



TOTAL QUALITY CONTROL IN CAREGIVER PRACTICE: IMPROVING THE QUALITY OF CENTER CONSTRUCTION AND DEVELOPMENT HOLISTICALLY

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Abstract:

In this study, the researchers want to discuss how to improve the quality of construction and development of centri through Total Quality Control in the Practice of Fallout. The researchers use a qualitative method aimed at explaining the truth of a phenomenon that has the aim of obtaining objective data. Based on the results of the research, it can be concluded that there are three stages that are carried out by Pondok Pesantren Nurul Jadid in carrying out quality development. First, to follow the Furudul Ainiyah Construction Program (FA 3 months). Second, to take the FA Graduation Test. Third, to move to the development hostel according to the talent and interests of the centre. In addition, it also shows that the application of Total Quality Control (TQC) in the practice of Walisuh as a method of construction and development of the center has brought a significant positive impact. Thus, the integration of TQC into Walisuh practices can be seen as a strategic step to improve the quality of construction and development of the centre holistically.

Keywords: *Total Quality Control (TQC), guardianship, building centers.*

INTRODUCTION

Total Quality Control (TQC) is a management approach or philosophy that focuses on the full effort to optimal quality in all operational aspects of an organization (Gatot Heru et al., 2013). In the context of education, Total Quality Control (TQC) is translated as a management approach that leads to a comprehensive improvement of quality across all aspects of the educational process. The application of TQC in education aims to provide an optimal learning experience and ensure student performance reaches a high standard (Kasmawati, 2019).

centri term (Fathurrochman, 2020). Meanwhile, in order to live its day-to-day life, the hostel will not be exempt from the management of the center, because its presence is very necessary to help facilitate the center's activity. In the Pondok Pesantren Nurul Jadid, the management of the center is known as the term guardian. The guardian is the person responsible for giving attention, guidance, and support to the center, especially in the context of education in the world of the centre (Fitriyah & Mas'ula, 2021). This role of guardian is not only limited to academic supervision, but also covers important aspects such as moral, ethical, and spiritual development. They help them understand and implement the teachings of Islam in everyday life. Besides, the guardian also forms a close relationship with the centurion, becoming a reliable figure to share problems and personal searches (Karim & Masrukin, 2020). By building trust and positive relationships, guardians become examples that inspire, guide, and support the holistic development of the center.

The role of caregiver in training also involves supervision of aspects of day-to-

day life, including the fulfilment of basic needs such as food, shelter, and health. (Zahra & Khoiruddin, 2023). They have a responsibility to create an environment that supports learning and spiritual development. Thus, the caregiver in the practice is not only an academic mentor, but also a spiritual leader who guides and directs the practice to become a moral and responsible person within the practice community as well as the wider society. (Masyitoh, 2019).

The holistic role of the guardian also involves aspects of social development and central mental well-being. (Luailik & Huda, 2023). In the often demanding atmosphere at the gymnasium, guardians act as reliable advisors, provide emotional support, and guide the guardian through the challenges of their lives. They create a safe space where centri feel comfortable talking and sharing, ensuring that their mental and social well-being is well guarded. Spiritually, the guardian plays a role in guiding the centurion in religious practices. They help the clergy to understand Islamic values more deeply, provide an understanding of prayer, worship, and religious ethics. The caregivers are also involved in facilitating religious experiences, such as joint study and meditation, creating strong spiritual bonds between clerical communities. (Farhan, 2019). Thus, the holistic role of the guardian in training is not only limited to the function of education, but involves the overall building of the individual. By providing moral, ethical, social, and spiritual support, the guardian contributes to the formation of a generation of guardians who are not only academically superior, but also strong, ethically and morally consistent with the teachings of Islam. (Chandra, 2020).

Talk about Total Quality Management has been a lot done among them Chusnah in his research explains that work motivation and total quality control have a positive and significant influence on the performance of employees at PT.Sansyu Precision Indonesia. The size of the influence given by the job motivation variable and total quality control on employee performance was 56.4%, while the remaining 43.6% was influenced by other variables not studied or discussed in the study. (Chusnah & Khoridah, 2021). Furthermore, Roni Harsoyo explains that the Ishikawa Quality Improvement Concept gives motivation to educational institutions to implement good quality management, one of which is consistency in implementing quality control through the establishment of the QC Circle and the use of quality control tools of which one is Cause and Effect diagrams. Thus, educational institutions can improve their excellence by knowing the roots of the problems and determining the appropriate quality improvement strategies. (Harsoyo, 2021).

Shodiq Taufiq and Hasan Baharun stated that the role of the caregiver as a technical assistant in the Pondok Pesantren Nurul Jadid in improving the quality of caregiving learning was realized through learning assistance, giving motivation, improving student abilities, and support from the Nurul Jalid Motivation Institute (LMNJ). (Baharun, 2021). In addition, Nur Aisyah and Finatus Zakiyah explained that there are several strategies carried out by guardians of foster care in social and emotional education in improving the furudhul ainiyah santri. First, the guardian of fosters carries out training against the santri related to the material of the Furudhul Ainiyah, secondly, the caretaker carries on intensive support. (Aisyah & Zakiyah, 2023). Later, Abu Hasan Agus R & Firdausul Jannatul Aliah explained in his review that the guardian implemented a strategy to strengthen the understanding of the furudhul ainiyah centri through material training, intensive attendance, and weekly evaluation on Thursday night. This approach aims to monitor the abilities and development of each centri individually, so that the construction of the Furudhul Ainiyah becomes more structured and optimal. (Agus R & Aliah, 2020).

From the above research, Achmad Fawaid also gave an explanation of the results of his research and said that there are some important points in the system of nursing patterns in the gymnasium. First, the guardian plays an important role as the parent's replacement during the training. Second, the application of the custody pattern system as a form of educational practice in the training system. Third, the performance of the caregiver requires more attention from all parties, both from the custodian who plays the role of custody, the trainer who is obliged to give directions and guidance in

the care of the nurse and also the line of caregivers who control and provide solutions for the presence of a custody program. (Fawaid & Hasanah, 2020).

Based on some related research exposures, this study is a novelty of some previous research, but in this study it offers a significant innovation in the context of the application of Total Quality Control (TQC) in the environment of Nurul Jadid's gymnasium. Through the crucial role of the walisuh figure, the study digs the latest strategy aimed at improving the quality of construction and development of the center holistically (Suhermanto 2023). The holistic approach not only covers academic aspects, but also moral, social, and spiritual values. The novelty of this study lies in its exclusive focus on Nurul Jadid's hostel, where TQC is applied as a foundation for improving construction efficiency and responding to the needs of the center more comprehensively. By integrating monthly evaluations into nursing homes, the research creates an innovative framework for monitoring the development of nurses individually, ensuring more structured and optimal training in this unique educational environment. The aim of this research is to improve the quality of construction and development of centers through total quality control in the practice of losers.

RESEARCH METHODS

The methodology applied in this research is qualitative descriptive method, with the aim of identifying or explaining the reality of a phenomenon with a view to obtaining data of an objective nature. (Astriati, 2022). Referring to Moleong's view, qualitative research can be defined as "research that seeks to understand phenomena experienced by the subject of research, such as behavior, motivation, and so on." (Saptawuryandari, 2022). The study focuses on understanding social phenomena from the participant's point of view, i.e. the individual who is interviewed, observed, or asked for information about a viewpoint, idea, or perception. On the other hand, informants are respondents or research participants who provide information that is relevant to the data required by researchers.

Within the framework of this concept, qualitative research is described as a natural research approach, with the data obtained being descriptive. The data collection methods applied in this study include interviews, observations, and documentation. The location of the research was carried out at the Nurul Jadid Paiton Probolinggo Pondok Pesantren. The selection of Nurul Jadid Training Cottage as the location of the research was carried out for two reasons: first, Nurul jadid Training cottage is one of the Favourite Training Centres, even included in the 10 largest training cities in Eastern Java; second, the quality of the orphanage kwali system so that it helps in the development of the Nuruljadid Training House.

RESULTS AND DISCUSSION

According to Ustadz Alif Hidayatullah selaku Kabid BKWA Biro Kepesantrenan Pondok Pesantren Nurul Jadid explains that the quality controls applied by the guardian of the pondok pesantren in Nurul jadid in the construction and development of the center there are several stages. It is as follows:



Image of Santri Development Quality Controller Nurul Jadid

Construction of the FA

In his day, Ustadz Alif Hidayatullah explains, Pondok Pesantren Nurul Jadid in his day has never been exempt from the role of the guardian, including in the implementation of the construction program Furudul Ainiyah for the new guardian. Starting from the beginning of the day, up early in the morning, to going back to bed at night.

Furthermore, Ustadz Rahmat Tayyib, as Secretary of the Training Bureau, explained that the Ainiyah Furudul Program is dedicated to the new staff in the Nurul Jadid Training House which is mandatory. Early in the centuries when they entered Nurul Jadid's camp, they were to be placed in a special dormitory called I'dadiyah. It was established for the Sanhedrin who was at the level of SLTP and SLTA. In the special houses, the Shrine was equipped with the learning of Furudul Ainiyah and the reading of the Qur'an with the target in the course of three months of learning. In more detail, the activities of the centri will be described in the following table:

No	O'clock	Activity	Place	P.I.C
1	03.00 - 04.00	Tahajjud prayer	Hostel	Administrator/guardian
2	04.00 - 05.30	The Presence of Dawn	Mosque	Administrator/guardian
3	05.30 - 06.00	Bathe	Bathroom	Administrator/guardian
4	06.00 - 06.30	Al-Qur'an Development	Hostel	Administrator/guardian
5	06.30 - 06.45	Duha prayer	Hostel	Administrator/guardian
6	06.45 - 07.30	Eating and Preparing for school	Hostel	Administrator/guardian
7	07.30 - 13.00	School	School	School teachers
8	13.00 - 15.00	Rest	Hostel	Administrator/guardian
9	15.00 - 15.30	Asr prayer	Mosque	Administrator/guardian
10	15.30 - 17.00	Al-Qur'an Development	Hostel	Administrator/guardian
11	17.00 - 17.30	Bathing and Eating	Hostel	Administrator/guardian
12	17.30 - 18.00	The presence of Maghrib	Mosque	Administrator/guardian
13	18.00 - 18.40	Murojaah material	Hostel	Administrator/guardian
14	18.40 - 19.30	Isha's Presence	Mosque	Administrator/guardian
15	19.30 - 20.00	Rest	Hostel	Administrator/guardian
16	20.00 - 22.00	Development of Furudul Ainiyah	Hostel	Administrator/guardian
17	22.00 - 03.00	Sleep at night	Hostel	Administrator/guardian

TABLE OF DAILY ACTIVITIES OF I'DADIYAH STUDENTS

Ustadz Alif Hidayatullah added his explanation, that material related to the Furudul Program 'ainiyah among others includes: knowledge of Tauhid, aqidah, akhlak, and learning to practice the reading of the Quran correctly. Where such materials are compulsory learning either in the hostel or the respective school for the student according to the level of his class who must master both of the matters of knowledge and its implementation in his day-to-day activities.

Furudul ainiyah is a local wisdom-based initiative in the Nurul Jadid festival. Local wisdom is defined as a view of life and knowledge with a variety of life strategies that are reflected in the activities that have been undertaken by local communities to address various problems and meet their needs. Local Wisdom can also be called as local policy, local intelligence, and local knowledge. (Hasan Agus et al., 2020). In the context of Nurul Jadid's internship, furudul ainiyah has become an integrated program in everyday life, representing religious values and being part of the Trilogy of Santri conducted by KH. Zaini Mun'im, founder of the Pondok Pesantren Nurul jadid (Zakiyah, 2019).

The existence of a guardian is very necessary in the activities of the guardian and has a strong influence on the construction of the furudhul 'ainiyah santri (Moh. Rofiki & Jamilatun Hasanah, 2021). (Roisyah et al., 2022). Because, if there is no parenthood program, the territory manager will be overwhelmed in guiding the centri

and will have difficulty knowing the abilities and development of each centri.

Evaluation

Ustadz Alif Hidayatullah further explains that, after the newly educated students attended the Furudul Ainiyah program for three months, they had to undergo a test of accuracy and understanding of the material they had been taught during the three months of construction. There are two types of evaluation that are performed by the guardian, a weekly evaluation (one week), and a monthly evaluation, (each three months). For the weekly assessment, a guardian reviews the material and lessons learned by each of the guardians during the last week. The guardian also reinforced by giving a discussion session with his babysitters. Where it works so that the nurse who has not yet understood the material submitted, he can ask back his material explanation to the guardian. Thus, the guardian can redress some of the material meanings that are not yet understood. In this way, the guardian will know the development of his child, from the unknown to the knowing, from wrong to the right.

In his art, the centurions were not only taught to understand the theory, but also to practice in everyday life. For instance, the guardian appointed one of his parents for direct practice on the subject matter, thus the custodian provided the material needed, so that his child was easy to practice.

In addition to the weekly evaluation, there is also a three-month evaluation. This evaluation is a central graduation test of the three-month Furudul Ainiyah program. They will be tested in achlaq, tauhid, aqidah, and tajwid. If they already have a value above the KKM, they will be approved, and they can choose the development houses available in the training. Whereas for the centers whose accumulation test values are still below KKM they will not be relocated and will follow the construction of Furudul Ainiyah next wave until he is fully accredited and passed.

Development

More deeply, Ustadz Alif Hidayatullah explained about the process of controlling the quality of the construction of the center Nurul Jadid. Next, the new center of the Center Nurul Jaddid who has followed the construction period and has been declared graduate in the Furudul Ainiyah program for three months, then he has the right to move and determine the next dorm as an individual development. The example of this development housing is like the PPIQ housing that focuses on the world of the Qur'an either the refinement of reading or the preservation of the Quran.

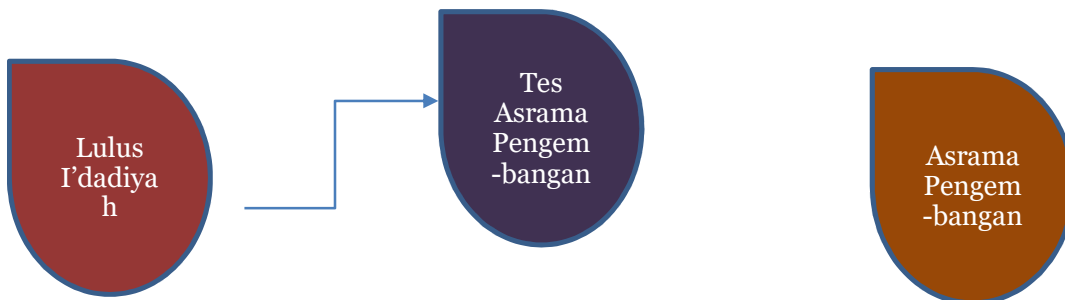


Image of I'dadiyah Santri Graduation Flow

There are language hostels that focus on learning Arabic, English, Japanese, and Mandarin. In addition, there is a Diniyah Asrama and MAPK which focuses on the study of the yellow book. And the Academy of Sciences, which focuses its learning on the world of technology, is dedicated to the children of SMK and the program of the IPA Master. To be able to enter the development dormitory, the new centurion must pass the entrance test selection first. If they are declared passers, then they are entitled to attend the activities in the development dormitory that they have chosen.

Recruitment Wali asuh

Not all nurses in Nurul Jadid can be guardians. According to the Secretary-General of the Board of Trainees, a caregiver can't be anybody to be a caretaker, because there are special criteria for being a guardian. The general requirement to be a guardian is to be assigned to a parent who is already a student. Next, they have to follow and fulfil the other conditions. Like, 1) Students must follow the construction of the Tamhadiyah program. The program is dedicated to students who wish to become district managers/parents. In it they will be taught the knowledge of the ainiyah and the construction of the Qur'an as well as the program of I'dadiyah special for the new centers. Besides that, they will get additional material and supplies about parental matters, such as how to educate, nurture, and control the day-to-day clergy well. Thus, they are expected to be good guardians in dedicating themselves in the party. Besides, they will follow the construction period for a period of three months.



Picture of the Waliasuh recruitment flow

After three months of running, the candidate guardian will take the graduation test. Whether or not they are eligible to be babysitters. If they pass, they will be transferred to the dorms designated by the Training Bureau. However, if they still haven't passed, they'll have to go back to Tamhadiyah's construction program until they can actually pass.

CONCLUSION

There are three stages undertaken by Nurul Jadid's Pondok Pesantren in the development of quality. First, to follow the Furudul Ainiyah Construction Program (FA 3 months). Second, to take the FA Graduation Test. Third, to move to the development hostel according to the talent and interests of the centre. The application of Total Quality Control (TQC) in Walisuh practice as a method of building and developing centers has had a significant positive impact. The TQC concept has paved the way for efforts to improve the quality of Islamic education in a holistic way. The active participation of all stakeholders, including the governors, and guardians, is the key to achieving the comprehensive construction objective.

Through TQC, Walisuh practice is able to create a proactive and transparent learning environment. It enables increased effectiveness in the construction process, covering academic, moral, and spiritual aspects of the center. By involving all stakeholders, TQC encourages the formation of close collaboration between the parties concerned, creating a positive atmosphere for growth and development of the center. Thus, the integration of TQC into Walisuh practices can be seen as a strategic step to improve the quality of construction and development of the centre holistically.

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