



Management of the Nahdlatul Wathan Lombok Qur'an Home Education Strategy in Creating Qur'anic Generations

Lalu Gede Muhammad Zainuddin Atsani*¹, Ulyan Nasri², Muzakkir Walad³,
Nurdiah⁴

Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia¹²³,
Pascasarjana Universitas Negeri Mataram, Indonesia⁴

zainuddin.atsani@iaihnwlotim.ac.id¹

ulyannasri@iaihnw-lotim.ac.id²

muzakkirwalad@iaihnw-lotim.ac.id³

nurdiah@gmail.com⁴

Abstract

This research aims to discover the educational management strategy of Rumah Qur'an NW Lombok in printing the Qur'anic generation. This study uses a qualitative approach, while the method used in this research is descriptive with observation techniques, interviews and documentation studies. The data analysis used is the analytical technique offered by Miles and Huberman namely Data Collection, Data Reduction, Data display and data verification or drawing conclusions. The results of this study are: First, the educational management strategy of Pondok Tahfidz Baqiyatussalaf NW—Rumah Qur'an Nahdlatul Wathan Lombok in producing Qur'ani generations, namely by making planning (planning) which includes issues of curriculum development strategy, activity development strategy, strategy Boarding School, Social Media Utilization Strategy, Funding Strategy. Second, implementing the management of Pondok Tahfidz Baqiyatussalaf NW - Rumah Qur'an Nahdlatul Wathan Lombok in creating the Organizing stage of the Qur'ani generation by actualizing five excellent programs namely the I'dad Program, the Tahfidz Program, the Tasri' Program, the Mutqin Program, and the Takmili Program. Third, the implications of the management of Pondok Tahfidz Baqiyatussalaf NW—Nahdlatul Wathan Lombok Qur'an House in creating the Qur'ani generation are

divided into three, namely; Academic Implications, Spiritual Implications, and Social Ethical Implications. The contribution of this research to students is as an alternative to anticipating juvenile delinquency, the negative influence of technology and a social environment that is not conducive. So, Pondok Tahfidz Baqiyatussalaf NW — Rumah Qur'an Nahdlatul Wathan Lombok is an alternative solution.

Keywords; *Management, Strategy, Education, Rumah Qur'an NW, Generation Qur'ani*

A. Introduction

Education can be interpreted as a process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Farhani, 2019). In general, education is defined as an effort to develop human qualities in all their aspects (Atsani and Ulyan, 2021). Education is an activity that is intended to achieve certain goals and involves various factors that are interrelated with each other, thus forming a system that influences each other. (Umar, 2017). Islamic education is the process of consciously guiding an educator so that the physical, spiritual, intellectual, and student aspects grow and develop towards the formation of an Islamic personality, family, and society (Lutfy, 2013).

The management process involves the main functions that are often used within the scope of education, namely planning, organizing, directing, and controlling. (Nurhadi, 2019:10). According to Soegarda Poerbakatwatja, "said pesantren comes from the word santri, namely someone who studies Islam, so that pesantren means a place where people gather to study Islam." (Khorri, 2017:136).

The tahfidz al-Qur'an Islamic boarding school is a form of religious institution that has the characteristic of specializing its learning in the field of tahfidz al-Qur'an (Husna et al., 2021). The management is carried out with the kyai as the main caretaker. Al-Quran Tahfidz Islamic Boarding School provides a learning curriculum that focuses on memorizing the Qur'an. This is done so that students can memorize all the verses of the Qur'an properly and correctly, as well as maintain their memorization. The severity of the tahfidz program that must be faced by the students requires them to be able to maintain concentration and be full of patience in memorizing the verses of the Koran. (Lutfy, 2013:159).

When viewed from the point of view of Islamic religious education and in relation to the flagship program held at the Lombok Qur'an House, the Pondok Tahfiz Baqiyatussalaf NW Foundation, of course, contains uniqueness. The Tahfidzul Qur'an Intensive Program is a superior program that is mandatory for all junior and senior high school levels, which are termed the 'Ula level (at the level of Madrasah Tsanawiyah) and the "Wustha level" (at the level of Madrasah Aliyah). Before other subjects begin at Rumah Qur'an NW East Lombok, students memorize the Qur'an according to their level of memorization, so this encourages them to get used to interacting with the Qur'an every day. The Nahdlatul Wathan Lombok Qur'an House is the only Islamic Boarding School that specializes in deepening knowledge of the Koran and Hadith under the auspices of the Nahdlatul Wathan Organization. Rumah Qur'an also opens non-formal classes, namely Dauroh Class and Quarantine Class. Dauraoh class is a special program for memorizing the Koran (informal) for anyone who wants to spend their time studying the Koran for one year. The Quarantine Program is a flagship program that is opened every semester break and during the Ramadhan holiday every year. Target Memorize 10 Juz Quran within 25 days and get used to the Quran after graduation. The leadership of the Islamic boarding school revealed that memorizing the Qur'an was educational. The Qur'an is a guide for life, so it must be memorized and understood so that life is carried out in line with the Qur'an. (Interview, August 5, 2022).

Departing from the academic anxiety or academic problems above by referring to the flagship program at Rumah Qur'an NW East Lombok, the researcher is interested in researching with the title "Management of Rumah Qur'an in Creating Qur'anic Generations: A Case Study at Rumah Qur'an NW East Lombok".

B. Methods

In accordance with the problems and the title of this research, the appropriate type of research is qualitative research. Qualitative research is a research method that produces descriptive data in the form of oral or written data from the person or behavior observed (Moleong, 2018: 4). The data collection techniques are observation, interviews, and documentation (Sugiono, 2018). To obtain data on the management of the NW Qur'an home education strategy in printing the Qur'anic generation, the researcher conducted interviews with the leaders of the Islamic boarding school, caregivers, and students.

The data analysis technique used in this study is the technique offered by Miles and Huberman, namely data collection, data reduction, data display, and data

verification or conclusion (Wiyani, 2011). The intention of the researcher to use a qualitative approach in this research is to obtain more accurate data regarding "Qur'an House Management in Printing Qur'anic Generations: Case Studies in Qur'an Houses in NW East Lombok".

C. Results and Discussion

1. The NW Lombok Qur'an House Management Strategy in Creating Qur'anic Generations

The strategy for managing the Nahdlatul Wathan Lombok Qur'an House and creating a Qur'anic generation is carried out through several stages, including curriculum development, activity development, dormitory programs, and funding sources. These four stages are the starting point for the management strategy of Rumah Qur'an Nahdlatul Wathan Lombok in creating a Qur'anic generation.

Islamic Boarding School Curriculum Development

The curriculum holds a key position in education, because it relates to the direction, content, and process of education, which ultimately determine the types and qualifications of graduates of an educational institution. In an educational institution, one of the figures who has such an important role in curriculum development is the teacher (Mawaddati and Romika, 2020). Teachers are the spearhead of educational success and are directly involved in developing, monitoring, and implementing the curriculum so that learning can run smoothly and achieve the expected goals. Even though science has developed quite rapidly, this does not mean reducing the role of the teacher. In fact, the results of these technologies will add to the burden of duties and responsibilities for teachers. Therefore, teachers, as the main actors in education, are required to fulfill their obligations as professional educators and, of course, as curriculum developers. In several studies on Islamic boarding schools, it was found that Islamic boarding schools have their own authority in compiling and developing their curriculum. According to Lukens-Bull's research in his book *Abdullah Aly*, in general, the pesantren curriculum can be divided into four forms, religious education, experience and moral education, schools and general education, as well as skills and courses (Aly, 2011: 184).

Yayasan Pondok Tahfidz Baqiyatussalaf Nahdlatul Wathan—House of Qur'an Nahdlatul Wathan Lombok is one of the Islamic boarding schools that develops its own curriculum based on three basic competencies, which include aspects of

developing academic, spiritual, and social ethical competencies. As explained in his pesantren profile, he states that: The Nahdlatul Wathan Lombok Quran House was established on March 1, 2019, based on a request from the community, which once again wanted character education that was able to provide a beautiful doctrine of karmic ethics by prioritizing humility and independence. Educating with politeness and wisdom to give birth to a Quranic generation that is overlapping and modest (Interview, November 10, 2022).

Activity Development

Pondok Tahfidz Baqiyatussalaf NW Foundation—House of Qur'an Nahdlatul Wathan Lombok has developed these three curricula with additional activities, which are their main activities. The development of this activity also includes extra activities that support mandatory activities. This is a support for achieving the vision, mission, and objectives of Islamic Boarding Schools, including: (1) Tahfizul Quran; (2) Book Studies; (3) Tahsin Al Quran; (4) Tilawatil Quran; (5) Fahmil Quran; (6) Syarhil Quran; (7) Arabic calligraphy; (8) Muhadatssah; (9) Arabic and Nahwu Nervous Studies; (10) Haflatul Quran. (Documentation, December 7, 2022)

Boarding School Program

Islamic boarding schools that use the boarding school system have advantages, namely: First, class sizes are usually smaller than classes in non-boarding schools, namely: First, class sizes are usually smaller than classes in non-boarding schools. Second, the quality of academic education and special skills for students are top priorities. Third, the resources available at boarding school systems, such as libraries, theater facilities, sports facilities, and quality local choices, are more adequate. Fourth, schools with a boarding system have higher academic standards, which is a challenge for students. Fifth, the choice of subjects or skills in schools with a boarding system is more numerous and varied and has a fairly wide scope. Sixth, boarding school advisers are usually relevant experts (Maksudin, 2012:44). The room used in the boarding school program at the Tahfidz Baqiyatussalaf NW Foundation—Rumah Qur'an Nahdlatul Lombok, as explained by Angga Prayoga as the teacher and caregiver, stated that "the class or room used by students to repeat their memorization is an open place or space such as a terrace, berugak, and stage". (Interview November 23, 2022)

One of the successes of Pondok Tahfidz Baqiyatussalaf NW, Rumah Qur'an Nahdlatul Wathan Lombok, in producing a generation of Qur'ani is influenced by the

boarding school system. As explained by its founder: The strategy in managing the Nahdlatul Wathan Lombok Qur'an House, the Pondok Tahfidz Baqiyatussal Nahdlatul Wathan Foundation in creating a generation of Qur'ani uses a boarding school strategy management. This strategy is one of the supports for success.

The strategy for managing the Nahdlatul Wathan Lombok Qur'an House and the Pondok Tahfidz Baqiyatussal Nahdlatul Wathan Foundation in creating a generation of Qur'ani uses boarding school strategy management. This strategy is one of the supports for success in creating a Qur'anic generation at the Nahdlatul Wathan Qur'an House, Lombok. The students are required to live in the dormitory to participate in superior programs, and the students are tempered with character for 24 hours (Dacholfany, 2017).

Social Media Utilization Strategy

RQNW's strategy in printing Qur'anic generations is to make patterns of goals, policies, action programs, decisions, resource allocations, and fund allocations. In making a goal pattern to print Qur'anic generations, the Chairperson of the Pondok Tahfidz Baqiyatussalaf NW Foundation, Rumah Qur'an NW Lombok, in achieving its goals, uses social media strategies to attract the interest of the general public who want to memorize the Qur'an, as quoted in Media NW Online:

NTB News: The Nahdlatul Wathan Quran House Lombok (RQNW Lombok) has again opened a program for memorizing the Koran during Ramadan, namely the 9th Batch Ramadan Special Quarantine Program for 25 days. This program will last 25 full days during Ramadan in 2021. The fasting month is the month that Muslims around the world have been waiting for, as well as in Indonesia. Even though the world is currently in the midst of a Corona COVID-19 virus pandemic, it is hoped that this will not change the enjoyment of fasting in the month of Ramadan, nor will it reduce the virtues of the month of Ramadan itself. One of the practices that are recommended to be carried out in the month of Ramadan is tadarus, or reading the Koran. The quarantine program for memorizing the Koran held by RQNW Lombok is open to the public. Let's spend time with the Quran during the month of Ramadan. This registration is open from March 9, 2021, to Ramadhan 1, 2021. This registration is closed when the quota is full. Register soon! The 25-Day Special Ramadan Quarantine Program at Rumah Quran Nahdlatul Wathan Lombok is proven and has been tested to print generations of Al Quran, Huffaz 30 Juz with akhlakul karimah. The location of the Nahdlatul Wathan Quran House is on Jalan Raya Santri, Montor Sugia, Toya Village, North Aikmel District, East Lombok. For those of you who want

to register, simply fill out the form via WhatsApp to the number 0823 3994 1312, or you can directly click the link <https://wa.me/6282339941312> (House of Quran Nahdlatul Wathan Lombok).

The presence of the media, with all its advantages, has become a part of human life. The times have produced a variety of media, one of which is social media (Maulidiah and Intan, 2018). Social media is media on the internet that allows users to represent themselves as well as interact, work together, share, communicate with other users, and form social bonds virtually. Social media is digital media where social reality occurs and the space and time of its users interact. The values that exist in society and the community can also appear in the same or different forms on the internet. Basically, some experts who research the internet see that social media on the internet is a picture of what is happening in the real world, such as plagiarism.

Funding Sources

Islamic boarding schools are religious educational institutions established and managed by kyai (foundations) with sources of funding from the pesantren itself, monthly student fees, community assistance in the form of zakat, shadaqah, infaq, and a small amount of grants and endowments. Therefore, Islamic boarding schools are community-based education practices. However, funding for Islamic boarding schools can be obtained through grants from the government, for example, from the Ministry of Religion.

Funding for the Baqiyatussalaf Islamic Boarding School, NW Nahdlatul Wathan Lombok Quran House, comes from: (1) Foundations. (2) Donors/community. (3) Guardians of students (4) BUMP/business owned by Pondok (5) BSP (Pondok Sharia Bank).

Becoming Khadim al-Ma'had (a Pesantren servant) is not easy. There are many things to think about (Budianti et al., 2020). For example, continuing to strive to validate oneself scientifically and spiritually means thinking about the characteristics of Islamic boarding schools, such as vision, mission, programs, quality of students, quality of human resources, facilities, and infrastructure. Of course, it's not just a thought; to run it, the majority needs funding, so the founders of the pesantren must try to find various sources of funding or multiple streams of income for the pesantren.

2. Implementation of NW Lombok Qur'an Home Education Strategy Management in Creating Qur'anic Generations

The actualization or implementation of the educational management strategy of Rumah Quran Nahdlatul Wathan Lombok in producing the Qur'ani generation is reflected in its five flagship programs. The following is the implementation of management in printing the Qur'anic generation at the Pondok Tahfiz Baqiyatussalaf NW Foundation - Rumah Quran Nahdlatul Wathan Lombok.

I'dad Program

This dad or preparation program is intended for new students with the following benchmarks: First; Improving morals so that students grow to become memorizers of the Al-Quran that are overlapping and polite. Second; Improvement of reading/tahsin, so that students memorize the Koran after they are proficient at reading the Koran according to recitation is an effort to avoid having memorizers of the Koran who are still not fluent, and if this happens it will be difficult to improve their reading, even if it will be corrected after khatam 30 juz. Third; Psychological or mental, so that students can go through difficult and difficult times when they are trying to complete their 30 juz memorization. Because memorizing the Al-Quran requires patience and persistence. The duration of the time elapsed for the i'dad program is 6 months for new high school students or Ulya classes, 1 month for Islamic students and 3 years for elementary or senior high school students. Apart from duration, classes will be divided into three; 1. Makhroj Class (Tahsin one) 2. Tajweed Class (Tahsin two) 3. Fasohah Class (Tahsin three).

Tahfidz Program

The tahfidz program will become a priority in the Al-Quran curriculum application at the Nahdlatul Wathan Quran House in Lombok after students are declared to have completed participating in the I'dad program within a predetermined period. At the end of the I'dad program, a 3-day cycle or training is held, then it ends with an imtihan or exam that determines which students will enter which halaqah we call the Strata Class at RQNW Lombok.

The strata class consists of 5 levels:

a. Undergraduate Class

This strata class is intended for students who graduate in the final cycle of the I'dad program with the target of memorizing one chapter of the Al-Quran in one day. So that students can complete or memorize 30 juz within one month. As for the details of the target or duration of time taken to be able to complete memorizing one

must be one juz are; 10 hours ten sheets or 30 minutes one page or equal to 2 minutes one line. Within the day, students participate in syu'bah or programs 5 times a day, so the first-year class is special because the rest time is relatively short (break at 21.00 WITA.).

b. Undergraduate Class

The group of students in this class are those who have a target of completing memorization of 30 juz within 1 to 3 months, with a target of 5 sheets per day with details of 10 hours five sheets or the equivalent of 2 hours one sheet or equal to 1 hour one page or 4 minutes one line. We call these strata-one classes and strata-two classes at RQNW Lombok the Tasri Program or acceleration program so that those who enter these two classes complete their memorization in a relatively short time.

c. Undergraduate Class

This class has a target of memorizing two and a half sheets every day, with program time or 5 hours of syu'bah per day and it is mandatory to deposit memorization during syu'bah. As for the details of the time, within 5 hours, two and a half sheets or equal to 1 hour, one page or every 30 minutes to memorize and memorize 1 history. 1 history is equal to half a page. So on every single page equals 4 histories.

d. Undergraduate Class Four

The students in the fourth strata class have a target of one and a half sheets per day. With a syu'bah or program 5 hours per day and you are required to deposit 3 times the deposit during the syu'bah memorization. As for the details of time, 5 hours of memorizing three sheets or equal to 2 hours of one page or 1 hour of memorizing 1 history or half a page.

e. Rehabilitation Class

This class is intended for students who are stated to have completed the I'dad program but still need improvement or refinement both in Al-Quran reading, personality or mentality. Or students who have memorization below standard, so that in this class it is more about how to build the enthusiasm and confidence of students to take part in higher programs. After the students are declared to have passed this class, the students will be given training for 3 days to choose which class to enter depending on the test results and smart record (a term in RQNW Lombok) of the students concerned.

Tasri' Program

This program is a benchmark program as well as the flagship program of the Nahdlatul Wathan Lombok Quran House to realize what has become an identity, namely "The House of Memorizers of the Al-Quran". This program is also a program that becomes a motivator for students who take the Tasri' entrance test many times but are not declared passed, and continue to prepare themselves to take part in the Tasri' entrance selection again, because this program is selective and strict, not all students can enter. Inside. Every student who wants to enter this program must attend training or training for 7 days. Among the most important things that must be taken and owned by students to be able to enter into it after participating in the selection and training are;

- a. Santri during the Dawud fasting training, aims to train the soul of qona'ah and not eat much because memorizing the Al-Quran requires that.
- b. Santri in a day read 10 juz of the Koran so that every 3 days khatam 30 juz qiro'ah.
- c. Santri wake up at 01.00 in the morning for tahajjud and then continue with training themselves to be trustworthy without being supervised to remain enthusiastic with the Al-Quran until dawn.

The three points above are the culmination of all the material provided during the 7-day training. If one cannot be carried out or there are still holes even if only once, intentionally or not, the student will be declared disqualified. The Tasri program in the Pondok calendar includes those that have a regular schedule for recruiting once every 3 months so that for 1 year the Tasri program has 4 activities. And at the end of the program, students who succeed in khatam will be given awards and appreciation at the SYAFA'AT AL-KUBRO event or Final Recitation of 30 Juz in the presence of their respective parents.

Mutqin Program

The mutqin program is a takhassus class for students and female students who have completed 30 chapters of memorization and have deposited their last 30 chapters of memorization at the intercession event. The mutqin program is the most challenging program for female students because in principle memorizing the Al-Quran, pilgrimage or adding to memorization is a matter that is still categorized as light compared to muroja'ah so the heavy program is repeating memorization. The mutqin program is exactly the same as the tasri' program in that at the beginning of the program you must attend special training and motivation so that the

santri/santriwati can go through it with the knowledge to apply all programs, not haphazardly. Why is this program said to be quite challenging, because students/students who have completed 30 juz of knowledge will have a neat and structured schedule to deposit their memorization every 30 days 5 juz in one sitting. Then 30 days later they memorize 10 chapters in one sitting, 30 days later 15 chapters in one sitting, and so on until the end of the sixth month each student will deposit their memorization of 30 chapters in one sitting. Usually, for students who are going to deposit 30 juz in one sitting, we from the boarding school invite their parents to accompany them while they are depositing 30 juz in one sitting while witnessing the effort and strength of their sons and daughters' struggle to finish memorizing 30 juz which is full of extraordinary processes. After 6 months, students are given the opportunity for the next 3 months to repeat themselves independently memorizing 30 juz and finishing for 3 months and trying 10 times to recite only after the mutqin program.

Takmil program

The Takmili program is the closing program of all curriculum sets that are hierarchically applied at the Nahdlatul Wathan Quran House, Lombok. The takmili program summarizes several activities that are neatly planned and have a well-defined target of profit. Among them;

- a. Deepening the study of the yellow book, after the mutqin program is finished, the students continue to study the book class for 3 to 6 months.
- b. Arabic language immersion, after the book study program, all students enter a special Arabic language immersion program for 3 months.
- c. English language immersion, this program is special to strengthen students' creativity in language and is carried out for 3 months, and Finally;
- d. Deepening of general lessons, which is intended as preparation for high school/final grades to prepare general knowledge for college entry and for those who are equivalent to SMP/MTs. You can prepare yourself to enter another school with the record that the student has completed a deposit of 30 juz in one sitting.

3. Implications of the NW Lombok Qur'an Home Education Strategy Management in Creating Qur'anic Generations

The implications of the management of the education strategy of Rumah Qur'an Nahdlatul Wathan Lombok in creating the Qur'anic generation. Among the implications, namely; are Academic Implications, Spiritual Implications and Social Ethical Implications.

Academic Implications

The Nahdlatul Wathan Qur'an House in Lombok, according to the results of observations by researchers on social media and at the location of the Islamic boarding school, really amazed the researchers with the implications of management in creating a Qur'anic generation which has implications for academic aspects. In the aspect of academic implications, as researchers observed on social media, based on the results of the testimonies of the Alumni of the Nahdlatul Wathan Lombok House of Qur'an, they reveal their impressions or memories while studying.

Testimonial Alumni named Riang Permata Zulfa Alhafizoh. Continuing his studies at "Nicolaus Copernicus University, Poland (Graduated). Address: Dom studenski no.2 Adama Mickiewicza-6/8, Torun, Poland, expressed his impressions as follows:

The RQ building is not as grand as campuses in Poland, in fact, it tends to be simple and plain, but its comfortable and reassuring atmosphere can make you fall in love. In addition, the behaviour of the inhabitants is also very amazing and charming. Spending a few months at RQ is like taking the most exciting journey in the process of approaching God. So, I feel very lucky and grateful to be part of the big RQ family. Having this opportunity is an extraordinary gift from God." (Documentation, December 12, 2022).

Based on the data above, it shows that Rumah Qur'an Nahdlatul Wathan Lombok has succeeded in producing a generation of Qur'ani who are not only experts in memorizing the Koran but are also experts in other scientific fields. It has been proven that the alumni have succeeded in continuing their studies at tertiary institutions not only domestically but also being able to compete abroad.

Spiritual Implications

Pondok Tahfidz Baqiyatussalaf NW — Rumah Qur'an Nahdlatul Wathan Lombok shows that when viewed from the point of view of Islamic religious education and associated with the flagship program held at Rumah Qur'an Lombok

Pondok Tahfiz Baqiyatussalaf NW Foundation, of course, it contains uniqueness that is able to shape character. Islam (spiritual character). As the Pondok Leader stated:

Memorizing the Qur'an is educative. The Qur'an is a guide for life, so it must be memorized and understood so that life is carried out in line with the Qur'an (Interview, 5 August 2022).

The well-managed tahfidz program at Pondok Tahfidz Baiyatussalaf NW— House of Qur'an Nahdlatul Wathan Lombok has had a positive impact on the intelligence of its students in cognitive, psychomotor and affective aspects (spiritual implications). This can be seen in the psychomotor aspects of the students who are able to display al-Karima morals to anyone, then in the affective aspect, namely the ability of students to (1) understand emotions, (2) use emotions to inform thoughts, (3) understand emotional meanings, and (4)) managing emotions in oneself and others. All these achievements are inseparable from the strategies used, so the implications of the management of Rumah Qur'an in printing generations of Qur'ani, as explained by the leadership of the pesantren, that:

The implications of the management of Pondok Tahfidz Baqiyatussalaf NW — Rumah Qur'an Nahdlatul Wathan Lombok has succeeded in producing a generation of Qur'ani with the implemented strategy which was celebrated with great fanfare at the Al-Kubro Intercession Event / Last Memorizing Deposit 30 Juz (Interview, 7 November 2022).

Implications of Social Ethics

Ethics discusses the science that questions human actions from the best to the most formed and violations of rights and obligations (Zulhingga, 2013:3). The point is that ethics discusses human morality from both good and bad things (Kurnia et al, 2021). Santri Rumah Qur'an Nahdlatul Wathan Lombok, as explained by its Founder, stated that: "Santri are first formed with their social, moral and moral character so that students are not only competent to memorize the Qur'an but are also able to apply their understanding of the Koran in their behaviour, good, polite, good speech and overlap ". (Interview, November 7, 2022)

D. Conclusion

In accordance with the data and data analysis in this study, it can be concluded three conclusions, namely: First, the education management strategy of Pondok Tahfidz Baqiyatussalaf NW — Rumah Qur'an Nahdlatul Wathan Lombok in

printing Qur'ani generations, namely by making planning (planning) that it concerns the issue of Curriculum Development Strategies, Activity Development Strategies, Boarding School Strategies, Social Media Utilization Strategies, Funding Strategies. Second, the implementation of the management of Pondok Tahfidz Baqiyatussalaf NW - Rumah Qur'an Nahdlatul Wathan Lombok in creating the Organizing stage of the Qur'ani generation by actualizing five excellent programs namely the I'dad Program, the Tahfidz Program, the 'Tasri' Program, the Mutqin Program, and the Takmili Program. Third, the implications of the management of Pondok Tahfidz Baqiyatussalaf NW—Nahdlatul Wathan Lombok Qur'an House in creating the Qur'ani generation are divided into three, namely; Academic Implications, Spiritual Implications, and Social Ethical Implications.

The contribution of this research is divided into two parts. First, For Santri: One of the contributions of this research is as an alternative in anticipating juvenile delinquency, the negative influence of technology and a social environment that is not conducive. So, Pondok Tahfidz Baqiyatussalaf NW — Rumah Qur'an Nahdlatul Wathan Lombok is an alternative solution. Second, For the Government: The Management of the Nahdlatul Wathan Lombok Qur'an House makes a major contribution to the progress of the nation and state. Therefore, it is necessary to get more attention from the government so that it can develop and progress which is relevant to the current millennial development.

REFERENCE

- Asmaul Husna, Rafiatul Hasanah, Puspo Nugroho. (2021). Efektivitas Program Tahfidz Al-Quran dalam Membentuk Karakter Siswa. *Jurnal Isema: Islamic Educational Management*. 6 (1) (2021) 47-54. <http://journal.uinsgd.ac.id/index.php/isema>
- Az-Zanjani, Abu Abdullah. 2017. *Tarikh Al-Qur'an*, Cet. Ke-II, Bandung: Mizan.
- Budianti, Rahayu, Mardianto Mardianto, and Zulheddi Zulheddi. 2020. "Implementation of Tikrar Methods in Memorizing Al-Qur'an in Tahfidzul Qur'an Foundation Al-Fawwaz Medan." *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* 3 (2): 974-80. <https://doi.org/10.33258/birle.v3i2.1025>.
- Dacholfany, M. I. (2017). *Inisiasi Strategi Manajemen Lembaga Pendidikan Islam*

Dalam Meningkatkan Mutu Sumber Daya Manusia Islami di Indonesia Dalam Menghadapi Era Globalisasi. *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam*, 1 (01). <https://doi.org/10.24127/att.v1i01.330>

Dawam, Ainurrafiq, dan Ahmad Ta'arifin. 2017. *Manajemen Madrasah Berbasis Pesantren*, Cet. Ke-4, Jakarta: Lista Fariska Putra.

Fahmi Amrullah. 2017. *Ilmu Al-Quran untuk Pemula*, Cet. Ke-II, Jakarta: CV Artha Rivera.

Farhani, D. (2019). Manajemen Pendidikan Karakter Melalui Kegiatan Kokurikuler Keagamaan. *Jurnal Isema : Islamic Educational Management*, 4(2), 209–220. <https://doi.org/10.15575/isema.v4i2.5619>

Herujitu, Yayat M. 2019. *Dasar-dasar Manajemen*, Cet. Ke-4, Jakarta: Grasindo.

Khori, Ahmad, "Manajemen Strategik dan Mutu Pendidikan Islam. *Manageria: Jurnal Manajemen Pendidikan Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta*, 1(1), Mei2016, hlm.76. <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/manageria>

Khori, A. (2017). Manajemen Pesantren Sebagai Khazanah Tonggak Keberhasilan Pendidikan Islam. *Jurnal Manajemen Pendidikan Islam Volume 2*, Nomor 1. <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/anageria/article/view/1404>

Kurnia, Alaika M. Bagus dan Aliah, Nelud Daraajatul. 2021. "evaluasi pembelajaran tartil al-qur'an dalam teori tadarruj dan tiktur ibnu khaldun (Studi Analisis Pada Metode Bil Qolam Di SMP Khadijah Surabaya)" 7 (1): 44–57. <http://ejournal.kopertais.4.or.id>.

Lutfy, A. (2013), "Metode Tahfidz Al-Qur'an". *Jurnal Holistik Volume 14*, Nomor 2. <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/anageria/article/view/1404>

Lalu Gede Muhammad Zainuddin Atsani dan Ulyan Nasri. (2021). Pemikiran TGKH. Muhammad Zainuddin Abdul Madjid tentang Pendidikan Perempuan dan Relevansinya dengan Konsep Pendidikan Berwawasan Gender. *Al-Afkar: Jurnal Pendidikan Islam*. Volume 9, Nomor 1, halaman 65-76. DOI: <https://doi.org/10.32520/afkar.v9i2.318>

Masyhud, Sulthon, dan Moh. Khusnurdilo. (2017). *Manajemen Pondok Pesantren, Cet. Ke-4*, Jakarta: Diva Pustaka.

Maulidiah, Arini Intan. 2018. "Efektivitas Metode Tiktur dalam Menghafal AL Quran Juz 30 Pada Mahasiswa Ta'lim Program Studi Ekonomi Islam Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta." Program Studi Pendidikan Agama Islam Fakultas Agama Islam Universitas Islam Indonesia. <https://dspace.uui.ac.id/handle/123456789/11250>

- Mawaddati, Ika Romika. 2020. "metode menghafal al-qur'an di pesantren tahfidhul qur'an nahdlatut thalabah kesilir wuluhan jember." *Education Journal*, 45–56. : <https://doi.org/10.31537/ej.v5i1.419>
- Moleong, 2016. *Metodologi Penelitian Kualitatif*, Cet. Ke-8, Bandung: PT. Remaja Rosdakarya.
- Nasri, Ulyan. 2017. *Mengenal Ahl al-Sunnah wa al-Jama'ah dalam Konteks Nahdlatul Wathan*, Mataram: CV. Haramaian Lombok, 2019. Cet. Ke-4.
- Nata Abuddin. 2020. *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam di Indonesia*, Cet. Ke-10, Jakarta: Prenada Media.
- Nurhadi, N. 2019. History of Islamic Law on Earth Melayu Lancang Kuning Riau-Kepri. *PALAPA*, 7(1), 181-201. <https://doi.org/10.36088/palapa.v7i1.202>
- Sa'dullah, 2019. *Cara Praktis Menghafal Al Qur'an*, Jakarta: Gema Insani.
- Said Agil Husin al-Munawar. (2017). *Al-Quran Membangun Tradisi Kesalehan Hakiki*, Cet. Ke-III, Jakarta: Ciputat Press.
- Saifullah, U. 2020. *Manajemen Pendidikan Islam*, Cet. Ke-5, Bandung: Pustaka Setia.
- Sallis, Edward. 2018. *Total Quality Management in Education, Manajemen Mutu Terpadu Pendidikan. Peran Strategis Pendidikan di Era Globalisasi Modern*, Cet. Ke-7, Jogjakarta: IRCSiD.
- Sugiono, 2018. *Metode Peneltian Manajemen, cet. Ke-8*, Bandung: Alfabeta.
- Umar. (2017) Implementasi Pembelajaran Tahfidz Al-Qur'an di SMP Lukqman Hakim. *Jurnal Pendidikan Islam*. Volume. 6, Nomor 1. <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/anageria/article/view/1404>
- Usman Effendi, *Asas Manajemen*, Cet. Ke-II, Jakarta: PT Raja Grafindo Persada, 2020.
- Wiyani, N. A. (2011). Transformasi Menuju Madrasah Bermutu Terpadu. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 16(2), 205–217. <https://doi.org/10.24090/insania.v16i2.1588>
- Zulhimma. (2013) Dinamika Perkembangan Pondok Pesantren di Indonesia. *Jurnal Darul Ilmi*. Volume. 1, Nomor 2. <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/manageria/article/view/1404>.