Enhancing Excellence: Analyzing Quality Management in Islamic Boarding Schools

Feiby Ismail[1], Agung Budi Santoso[2], Mardan Umar[3], Audrey Kirana Halim[4]

Islamic Educational Management Department, Institut Agama Islam Negeri   Manado, Manado, North Sulawesi, Indonesia
Email : feibyismail@iain-manado.ac.id[1], agung.santoso@iain-manado.ac.id[2], mardan.umar@iain-manado.ac.id[3], audreykirana@iain-manado.ac.id[4]

Abstract:

This study aims to describe and analyze education quality management in Islamic boarding schools. This field research used a qualitative approach. Data were collected from two branches of the Islamic boarding school: the Miftahul Khoir Buyat Islamic Boarding School (a branch of the Tebu Ireng Islamic Boarding School) and the Modern Gontor Putri 4 Kendari Islamic Boarding School. Data were obtained by observation, interview, and documentation techniques and analyzed using content analysis techniques. The results of this study indicate that quality planning at Miftahul Khoir Buyat Islamic Boarding School is carried out independently by quality planning analysis. Implementing the quality of education in this pesantren follows the curriculum by guaranteeing the quality of processes, teaching and educational staff as well as facilities and infrastructure. The quality evaluation is carried out periodically with the leadership and external supervision. Whereas quality planning at Pondok Modern Gontor Putri 4 (GP 4) always follows the rules and policies of the planning of the central pesantren. GP 4 has a pesantren curriculum that has been implemented since the beginning and maintained until now; quality evaluation is carried out internally by the branch and central pesantren. The research has implications for equal distribution of quality and management of Islamic boarding schools at the centre and branches. This is important so the quality of pesantren education is maintained.

Keywords: *Planning, Evaluation, Supervision, Quality Equity*

Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis manajemen mutu pendidikan di pondok pesantren. Penelitian lapangan ini menggunakan pendekatan kualitatif. Data dikumpulkan dari dua cabang pondok pesantren yaitu Pondok Pesantren Miftahul Khoir Buyat (cabang Pondok Pesantren Tebu Ireng) dan Pondok Modern Gontor Putri 4 Kendari. Data diperoleh dengan teknik observasi, wawancara, dan dokumentasi serta dianalisis menggunakan teknik analisis isi. Hasil penelitian ini menunjukkan bahwa perencanaan mutu di Pesantren Miftahul Khoir Buyat dilakukan secara mandiri sesuai dengan analisis perencanaan mutu. Pelaksanaan mutu pendidikan di pesantren ini mengikuti kurikulum pesantren dengan menjamin mutu proses, tenaga pendidik dan kependidikan serta sarana dan prasarana. Evaluasi mutu dilakukan secara berkala dengan pengawasan oleh pimpinan dan pengawasan eksternal. Sedangkan perencanaan mutu di Pondok Modern Gontor Putri 4 (GP 4) selalu mengikuti aturan dan kebijakan dari perencanaan pondok pusat. GP 4 memiliki kurikulum pesantren yang diterapkan sejak awal dan dipertahankan hingga kini, evaluasi mutu dilakukan secara internal oleh pihak pesantren cabang dan pusat. Penelitian memberikan implikasi perlu

adanya pemerataan mutu dan pengelolaan pesantren, baik di pusat maupun di cabang. Hal ini penting agar tidak terjadi kesenjangan kualitas pendidikan pesantren.

Kata Kunci: *Perencanaan, Evaluasi, pengawasan, Pemerataan Mutu*

INTRODUCTION

The quality of education is the level of intelligence in the nation's life that can be achieved by implementing the national education system. As stated in the Regulation of the Minister of National Education Number 63 of 2009 concerning the Education Quality Assurance and Improvement System. According to Akib, The quality of education is an important thing that influences the nation's development and progress (Akib et al., 2020). Pesantren (Islamic boarding schools) is the oldest Islamic educational institution in Indonesia; institutionally, it plays a vital role in providing education for the Indonesian people, especially religious education. Busyairi states that Islamic boarding schools have various social capitals that can guarantee their role in society. This is indicated by the many pesantren graduates who become essential figures in religious and social change (Busyairi, 2017). In addition, Islamic boarding school education provides practical life skills and academic knowledge simultaneously (Nurhayati & Nurhidayah, 2019).

Meanwhile, Zulhimma states that the role of religion in social life, including education, has been carried out by pesantren in showing its function in society (Zulhimma, 2013). Islamic boarding schools have an essential role in the journey of the Indonesian nation. Islamic boarding schools participate in efforts to fight for the nation and the unitary state of the Republic of Indonesia; the struggle to achieve and maintain independence cannot achieve independence from the role of pesantren and all its components. Therefore, the existence of Islamic boarding schools and improving the quality of Islamic boarding schools must still be considered by national education.

Islamic boarding schools are educational, religious, and community institutions that have long been known as a means of community development (Hardoyo et al., 2009). Pesantren is also an institution that contributes significantly to increasing literacy culture in the community (Qomar, 2003). Not only in the education field, but pesantren's existence impacts community empowerment. With the existence of this strategy, it is easy for Islamic boarding schools to have a quality assurance system that supports the maintenance of the quality of education in Islamic boarding schools. Islamic boarding schools consist of Islamic boarding schools that focus on religious knowledge only, and there are also Islamic boarding schools that have combined general knowledge in their learning. This is the development of the pesantren that occurred where some of the *salaf* pesantren began to incorporate general knowledge so that they became *khalaf* pesantren (Assa'idi, 2021; Rangan et al., 2021 Abidin, 2020).

According to Dali (2013), what is necessary for pesantren quality management is to reassess strengths, weaknesses, threats, and factors to support success and ready-to-use resources in corridor planning, implementation and

evaluation on an ongoing basis. Quality in education is closely related to planning, implementing, controlling, and evaluating the quality of education at every level and educational institution to achieve the goals that have been set. Thus, planning, implementing, monitoring/controlling and evaluating the quality of education, including Islamic boarding schools, is an ongoing effort for every educational institution. So that quality management is essential to maintain pesantren's existence amid educational development.

As an inseparable part of the national education system, the pesantren quality management system always refers to the National Education Standards (SNP). The existence of pesantren is the successor to the tradition of the Malay Archipelago civilization, which has a religious view base (Dhofier, 2009). Therefore, improving the quality of education in Islamic boarding schools must also be carried out continuously. Islamic boarding schools are expected to design a quality analysis of pesantren related to strategic planning in implementing quality management to create quality output.

Efforts to realize the quality management of education in Islamic boarding schools need to consider the postulates of quality that meet quality standards/quality requirements, boarding school quality assessments, work standards and quality measurements (Sriwidadi, 2001). In other words, the quality management of Islamic boarding schools needs to determine the quality standards used, output standards, quality measurement and evaluation.

Several previous studies that are relevant to this research, for example, Busyairi's research on Education Unit Transformation to Maintain Its Existence in Islamic Boarding Schools (Multi-case Study on Tebuireng Islamic Boarding School, Gading Islamic Boarding School Malang, and Sidogiri Islamic Boarding School Pasuruan)(Busyairi, 2017). This study discusses the efforts of pesantren in organizing education to be of higher quality so that it can survive and gain the trust of stakeholders. In addition, M. Kharis Fadillah's research on Islamic Education Quality Management at Islamic Boarding Schools (Study at Pondok Modern Darussalam Gontor), which examines the importance of management in pesantren education which includes excellent and appropriate curriculum planning in order to achieve all educational goals and objectives that have been set. Therefore, education quality management must be formulated carefully to produce quality educational output (Fadillah, 2015). These two previous studies are relevant to this research, but there are several differences; this research focuses more on aspects of quality planning, implementation, and evaluation of branch boarding schools. In addition, this research was carried out at branch boarding schools located far enough from the central boarding school so it was possible to see the gap.

In its development, both the historical and current context, pesantren has become an essential part of Indonesia's national education system, serving the wider community and shaping the Muslim future generations (Isbah, 2020; Hefner, 2009; Tan, 2012). Several previous studies discussed the quality of Pesantren education, such as Muhammad Thoyib's (2022) research regarding the Internal Quality Assurance System Based on Pesantren's Values Towards An Excellent School in Indonesia. The results of this study indicate the need for

pesantren internal quality assurance to ensure the implementation and achievement of the specified quality. In addition, other research focuses on the quality of Islamic boarding schools, including Afiful Ikhwan's research on the Development of Quality Management of Islamic Education in Islamic Boarding Schools. According to this study, the national quality standards for Islamic boarding schools are also intended to minimize differences in quality standards that have occurred within Islamic boarding schools. So that pesantren is maintained, it is necessary to develop the quality of pesantren management (Ikhwan, 2017). Research on Gontor's modern pesantren has been carried out, focusing on the quality of Gontor's education, which has an extensive network and an educational model replicated in various regions (Castle, 1966; Hady, 2012). However, few research contributions have raised the quality gap between the central Islamic boarding school and its branches in the regions. This research seeks to reveal these differences and gaps.

The development of pesantren in recent years has shown remarkable progress regarding the interests of consumers/stakeholders and the Indonesian people. The increasing spread of Islamic boarding schools in areas outside Java indicates this. Previously, prospective students who wanted to study at Islamic boarding schools had to come to the island of Java as a pesantren education centre. However, many branch Islamic boarding schools have been established in the regions to accommodate the increasing number of prospective students yearly. For example, the Tebu Ireng Islamic Boarding School, based in Jombang, East Java, has 15 branch Islamic boarding schools spread across various regions. Likewise, Gontor Modern Islamic Boarding School has 12 branch Islamic boarding schools for boys and 8 Islamic boarding schools for girls spread across various regions.

This condition can be seen positively with the increasing interest in this oldest Islamic educational institution. However, this must be balanced with the quality of education, learning, and care that is equal between the central and branch boarding schools. Not all branch boarding schools have the same quality as branch boarding schools. Therefore, this research is considered relevant and essential to know the quality management of Islamic boarding schools, especially in branch boarding schools.

This study further examines the quality management of Islamic boarding schools in two branches, namely Pesantren Miftahul Khoir Tebuireng VII Buyat and Modern Islamic Boarding School Gontor Putri 4 (GP 4) Kendari. Both Islamic boarding schools are located on the island of Sulawesi, so this study can see whether the quality management of the central Islamic boarding school on Java has similarities or gaps with the branch on the island of Sulawesi.

RESEARCH METHODS

This research is field research using a qualitative descriptive approach. This study seeks to describe the quality management of education at the branch boarding school which is the location of the study, namely the Tebu Ireng Islamic Boarding School Buyat Branch with the name Miftahul Khoir Islamic Boarding School and Gontor Putri 4 Modern Islamic Boarding School, which is a branch of Darussalam Gontor Modern Islamic Boarding School.

This research is located in two branch Islamic boarding schools, namely Miftahul Khoir Islamic Boarding School Buyat, East Bolaang Mongondow Regency, North Sulawesi, which is the seventh branch of the Tebu Ireng Islamic Boarding School, and Darussalam Gontor Putri 4 Modern Islamic Boarding School (GP 4) Kendari, Southeast Sulawesi which is a branch of Darussalam Gontor Modern Islamic Boarding School. Data collection techniques used in this study were observation, interviews and documentation techniques (Creswell, 2014), where the researcher carried out the preliminary research stage by visiting the central Tebuireng branch in Jombang and then communicating with several informants, including the manager. The researcher also interviewed informants, namely the head of the Modern Gontor Putri 4 Kendari boarding school.

Table. 1 Informant Categorization

Informants	GP 4 Kendari	Miftahul Khoir
Head of pesantren /kyai	1	1
Teachers/ustadz, ustadzah	3	3
Students/santri	5	5
Alumni, parents/guardian of students, others.	5	5

In addition, researchers collect research data from documentation, such as reports on student learning outcomes obtained from students' parents, as well as research journal articles and supported by news information in the mass media. The data that has been collected is then analyzed using qualitative content analysis techniques. Data were analyzed using Miles and Huberman with interactive cycles of data collection, presentation, reduction, and conclusions. In addition, data analysis refers to Bogdan's opinion through a systematic process of searching and arranging the interview transcripts, field notes, and other materials. Furthermore, it is described based on the focus of the research problem to draw up research conclusions.

RESULTS AND DISCUSSION

By the research findings at two branch boarding schools, namely Miftahul Khoir Islamic Boarding School Tebuireng branch and Modern Islamic Boarding School Gontor Putri 4 (GP 4), the results obtained can be described as follows:

Education Quality Planning

Planning for the quality of education at Mifathul Khoir Buyat Islamic Boarding School begins with an environmental analysis and an analysis of the situation and conditions of the local community. Then a series of activity programs are arranged according to the needs of students and the community. As a native of the Buyat area, the lodge leader knows the characteristics of the area and the community around the lodge very well. This causes much public interest in sending their children to this boarding school. Based on the results of observations and interviews, data were obtained that the leadership of the pesantren (Kyai/Kiai) and teaching staff then prepared a program plan for pesantren activities related to learning activities, parenting, dormitories, procurement of

facilities and infrastructure as well as other needs. This is what Rahman said: the pesantren's leadership often refers to a Kyai (Rahman, 2022). The leadership role of the kyai as the leader of the pesantren is vital in improving the quality of education. As stated by Kaso et al. (2021) in their research on the type of school principal's leadership in improving the teaching and learning process quality. Although the responsibility for improving the quality of education is not only the responsibility of the leadership but is the joint task of all elements in the pesantren (Ismaya et al., 2023).

The boarding school also involves the parents of students to participate in developing the pesantren. For example, with the "one thousand rupiahs a day" program, the procurement of businesses owned by Islamic boarding schools, coupled with assistance from the community, local government and the ministry of religion for study rooms and madrasa buildings.

Regarding learning planning, the Miftahul Khoir Boarding School holds regular meetings to discuss preparing to accept new students every year. This meeting with the teaching staff was held to plan activities starting from the opening of student admissions and entrance tests to the beginning of the new year program for new and old students.

In contrast to the Miftahul Khoir Islamic boarding school, the Tebuireng branch, the research results at the Modern Islamic Boarding School at GP 4 and the Central Islamic Boarding School and other branches of Gontor use the same system. Planning for the quality of education at the Gontor Modern Islamic Boarding School as a whole, both at the central and branch levels, has similarities and uniformity. The leadership of the pesantren carries out quality planning by involving several sections formed by an educational institution called the *Kulliyatu-l-Muallimin al-Islamiyah* (KMI). Management of education at Pondok Modern Gontor Putri 4 (GP 4 Kendari) is carried out by several sections, as shown in Table 2.

Table 2. Management of education at GP 4 Kendari

Activities	
Management aspect	**Sections**
Planning	Curriculum Research and Development (R&D)
Learning management	Teaching and Learning Process Section (PBM
Actuating and Parenting	Administration and Equipment Section (inventory)
Human Resource Management	Teacher Career Section
Library management	Library Section

Education quality planning is carried out by holding regular meetings and meetings to compile a program of KMI activities and prepare for the implementation of educational programs. The KMI has set a periodic meeting time every month and an internal meeting every week. The meeting also serves as a means of evaluating programs that have been carried out and planning programs that will be carried out.

The peculiarity found in the management and development of the education system at Gontor Islamic Boarding School is that it is independent in terms of the cottage curriculum, designed independently by the program and objectives of the pesantren. Therefore, the modern Gontor Islamic boarding school

needs to be quickly intervened by outside parties regarding the management and development of the learning and parenting system.

Implementation of Education Quality

Implementing the quality of education is inseparable from the curriculum used in each educational unit. In terms of the learning curriculum, the head of the Miftahul Khoir Islamic boarding school, the Buyat branch, stated that they developed and used their Islamic boarding school curriculum like other traditional Islamic boarding schools, which teach material on the *Kitab Kuning*, *hadith, tafsir, fiqh* and *ushl fiqh, akhlak, tasawuf,* interpretation, *hadith,* and others (Bruinessen, 1995; Zuhdi, 2006). The head of the boarding school stated, "As usual in the pesantren, the curriculum is determined by the Kyai himself, as well as in this Miftahul Khoir pesantren. We have compiled our curriculum, except for the Madrasah Tsanawiyah (junior high school) and Madrasah Aliyah (senior high school) curriculum, which use the curriculum from the Ministry of Religion." Since its inception and the operation of this pesantren in 2012, Miftahul Khoir Islamic Boarding School has implemented education using the *Salafiyah* method, which focuses on strengthening Arabic language skills and mastering the *Kitab Kuning* (Classic book*).* Arabic grammar skills are intended so that students can understand the contents of the verses of the Qur'an and the *Kitab Kuning* well.

In addition, there are also "*Tarbiyatul Mubaligh wal Mubalighoh*" activities (training for da'wah interpreters). This activity is usually carried out at Islamic boarding schools every weekend and is also carried out at the homes of students who are around the cottage once a month. This activity aims to train the students to develop speech and lecture skills.

Two teachers *(ustadz)* were sent directly from the Central Tebuireng Islamic Boarding School in Jombang for teaching staff. At the same time, the rest are local teachers who had previously been teaching staff at Miftahul Khoir. The branch Islamic boarding school submitted a request for additional teaching staff from the central boarding school. However, they prioritised the new branch boarding school due to the Covid-19 constraints and the need for teachers at the newly opened boarding school.

Since the beginning of the signing of the MoU between Miftahul Khoir and Tebuireng Jombang, the collaboration includes 3 (three) things, namely: developing the quality of Islamic boarding schools in the form of curriculum, improving the quality of teachers and pesantren supervisors.

Quality implementation activities are pursued through learning activities according to the Islamic boarding school curriculum and extracurricular activities that refer to the vision and mission of the Islamic boarding school. Quality implementation based on the pesantren curriculum can be described in Table 3.

The financing of Islamic boarding schools still needs to be better organized because the boarding schools are still seeking financing and funding for the activities of Islamic boarding schools. The results of the interview with Kyai Abdurrahman Modeong, the head of the Islamic boarding school, obtained information that this Islamic boarding school seeks to manage funds independently.

Table 3. The Quality Implementation Activities

Activities	
Curricular	**Extra curricular**
School learning	Student Art and Creation Night
Arabic learning activities	Santri Gymnastics.
Kitab Kuning learning	Student Pledge Activities
Tarbiyatul Muballigh	Tadzkir, Barzanji, etc.

Based on this, the management of the Islamic boarding school is carried out locally by the Miftahul Khoir Islamic boarding school. Regarding facilities and infrastructure, this Islamic boarding school has received attention from the central government and the Ministry of Religion with the assistance of the Santri Dormitory Flats and the new class building (RKB), which is classroom assistance from the Ministry of Religion.

The findings at GP 4 Islamic Boarding School show that the implementation of the quality of the Darussalaam Modern Gontor Islamic boarding school must refer to the education, teaching and care system carried out at the central boarding school. This has been going on since the founding of Pondok Modern Gontor. Until now, there have been several branch cottages. The consistency of Pondok Modern Gontor in the implementation of education deserves appreciation because of the uniformity in the educational process and the quality produced.

Likewise, in curricular and extracurricular activities or academic and non-academic activities, everything refers to implementing coaching activities at the central boarding school. Like other boarding schools requiring their students to live in a pesantren environment, the modern boarding school, Gontor Putri, uses a dormitory system so that educational programs can run optimally, effectively and efficiently. Pondok Modern Gontor uses the *hijrah* calendar, starting from the month of Shawwal to Sha'ban, while in the month of Ramadan, students are closed and return to their respective homes. The *Hijriyah* calendar references the educational calendar and does not use the Gregorian calendar, so the start and end of the academic calendar can be different from other schools.

Regarding the aspects of the educational curriculum used in the GP 4 Kendari, they follow the curriculum and learning guidelines that apply at the central boarding school, a combination of religious knowledge and general knowledge formulated between traditional and modern. Even the Gontor is one of the Islamic boarding schools that integrates general knowledge and religion in an integrated manner in learning, such as moral development materials, worship, reading the Qur'an, Hadith, Tafsir, *Mahfudzhat*, and Arabic language added with learning materials for Physics, Chemistry, Biology, English and other general materials supported by extracurricular activities, namely art, sports, scouts and other skills. Activities that are unique and attract the community's attention and a commitment to advancing Islamic boarding schools will also increase the quality and attractiveness of Islamic boarding schools in the community, according to Jannah et al. Factors that support improving the Islamic boarding school's image are the support and commitment of all pesantren people (Jannah et al., 2023).

Gontor Islamic boarding school operates management independently and is free from outside intervention. For example, the management of learning and

parenting is coordinated internally by the teachers *(ustadz and ustadzah)* alumni of Gontor Islamic boarding school or "dedication students" who have completed six years of education and take time to dedicate themselves to boarding school. The management of financing is also managed internally by the boarding school by optimizing the potential of students who already can manage finances and care for students.

The level of education at Gontor Islamic boarding school is divided into several levels of my primary and secondary education or *Kulliyatu-l-Muallimin Al Islamiyah* (KMI), both regular prog-intensive programs. The regular program is the students who follow the educational program at the boarding school from the beginning of the elementary and middle levels. In contrast, the students who enter the secondary level equivalent to Madrasah Aliyah are intensive program students. The alums of Gontor Islamic boarding schools have the same rights and recognition as students or students who take MTs and MA levels outside the boarding school so that they can continue to a higher level after graduating from Gontor. The teaching staff at GP 4 are graduates of KMI Gontor Putri (girls) and Gontor Putra (boys) who have completed their education at Darussalam Institute of Islamic Studies (ISID), all of whom play an active role in fostering spiritual mentality and improving the academic and non-academic abilities of the female students, both through activities inside and outside the classroom.

Based on the findings at the two research locations, the quality of education expected from learning at the Miftahul Khoir Islamic Boarding School is focused on increasing students' understanding of the *Kitab Kuning* and mastery of Arabic. They make the Kyai necessary in education management at the pesantren because they have the authority and power to run the pesantren (Pramono, 2018; Ruslan, 2020; and Hefny, 2016). This shows that the characteristics of the salaf characterize this pesantren. Whereas in the Gontor Putri 4 modern Islamic boarding school, the quality of education optimizes the abilities of the students as a whole, not only religious knowledge but also general knowledge (pesantren Khalaf). One of the reasons is to equip their graduates with modern skills and titles so they can compete in the modern labour market (Hefner, 2009). This is reflected in implementing the quality of education in each pesantren.

Education Quality Evaluation

Evaluation of Learning at Miftahul Khoir Islamic Boarding School is carried out regularly every semester and every year the education takes place. At the madrasah level, it is coordinated by the head of the madrasa. At the same time, the evaluation of the implementation of learning and caring for the pesantren is led by the leader of the boarding school.

As a branch boarding school, evaluation activities are also carried out by the central boarding school, which is carried out once a year. EvalThe central boarding school carries out evaluation activities for Islamic boarding schools receiving reports from each branch boarding school both directly and online, which are carried out annually.

Meanwhile, the quality evaluation carried out by the Gontor Modern boarding school can be rigorous in terms of acceptance of students, evaluation of

education every semester and year, and completion of the study period. At the beginning of admission, prospective students are given a basic ability test of religious knowledge related to reading and writing the Qur'an, worship practices, and general basic knowledge such as language and arithmetic. The success or graduation of students is determined by the results achieved by prospective students without any outside intervention so that only students who meet the requirements can be accepted as students.

Likewise, in the evaluation of learning every semester. Student exams are carried out and structured with a schedule set by the central boarding school. The teaching staff tests the ability to master the material and lessons given to each student by dividing oral and written exams. The results of the exam are given to the students and submitted to the parents/guardians of the students.

Education management in both Islamic boarding schools can be described in Figure 1 as follows.
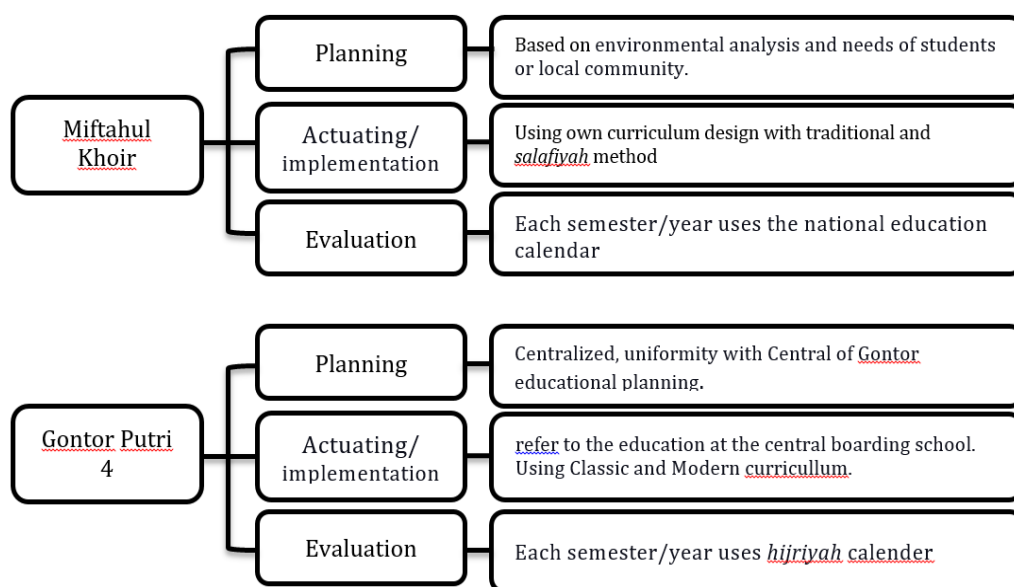
Figure 1. Pattern of Implementation of Pesantren Education Management

Based on the picture above, it can be understood that education management at the Miftahul Khoir Islamic boarding school is carried out under an autonomous system with the freedom for branch schools to develop education to the conditions and needs of the community. These pesantren tend to be traditional systems, whereas, in modern Gontor Islamic boarding schools, all refer to education management in central Gontor Islamic boarding schools with a centralized system that combines traditional and modern learning.

Improving the Quality Management of Branch Islamic Boarding Schools

Improving the quality of education should be an essential focus of every educational institution (Umar & Ismail, 2018). So, the management of the quality of education at every level and educational unit is something that needs to be done, including in Islamic boarding schools. The quality planning at the Miftahul Khoir Islamic Boarding School differs from the GP 4 Islamic Boarding School. If at the

Miftahul Khoir Islamic Boarding School Tebuireng Buyat VII, the boarding school carried out the preparation of program plans for activities, management, and self-financing, then at the GP 4 Islamic Boarding School Kendari, it followed the policies and references set by the central boarding school. So that the branch of Islamic Boarding School only follows the implementation guidelines that have been set.

The preparation of steps to achieve the quality of education must be gradually determined by educational institutions so that quality assurance can run well (Sulistyowati et al., 2017). Quality implementation and evaluation must be arranged systematically from the quality planning process. Planning is a central principle in educational quality management (Ogunbado & Al-Otaibi, 2013), so the planning process is very important in education because planning is the steps that will be implemented in the future to achieve the educational goals that have been set. Each Islamic boarding school has its characteristics and prepares its program in educational planning, both curricular and extra-curricular. However, some follow the Ministry of Religion program in madrasa management. Moreover, however, the planning must be done so that all educational programs can run well and systematically (Usman, 2011). Therefore, good planning must have a solid foundation of the goals, what will be done, and who and how they will be implemented.

The management process systematically plans everything that will lead to beliefs that impact activities that are by the rules and have benefits. Before carrying out quality planning, the quality assurance process must begin with the quality mapping stage (Sampul et al., 2020). This stage is to find out the position and state of the quality of education in each region. Miftahul Khoir Islamic boarding school conducts quality analysis stages by studying the conditions of the surrounding community, collecting information about what the community and students need and local government programs. The results of this quality analysis are then well formulated to align with the Islamic boarding school program.

The implementation of the quality of learning in each research location shows that the quality of education is always well maintained, especially at the initial selection stage and class exams every semester and every year. The absence of intervention from outside in terms of learning keeps the quality of the pesantren maintained. Miftahul Khoir Islamic Boarding School Tebuireng VII Buyat and Gontor Islamic Boarding School (GP 4) both have teaching staff sent from the central boarding school to maintain the continuity of education from each generation and generation. To maintain the quality and quality of boarding school learning, the teaching staff only comes from internal or alums of Gontor.

Education quality control and evaluation at the Miftahul Khoir Tebuireng VII Islamic Boarding School Buyat, a centralized evaluation is carried out between branch and central regularly every year to find out and report on the progress and obstacles faced by each branch. The evaluation was also carried out with the supervision of the local Ministry of Religion. Meanwhile, the GP 4 has a slightly different system where all evaluation systems are carried out internally so that what is implemented is internal quality assurance. There is no external quality assurance system. The implementation of fulfilling the quality of education must

be monitored regularly to ensure that all educational activities at the education unit level can run well. Therefore, monitoring and evaluation are considered essential to do. Supervision and evaluation of the quality of education in Islamic boarding schools need to be carried out by the Pontren sector of the Ministry of Religion intensely.

The quality of pesantren can also be improved by collaborating with other institutions (Jedrzejczyk, 2021). One of the essential things that must be considered in improving the quality of education in Islamic boarding schools is the development of globalization and modernization which requires adjustments to the world of education. Therefore, modernising educational institutions such as Islamic boarding schools is significant (Baharun et al., 2021; Syafe'i, 2017). Modern science and technology have significantly impacted the world due to rapid development. Science and technology dramatically influence education for teaching quality assurance, education pedagogic, management, philosophy, and so on (Ren et al., 2018). Because amid the progress of the global world and the openness of information and knowledge, Islamic boarding schools must be more open to the progress of the times. Santri must get a more comprehensive provision of knowledge by current developments in the world.

CONCLUSION

By the research findings related to education quality management in branch boarding schools, the researcher can state that there are two different characteristics in the two research locations. The Miftahul Khoir Tebuireng VII Buyat Islamic Boarding School continues with traditional boarding schools such as studying the *Kitab Kuning, tarbiyah preachers, Italian*, etc. In contrast, the GP 4 boarding school, such as the central Gontor boarding school, has combined modern learning without leaving the characteristics of the pesantren. Education quality planning and implementation at Miftahul Khoir are carried out independently in the community context and the needs of students, formulated by kyai, pesantren leaders and teachers. While in Gontor, Islamic Boarding School maintains the system and learning model that has been used since the founding of the pesantren to maintain the dignity of the pesantren and the founder of the modern boarding school in Gontor. In evaluating the quality of education, both Islamic boarding schools apply a rigorous quality evaluation system to ensure that graduates have the same abilities as central Islamic boarding schools.

This study recommends that the quality management of Islamic boarding schools needs to be carried out more systematically to ensure quality planning and quality implementation can run in all fields. Quality Management of Islamic Boarding Schools must be more open and accept evaluations from relevant external parties so that the Ministry and the Education Quality Assurance Agency can implement an external quality assurance system. Lastly, the concern of the central boarding school to the branch boarding school needs to be increased so that quality equality can be achieved.

ACKNOWLEDGEMENTS

the Institute for Research and Community Service (LP2M) IAIN Manado, the Leaders of Miftahul Khoir Buyat Islamic Boarding School and Pondok Modern Gontor Putri 4 and all parties who have contributed to the success of this research.

REFERENCES

Abidin, Z. (2020). Educational Management of Pesantren in Digital Era 4.0. Jurnal Pendidikan Agama Islam, 17(2), 203–216. https://doi.org/10.14421/jpai.2020.172-07

Akib, E., Imran, M. E., Mahtari, S., Mahmud, M. R., Prawiyogy, A. G., Supriatna, I., & Ikhsan, M. H. (2020). Study on Implementation of Integrated Curriculum in Indonesia. *IJORER : International Journal of Recent Educational Research*, *1*(1), 39–57. https://doi.org/10.46245/ijorer.v1i1.24

Assa'idi, S. (2021). The growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri. *Eurasian Journal of Educational Research*, (93), 425–440. https://doi.org/10.14689/EJER.2021.93.21

Baharun, H., Tohet, M., Juhji, J., Wibowo, A., & Zainab, S. (2021). Modernisasi Pendidikan Di Pondok Pesantren: Studi Tentang Pemanfaatan Sistem Aplikasi Pedatren Dalam Meningkatkan Mutu Layanan Pondok Pesantren. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, *6*(1), 1-22. https://doi.org/10.24235/tarbawi.v6i1.7692

Busyairi, M. (2017). *Journal of Education and Practice*. *8*(5). http://id.wikipedia.org/w/index.php/tutle.

Castle, L. (1966). Notes on the Islamic School at Gontor, *Indonesia*, 1, 30-45. https://doi.org/10.2307/3350783

Creswell, J. W. (2014). *Research Design Qualitative Quantitative and Mixed Methods Approaches* (4th ed.). SAGE.

Dali, Z. (2013). Manajemen Mutu Pondok Pesantren. *At-Ta'lim*, *12*(1).

Dhofier, Z. (2009). *Tradisi Pesantren (Memadu Modernitas untuk kemajuan bangsa)*. Nawesa Press.

Fadillah, M. K. (2015). Manajemen Mutu Pendidikan Islam di Pesantren (Studi di Pondok Modern Darussalam Gontor). *Jurnal At-Ta'dib*, *10*(1).

Hady, A. (2012). Pesantren Gontor: Its Educational Reform and Contribution to the Creation of a Prominent Santri Network. The University of New South Wales.

Hardoyo, H., Fakultas, A., Pendidikan, T. J., Islam, A., & Gontor, I. (2009). Kurikulum Tersembunyi Pondok Modern Darussalam Gontor. *At-Ta'dib*, *4*(2). https://doi.org/10.21111/AT-TADIB.V4I2.590

Hefner, R. W. (Ed.). (2008). *Making modern Muslims: the politics of Islamic education in Southeast Asia*. University of Hawaii Press. https://doi.org/10.21313/hawaii/9780824832803.001.0001

Hefniy. (2016). Kyai Leadership in Improving Organizational Performance in Pesantren. Proceeding, 2nd ICET Theme:"Improving The Quality Of Education And Training Through Strengthening Networking, 324.

Ikhwan, A. (2017). Development Of Quality Management Islamic Education In Islamic Boarding School. *Al-Hayat: Journal of Islamic Education*, *1*(1), 91-117.

Isbah, M. F. (2020). Pesantren in The Changing Indonesian Context: History and Current Developments. *Qudus International Journal of Islamic Studies (QIJIS)*, *8*(1), 65-106. https://doi.org/10.21043/qijis.v8i1.5629

Ismaya, B., Sutrisno, Darmawan, D., Jahroni, Kholis, N., (2023). Strategy for Leadership: How Principals of Successful Schools Improve Education Quality. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 7* (1), 247-259 .

Jannah, F. B. F., Hidayati, D., & Badrudin, B. (2023). Marketing Management of Educational Services in Improving The Image of Islamic Boarding Schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *7*(1), 56-66.

Jędrzejczyk, W. (2021). Barriers in the use of social media in managing the image of educational institutions. *Procedia Computer Science*, *192*, 1904-1913. https://doi.org/10.1016/j.procs.2021.08.196

Kaso, N., Mariani, M., Ilham, D., Firman, F., Aswar, N., & Iksan, M. (2021). The Principal's Leadership: How to Improve the Quality of Teaching and Learning Process in State Junior High School of Luwu. *Jurnal Ad'ministrare*, *8*(1), 49. https://doi.org/10.26858/ja.v8i1.19126

Nurhayati, E., & Nurhidayah, Y. (2019). Multicultural Value in the Traditional Islamic Boarding School, Bina Insan Mulia (BIMA), Cirebon, Indonesia. *Nadwa: Jurnal Pendidikan Islam*, *13*(1), 165–178. https://doi.org/10.21580/NW.2019.1.1.3509

Ogunbado, A. F., & Al-Otaibi, A. M. (2013). Is Quality Management an Islamic Value? *IOSR Journal of Business and Management*, *8*(3), 6–13. https://doi.org/10.9790/487X-0830613

Pramono, D. (2018). The authority of Kyai Toward the Santri: A review of gender construction at Pondok Pesantren. *Komunitas*, *10*(1), 92-100. https://doi.org/10.15294/komunitas.v10i1.8142

Qomar, M. (2003). *Pesantren dari Transformasi Metodologi menuju Demokratisasi Institusi*. Erlangga.

Rahman, K. (2022). Leadership and Multicultural Environment; Kyai's Power and Authority Contest at Pondok Pesantren. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *6*(3), 643–654. https://doi.org/10.33650/al-tanzim.v6i3.3532

Rangan, A. Y., Qomariah, S., & Yusnita, A. (2021). Pendampingan Pemanfaaatan Media Sosial sebagai Sarana Membangun Citra Pondok Pesantren Nurul Mustafa Al-Husaini. *Bantenese: Jurnal Pengabdian Masyarakat*, *3*(1), 1-9. https://doi.org/10.30656/ps2pm.v3i1.3344

Ren, D., Dong, X., & Mu, K. (2018). Institutional QA System Based on Large Scale System Cybernetics, *Proceeding, Advances in Social Science, Education and Humanities Research (ASSEHR)*, volume 184, p. 772-774.

Ruslan, A. (2020). Falsafah ajaran kyai Ahmad Dahlan dan etos pendidikan Muhammadiyah. *Chronologia: Journal of History Education (2020)*, *2*(1), 1-16.. https://doi.org/10.22236/jhe.v2i1.5620

Sampul, D., Binilang, B. B., Senduk., J. F., & Oentoe, J. A. (2020). Implementation of the Internal Quality Assurance Process: Quality Mapping Analysis at State Senior High School in Tomohon City, North Sulawesi, Indonesia. *IJORER : International Journal of Recent Educational Research*, *1*(2), 124–133. https://doi.org/10.46245/ijorer.v1i2.43

Sriwidadi, T. (2001). Manajemen Mutu Terpadu. *The Winners*, *2*(2), 107–115. https://doi.org/10.21512/TW.V2I2.3817

Sulistyowati, R. A., Supriyanto, A., & Mustiningsih, M. (2017). Management of Internal Quality Assurance in Character Education. *Jurnal Pendidikan Humaniora*, *5*(1), 70–75. https://doi.org/10.17977/um030v5i22017p070

Syafe'i, I. (2017). Pondok pesantren: Lembaga pendidikan pembentukan karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *8*(1), 61-82. https://doi.org/10.1017/CBO9781107415324.004.

Tan, C. (2012). *Islamic education and indoctrination: The case in Indonesia* (Vol. 58). Routledge. https://doi.org/10.1017/CBO9781107415324.004.

Thoyib, M. (2022). Internal Quality Assurance System Based on Pesantren Values Towards An Excellent School in Indonesia. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *6*(03). 826-840. http://doi.org/10.33650/al-tanzim.v6i3.3357.

Umar, M., & Ismail, F. (2018). Peningkatan mutu lembaga pendidikan ISLAM (Tinjauan konsep mutu Edward Deming dan Joseph Juran). *Jurnal Ilmiah Iqra'*, *11*(2). https://doi.org/10.30984/jii.v11i2.581

Van Bruinessen, M. (1995). Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia. Bandung: Mizan.

Zulhimma, Z. (2013). Dinamika Perkembangan Pondok Pesantren di Indonesia. *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman*, *1*(02). https://doi.org/10.24952/DI.V1I02.242

Zuhdi, M. (2006). Modernization of Indonesian Islamic schools' curricula, 1945–2003. *International journal of inclusive education*, *10*(4-5), 415-427. https://doi.org/10.1080/1360311050043076