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**Developing The Quality of Traditional Islamic Boarding School
Using The Total Quality Management Model**

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Abstract

This study aims to reveal data related to efforts to develop the quality of traditional Islamic boarding schools (pesantren) using the TQM method at the Kebon Jambu Ciwaringin Islamic Boarding School, Cirebon Regency. This study uses qualitative research methods to obtain data through observation, interviews, and documentation. The results of the research study show that by applying the TQM model the quality of education at the Kebon Jambu Islamic boarding school is well maintained with evidence of inputs being carried out through effective and efficient processes and outputs produced through these good educational processes. This boarding school can produce graduates who are proficient in religious knowledge and skills in other fields. Besides that, the legality of education has been recognized by both the Muslim community and the government. Second, in implementing the TQM model to improve the quality of education, the Kebon Jambu Islamic Boarding School makes several programs that are structured and implemented by all stakeholders of the boarding school effectively and efficiently. This achievement was supported by Ustadz competence, adequate infrastructure, and good financing management.

Keywords: Education, Islamic Boarding Schools, Traditional, Total Quality Management

Introduction

Islamic education during the independence period was faced with big and difficult problems, which needed to be properly regulated in order to improve the quality of education. These topics include the task of conducting research and analysis, the task of increasing value, and the task of securing the development of Islamic education itself. Wakhidin (2014) revealed that the Islamic Boarding School is the oldest Islamic Education in Indonesia, which has its privileges, namely first that the pesantren with its boarding schools and students who come from various directions is a center for reciting the yellow book, which is taught by the sorogan and or bandongan system, not knowing class levels, emphasizes the importance of memorization and learning progress is less effectively controlled. Second, pesantren with their recitation consistent in maintaining leadership that relies on the authority of the Kyai, ustadz, and the founder or heir of the pesantren. With these two strengths, the pesantren becomes an important means of spreading Islam and preserving the repertoire of Islamic scholarship and its elites (Kyai and Ustadz) are people who have authority in interpreting the core of Islamic teachings. One example of the oldest Islamic education in Indonesia is a pesantren whose benefits are felt by the community and the government. Islamic boarding schools have a major influence in implementing the goals and functions

and values of national education, which are designed to increase skills and build good behavior in terms of intellectual property and the nation. Efforts to develop the ability of students to fear God Almighty, to be able to maintain health, be independent, and become democratic citizens.

The function of national education output can be achieved if education standards throughout Indonesia continue to increase, including Islamic boarding school education. The government has made efforts to improve quality through various programs, policies, and lessons. Thus, the most interesting topic in the world of education today is efforts to improve educational standards. In line with these efforts, issued by the government: Government Regulation No. 63 of 2009 concerning quality education programs, which is involved in the process of improving the quality of Islamic education. Pesantren or Pondok Pesantren is one of Islamic education in Indonesia. Reform and reconstruction of Islamic education and its institutions seem to need to be carried out immediately, especially considering the developments in the global world which require every Islamic educational institution to continue to improve itself if it does not want to be abandoned by its devotees. The inclusive attitude of Islamic education in this context is very much needed. Inclusivity becomes very important considering that however, Islamic educational institutions may not isolate themselves from the dynamics that occur outside themselves. Starting in the second half of the 20th century, some pesantren started adding secular subjects to their curriculum as a way of negotiating Modernity. The addition of the state-approved curriculum has affected traditional pesantren in a number of ways. This led to greater control by the national government.

Regulations regarding the establishment and operation of Islamic boarding schools are contained in Minister of Religion Regulation No. 31 of 2020 concerning Islamic Boarding School Education, which among other things regulates the classification of Islamic boarding schools, consisting of Islamic boarding schools which provide education in the form of the yellow book review, Islamic boarding schools which provide education in the form of *Dirasah Islamiah* with the Muallimin education pattern or Islamic boarding schools which provide education in other forms that are integrated with education general. These three types of pesantren can be established by individuals, foundations, Islamic organizations, or communities, in which the establishment of a pesantren must be committed to practicing Islamic values that are *rahmatah lil'alam* and based on Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Unity in Diversity. On the other hand, the implementation of Islamic boarding schools must fulfill the elements of Kyai, Mukim students, boarding houses or dormitories, mosques or prayer rooms, and study of the yellow book or *dirosah Islamiyah* with the Muallimin education pattern.

The efforts of Islamic boarding schools (Islamic boarding schools) to improve this quality have resulted in an increase in the need for Islamic boarding schools to continue to improve, having a significant impact on changes in values, standards, models and needs of students, the community itself. So there is an opinion that the quality of education can be improved if it is managed efficiently and effectively through an integrated management model. This means influencing the basics that emerge from the demand curve must be made in a system that is clear, managed, regulated and measured according to Islamic teachings, namely a society that develops and changes according to the demands of systemic education, can lead to development and a sustainable society, but in the same time can play its role in society.

Pesantren or Pondok Pesantren is one of Islamic education in Indonesia. Reform and reconstruction of Islamic education and its institutions seem to need to be carried out immediately, especially taking into account the developments in the global world which require every Islamic educational institution to continue to improve itself if it does not want to be abandoned by its devotees. The inclusive attitude of Islamic education in this context is very much needed. Inclusivity becomes very important considering that however, Islamic educational institutions may not isolate themselves from the dynamics that occur outside themselves. Starting in the second half of the 20th century, some pesantren started adding secular subjects to their curriculum as a way of negotiating Modernity. The addition of the state-approved curriculum has affected traditional pesantren in a number of ways. This led to greater control by the national government.

Related to the development of quality Islamic education, namely Pondok Pesantren-based Islamic education, the concept of quality development can also be applied to economic conditions, as proposed by Joseph M. Juran, which offers confidence in the current good management situation. trilogy concept of standard quality of learning, including well-planned, quality control, and quality improvement. well managed and well maintained. In relation to improving the quality of Islamic teachings, Sutikno (2012) notes that Islamic values contained in the governance of these teachings are a characteristic of these teachings. In addition, compared to the realities of life, people's needs in a modern society focus more on knowledge and skills compared to traditional education in underdeveloped societies. In this regard, it is very clear that the duties and functions of Islamic boarding schools are to bring students who are educated in Islamic culture and acquire skills in the spiritual field. Therefore, the main reform of education is to develop mentally Intelligent Question (IQ), Emotional Question (EQ), and Spiritual Question (SQ) for adults as a means for human processes. The study models a dialogue between investment-based vs outcome-based which has important implications for the implementation of managerial education, including in traditional Islamic boarding schools with an independent system of Islamic boarding schools. Even in this context, education management must also be carried out in a democratic, creative, efficient, effective, and efficient manner between partners, and the education sector for internal customers.

The effectiveness of education needs to be revitalized, not only to carry out routine learning activities but more than that, to include the formation of students who have quality life skills. In general, Islamic boarding schools have main characteristics that can be described as Islamic boarding schools, namely Islamic boarding schools that emphasize the importance of religion to students through traditional textbooks, so that Qomar (2012) says Islamic boarding schools enter only with precepts or maddah subjects, only the teaching structure. Islam. in the Al-Qur'an and al-Hadith and explained in books on Islamic culture which are described in these yellow books. The above statement is supported by evidence that in the thousands of Islamic boarding schools managed by the Ministry of Religion, there are several Islamic boarding schools that specialize in nurturing students who can contribute to community development after returning to their communities.

Munro-Faure and Munro-Faure (1999) say that in terms of service customers say that only satisfying the (internal) needs of each activity can satisfy the needs of outsiders. This model must be responded carefully by pesantren authorities by improving the quality of education and meeting the expectations of pesantren customers. In the Total Quality Management (TQM) model it is stated as one aspect of quality improvement. Tjiptono and Chandra in this story say that services vary widely because projects are unscheduled, which means there are many variations in form, quality, and type, depending on who, when and where performs the services.

This information shows that the quality of Islamic boarding schools cannot be compared because each Islamic boarding school has different characteristics, so there are several standards that cannot be binding on all Islamic boarding schools. As stated by Mujamil Qomar (1990), the implementation or enforcement of Islamic teachings has a background. Along with the basis of da'wah in the establishment of educational institutions, for example, there are examples of Islamic education systems that were built traditionally and without a well-planned approach according to its various components. Rewards and sincere ideas sometimes employee welfare is rather neglected and accepting all applicants does not go through proper selection, so the quality of development education cannot feel its role and existence, and can also be considered as having not achieved good development. At present, there are a small number of Islamic boarding schools which operate professionally by constantly innovating, in terms of developing human resources, developing materials, and developing other facilities.

In the contemporary era, the world of education was shocked by the existence of an industry-based educational management model. The management of this model presupposes the efforts of the management of educational institutions to improve the quality of education based on company management. The application of quality management in education is more popular with the term Total Quality Education (TQE). The basis of this management was developed from the concept of Total Quality Management (TQM), which was initially applied to the business world and then applied to the world of education. Philosophically, this concept emphasizes the consistent search for continuous improvement to achieve customer needs and satisfaction. Sallis (2015) divides quality into two, namely

absolute quality and relative quality. Absolute quality is understood as an absolute thing for society. As a concept that refers to good or right nature, it is a concept that cannot be compromised because it is part of a high standard (Sallis, 2015). While quality is relative, it is said to be of high quality based on the needs of its users. In this case, Sallis (2015) states that a product or service is considered of high quality because it has a high usability value for its users. Juran (2003) argues that quality is the suitability of using a product or service to meet needs. Juran views quality as conformance to specifications based on the needs of its users. Another expert, W. Edwards Deming, stated that quality is highly influenced by suitability for market needs. Feigenbaum defines quality as complete customer satisfaction. Meanwhile Crosby (1979) in his book entitled *Quality Without Tears* and *Quality is Still Free* says that quality is perfect with what is required, and there are no defects. Sallis (2002) defines in the context of education, quality in terms of product and service standards and customer standards. The essence of the standard for clients is that educational services and products are of high quality if they can satisfy clients by meeting their needs and pleasing them.

In other respects, the concept of quality can be understood in two aspects: normative and explanatory factors. Quality standard values are determined on the basis of internal and external considerations. According to internal standards, the quality of education is an educational success, that is, people who are trained to ideal standards. Based on external standards, education is a tool for training educated workers, for example, the results of *pesantren* performance tests. Meanwhile, Ahmad (2001) limits the quality of education to the ability of *pesantren* to manage *pesantren*-related components quickly and effectively so that they can upgrade these components in accordance with applicable norms/standards. Meanwhile, Danim (2008) sets limits on the quality of education in terms of input, process, outcome, and impact. First, the quality of the input can be viewed from several angles. Second, if the criteria for entering materials in the form of teaching materials are met, such as books, programs, infrastructure, classrooms, and others. Third, in other respects, the concept of quality can be understood in two aspects: normative and explanatory factors. Quality standard values are determined on the basis of internal and external considerations. According to internal standards, the quality of education is a product of education, that is, people who are trained to ideal standards. Based on external standards, education is a tool to train students to become more educated.

Research methods

The research method used is a qualitative descriptive research method that seeks to find out the administrative processes of Islamic boarding schools, especially the quality improvement at the Kebon Jambu Al Islami Babakan Ciwaringin Islamic Boarding School, Cirebon Regency, West Java Province, which is logical, interpretive, and evaluative. Giving Meaning, Interpretation, and Meaning to Islamic Boarding School Leadership and Islamic Boarding School quality improvement in Islamic boarding schools from a theoretical point of view changes the practice of Islamic boarding school quality improvement and metaphorical theory. Thus, this exploratory approach is a qualitative approach that aims to create a solid picture of improving the quality of Islamic boarding schools, detailed reports, and environmental studies. Exploring in detail one place is a research strategy, the type of research used in this research is case study research. In this study, the researchers used a case study with a research background at the Kebon Jambu Al-Islami Islamic Boarding School, which was established in 1993 on an area of 1,400 M. under the auspices of the Kebon Jambu Tunas Pertiwi Foundation which is located at Jalan Kebon Jambu No. 1 Babakan Village, Ciwaringin District, Cirebon Regency, Zip Code 45157, West Java Province. by looking at research on the meaning and interpretation of improving the quality of Islamic boarding schools in the aforementioned *pesantren*.

Results and Discussion

The concept of developing effective learning at the Kebon Jambu Islamic Boarding School Based on the Total Quality Management Method.

The findings and research data generated sequentially will be presented. In this section, they include: An overview of the research area at the Kebon Jambu Islamic Boarding School, Babakan Village, Ciwaringin District, Cirebon Regency, West Java. tradition that still adheres to the peculiarities of the

old pattern inherited from its founders. This is the rationale for the author to try to contribute by applying the Total Quality Management (TQM) method at the Kebon Jambu Islamic Boarding School. From this aspect, it turns out that the Kebon Jambu Islamic Boarding School has implemented Modern Islamic Education Management by implementing the Total Quality Management (TQM) model that touches all lines of progressive Islamic education. This means that all levels of education under the auspices of the Kebon Jambu Islamic Boarding School have implemented it, but it is necessary to make improvements in a more appropriate direction as so far the decentralization system is still in effect for the leaders of Islamic Boarding Schools.

Education Management Functions

It has been explained the basis of management as mentioned above, is that internal operational management must reflect the main function, as built by Pierce I and Robinson, the function reflects activities that involve managers/leaders. Includes: planning (planning), organizing (organizing) actuating/implementing (directing/ actuating), and controlling (controlling). In this case, the Kebon Jambu Islamic Boarding School needs to do these things regularly and continuously, and properly scheduled. As for this aspect, the Kebon Jambu Islamic Boarding School has implemented Modern Islamic Education Management using the TQM model that touches all lines of progressive Islamic education. This means that all levels of education exist at this Islamic Boarding School. With the hope that these programs can be easily controlled and can become evaluation benchmarks for subsequent programs. George R. Terry quoted by Sukarna (2011) 10) states that management is the accomplishing of a predetermined objective through the efforts of other people or management is the attainment of the goals that have been set through or with the efforts of others people. is part of the management process which is briefly described as follows:

Planning

Planning is a policy in making decisions about actions to be taken in the future. Planning means the act of setting goals and having to follow them. The definition of a plan is a series of careful and intelligent things to be done in the future to achieve a goal. Baharuddin (2012) in his book entitled *Leadership of Islamic education: Between Theory and Practice* says that planning is an activity of making decisions about what objectives (objectives) will be achieved, what actions will be taken in order to achieve goals or objectives, and who will carry out the task. -the task. The basics of the plan include (1) the formation of senior leaders/influencers of Islamic boarding schools/kyai, (2) monitoring results (3) future needs, (4) the discovery of new challenges, (5) efforts within the organization, (6) external effort. In the planned lessons, the caretaker of the Islamic boarding school, in this case, the kyai so that for the proposed class, are as follows: (1) the proposed body relates to the ownership and arrangement of buildings and equipment, (2) the proposed objectives are related to work or activities others, (3) general plans, including the activities of the entire organization, (4) establishment of guidelines, policies and programs, (5) integration of plans, including the elements planned above, to be integrated and integrated into a holistic picture. Planning includes various needs assessment activities, planning methods to achieve goals, determining the content of learning programs, and others. prepare ustadz to be more ready to carry out functional learning in pesantren and madrasah. Therefore, all ustadz must have a mature plan, both written and unwritten plans. Conducting learning in Islamic boarding schools without careful planning is an unsuccessful strategy. As for this aspect, the Kebon Jambu Islamic Boarding School has implemented Modern Islamic Education Management with the TQM model that touches all lines of progressive Islamic education. This means that all levels of education in this Islamic Boarding School will be able to live independently and develop their potential. In this case, the leadership of the Islamic Boarding School can control and evaluate and can make it easier to innovate for the progress of the Islamic Boarding School.

Organizing

Organizing the entire process of classifying people, tools, tasks, roles, and management in a way to build an extended organization as a single unit to achieve set goals. As for this aspect, the Kebon Jambu

Islamic Boarding School has implemented Modern Islamic Education Management with the TQM model that touches all lines of progressive Islamic education. This means that all organizations at the educational level in this Islamic Boarding School will be stronger and more independent. With this understanding, it can be understood that the organization is a step towards implementing the original plan. The organization includes the management of personnel, facilities, and infrastructure, the delegation of activities and full responsibility lies with the management. Placing organizational functions is needed after the work plan because the process of setting delegated authority is in accordance with the activity plan and its implementation. While organizing the process of planning, classifying, and coordinating various activities needed to achieve the goals, placing people in these activities, providing environmentally friendly physical factors (work requirements), and providing management skills to everyone together for all planned activities. Organizational elements include people, goals, status, work and authority, technology, and environment. The basic principles of the organization are facts that refer to or model the implementation of institutional activities. The organizing process includes objectives, results of operations, classification of operations, authorization of authority, the span of control, details of individual responsibilities, type of organization, and organizational chart.

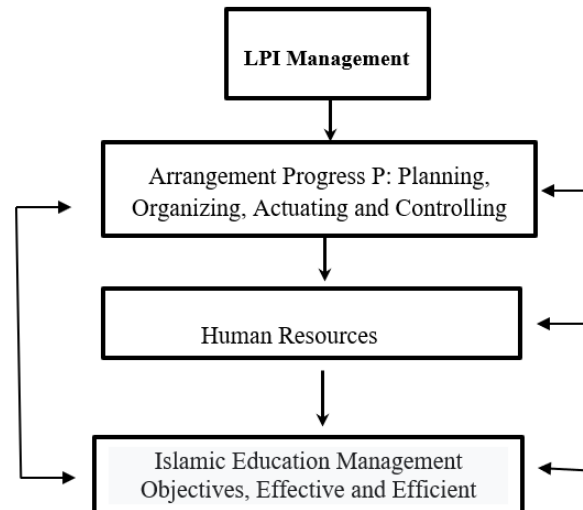
Actuating

Officials can motivate ustadz and other students to carry out tasks with enthusiasm and good intentions to achieve goals. This is not only the work of Islamic boarding school caretakers but also ustadz and ustadzah and other employees. The implementation function according to Harold Koontz and O'Donnel (1980) suggests that the close relationship between each group results in arrangements for a lack of understanding and an efficient and effective division of staff to achieve the goals that are actually set. Includes motivation, guidance, and communication. The administration has its own implementation, the implementation is carried out by the leadership, and staff which allows the formation of a planned organization.

Controlling

Controlling is a way in which the organization can develop better again in supporting the implementation of the vision/mission of the organization or organization. Supervision/supervision of work is an element of academic management to see if all the activities are carried out according to the plan that has been outlined and, in addition, the most important thing is to plan a work plan which will come. Judging from its elements, among others: (1) there is a process work planning that has been and will be carried out, (2) directing tools human beings to work towards desired goals (3) monitor, evaluate, and improve performance, (4) correct errors, omissions, or misuse, (5) measure efficiency and effectiveness. Controlling is one element of educational management in Kebon Jambu Islamic Boarding School to see if all activities are in accordance with the plan which is the most important factor for planning the planning process future. In the study of education management to achieve prosperity graduates ranging from planning, organizing, and motivating, meaning controlling activities so that they are according to plan. Steps in carrying out an inspection at the Kebon Islamic Boarding School Jambu must be consistent with the following: (1) organizational structure; (2) measure performance correctly; (3) performance measurement and in relation to the standards set; (4) received the appropriate order if there is a performance drift. Oversight mentioned above about the key to the successful implementation of education management at the Kebon Jambu Islamic Boarding School must be seen as a whole, integrated, and unlimited. Oversight or supervision can be interpreted as an effort to comply with standards and consistency.

Figure 1. Islamic Education Management Concept.



Conclusion

Based on the research and discussion above, the researcher has definite confidence and hope that if it is managed properly and professionally, especially with the Total Quality Management (TQM) model applied at Islamic boarding schools, this is evidenced at the Kebon Jambu Islamic Boarding School in realizing the quality of graduates who have conveyed to all stakeholders of the Kebon Jambu Islamic Boarding School, this Islamic Boarding School will be more advanced, popular and recognized and in wider demand both by the local and national communities and does not even rule out the possibility of becoming the goal of the international Islamic community. Based on the results of the research that has been done by the author, it can be described and discussed in such a way as to provide objective information as follows:

- i. The concept of developing effective learning at the Kebon Jambu Al Islami Islamic Boarding School, Cirebon Regency, West Java, using the Total Quality Management Method.
- ii. The process of developing quality teaching at the Kebon Jambu Al Islami Islamic Boarding School, Cirebon Regency, West Java using the Total Quality Management Method.

The positive impact of developing the quality of education at the Kebon Jambu Al Islami Islamic Boarding School, Cirebon Regency, West Java, is using the Total Quality Management Method.

This is illustrated by the following findings:

- a) The competence of professional and qualified Ustadz contributes directly to the quality of the Kebon Jambu Islamic boarding school.
- b) Fulfillment of adequate facilities and infrastructure at Islamic boarding schools which directly affect the quality of Kebon Jambu Islamic boarding schools
- c) The magnitude of the contribution of the financing management of the Kebon Jambu Islamic Boarding School which directly affects the quality of the Islamic Boarding School contributes in the strong category.
- d) The magnitude of the Ustadz competency contribution, the facilities and infrastructure of the Kebon Jambu Islamic Boarding School, and the financing management of the Kebon Jambu Islamic Boarding School directly affect the quality of the Islamic Boarding School.

It turns out that the existence of pesantren has played a significant role in maintaining its existence amid global civilization. The resilience of traditional pesantren includes the role of the Kyai, the various values in the pesantren, such as the noble values of religion, the values of the salaf, the value of obeying the Kyai, the value of learning, community service such as the role of alumni in the community who can revive recitation, *istighosah*, and other things other sacred things amid Indonesian culture and culture.

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