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## STRATEGY FOR DEVELOPING QUALITY OF ISLAMIC EDUCATION

(Case Study of Islamic Education Institutions in the Parung Panjang  
Area - Bogor)

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### Abstract

The rise of Indonesia's golden generation in 2045 is the ideal and dream of the entire Indonesian nation to be sovereign, advanced, just and prosperous, supported by four pillars that support it, namely 1) development of human resources and mastery of science and technology, 2) sustainable economic development, 3) equitable development, and 4) national resilience and governance. In an effort to realize an inclusive and equitable increase in the quality of education in human resource development and mastery of science and technology, Presidential Regulation no. 59 of 2017 concerning Implementation of Achievement of Development Goals Sustainable, among other things, by setting global education goals, namely "Ensuring inclusive and equitable quality education and increasing lifelong learning opportunities for all". Seeing these conditions, of course Islamic educational institutions can adapt and design integrated education by taking into account the goals and needs of a competent and reliable world of work in various fields so that they are able to survive and play a role in an era full of competition and at the same time open and take advantage of every opportunity. This paper aims to describe strategies for developing the quality of Islamic education in Indonesia. The method for making this paper is descriptive qualitative. Data collection was carried out using literature studies taken from the results of relevant quality development research, published national articles, trusted journals, both domestic and foreign journals, which were then analyzed by collecting, processing, reducing and verifying all data information and then conclude it.

**Keywords:** *Institution, Quality, Islamic Education.*

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## INTRODUCTION

The rise of Indonesia's golden generation in 2045 is the ideal and dream of the entire Indonesian nation to be sovereign, advanced, just and prosperous, supported by four pillars that support it, namely 1) development of human resources and mastery of science and technology, 2) sustainable economic development, 3) equitable development, and 4) national resilience and governance. In an effort to realize an inclusive and equitable increase in the quality of education in human resource development and mastery of science and technology, Presidential Regulation no. 59 of 2017 concerning Implementation of the Achievement of Sustainable Development Goals, including by setting global education goals, namely "Ensuring inclusive and equitable quality education and increasing opportunities for lifelong learning for all". (Bappenas Performance Report, 2021). In the context of the quality of Islamic education, Allah says in the Qur'an Surah Azzumar: 9

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

Amman huwa qānitun ānā'al-laili sājidaw wa qā'imay yaḥzarul-ākhirata wa yarjū raḥmata rabbih(i), qul hal yastawil-lazīna ya'lamūna wal-lazīna lā ya'lamūn(a), innamā yatazakkaru ulul-albāb(i).

(Is the polytheist more fortunate) or is he the one who worships at night in a state of prostration, standing, afraid of (the punishment of) the afterlife, and hoping for the mercy of his Lord? Say (Prophet Muhammad), "Are those who know (the rights of Allah) the same as those who do not know (the rights of Allah)?" In fact, only ululalbab (reasonable people) can receive lessons.

The brief interpretation of the Indonesian Ministry of Religion in Surah Az-Zumar (39): 9 shows that people who have knowledge will more easily differentiate between truth and falsehood, and will be better able to draw wisdom from the verses of Allah SWT. This verse also provides guidance for Muslims on how to behave in an assembly, namely by maintaining manners and

manners, confirming that Allah will raise the status of those who believe and those who are given knowledge, and invites Muslims to always demand knowledge and develop their knowledge, both religious knowledge and world knowledge.

Quality education is the basis for improving people's lives and sustainable development. Belyaeva L.A, (2020) a researcher in the field of education from Ural State Pedagogical University, Yekaterinburg, Russia stated that in the latest view the quality of education must be understood in the context of digitalization. In this spirit, education needs new vitamins, fresh new blood, and a new, cool breeze to make it healthier and able to guide its graduates in facing a future full of uncertainty. Problems that occur in Islamic educational institutions will continue to develop if they are not handled intensively by managers in optimizing and modernizing Islamic educational institutions seriously.

From the phenomena that occur as mentioned above, the author is interested in researching the development of the quality of Islamic education to become part of the strategy for developing the quality of Islamic education nationally and even internationally. The strategy for developing the quality of Islamic education encourages leaders to analyze quality holistically and continuously through a systems thinking approach to all aspects of educational components, starting from education staff, teachers, students, curriculum, learning processes, educational infrastructure, finances and relations with the community.

The method used in this article is descriptive qualitative through a library research approach (library study). The author uses data sources from books, national and international journals, and notes and written sources that are relevant and support the problems discussed. In general, descriptive research is non-hypothetical research. The research steps do not require a hypothesis (Arikunto, 1998: 245). The descriptive method is a method used to explain existing facts and phenomena and the results are in the form of expressions and presentations as they are (Sudaryanto, 1998: 62).

To uncover the problems of quality development strategies in improving the quality of Islamic education, researchers will focus their research by looking at the following phenomena:

1. From an institutional perspective, the institutional management of Islamic education is still partial, the span of control is linear and tends to be unstructured. Decisions are absolute (absolute authority) centered on the leadership without prior deliberation.
2. From the Curriculum side, the problem of Islamic education is that it is still oriented towards fulfilling formal physical development needs through preparing human resources who have professional competence or are able to work professionally and does not yet rely on holistic, integrative Islamic expertise and education. The curriculum is mostly oriented towards fulfilling government requirements.
3. From an administrative perspective, Islamic educational institutions have not been able to open themselves to developments in the era of educational disruption, especially in adapting to current developments.
4. From the human resources side, the problem that arises is that there are still teachers who only meet the certification administration grade so there are still teachers who teach not according to their field.
5. In terms of facilities and infrastructure, the problem that arises is still the lack of learning support.
6. From the teacher side, there are still many teachers who do not understand information and communication technology (ICT) and there is a lack of outreach carried out by both the government and its institutions.
7. From a student perspective, there are still many Islamic Vocational School students who have low morals, they tend to go to school only to get a diploma, so they can set a bad example for other students.

## **RESULTS AND DISCUSSION**

The Big Indonesian Dictionary compiled by the Language Center of the Ministry of National Education (2012: 326), education is stated as "the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; educational processes, methods and actions"

Siahaan, Syafarudin (2021), Islamic education is a process that trains students' feelings in such a way that in their life attitudes, actions, decisions and approaches to all types of knowledge they are influenced by spiritual values and are very aware of Islamic values.

Suhuf (2023) explains that according to Hasan Langulungan, the meaning of Islamic education is a process of preparing the younger generation to fill the role of transferring knowledge and Islamic values which are explained by the human function of doing good deeds in the world and reaping the results in the afterlife. Meanwhile, according to Marimba Ahmad, Islamic education is physical and spiritual education based on the laws of the Islamic religion towards the formation of a main personality according to Islamic standards, namely a Muslim personality who has Islamic religious values, has and decides and acts based on Islamic values and responsible in accordance with Islamic values.

Sumantri (2022) Ideal Islamic education forms humans who are devoted to Allah SWT, able to use logic well, interact socially well and be responsible. Islamic education ideally fosters spiritual, emotional and intellectual potential optimally, all three are integrated in one circle. The spirit used is rooted in the teachings of the Koran and Sunnah, Embun, Muhammad (2022) Islamic education has three stages of the process, namely tilawah (reciting Allah's verses), tazkiyah (purifying the soul) and ta'limul kitab wa sunnah (teaching the Al-Qur'an and Sunnah). Education can change an ignorant society into the best people. Ideal Islamic education will form a calm soul, an intelligent mind and a strong and productive physique. Islamic education combines spiritual education, fikriyah (understanding/thinking) and amaliyah (activities). The Islamic values that are developed are then directed towards actualizing potential by entering various areas of life.

According to Laurie. J Mullins (2010), *Management and Organizational Behavior*, says "Management is seen best, therefore, as a process common to all other functions carried out within the organization. Management is essentially an integrating activity". Management is best seen, therefore, as a process common to all other functions performed in an organization. Management is basically an integrating activity. According to James A.F. Stoner James A.F. Stoner, R. Edward Freeman, Daniel R. Gilbert, Management is the process of planning, organizing, leading and controlling the efforts of organizational members and using all organizational resources to achieve predetermined goals. According to Syafaruddin (2011: 16), management contains elements of an organized organizational structure, directed towards goals and objectives, carried out through the efforts of people and using systems and procedures. The

description of management functions above is closely related to what has been explained and placed in the verses of the Qur'an. By referring to the verses of the Qur'an, it is hoped that management goals can be achieved optimally as exemplified by the Prophet Muhammad SAW as a Role Model.

Karebet and Yusanto (2002) explain that management can be viewed from two sides, namely management as a science and management as an activity. As a science, management is seen as one of the general sciences that was born based on empirical facts that are not related to any values or civilization (hadharah). Meanwhile, as an activity, management is seen as a charity that will be held accountable before Allah SWT.

Based on the theory from management experts above, it can be said that management is the science and art of carrying out and organizing work to achieve the expected goals. Management is the skill of planning, organizing, implementing and supervising to achieve predetermined goals. The verses of the Koran explain that the principles used as guidelines for management are placing people who are responsible, disciplined, obedient, honest, trustworthy and fair in carrying out activities. Islamic management principles are used as a reference in carrying out activities that are directed through the systematic implementation of management functions, namely planning, organizing, implementing, coordinating and supervising. Islamic education management is management that is imbued with Islamic teachings based on the Qur'an and Hadith without ignoring the main function of management as an art of managing an organization in realizing organizational goals based on religious principles and with an organization based on the Islamic religion.

Sallis, Edward (2016) in the book total quality in education explains that according to Deming, low quality education can be caused by not fulfilling several requirements such as weak curriculum design, buildings that do not meet the requirements, poor work environments, systems and procedures that are not inappropriate work schedules, insufficient resources, and inadequate staff development. Apart from that, it could also be due to lack of motivation, communication failure, or problems related to equipment

According to W Edward Deming, quality is conformity with market or consumer needs. A quality company is a company that controls market share because its production results are in accordance with consumer needs, thereby

creating satisfaction for consumers. If consumers are satisfied, then they will be loyal in buying company products in the form of goods and services. The implementation of W. Edward Deming's theory does not necessarily have to use the name TQM. Some organizations incorporate the TQM philosophy using names they choose. There are members named Total Quality Control, Total Quality Service, Quality First and so on.

According to A. Malik Fajar (1999), Islamic education must fulfill the following 4 demands; (a) clarity of ideals with operational steps in realizing the ideals of Islamic education, (b) empowering institutions by restructuring their systems, (c) increasing and improving management, and (d) improving the quality of human resources (HR).

Harvey & Green as quoted by Goldenberg (2018) provide five categories that group various ways of thinking about quality, namely: Quality as something extraordinary. Quality educational institutions must demonstrate extraordinary characters so that they are able to create achievements. Quality as perfection or consistency. Quality educational institutions must be able to demonstrate perfection (almost without defects) and must continuously improve in order to achieve perfection. Quality adapts to objectives. Every educational institution must have goals that are prepared in accordance with the institution's vision and mission. Quality as value for money (profit). As a nonprofit institution, of course the quality of an educational institution is not measured by material profits, but profits are measured based on the achievements obtained by the institution. Quality as transformation. Educational institutions must continue to change/transform to adapt to the times and developments in technology and information. Getting services in accordance with developments is a student's right to prepare to face future developments.

From the descriptions of the experts above, it can be said that the quality of education is a match between the needs of interested parties or stakeholders, both internal (students, educators, school principals and other educational staff) and external (prospective students, parents, community, government, business and industrial world), with services provided by education managers. Improving the quality of education is not only in one aspect, but includes all aspects related to the educational process starting from input, process and output. One of the benchmarks for this improvement is improving aspects of good management. If

management is implemented well, any institution, including educational institutions, will be able to produce quality performance and work results.

## CONCLUSION

Many factors are thought to be the cause of the need to improve the quality of Islamic education. For example, issues regarding madrasah leadership management, the learning process, the quality of graduates, and inadequate educational facilities and infrastructure in madrasahs. The various efforts that have been made by the government to improve the quality of education to date still face many challenges and are not very encouraging, in fact there are still many failures.

Improving the quality of Islamic education is important and is carried out holistically and continuously by seeking to empower all aspects of Islamic education institutions. Holistic and continuous quality improvement is carried out through improving all aspects of Islamic education management, starting from improving educational staff, students, curriculum, learning processes, educational infrastructure, finances and relations with the community. The process of utilizing human resources and other resources must support the achievement of goals effectively and efficiently based on size, level, conditions and assessment of quality in accordance with the level of customer satisfaction. Leaders of Islamic Education Institutions need to take a strategic approach through the concept of Total Quality Management (TQM). A concept that requires an absolute search for continuous and continuous improvement. Leaders should start directing systemic thinking by thinking about everything based on the framework of certain methods, there is a sequence and decisionmaking process. The systems thinking pattern developed by Best at al., Richmond, 2000 needs to be implemented and made into the work culture of institutional leaders. In the end, it is hoped that with a systems thinking culture, whoever is the leader of the institution, the quality of education will always improve.

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