



## MODEL OF INTERNAL QUALITY ASSURANCE SYSTEM AT ISLAMIC BOARDING SCHOOLS AT RIYADLUSHARFI WALMANTIQ ISLAMIC BOARDING SCHOOL

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### Abstract:

The focus of this research aims to explore the model of the internal quality assurance system used in the Riyadlusharfi Walmantiq Islamic Boarding School as a perspective in running the pesantren's internal quality control system. This study used a qualitative approach with phenomenological types, data collection techniques were carried out through interviews, observation, and documentation. As for the analysis of research results using the Milles and Hubbarman technique and testing the validity of the data using the triangulation technique. Based on the results of the study it can be concluded that: the internal quality assurance system involves all elements of the pesantren namely kyai, ustadz and santri. And it has not been carried out through institutional formation in the form of community councils or other designations which are pesantren internal quality assurance institutions. The quality assurance cycle uses the PDCA cycle approach (plan, do, check, action). Where the long-term planning of Islamic boarding schools is implied in the vision of Islamic boarding schools which is actualized in the Islamic boarding school learning curriculum with the grouping at each level of the santri learning level which consists of the ibtida level, the mutawasit level and the mutaquadim level. With an evaluation system through the rote deposit method, imtihan and semester evaluations to be followed up which results in an increase in the learning level of the students. The educational model of the Riyadlulsharfi Walmantiq Islamic Boarding School is integrated with formal education starting from PAUD, TK/RA, SMP/MTS, MA and Higher Education.

**Keywords:** *Bhabinkamtibas, Community Empowerment, Community Movement Quality Assurance System, Quality Model, Islamic Boarding School Quality.*

### INTRODUCTION

The current development of pesantren is not only as a religious institution but as an educational institution, both individually and socially. Civil society or civil society places more emphasis on the process of social education and is no longer solely individual. Issues of transparency, accountability, solidarity, tolerance, democracy, public piety, and pluralism are keywords that can be used after an integrated society knows what is called a social contract (Abdullah, 2001).

Therefore Islamic boarding schools which are part of educational institutions cannot be separated from the necessity to implement a quality assurance system so that distinctive learning is maintained continuously in the various dynamics of change that accompany the development of education. As the oldest Islamic educational institution in Indonesia, pesantren also needs to maintain its quality to optimize the education and learning process carried out in producing quality pesantren graduates with comparative and competitive advantages.

The quality standard of education is guided by the relative level of superiority of its elements depending on the comparison. The category of a good pesantren does not

mean that it is measured by the perfection of all its elements but by how each educational institution can identify its strengths and weaknesses to anticipate various changes, anticipate conflicts as well as the potential and development of pesantren in the future to survive as an Islamic educational institution that is focused on education. nation's morals.

Along with its development, there are various styles of Islamic boarding schools in Indonesia with various backgrounds. When not a few pesantren experienced a shift in form. Wardi Bahtiar (1990) divides the classification of Islamic boarding schools based on the type of knowledge taught which is divided into two types, namely; the first is the Salafi boarding school where the pesantren only teaches classical Islamic books. Second, the Khalafi Islamic boarding school, in addition to providing teaching of classical Islamic books, also opened a public school system within and under the responsibility of the pesantren (Ahmad Tafsir, 2012). Photographed in terms of curriculum, pesantren are divided into three models, namely: 1) Salafiyah or Traditional Islamic Boarding Schools, where the education system is based on classical patterns. 2) Semi-modern Islamic boarding schools, namely Islamic boarding schools that have adopted the school curriculum and an open management system. 3) Modern Islamic boarding schools, namely Islamic boarding schools whose curriculum and learning management adopt the government/formal curriculum. Subject matter delivered by formal schools is also delivered by modern pesantren, and no longer uses closed management (Arifin, 2013).

To support the continuity and sustainability of the quality of Islamic boarding schools, an education quality assurance system is needed in Islamic boarding schools. As well as the variety of pesantren typologies, it produces a different perspective on each Islamic boarding school in building its quality assurance system as the main foundation built for a good and strong quality improvement strategy. So that the quality control of Islamic boarding schools can be seen from various perspectives, including the Transcendent Approach, Product Based Approach, User Based Approach, Manufacturing Based Approach and Value-Based. Approach (Values-Based Approach) (Muhammad Makinuddin, 2019).

The robustness of this quality management system building occurs if the system can map existing processes within the Islamic boarding school organization and integrate existing process interactions. One of them is through quality design in the form of cycles that have been actualized at the Syamsul 'Ulum Gunungpuyuh Islamic Boarding School, Sukabumi, West Java, where quality improvement is carried out continuously and continuously by implementing Total Quality Management (TQM) (Syarifah, 2020). So the internal quality assurance system of the Islamic boarding school is moving towards a quality orientation that is adapted to the style of the Islamic boarding school. Such as the modern Islamic boarding school education quality assurance system which is carried out with the stages of planning, implementing, supervising and evaluating the implementation of the education quality assurance system with the stages of planning, implementing, monitoring and evaluating leading to the achievement of national education standards and being able to develop sustainable pesantren quality. Subekhan, 2021).

The focus of this research aims to explore the model of the internal quality assurance system used in the Riyadlusharfi Walmantiq Islamic Boarding School as a perspective in running the pesantren's internal quality control system. The focus of this research aims to explore the model of the internal quality assurance system used in the Riyadlusharfi Walmantiq Islamic Boarding School as a perspective in running the pesantren's internal quality control system.

## **RESEARCH METHODS**

This research was conducted using a qualitative research approach with the phenomenological method where researchers collected data with participant observation to find out the essential phenomena of participants in their life experiences (Creswell, 2012). Data collection techniques using interview and observation methods. The interviews used semi-structured interviews, namely, the interview process was freer than

structured interviews, not only did interview instruments with alternative answers prepared but the resource persons were allowed to convey their ideas, ideas and opinions so that they found problems more openly. With resource persons consisting of Leaders of Educational Institutions, Teachers and Students. In exploring the data in this study, apart from using the interview method, the researchers also used the observation method by observing the PAI learning process at the educational institution which became the locus of research. Data analysis uses the Miles and Huberman model, namely the process of analyzing data reduction (data reduction), data display (data display) and making conclusions (Sugiyono, 2018). And test the validity of the data using the credibility test (credibility) which is done by the triangulation method.

## **RESULTS AND DISCUSSION**

### **Islamic Boarding School Internal Quality Assurance System**

The pesantren internal quality assurance system is a unified element consisting of organizations, policies, and related processes to carry out educational quality assurance carried out by educational units within a boarding school to ensure the realization of quality boarding school education that meets or exceeds the National Islamic Education Standards specifically for Islamic boarding schools. Istikomah et al., 2021).

The pesantren quality assurance system is contained in article 26 of Law number 18 of 2019 concerning Islamic boarding schools that the Islamic boarding school education quality assurance system consists of an internal quality assurance system and an external quality assurance system. The external quality assurance system is carried out by the Masyayikh Assembly and internal quality assurance by the Masyayikh Council formed by the respective Islamic boarding schools (Law of the Republic of Indonesia Number 18 of 2019 Concerning Islamic Boarding Schools, 2019).

In the Regulation of the Minister of Religion Number 31 of 2020 concerning Islamic Boarding School Education, it is explained in article 67 paragraph 2 that the Islamic boarding school quality assurance system measures the quality of Islamic boarding schools based on standards; curriculum, institutions, education and education staff and graduates (Regulation of the Minister of Religion No. 31 of 2020 Concerning Islamic Boarding School Education, 2020).

In particular, there are no explicit guidelines governing the quality assurance system for Islamic boarding schools. This is different from the quality assurance system for primary and secondary education that has been developed and contained in the Minister of Education and Culture Regulation Number 28 of 2016 concerning the Quality Assurance System for Primary and Secondary Education. Until now, the Islamic boarding school law has become the main reference in the development of an internal quality assurance system for each pesantren. So that other references that regulate the Internal Quality Assurance System in educational institutions from elementary to tertiary levels become additional references because they are not much different from the implementation of the Internal Quality Assurance System in Islamic boarding schools where Islamic boarding schools are part of the national education system.

The Riyadlusharfi Walmantiq Babakan Jamanis Islamic Boarding School is located in Pasirkiara Hamlet Rt/Rw:01/11 Karangbenda Village, Parigi District, Pangandaran Regency. Founded in 1964, it now has no less than 500 students. The Riyadlusharfi Walmantiq Islamic Boarding School belongs to the modern pesantren (Khalaf), where the system and also the type of pesantren that establishes public schools and madrasas where the majority of the subjects it develops are not classical Islamic books (Dhofier, 2011). Riyadlusharfi Walmantiq Islamic Boarding School already has a foundation with educational institutions that oversee several formal education starting from the early childhood education level Raudatul Atfal/Kindergarten, Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Junior High School (SMP), Madrasah Aliyah and High School.

Based on the results of observations, it is known that the pesantren quality assurance system at the Riyadlusharfi Walmantiq Islamic Boarding School has not been

carried out through the establishment of an institution in the form of the Masyayikh Council or other designation which is an internal pesantren quality assurance institution. But the quality assurance system involves all elements of the pesantren, namely kyai, ustadz and students. The management system that applies at the Riyadlusharfi Walmantiq Islamic Boarding School already adheres to an open management system.

Kyai as figures and leaders in Islamic boarding schools are the main control globally for controlling Islamic boarding schools so that they do not go out of style and characteristics built by Islamic boarding schools where Riyadlusharfi Walmantiq Islamic Boarding School is an Islamic boarding school that concentrates on the study of nahwu and sharaf sciences. While the learning process itself is controlled by ustadz, most of whom are alumni of the Riyadlusharfi Walmantiq Islamic Boarding School. As well as the involvement of the students with the formation of the management of the students who are involved in overseeing the learning process of the students.

### **Quality Assurance System Cycle**

The management system that regulates quality processes in organizations, companies or institutions is known as the Quality Management System (QMS) or ISO 9001. QMS is a quality management system that is universal, and globally accepted, both demographically and technologically. According to Suseno, Heru, et. al (2020) in the Guide to the Implementation of SNI ISO 21001: 2018 Educational Organization Management System, the ISO 21001: 2018 standard is a procedure for managing educational organizations that is standardized from ISO 9001: 2015. This standard is specially developed for the education sector in achieving its goals and carrying out its main functions, namely providing quality education. The ISO 21001 standard contains management principles for educational organizations in providing quality education to all students fairly and beneficially for the community. ISO 21001 also encourages educational organizations to increase the satisfaction of students, teaching and educational staff, as well as other beneficiaries (Suseno, Heru, 2020).

Still, according to ISO 21001: 2018 (2018) Standard Requirements, every organization must implement, establish, maintain and improve an Education Organization Management System (SMOP) on an ongoing basis, including the necessary process of activities and interactions, by the standard requirements. Educational organizations determine the processes needed in implementing SMOP. The output obtained from this stage is in the form of an educational organization's business processes which can be made in the form of diagrams. The process is a series of interrelated activities that process input/input to get the expected output/result. The relationship between each business process uses the Plan (P), Do (D), Check (C), Action (A) cycle approach.

Suseno, Heru et al (2020) explained the PDCA Cycle in SMOP and briefly described that: Plan (Plan): is the stage for setting targets. In the Plan process, the organization determines; 1) the required input or process input and output, 2) the Required resources for the process, 3) sequence and interaction of processes, 4) the responsibilities and authorities for each process, 5) criteria/goals to be achieved and control methods applied by the organization, 6) Actions to address risks and opportunities. Check: to ensure that the process is running effectively (ie delivering the results as planned), Act (action): following up on monitoring and evaluation results to make necessary improvements.

Islamic boarding schools have implemented a quality assurance system from the start. This can be seen from the fact that Islamic boarding schools are the oldest Islamic institutions that are still victorious in existence today. This proves that Islamic boarding schools can maintain the distinctive values of Islamic boarding schools and carry out developments in an adaptive manner so that they do not disappear with time.

Pesantren cannot be separated from the figure of a kyai who has charismatic leadership and functions as a central figure, sacred figure, value filter and coordinator in determining policies in pesantren. So that the characteristics of the figure of the kiai become the main actor in controlling the quality of the pesantren. Also, the characteristics of the kiai have an impact on management patterns in the management

of Islamic boarding schools, which will determine the space for developing human resources in Islamic boarding schools in presenting Islamic boarding school-specific learning so that it influences the quality of Islamic boarding school graduates. The role of the kyai then becomes the dominant factor in controlling the quality of pesantren education compared to other factors. Because there are at least eight crucial factors in quality management practices, namely: the role of management leadership and quality policy, the role of the quality department, training, product/service design, supplier quality management, process management, quality data and reporting and employee relations (Saraph, J.V., Benson, P.G., & Schoeder, 1989).

Geertz (1987) suggests that the kyai act as a filter for the flow of information that enters the santri environment, so in this theory, it is said that the kyai has a function as a value filter. This view is obtained from how the credibility of the kyai in the eyes of the santri and society. According to Horikoshi (1987), the power of the kyai is rooted in two things, namely morals and social institutions. Where moral credibility is built with wisdom (religious knowledge, ability to read the yellow book), pious behaviour, and service to the wider community. As well as the ability of the kyai to maintain social institutions, namely traditional regulations that live in a society to maintain their credibility (Ahmad Tafsir, 2012). With this role some values are maintained and maintained sustainably to produce an image of high moral values for Islamic boarding schools as one of the aspects that build the quality of education from other aspects, namely; well-maintained building, outstanding teachers, high moral values, excellent examination results, specialization, the support of parents, business and local community, plentiful resources, the application of the latest technology, strong and purposeful leadership, the care and concern for pupils and students, a well-balanced curriculum, or the same combination of these factors (Edward Sallis, 1993).

At the beginning of its establishment, the Riyadlussharfi Walmantiq Islamic Boarding School was a salaf Islamic boarding school with tens of thousands of alumni since its establishment in 1960. The Islamic boarding school has designed long-term planning which is contained in its vision, namely the Realization of an Islamic Generation Who Has Kariimah with Aqidah Ahlussunaah Waljamaah, Sturdy Maintaining Salafiyah Traditions, is Healthy and Love the Environment, is Capable of Playing a Role in Various Ages with the Foundation of Faith. So that even though there has been a shift in form with the establishment of formal educational institutions in the pesantren environment, they still maintain their salaf traditions.

The management system in the Riyadlussharfi Walmantiq boarding school environment is categorized as open management. Because the transfer of authority from the leadership of the Islamic boarding school to the ustdz who teaches is already visible, the main quality control remains with the figure of the kyai as the leader of the Islamic boarding school. Asatidz who were recruited from alumni of the Riyadlussharfi Walmantiq boarding school mandated according to the focus of their scientific studies, this was also carried out as an effort to regenerate teaching staff resources. Where efforts to improve pesantren governance include human resource governance with regeneration programs, coaching, and an approach to pesantren values (Sutiyono & Perdana, 2023).

Furthermore, overseeing the Islamic boarding school learning process determines the learning content in the Islamic boarding school curriculum. Because most of the students are students of IT Junior High School (SMP) and Madrasah Aliyah (MA as well as students), learning is divided into three levels, namely ibtida level, mutawasit level, and mutaquadim level. At each level, it is divided into 2 classes, namely class A which is for junior high school students and class B for Madrasah Aliyah students and university students. Several student students have been categorized as eligible and are then appointed and given the task of teaching assistants for used.

The grouping of the study of the yellow book according to the type and level is the criterion determined by the pesantren in measuring the learning achievement of the students. The learning methods used include sorogan, imtihan, tamrinan and bandongan.

The evaluation technique is carried out through several methods including rote

deposit which is carried out every week in the learning process. Furthermore, the exercises are carried out every week and are separated from the learning process carried out every Saturday night. As well as exams at the end of each semester and the end of the year to measure achievement according to learning using the yellow book. Furthermore, the follow-up of the results of the evaluation of student learning is used as a reference to whether these students can continue to the next level or remain at a level that still needs to be developed and fostered again.

#### A Model for Improving the Quality of Education at the Riyadlussharfi Walmantiq Islamic Boarding School

Models are simplified representations of some aspects of the real world. Models can be physical representations of real conditions, such as aeroplane models or tabletop building mockups used by planners and architects. Models can also be diagrams—road maps, for example, or flowcharts (Qomaruzzaman, 2021).

From the point of view of educational institutions, Lewis and Smith translate in more detail that total quality, including in the field of education, includes three areas that must be considered, namely: all processes, all work, and all personnel involved. First, total quality includes the entire process, not just the production process. It should also cover design process development, development, research and development, accounting, marketing, repair services, and all other functions. Second, total quality requires the implementation of every job related to the process in an excellent (professional) manner. Third, total quality requires everyone involved in work to be responsible for the quality of the work they are assigned. Defaults on one job will greatly affect the quality of work as a whole (Dali, 2013).

There are three models for improving the quality of education, namely: the Islamic boarding school education model, colonial education, and the synthesis model, which shows that the main goal of Islamic boarding school education is to prepare prospective graduates who only master religious matters. The lesson plan (curriculum) is determined by the Kyai by indicating what books must be studied. The use of books ranges from low types of books in one Islamic discipline to high levels. The increase in class or level is marked by changing the book being studied after the previous books have been studied. The measure of the wisdom of students is not the number of books studied but is measured by teaching practices as a teacher of the Koran, understanding difficult books and teaching them to other students (Hanif, 2020).

The education quality control model carried out at the Riyadlussharfi Walmantiq Islamic boarding school, namely: at the Riyadlussharfi Walmantiq Islamic boarding school taught yellow books, starting from low-level books to high-level books adapted to the class. The yellow books studied included: Jurumiyah, Sorof Kaelani, Sulamunajat, Sulamutafik, Safinatunnaja, Mukhtarul Hadith, Ta'limul Mutaallim, Tijanuddurori, Suabul Iman, Akhlakul Banain, Tijan ad Darori for Ibtida Level. Sanusiyah, Ta'limul Mutaallim, Suabul Iman, Nadmul Meaning, Imriti, Riyadul Badiyah, Muhtarul Hadith, Sulamutafik, Jauhar Tauhid, and Tuhfatul Atfal for the Mutawasit Level. Sulamunauroq, Alfiyah Ibnu Malik, Tafsir Jalalin, Jauhar Maknun, Samarqandi, I'anatutalibiin, Hikam, Riyadussolihin, Lathiful Isyarah and Mukhtasor Safi'I for the Mutaqodim Level. Besides that, the education of the Riyadlussharfi Walmantiq Islamic boarding school is integrated with formal education starting from PAUD, TK/RA, SMP/MTS, MA and Higher Education.

With an evaluation system for the learning process that is implemented at the Riyadlussharfi Walmantiq Islamic Boarding School, it is a tool for measuring the quality of pesantren alumni who are currently building an image as a pesantren that concentrates on the study of nahwu and matiq sciences. So that the quality assurance of educational institutions does not just take care of administration but requires the development of a state of mind from all stakeholders (Hasanah & Afriliandhi, 2023).

## CONCLUSION



Based on the explanation above, an illustration of the internal quality assurance system at the Riyadlussharfi Walmantiq Islamic boarding school can be produced: The internal quality assurance system involves all elements of the Islamic boarding school, namely kyai, ustadz and students. And it has not been carried out through institutional formation in the form of community councils or other designations which are pesantren internal quality assurance institutions. The quality assurance cycle uses the PDCA cycle approach (plan, do check, action). The long-term planning of Islamic boarding schools is implied in the vision of Islamic boarding schools, which is actualized in the Islamic boarding school learning curriculum with the grouping at each level of the santri learning level consisting of the ibtida level, the mutawasit level and the mutaquadim level. With an evaluation system through the rote deposit method, imtihan and semester evaluations are to be followed up which increases the learning level of the students. The educational model of the Riyadlussharfi Walmantiq Islamic Boarding School is integrated with formal education starting from PAUD, TK/RA, SMP/MTS, MA and Higher Education.

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