

QUALITY CONTROL OF THE MIFTAHUL HUDA MOSQUE SOCIAL PROGRAM, BALUN VILLAGE, TURI DISTRICT, LAMONGAN REGENCY

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Abstract: This study aims to determine how the process of controlling the quality of the social program of the Miftahul Huda Mosque, Balun Village, Turi District, Lamongan Regency. This research uses descriptive qualitative research method. Qualitative descriptive method is used to describe and examine in depth the process of quality control of the social program of the Miftahul Huda Mosque, Balun Village, Turi District, Lamongan Regency. Then, the data collection technique was carried out by means of interviews, observation, and documentation. The results of this study are as follows. Miftahul Huda Mosque's social programs include providing death compensation (adults Rp. 400,000/person, children Rp. 300,000/person, providing coffins), anjangsana to sick families, assistance to families affected by natural disasters, and providing compensation. to orphans and less fortunate people twice (just before Eid al-Fitr and at PHBI Maulid Prophet Muhammad SAW). Miftahul Huda Mosque makes efforts to control the quality of social programs by going through several processes, namely program planning, implementation monitoring, quality assurance, quality improvement, program innovation, standardization of activities, persuasive efforts, reporting systems, and evaluation.

Keywords: Quality Control, Social Program

Abstrak: Penelitian ini bertujuan untuk mengetahui bagaimana proses pengendalian mutu program sosial Masjid Miftahul Huda Desa Balun Kecamatan Turi Kabupaten Lamongan. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Metode deskriptif kualitatif digunakan untuk menggambarkan dan meneliti secara mendalam tentang proses pengendalian mutu program sosial Masjid Miftahul Huda Desa Balun Kecamatan Turi Kabupaten Lamongan. Kemudian, teknik pengumpulan data dilakukan dengan media wawancara, observasi, dan dokumentasi. Hasil penelitian ini adalah sebagai berikut. Bentuk program sosial Masjid Miftahul Huda, di antaranya memberi santunan kematian (orang dewasa Rp 400.000/orang, anak-anak Rp 300.000/orang, menyediakan peti jenazah), anjangsana ke keluarga yang sakit, bantuan kepada keluarga kena musibah bencana alam, dan memberi santunan kepada anak yatim piatu dan orang kurang beruntung dua kali (saat menjelang hari raya Idul Fitri dan pada PHBI Maulid Nabi Muhammad SAW). Masjid Miftahul Huda melakukan upaya pengendalian mutu program sosial dengan melewati beberapa proses, yaitu perencanaan program, pemantauan pelaksanaan, pemastian kualitas, perbaikan mutu, inovasi program, standarisasi kegiatan, upaya persuasif, sistem pelaporan, dan evaluasi.

Kata Kunci: Pengendalian Mutu, Program Sosial

A. Introduction

Controlling is one of the management functions. Control is the last part of the management process. Control is intended to see whether the organization's activities are in accordance with the previous plan. The control function includes four activities, namely determining achievement standards, measuring achievements that have been achieved so far,

comparing achievements with achievement standards, and making improvements if there are deviations from established achievement standards.¹ Control is carried out to maintain a quality.

Sofjan Assauri argues that quality control is an effort to maintain the quality or quality of the goods produced, so that they are in accordance with product specifications that have been determined based on company leadership policies.² Quality control aims to maintain stability. Quality control is carried out by evaluating the actual performance of the company or institution, comparing the actual performance with the target, and taking action against the difference. Quality control is one of the three basic managerial processes by which quality can be managed, in addition to quality planning and quality improvement.³

Quality control runs effectively with clear, complete and integrated planning, so that an effective and efficient monitoring system can be implemented.⁴ Therefore, existing human resources are expected to be able to plan quality control programs. Through a clear, complete and integrated plan, it will provide direction and guidance, in order to be able to carry out and control activities properly. Quality control requires a clear structure, meaning who is responsible for deviations that occur and what corrective actions need to be given and by whom corrective actions are taken. Quality control is needed in the management of mosques or social institutions. This will provide great benefits for the empowerment of the people.

Based on the facts found, during the reign of the Umayyad and Abbasid Daula, the mosque has experienced a decline in function. This is because at that time the palace had been built as a center for government and community activities, so the mosque only functioned as a center for religious activities. Since then, most of the mosques have experienced a decline in function, including in Indonesia. Although the number of mosques is increasing and mushrooming, it is not proportional to the quality of the roles given. Mosques are nothing more than places of worship and religious activities. Although there are mosques that develop their role in the economy and empower the people, they are limited to large mosques and those in the city center.⁵

The problems above are a challenge for mosque managers, because managing mosques at this time requires management knowledge and skills. If the mosque is only managed mediocre, it will be difficult to develop and it is possible that the mosque will be abandoned by its congregation. That means, the role of quality control is needed to revive the role and function of the mosque. This is because the mosque does not only function in the field of worship, but the function of the mosque in other fields, such as economics and social society.

Regarding quality control, the author sees a phenomenon that occurs at the Namira Lamongan mosque. Namira Mosque implements quality control in a unique way, namely Zero Infaq.⁶ In contrast to mosques in general, when the mosque administrator is busy collecting funds for the mosque and will be proud if the balance of the mosque is large, the Namira mosque administrator is busy spending the incoming infaq funds. Zero Infaq means that infaq from the congregation must also be used up for the benefit of the congregation. The balance of this mosque is always zero rupiah. It can be concluded, that this control is carried out in totality in providing the best quality. Incoming funds are not allowed to settle, but must immediately be spent for the benefit of the congregation.

¹ Samuel Batlajery, "Penerapan Fungsi-Fungsi Manajemen Pada Aparatur Pemerintahan Kampung Tambat Kabupaten Merauke", *Jurnal Ilmu Ekonomi & Sosial*, Vol. VII No.2 Oktober 2016, 140.

² Ira Andespa, "Analisis Pengendalian Mutu Dengan Menggunakan Stastitcal Quality Control (SQC) Pada PT. Pratama Abadi Industri (JX) Sukabimi", *E-Jurnal Ekonomi dan Bisnis Universitas Udayana* 9.2, 2020, 134.

³ Andrea Hilmawan Apriliansyah, "Manajemen Mutu Terpadu Lembaga Dakwah (Studi Kasus Manajemen Mutu ISO 9001:2008 pada Yayasan Nurul Hayat Surabaya)", *Thesis*, Jurusan Dirasah Islamiyah UIN Sunan Ampel Surabaya, 2017, 53.

⁴ Apriyanti Widiansyah, "Pengendalian Mutu: Implementasi Manajemen Sumber Daya Manusia, Optimalisasi Fungsi Pengendalian Dalam Dunia Pendidikan", *Cakrawala-Jurnal Humaniora*, Vol.19 No.1 Maret 2019, 25.

⁵ Nana Rukmana, *Masjid Dan Dakwah: Merencanakan, Membangun, Dan Mengelola Masjid, Mengemas Substansi Dakwah, Upaya Pemecahan Krisis Moral Dan Spiritual* (Jakarta: AlMawardi Prima, 2002), 56.

⁶ Septiana Purwaningrum, "Optimalisasi Peran Masjid Sebagai Sarana Ibadah dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan)", *Jurnal Inovatif*, Volume. 7 No. 1 Februari 2021, 99.

This spirit also demands that social and religious institutions improve the quality of their institutions. As explained in the Qur'an letter ar-Ra'd verse 11:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا

"For humans there are angels who always follow him in turn, in front and behind him, they guard him by Allah's command. Verily, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills evil for a people, then no one can reject it; and there is no protector for them but Him."

The verse conveys that a people must make social changes, namely changing their mindset so that they get favors from Allah.⁷ For institutions that want to improve or control their quality, social and religious institutions must change their way of thinking, change their performance, and make continuous improvements.

Quality Control can be applied in all fields, both companies and social institutions. The object of this research is the Miftahul Huda Mosque, Balun Village, Turi District, Lamongan Regency. Miftahul Huda Mosque carries out quality control in all areas of its program, one of which is quality control in the field of social programs. The quality of social activities is always maintained, including compensation for death, anjangsana to sick families, assistance for families affected by disasters, and compensation for orphans and the less fortunate. Quality control efforts are carried out to ensure the quality of the program runs well and provides maximum benefits for the achievement of the welfare of the people.

The focus in this research is quality control. Quality control is one of the components in the management function, namely *controlling* which is one of the functions in management science. Therefore, the results of this study are expected to be able to develop management science in the field of control *and* management Becoming input for the development of knowledge for certain parties. The target of this research is the management of social institutions or mosques. With this research, it is hoped that it can provide scientific insight in controlling the quality of social institutions or mosques.

The results of this study are expected to be able to provide benefits to the community. Provide scientific contributions to mosque managers in carrying out quality control. Thus, the mosque can control its planned program. In addition, this research is expected to add insight for practitioners in the field of Management in general, that quality control of social programs can be developed in mosques, institutions, and so on. If quality control is applied in all elements of the institution or mosque, then the community will directly feel the positive impact of the existence of the institution or mosque. If the quality is maintained, then the mosque is said to have been able to empower the community.

Based on facts related to quality control, gaps were found in the quality control process. There are still many mosques or institutions that have not implemented quality control. However, several mosques were found which were said to be successful in maintaining their quality. Thus, researchers are interested in conducting research related to "Quality Control of the Miftahul Huda Mosque's Social Program in Balun Village, Turi District, Lamongan Regency".

B. Library Studies

1. Mosque

a. Functions of Mosques

Mosques have the main function as a place of prostration to Allah SWT, a place of prayer, and a place of worship to him. The mosque is the place where the name of Allah is mostly mentioned through the call to prayer, iqomah, tasbih, tahmid, tahlil, istighfar, and other sayings. In addition, the functions of the mosque are:⁸

⁷ M. Quraish Shihab, *Tafsir Al Misbah*, (Jakarta: Lentera Hati), 232.

⁸ Mohammad E. Ayub, *Manajemen Masjid*. (Depok: Gema Insani 2007), 7.

1. The mosque is a place for Muslims to carry out worship and draw closer to Allah SWT.
2. The mosque is a place for Muslims to carry out *i'tikaf*, clean themselves, build awareness, and gain inner/religious experience, so that a balance of body and soul is always maintained.
3. The mosque is a place for Muslims to consult to solve problems that arise in society.
4. The mosque is a place for Muslims to consult, ask for help, and help.
5. The mosque is a place to foster the unity of the congregational bond in realizing mutual prosperity.
6. The mosque is a place to increase the knowledge of Muslims with their taklim assemblies.
7. The mosque is a place for fostering and developing the leadership of the cadres of the people.
8. The mosque is a place to collect funds, store and distribute them.
9. The mosque is a place to carry out social regulation and supervision.

Based on the existing phenomena, many mosques in big cities have shown their functions as places of worship, places of education, and other social activities. Thus, the existence of the mosque provides benefits for the congregation and the surrounding community.

b. **Da'wah Bil Hal**

Da'wah bil hal are da'wah activities directed at improving the welfare and happiness of people's lives, both spiritually and physically. Da'wah bil hal has a broad scope. Da'wah bil hal activities are focused on efforts:

1. Improving the quality of understanding and personal religious deeds of Muslims as the seeds of the nation's generation that spur the progress of science and technology.
2. Increase awareness and practice of religious life by strengthening and strengthening *ukhuwah Islamiyah*.
3. Increase awareness of the life of the nation and state among Muslims as a manifestation of the experience of Islamic teachings.
4. Improving the intelligence and socio-economic life of the people through education and economic efforts.
5. Improving the standard of living of the people, especially the poor and the poor.
6. Providing assistance and services to communities in need through various social activities, such as health services, orphanages, orphans, and the elderly.
7. Fostering the spirit of gotong royong, togetherness, and social solidarity through humanitarian activities.

Basically, every da'wah activity with socio-economic, educational, social welfare, as well as improving the living standards of the people to achieve happiness and well-being of inner and outer life is da'wah bil hal or development da'wah.

2. **Social Program Social**

program is a plan of humanitarian activity which since its birth several centuries ago has had a deep concern for community empowerment, especially for the weak and disadvantaged (*disadvantaged groups*), such as the poor, people with disabilities (ODK), remote indigenous communities (KAT).).

a. **Community Empowerment**

Rappaport argues that empowerment is a way by which people, organizations, and communities are directed to be able to control their lives. Ife argues that empowerment aims to increase the power of those who are weak or disadvantaged. Empowerment has two key meanings, namely power and weak groups. Power is not only defined as political power, but the client's control over:⁹

- 1). Personal choices and life opportunities, including the ability to make decisions about lifestyle, place to live, work.

⁹ Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat*. (Bandung: PT. Refika Aditama, 2014), 59.

- 2). Defining needs, namely the ability to determine needs in line with aspirations and desires.
- 3). Ideas or ideas, the ability to express and contribute ideas in a forum or discussion freely and without pressure.
- 4). Institutions, including the ability to reach, use and influence public institutions, such as social welfare, education, health institutions.
- 5). Resources, namely the ability to mobilize formal, informal and community resources.
- 6). Economic activity, namely the ability to utilize and manage the mechanisms of production, distribution, and exchange of goods and services.
- 7). Reproduction, namely the ability in relation to the birth process, child care, education and socialization.

b. Weak and Powerless Groups

The main goal of empowerment is to strengthen community power, especially the weak group who have powerlessness, either because internal conditions (eg their own perceptions), as well as due to external (eg being oppressed by an unjust social structure). To use To complete the understanding of empowerment, it is necessary to know the concept about the weak group and the powerlessness they experience.

3. Quality Control

a. Definition of Quality

Control Quality control is a series of activities that involve several organizational structures in the company to ensure that products and services must meet requirements and can be improved continuously.¹⁰ It can be emphasized that quality control is a structured, planned, systematic, and continuous effort. Producing the best quality requires *continuous improvement* of product, human, process, and environmental capabilities. Kotler argues that stating that consumers who are very satisfied or happy with a product will have an emotional bond not just a rational preference, but also high loyalty. By knowing the level of customer satisfaction, companies can maintain customer loyalty and maintain stable profits.¹¹

b. Quality Control Steps

Sukmadinata explained that there are four steps that must be taken in the implementation of quality control, including:

1. Preparation of Plans Planning is carried out starting from the preparation of general programs, long-term programs to work plans by involving all personnel.
2. Monitoring the Implementation of Activities, monitoring the implementation of activities on the implementation of programs in the form of data collection, measurement and assessment.
3. Analysis of Monitoring Results, Analysis of monitoring results is carried out by comparing the results of monitoring with standard activities in the program/work plan to see the gaps.
4. Completion, Improvement is a continuous improvement of the implementation of the activities that have been carried out. Improvements are made from the planning, implementation, steps or procedures, work methods, and equipment used.¹²

c. Quality Control Process

¹⁰ Marsum, "Pengantar Pengendalian Mutu Bagi Jabatan Fungsional Penilik Paud dan Dikmas", (online), diakses pada 7 Januari 2020 dari https://books.google.co.id/books?id=kYbhDwAAQBAJ&dq=konsep+pengendalian+mutu&hl=id&source=gbs_navlinks_s

¹¹ La Hatani, "Manajemen Pengendalian Mutu Produksi Roti Melalui Pendekatan Stastitical Quality Control (SQC)", *Jurnal Jurusan Manajemen FE UNHALU*, 2008, 1.

¹² Liaw Sun Jin, Wahyudi, dan Syawani, "Pengaruh Kompetensi Manajerial Kepala Sekolah dan Pengendalian Mutu Terhadap Kepuasan Kerja Guru SMK Singkawang", *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 2017, 4.

JM Juran stated that quality control as a management process in which there are activities:

- 1) Evaluating real performance,
- 2) Comparing real performance with goals, and
- 3) Taking action on differences.¹³

Control activities are carried out to ensure that the activity process goes according to plan, so that the objectives can be achieved. This is considering that not as long as the behavior of personnel or various events can support the expectations or plans that have been set.

Control cannot be separated from planning. The leader makes a plan, and the plan is a standard, meaning that a number of activities can be carried out and can be measured or assessed by comparing the standard with the activities carried out. Control systems and techniques can be developed from the plans that have been made. Control is a process because it consists of a series of systematic activities.

d. Concept of Quality

In quality management, there are two concepts of quality, namely the classical concept and the modern concept. Classical concepts are absolute, while modern concepts are relative. In the classical concept, the quality of a product is determined by the producer, while in the modern concept, the quality is determined by the consumer or depends on consumer judgment. In this classical concept, quality refers to the nature that describes the good degree of an item or service produced or supplied by an institution. As for the concept of relative quality, it refers to the nature of a product whether it satisfies consumers or not.

Ali is of the opinion that in the concept of absolute quality, the degree of *goodness* of a product, good or service reflects the high price of the goods or services and the high standard or high rating of the institution that produces or supplies the goods. Whereas in the concept of relative quality, the degree of quality depends on the assessment of the customers who use the product.¹⁴

This classic view of absolute quality implies that in producing goods or services criteria are used to assess quality and these criteria are determined by the producer or supplier of goods. On the basis of these criteria, producers determine the quality of the goods or services they produce. Therefore, in the context of production management in order to produce quality products in the institution concerned, there is usually a section or division that carries out the function of quality control (*quality control*) in charge of making *judgments* based on certain criteria on goods produced before being thrown into the market. whether it is categorized as low quality, high quality or high quality (Tjiptono and Diana, 1996).

e. Quality Control Strategy

1) Build awareness of all parties to the importance of Quality Control in Poverty Reduction Efforts.

That the control efforts often do not work because they have not growing awareness that Control is a shared responsibility in order to ensure that the implementation of activities can run well. One of the most important thing is to understand the goals and indicators of success program as the basis of control itself. This effort can be done by activities *coaching* continuous

2) Making quality control in the context of Quality Assurance

Quality control must be integrated with quality assurance, it is impossible for quality control activities to stand alone from quality assurance. The monitoring and evaluation system must be developed from the start, starting from planning such as determining program objectives, targets, indicators and activities. To ensure quality, management develops systems, operational standards and procedures in order to create a high level of trust in the project, then quality control is carried out to measure whether the implementation has complied with the

¹³ Yusra Jamali, "Konsep Pengendalian Mutu Pendidikan", *Jurnal Pendidikan Islam*, 314.

¹⁴ Danny Meirwn, "Penjaminan Mutu Satuan Pendidikan Sebagai Upaya Pengendalian Mutu Pendidikan Secara Nasional dalam Otonomi Nasional", *Jurnal Educationist*, Vol. IV No. 2 Juli 2010, 127.

system, operational standards and procedures that have been set, and then provide feedback for improvement. if an error occurs.

3) Implementing Participatory Quality Control.

In an effort to empower the community, the quality control that is in line is to do it in a participatory manner. Whereas control is a means to carry out joint evaluations of the achievement of activities and also to take joint corrective actions on the controls carried out. Participatory quality control activities will involve all parties through reflection and *assessment*.

4) Making the findings of other parties for reference control.

Whereas, as is usual for government projects funded by donor agencies (World Bank, Islamic Development Bank, or others) monitoring is always carried out in the form and mechanism in accordance with the provisions of each institution; among others: supervision mission, implementation support mission, and others. *The agenda* is also in the context of controlling the implementation of activities directly. *The of the mission* must be followed up by all PNPMP stakeholders. In addition, in accordance with government projects, supervision is also carried out by BPKP and will also produce BPKP findings, which also need attention and follow-up. Therefore, all parties, especially the consultants, need to use these findings as a reference as well as a means of controlling activities in the field. Another reference that needs to be followed up and forms the basis for the development of activities and systems is the results of a study by an Evaluation Consultant.

5) Making timely reports made tiered as reference material to follow up.

One of the inputs used in conducting analysis in money is the report on the results of activities in the field. Timely reporting will enrich references to determine follow-.

C. Methods

This research uses qualitative methods. In this study, the researcher intends to find data in accordance with the objectives and formulation of the problem. In the qualitative method, the data results are interpreted and collected in sentences. Therefore, the researcher used a qualitative method. The type of research used by the researcher is descriptive qualitative. This research is used to examine the problems in depth. In general, a qualitative descriptive research format is used in case studies. The format of this research is separated from one unit of phenomenon, so that the depth of this data can be considered in research. The purpose of this type of research is to describe, summarize, various conditions or situations of social reality that exist in society. This research was carried out at the Miftahul Huda Mosque, Balun Village, Turi District, Lamongan Regency by collecting data through informants, including Chairman of the Takmir, Secretary, Treasurer, and members of the management of the social program sector. The data analysis process is carried out through data transcription, coding, data categorization, data presentation, then data analysis and drawing conclusions.

D. Results and Discussion

Forms of the Miftahul Huda Mosque Social Program

The social programs include providing death compensation (adults Rp. 400,000/person, children Rp. 300,000/person, providing coffins), anjangsana to sick families, assistance to affected families. natural disasters, and giving compensation to orphans and the less fortunate twice (just before Idul Fitri and at the PHBI Maulid Prophet Muhammad SAW). The resource person said that the objectives of this social program were to help orphans and poor people, implement the mosque's social function, and create a culture of caring for one another.

The Quality Control Process of the Miftahul Huda Mosque Social Program The Miftahul Huda

Mosque carries out quality control in every activity in the social program. This control is carried out to maintain the quality of the social program. This social program is in direct contact with the community. Therefore, it is necessary to carry out quality control, so that this program is able to provide the best quality in the context of empowering the people. Quality control is a

system of verification and maintenance or maintenance of a desired level or degree of product or process quality by means of careful planning, use of appropriate equipment, continuous inspection, and corrective action when necessary. Thus the results obtained from this quality control activity can actually meet the standards that have been planned or set.

Josep Juran argues, that "*Quality is fitness for use*" which when freely translated means quality (product) related to the ease with which the item is used.¹⁵ Good quality according to the manufacturer is if the product produced by the company is in accordance with the specifications determined by the company.

Product quality is everything that customers want and want. Therefore, the products or services produced must be affordable and of good quality, so that customers are satisfied and remain loyal to the products or services produced, without reducing the value of the company's profits. Based on this, the product or service produced must always be controlled so that it is always in accordance with customer demand.¹⁶

The stages of quality control are as follows:

1. Developing a plan (*Plan*) Planning specifications, setting specifications or good quality standards, giving understanding to subordinates about the importance of product quality, quality control is carried out continuously and continuously.

2. Implementing the plan (*Do*)

The plan that has been prepared is implemented in stages, starting from a small scale and dividing tasks evenly according to the capacity and ability of each personnel. During the implementation of the plan, control must be carried out, namely trying to ensure that all plans are carried out as well as possible so that the objectives can be achieved.

3. Checking or examining the results achieved (*Check*)

Checking or researching refers to determining whether the implementation is on track, according to the plan and monitoring the progress of the planned improvements. Comparing the quality of the production results with the standards that have been set, based on the research, failure data is obtained and then the causes of failure are analyzed.

4. Perform adjustment actions when necessary (*Action*)

Adjustments are made when deemed necessary. Adjustment relates to standardization of new procedures in order to avoid reoccurring the same problem or setting new targets for subsequent improvements.¹⁷

Miftahul Huda Mosque makes efforts to control the quality of social programs by going through several processes, namely program planning, implementation monitoring, quality assurance, quality improvement, program innovation, standardization of activities, persuasive efforts, reporting systems, and evaluation. Resource person 3 said that the success of an activity depends on how to control it. Incoming funds must be allocated properly so that they provide benefits. Therefore, quality control is important. Resource persons 1 and 2 are of the opinion that this social program is a mandate. This means that quality control is important to do, because this social program is in direct contact with the community and the management must maintain the trust of the people. The results of this interview are in accordance with the existing theory.

Miftahul Huda Mosque in the process of quality control of social programs carries out program planning. Planning is needed, so that social programs have clear directions and goals. With good program planning, it is easy to control the social program. Planning and achieving goals is closely related to emotions. If the goal is blocked, then humans tend to react negatively. And vice versa if the plan is successful, then people often feel uplifted. The negative feelings you experience when you fail to reach a goal depend on how important the

¹⁵ Suyadi Prawirosentono, *Filosofi Baru tentang Manajemen Mutu Terpadu Total Quality Management Abad 21*. (Bumi Aksara, Jakarta, 2002), 5.

¹⁶ Rudy Prihantoro, *Konsep Pengendalian Mutu*, (Bandung: Remaja Rosdakarya, 2012), 27.

¹⁷ Darsono, "Analisis Pengendalian Kualitas Produksi dalam Upaya Mengendalikan Tingkat Kerusakan Produk", *Jurnal Ekonomi Manajemen*, No. 35, 2013, 27.

goal is and how hard you try to achieve it. The steps to be followed are hierarchical or tiered, because certain actions are required before other actions can be taken. Thus planning is a process of thinking about various plans of action.¹⁸ Planning theory states that the more knowledge you have (specific and general), the more complex the plans will be.¹⁹

In planning the program, the Miftahul Huda Mosque involves all parties, ranging from protectors, coaches, administrators, and members of the social section. The social section makes a program plan which is then presented at the meeting. By involving all parties, you will get suggestions and constructive criticism and then until the stage is approved. The results of this study are in accordance with the existing theory.

Miftahul Huda Mosque in the process of quality control of social programs monitors the implementation. This is done so that social activities can be carried out properly. Monitoring is supervision which means the process of observing, checking, controlling and correcting all organizational activities. George R. Terry defines supervision as determining what has been carried out, meaning evaluating work performance and if necessary, implementing corrective actions so that the work results are in accordance with the predetermined plan.

E. Conclusion

From the data and analysis, it is concluded as follows. Forms of social programs of Miftahul Huda Mosque, including:

- a. giving death compensation (adults Rp 400,000/person, children Rp 300,000/person)
- b. providing a coffin
- c. anjangsana to a sick family
- d. assistance to families affected by natural disasters, and
- e. giving compensation to orphans and disadvantaged people twice (on the eve of eid al-Fitr and to PHBI Maulid Nabi Muhammad).

The process of quality control of the social program of Miftahul Huda Mosque passes through several ways, namely: Program planning, monitoring of implementation, quality assurance, quality improvements, program innovation, standardization of activities, Persuasive efforts, reporting system, Evaluation.

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