

# Integrating Dialectics of Quality Trilogy for Education Development in Islamic Boarding Schools

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## Abstract:

This study aims to analyze the quality pattern of education in Pondok Modern with a quality trilogy approach, namely quality planning, quality control and quality improvement. The method used in this study is descriptive qualitative phenomenological type using the Joseph M. Juran approach. This study uses interviews, observation, and documentation to collect data. In addition, this study also uses inductive modification data analysis techniques that refer to theories and concepts that emerge from the data collected. The results of the study show that Islamic boarding schools can maintain their existence by; 1) updating Islamic boarding schools education by including general and vocational subjects; 2) updating the methodology, such as the classical system and ranking; 3) institutional reform, such as pesantren leadership, diversification of educational institutions; and 3), renewal of functions, from initially only an educational function, developed so that it also includes the function of da'wah and community development in various fields. The implication of this research is to contribute to developing an educational model in Islamic boarding schools with a holistic and integrative approach that combines three essential aspects: curriculum, human resources, and relations with the community.

**Keywords:** *Trilogy of quality, Islamic Boarding School, Renewal, Holistic Approach, Integrative*

## Abstrak:

Penelitian ini bertujuan untuk untuk menganalisis pola mutu pendidikan di Pondok Modern dengan pendekatan trilogi mutu, yaitu perencanaan kualitas, pengendalian kualitas dan perbaikan kualitas. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif jenis fenomenologi dengan menggunakan pendekatan Joseph M. Juran dengan. Penelitian ini menggunakan wawancara, observasi, dan dokumentasi untuk mengumpulkan data. Selain itu, penelitian ini juga menggunakan teknik analisis data modifikasi induktif yang mengacu pada teori dan konsep yang muncul dari data yang dikumpulkan.. Hasil penelitian menunjukkan bahwa pesantren dapat mempertahankan eksistensinya dengan 1) pembaruan pendidikan pesantren dengan memasukkan subyek-subyek umum dan vocational; 2), pembaruan metodologi, seperti sistem klasikal, penjenjangan; 3), pembaruan kelembagaan, seperti kepemimpinan pesantren, diversifikasi lembaga pendidikan; dan 3), pembaruan fungsi, dari semula hanya fungsi kependidikan, dikembangkan sehingga juga mencakup fungsi dakwah dan pengembangan masyarakat dalam berbagai bidang. Implikasi dari penelitian ini adalah memberikan kontribusi pada pengembangan model pendidikan di pesantren dengan pendekatan holistik dan integratif yang menggabungkan tiga aspek penting

yaitu kurikulum, sumber daya manusia, dan hubungan dengan masyarakat.

**Kata Kunci:** *Trilogi mutu, Pesantren, Pembaruan, Pendektan Holistik, Integratif*

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## INTRODUCTION

Pesantren is a traditional Indonesian educational institution (Ziemek, 1986). Because of its distinctive characteristics in various fields, both culture, tradition, and culture (Wahid, 2001), Many scientists and researchers are competing to study the phenomenon of pesantren so that it can add to the treasure of knowledge about educational institutions with local wisdom. (Sauri et al., 2018a, 2018b; Syarif & Hannan, 2020).

Many studies discuss pesantren and their role in education in Indonesia. Among them is research by Humaisi et al. (2019) which shows that in addition to education, it also improves the quality of student supervision, which includes dormitory development, supervision programs, and quality time. In addition, it also improves the quality of pesantren outcomes by strengthening the network between domestic and international alums, schools and universities, as well as entrepreneurship training and community service. Research by Raihani (2012), the promotion of multicultural education faces challenges in pesantren due to a lack of teacher competence, unclear multicultural goals in the curriculum, pesantren traditions, and unequal student-teacher relationships. Overcoming these challenges is essential to develop education for cultural diversity further: This is a direct way to state that there are challenges in promoting multicultural education in pesantren due to several factors and overcoming these challenges is essential to develop education for cultural diversity. Lukens-Bull's (2001) research explores and expands theoretical considerations about education in trans-local processes such as Islamization and globalization.

Currently, pesantren have experienced significant development in both the number of pesantren and the number of students who attend education there. It can positively impact improving the quality of education in pesantren. As a typical Indonesian educational institution in the modern era, Pesantren will have many exciting phenomena. First, the number of pesantren institutions in Indonesia based on data from the pesantren database reaches 27,722 pesantren consisting of 14,306 Kitab Kuning pesantren and 12,668 Kitab Kuning and Formal Education pesantren. The number of pesantren students reached 4,175,467 people, both resident and nonresident. The number of boarding students is 2,904,681, while the number of non-boarding students is 1,171,662 (Kemenag, 2020).

Pesantren can develop until now because it has uniqueness and advantages in providing religious and moral education. It is impossible to find/locate it in other educational institutions. Pesantren can also survive and develop because they can adapt to the demands of the times and maintain the traditional values that characterize them. In addition, Pesantren receives support from the community, who value their religious and moral teachings: This is a way to emphasize that the community values the religious and moral teachings

of pesantren and, as a result, supports them. This is reflected in the community's great interest in sending their children to pesantren for religious education.

However, pesantren also has shortcomings, including limitations in providing general education: Pesantren focus more on religious and moral education, so they need to give more attention to general education such as science, math, and language. It aligns with research conducted by Paminto et al. (2018) regarding implementing the pesantren curriculum from the self-development perspective. The research shows that more than the pesantren curriculum that only focuses on religion is needed for students' self-development; integrating it with a broader curriculum is necessary.

Second, the need for qualified teaching staff: Pesantren still experiences obstacles in finding and maintaining qualified teaching staff regarding religious and general knowledge. The research conducted by Sofwan & Habibi (2016) analyzes the problems Islamic boarding schools face in Seberang, Jambi and their active role in implementing national education goals. The results showed a need for more qualified teaching staff, traditional teaching methods, inconsistent curriculum policies, and inadequate educational facilities.

Third, limited facilities: Most pesantren still need more facilities, such as adequate sports facilities, laboratories, libraries, and technology facilities, as research shows from Fikri & Syahrani (2022). This study analyses the problems Islamic boarding schools face in Seberang Jambi City and their active role in implementing Indonesia's national education goals. Data were collected using observation, interview and group discussion techniques. Data validity checks used triangulation. The research showed a need for qualified teaching staff, teaching methods, changing curriculum, educational facilities, and pesantren finances.

Fourth, the lack of integration with the outside world: Some pesantren need more integration with the outside world, so they do not prepare santri to face global competition and do not strengthen the connectivity between pesantren and the community and other educational institutions. The study/research revealed by Zarkasyi (2020) that thinks and practice in modernizing traditional Islamic education called Pesantren are based on his observations and evaluations, his appreciation of the traditional pesantren and madrasah systems, and the integration of formal, non-formal and informal education.

Therefore, continuous efforts must be made to overcome these shortcomings to improve the quality of education in pesantren. One is by improving the quality of pesantren through the quality of teaching staff, improving educational facilities, and strengthening integration with the outside world. This needs to be done so that pesantren can better meet the demands of quality education and the challenges of an increasingly complex era. Improving the quality of pesantren is expected to strengthen the contribution of pesantren in building a young generation with character and ethics and strengthening the Islamic identity of Indonesian society.

Based on the above phenomenon, there is no doubt about the role and contribution of pesantren to Indonesian society. There is a symbiosis of

mutualism between pesantren and society (Ibrahim, 2016; Masum & Wajdi, 2018; Suyatman, 2017; Syahrul, 2017). Historically, with this kind of relationship, pesantren is an inseparable part of Indonesian society (Yusuf & Taufiq, 2020). In fact, because of the close relationship, Clifford Geertz, an anthropologist, included one of the elements of pesantren, namely santri, as a pioneer of the prototype of Indonesian society, in addition to the *priyayi* type and the *abangan* type. (Geertz, 2013; Geertz et al., 1983). This is because Islam and santri have merged as the archipelago's culture, especially the Java island. (Hifza & Aslan, 2019; Mukhibat, 2014; Sobirin, 2017).

This research has significant implications; several things need to be underlined; first, improving the quality of pesantren is very important because Pesantren is a traditional Islamic educational institution that has an essential role in building the character and morals of students, as well as maintaining the Islamic identity of the Indonesian people (Anam et al., 2019; Azizah et al., 2021; Hanafi et al., 2021; Hidayah, 2021; Indra et al., 2020; Mujahid, 2021). Pesantren also plays a role in maintaining and developing the Islamic cultural heritage in Indonesia and providing alternative education for the community outside the formal education system. (Bakri, 2021; Kurniawan, 2018; Mukhibat & Ghafar, 2019; Ni'am, 2015; Solichin, 2018). Quality in Pesantren refers to the standards that must meet the requirements of this educational institution in organizing Islamic education and making a positive contribution to students, society, and the nation. The quality of pesantren is related to academics and includes aspects of students' character, morals, and Islamicness (Anam et al., 2019; Isbah, 2020; Zarkasyi, 2020a), according to recent findings of Husen Ma'ruf & Jasminto (2019). This article discusses the efforts made to improve the quality of education at Pesantren Tarbiyatunnasyiin Paculgowang Jombang. The researchers conducted the study using qualitative research methods, and the research team gathered the data. Through observation, interviews and documentation. The results show that the quality of education in the pesantren is good, with an efficient input process and effectual output producing graduates who excel in religious knowledge and other sectors. The government also recognizes the pesantren. The article also describes the various programs and actions taken by the board to improve the quality of education, which adequate facilities and environmental support.

Second, pesantren need to change because of the challenges of an increasingly complex and developing era, such as the existence of modern technology and changes in social values. Pesantren must adapt to these changes to remain relevant in contributing to society and the nation. In addition, the sustainability of pesantren also requires changes and improvements in the quality of education, human resources, management, and governance. As revealed in Jamaludin's (2012) research, this research discusses the development of the role and function of pesantren from the beginning of its emergence in traditional societies until pesantren adapted to advances in information technology. Pesantren is an educational institution that has contributed significantly to the development of the Indonesian nation. However, pesantren must also be able to adapt to modern society's development. The challenges faced by pesantren are moral and religious decadence, the slow pace of community

economic development, and the high rate of community consumerism. In confronting these challenges, pesantren can revitalize their roles and functions as educational institutions and community empowerment centres (Hanafi et al., 2021).

Third, improving the quality of pesantren is very important to ensure that these educational institutions can provide quality Islamic education and positively contribute to learners and society. By improving the quality of Pesantren, learners will receive a better education that is more in line with the needs of the times. In addition, the excellent quality of Pesantren can also improve the image and reputation of Pesantren as a quality and trustworthy Islamic education institution. Such actions can enhance the public's trust in Pesantren and generate more interest in enrolling their children in Pesantren. It is consistent with the research of Arfandi (2019). The results showed that the comprehensive involvement component of the pesantren in educational activities shows the quality of the education process. Educational outcomes are observable from the extent to which pesantren graduates have interests and personalities that are by the vision and mission of the pesantren.

The concept of the pesantren quality trilogy comprises three principal aspects that are imperative to be taken into account when enhancing the quality of pesantren, namely: First, Input: Focus on the quality and competence of teachers, the availability of educational resources, and the suitability of the curriculum to the needs of pesantren and the community. Second, Process: Focus on the quality of the learning process, including teaching methods, curriculum development, evaluation, and student counselling. The third aspect is output, which entails a concentration on students' academic and non-academic accomplishments and

Therefore, it is necessary to clarify the focus based on the pesantren quality trilogy in the study of quality improvement in pesantren. The quality of pesantren inputs can be assessed by evaluating input, processes, and outputs in a holistic and integrated manner. That way, pesantren can improve and enhance certain aspects that still need improvement to achieve the overall quality improvement goals.

## **RESEARCH METHODS**

This research uses the constructivism paradigm. The method used is a descriptive qualitative method using the Josep M. Juran approach with the quality trilogy, namely quality planning, quality control and quality improvement. This approach is used because this study seeks to go deeper into the phenomena that occur at the research locus and understand more deeply the phenomena that occur.

This approach can assist pesantren in developing appropriate strategies to improve the quality of education and services provided. By focusing on quality planning, control, and improvement, pesantren can identify problems that need to be addressed and evaluate the effectiveness of the implemented solutions. This approach also helps pesantren build a strong culture of quality and involve all stakeholders in improving quality. Using descriptive qualitative methods, pesantren can better understand their problems and collect relevant data for quality analysis. This approach can assist pesantren in improving the educational process and providing better services to students and the community.

By understanding the phenomena that occur in-depth, we can formulate specific hypotheses related to research problems. Meanwhile, the unit of analysis in this study emphasizes individuals and groups. The research location is Pondok Modern al-Barokah in Ngepung Patianrowo Nganjuk Regency. The data sources used are interviews with six cottage policymakers, interviews with 23 people, both cottage leaders, students, the community and the KMI director and documentation in the form of pesantren Law number 18 of 2019, PMA 30 and 31 of 2020. At the same time, the techniques used are interviews, observation and documentation. Selection of informants based on relevance to the research topic, ability to provide comprehensive information, credibility, and diversity (Miles et al., 2014). For case analysis using Milles and Huberman (Henwood & Pidgeon, 1994).

Case analysis (Milles & Huberman, 1984) can be an effective method to improve the quality of pesantren. In this method, researchers can collect data from various sources, such as observations, interviews, and documents related to the pesantren under study. Milles & Huberman (1984) proposed three stages in case analysis: data reduction, data presentation, and data verification. In the data reduction stage, researchers will sort and narrow the focus of analysis on aspects considered most relevant and significant in improving the quality of pesantren. In the data presentation stage, researchers will present the data in the form of narratives, graphs, or tables that are easy to understand and explain the findings. Finally, at the data verification stage, researchers will ensure the truth and validity of the data by comparing data from various sources and triangulating it.

Using the case study method, pesantren can identify problems and shortcomings in their systems and develop appropriate quality improvement plans. It will also help pesantren to improve the learning process and increase the quality of their graduates.

## **RESULTS AND DISCUSSION**

### **Quality Planning**

Quality planning is one element of the pesantren quality trilogy that emphasizes the importance of planning in efforts to improve the quality of pesantren. This concept refers to systematic and directed planning to achieve predetermined goals and quality standards.

Several researchers have conducted research related to quality planning in pesantren. For example, research conducted by Yudiawan (2020) shows that implementing quality planning can improve the quality of pesantren, especially

in terms of educational services and administrative management. Other research conducted by Siti Aimah (2021) showed that applying quality planning can help pesantren overcome the problems faced by the quality of education, such as the lack of educational facilities and infrastructure.

In general, these studies show that quality planning can help improve the quality of pesantren. Through systematic and directed planning, pesantren can identify the problems faced and design appropriate solutions to improve the quality of services and services.

In this case, Pondok Modern al-Barokah applies it (interview, 2021) ; First, setting clear goals and objectives to improve the quality of education in modern huts. Second, conduct a SWOT analysis to identify strengths, weaknesses, opportunities and threats in the modern pondok modern environment. Third, develop a strategic plan to improve the quality of education in modern boarding schools. Fourth, form a team of teaching staff, administration and leadership to implement the strategic plan. Fifth, organize training and development of teaching staff to improve the quality of teaching in modern boarding schools. Sixth, update the education curriculum to meet the needs of continuing education and improve the quality of teaching. Seventh, improve facilities and infrastructure in modern boarding schools to support the teaching and learning process and improve the quality of the educational environment. Eighth, improve the interaction between teachers and students to create a more interactive learning atmosphere and optimize the learning process. Ninth, implementing a performance assessment system for teachers and students ensures that modern boarding schools' education quality continues to improve. Tenth, conduct periodic evaluations to assess the effectiveness of the strategic plan and correct any weaknesses found.

### **Quality Control**

Quality control is an approach used to ensure that products or services produced by an organization meet established quality standards. In the context of pesantren, quality control aims to monitor and evaluate all educational activities carried out in pesantren so that they are by established quality standards. In this case, Pondok Modern al-Barokah carries out (observation, 2022);

1. Evaluation of learning methods: Pondok Modern al-Barokah evaluates teachers' learning methods to ensure that the methods meet established quality standards.
2. Monitoring the quality of teachers: Pondok Modern al-Barokah ensures the quality of the teachers employed to provide quality education to students.
3. Monitoring of santri activities: Pondok Modern al-Barokah also monitors and supervises the activities of santri to ensure that they follow the rules and norms set in the pesantren.
4. d. Evaluation of the quality of facilities: Pondok Modern al-Barokah periodically evaluates the quality of facilities available at the pesantren, such as dormitories, classrooms, and libraries, to ensure that these facilities meet the established quality standards.

Research related to quality control in the quality of pesantren, among others, is research conducted by Fadhillah (2016), discusses the role of pesantren in the movement of social change in Indonesia, as well as its success as an Islamic educational institution that helps educate the nation. The development of pesantren from salaf to modern cannot be separated. From a transparent education system and a well-planned curriculum. A well-suited curriculum is essential to meeting the educational goals and objectives we have already set up. Therefore, it requires planning in its application and careful education quality management to produce quality education output.

### **Quality improvement**

Improving the quality of pesantren is very important to improve the quality of Islamic education in Indonesia. One way to boost the quality of pesantren is by implementing quality improvement measures. In related research, several researchers have tried to improve the quality of pesantren by using various approaches such as participatory, community-based, and action research approaches.

Some studies show that implementing quality improvement programs can improve the quality of education in pesantren. The programs include improving the quality of teaching, curriculum development, enhancing quality facilities and infrastructure, and improving the quality of management. This quality improvement can impact the ability of santri to understand and practice Islamic teachings and prepare santri to become a generation that can contribute positively to society.

Khoiri's (2020) research discusses community participation and contribution to strengthening pesantren institutions in Bengkulu Province. This research uses a qualitative method with data from pesantren leaders, teachers, and santri. The results showed that pesantren in Bengkulu Province involve the community in routine and periodic activities. The pesantren leaders also consider the aspirations and input from the community in making decisions related to pesantren activities. Evidence demonstrates that involving the local community can enhance the quality of pesantren.

In addition, several studies have also shown the importance of community involvement in pesantren quality improvement programs. The community can act as a partner in the development of quality improvement programs and provide financial and non-financial support. In this case, pesantren can act as agents of change and community empowerment through their quality improvement programs. Such as of Fatmawati's (2021) research discusses the comprehensive development pattern of Asy-Syarifiy Islamic Boarding School in the face of social change in the fields of curriculum, human resources, and public relations based on the principle of *Al-Muhafadzah 'ala al-qadim as-shalih wa al-akhdzu al-jadid al-aslah*. The research was conducted with a qualitative-descriptive method and phenomenological approach, and data were collected through interviews, observations, and documentation. The results showed that Asy-Syarifiy Islamic Boarding School has changed its curriculum pattern from salafiyah to comprehensive, collaborating with salafiyah and khalafiyah to



produce quality output reflected in the aspirational and progressive character of its students. In addition, this pesantren promotes its students' interests and talents by providing various extracurricular programs for human resource development. In this case, Pondok Modern al-Barokah conducts (interview, 2022);

1. Improving the competence of teachers and education personnel: To improve the quality of education in pesantren, we must strive to bolster the capabilities of teachers and those employed in education through training, seminars, workshops, and self-improvement initiatives.
2. Curriculum development: Pesantren needs to develop a curriculum that is up-to-date and relevant to the needs of society and the times. Involving educational experts and practitioners and conducting regular research and evaluations are critical to developing a successful curriculum.
3. Improving facilities and infrastructure: Adequate facilities and infrastructure will facilitate the teaching-learning process and other activities in pesantren. Therefore, revamping and improving facilities and infrastructure, such as building repairs, improvements to supporting facilities and infrastructure, and so on, is necessary.
4. Performance evaluation and quality assessment: Regularly conducted performance evaluations and quality assessments can help pesantren determine their strengths and weaknesses and then take the necessary steps to improve.
5. Service improvement and customer satisfaction: Pesantren must apply excellent service principles to increase customer satisfaction. These principles include responsiveness, accountability, transparency, and participation.

By focusing on quality planning, control, and improvement, Pesantren can recognize issues that need addressing and measure the efficacy of solutions that have been implemented. This approach also helps the pesantren to build a strong quality culture and involve all stakeholders in quality improvement efforts. Employing qualitative techniques that involve description, pesantren can gain a deeper understanding of their problems and collect relevant data for quality analysis. This approach can assist pesantren in improving the education process and providing better services to students and the community.

## CONCLUSION

Based on the results of research related to the quality trilogy, the researchers found the following results; Pondok Modern al-Barokah can maintain its existence as an educational institution by making changes to improve institutional quality, both in terms of quality planning (quality planning), quality control (quality control) and quality improvement (quality improvement). This increase does not change the distinctiveness of Pondok Modern al-Barokah with its KMI system; it is growing, evidenced by the community's increasing interest in this institution.

This finding refutes Steenbrink's theory that pesantren will erode and disappear when faced with more organized and modern educational institutions. This finding is contrary to the fact that pesantren, as a traditional educational

institution, still exists today, of course, by making various kinds of adaptations and changes tailored to the conditions and needs of the community.

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