it can be described that the Tahfidz Jam'iyatu Qurro wal Huffadz NW Paok Lombok Institute, East Lombok District is managed by implementing a monotheistic (Tauhid) management system, that is the management of Boarding School that is centered by only one leader. However, in its operations, it still maintains coordination between managers and other administrators while prioritizing the democratic spirit, it's meaning that everything is appropriate to be decided through deliberation between the management and other managers. The management system applied in the Boarding School can actually be said to apply a combination system between traditional systems that focus everything on the leadership who is actually the owner of the boarding school or institution that concerned by using a modern system that divides tasks and work according to their main tasks and functions. However, based on the researcher's observation that the institution has not fully implemented management principles which include four elements, They are: planning, organizing, implementing, and supervising as conveyed by George R Terry, that in an institution should be managed by applying the principles of good management. consists of the following actions: planning, organizing, mobilizing, and supervising carried out to determine and achieve the goals that

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[42] TGH. Busyairi Rosyidi, wawancara tanggal 4 Mei 2016 di rumah Asrama Putra

[43] Baehaqi, Akademisi: wawancara tanggal 6 Juni 2016

have been set through the use of human resources and other resources.

The Learning System That happens at the Jam'iyatul Qurro wal Huffadz Dormitory NW Paok Lombok

The dorminitory of The Jam'iyatul Qurro wal Huffadz NW Paok Lombok as an educational institution that focuses on tahfidz activities, is divided into three levels, they are; the awwaliyah level which is intended for students who are still at Madrasah Ibtidaiyah (primary school Level), *wustho* level for Madrasah Tsanawiyah (Junior High School level) and the 'ulya level for students who are in Madrasah Aliyah (Senioh High School Level). For the *Awwaliyah* level, the learning takes place from 4 P.M to 5.45 P.M, where students come to the dormitory who are accompanied by their parents and return to their respective homes after attending qira'atul qur'an learning in the form of tahsinul qur'an and memorizing short verses. While at the wustho and 'ulya levels, the students live directly in the dormitory environment with their respective coaches to participate in all dormitory activities as stated in the dormitory activity schedule. For the beginner class, the boarding school enforces a one day one ayat, while the next class is left to each student according to their level of intellectual ability. By implementation of the enactment of a system like this, each student has a different nominal memorization from one another even though their regular class at school is the same. In addition to tahfidz activities, in the dormitory there are also Kitab studies, deepening of material that will be examined in national examination and self-development in the form of *silat* and futsal. The institution implements a santri-based learning system, meaning that each student is given the freedom to determine the limits of the material or verses to be memorized. This means that the boarding school does not provide a specific target for each student, even though there is a plan that students who will finish their school at the Madrasah Tsanawiyah level, must have memorized at least 3 juz of Holly Qur'an. It's just that the freedom of each student is under the supervision and guidance of the coach. To facilitate monitoring in learning, the boarding school has compiled a schedule of Boarding School activities that is used as a reference for both students and coaches in carrying out their daily activities. Likewise, related to

the discipline of worship, schools, and the others, it is sure that the students must remain obedient and obedient to the rules that have been made by the boarding school.

Efforts to Improve Achievement and Character Development that Takes place at Pondok Tahfidz Jam'iyatul Qurro wal Huffadz NW Paok Lombok

Achievement and character are two components that play an important role for the existence of an educational institution. Good achievements and Islamic character cannot be realized except by using maximum and continuous efforts which made by the educational institution concerned. Therefore, efforts to improve achievement and character building are the main activities and receive priority in their implementation. Likewise, at the Jam'iyatul Qurro wal Huffadz NW Paok institution, Lombok, efforts to improve achievement both in the field of tahfidz and academic achievement continue to be carried out. In the area of tahfidz, efforts to increase achievement are carried out by continuing to provide motivation and encouragement to all students, either by giving rewards (gifts or praise) to students who get the best achievement or by retelling some students who are considered successful in tahfidz activities. While in the field of character building, the Boarding School continues to foster the character of the Students, in various ways and opportunities, including by providing examples in daily life in the boarding school environment, with exemplary stories of several role models, and by habituation in daily life. This is like said by Agus Zaenal Fitri, that the formation of character in children requires a stage that is designed systematically and continuously. As individuals who are developing, children have the nature of imitating without considering good or bad. This is brought by curiosity and want to try something that make him interesting which sometimes appears spontaneously. Honesty that shows the innocence of a child is a trait he also has. The life that is felt by the child without the burden causes the child to appear always cheerful and can move and be creative freely. In this activity, children tend to show the nature of their egoism. Finally, unique traits show that children are complex individual figures who have differences with the others.

Children will look and follow what is around them, even if it is very attached to the child will be stored in long-term memory (LTM). If what is stored in the LTM is positive (good), further reproduction will result in constructive behavior. However, if what goes into the LTM is something negative (bad), the resulting reproduction in the future is destructive.

Obstacles which Faced in the Guidance of Tahfidz at the Jamiyatul Qurro wal Huffadz Paok Dormitory in Lombok, Suralaga Sub-District, East Lombok District.

Every effort or activity which carried out in order to achieve the goals that have been formulated cannot be separated from the obstacles or problems that is faced, whether these problems are easy and can be solved at the same time, as well as obstacles that are rather difficult and cannot be resolved at the same time. In this regard, the Tahfidz Jam'iyatul Qurro wal Huffadz NW Paok Lombok Institute, in carrying out its daily activities in achieving the goals that it has formulated, cannot avoid the various obstacles or problems it faces. Some of the problems faced, among others: related to discipline. Some students sometimes after school he goes straight home to follow school friends who are in the same village with him. There are parents or guardians of students who intentionally come to the dormitory to pay a fine as a punishment for their sons and daughters who play truant or leave the dormitory without the permission. According to the coach, punishment are imposed on students who have problems with the intention that students and parents have awareness and have a sense of care for the rules and regulations that have been mutually agreed upon, not on the problem of paying the punishment.

IV. Conclusion

The Tahfidz Jam'iyatul Qurra wal Huffadz institution is managed by implementing a Tauhid (monotheism) and democratic management model, the meaning that all policies are centered on one person, he/she is the manager. The learning system that happens in the Jam'iyatul Qurro wal Huffadz NW Paok Lombok dormitory is divided into three levels, They are; the awwaliyah level which is intended for students who are still in Madrasah Ibtidaiyah (Primary School Level), wustho level for Madrasah Tsanawiyah (junior

High School Level) and the *'ulya* level for students who still Study at Madrasah Aliyah (Senior High School Level). The obstacle faced in this is the discipline of students and parents in participating in daily activities and routines. In overcoming this problem, the management uses two methods, They are both: the method of deliberation and the method of punishment in the form of fines.

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