

Exploring Internal Quality Assurance System for *Pesantren* in Indonesia

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Quality assurance can be revealed with a system process of an institution starting from the input, knowledge standards, achievement, and assessment oriented to pesantren development. Indonesian government set the QAS for the public school and promoted pesantren to set their own QAS. This study aims to explore possibilities in creating a set of criteria that apply to all kinds of pesantren with their approach characteristics. This study uses library research that studies literature from journals, proceedings, and books. This study revealed that the interconnection of pesantren type with quality assurance approaches makes it possible to create a single instrument of internal QAS. In addition, the four standards become categories of Internal QAS. As a limitation of this study, the researchers recommend identifying each category into several indicators based on the scope.

Keywords: pesantren, quality assurance, system

INTRODUCTION

Islamic boarding school, or *pesantren*, was the oldest education system in Indonesia led by *Kyai* (Muslim leader) and supported by *assatid* (teachers) (Harits et al., 2016). The first education system in *pesantren* was *Salaf* (traditional), and *Kyai* had the leading role in deciding the accomplishment of *santri* (students) (Hidayah, 2021). Now it is growing that *pesantren* has a unique curriculum that characterizes themselves into several categories and has become a specific type. The *pesantren* has their way to assure their quality. Some *pesantren* still applied their principles, and others combined with the government policies.

Following up on Makinuddin's (2019) discussion about quality assurance, Indonesia has several kinds of *pesantren*. They are *Salaf*, *Modern*, *Tahfidz* Quran, *Agribusiness*, and *Multicultural*. Each has quality assurance standards regarding the approach as its bases, such as transcendent, product, user, manufacture, and value.

Regarding all five approaches, the management of *pesantren* has its way of giving assurance in quality. Indeed, assessing the quality of *pesantren* aims to give credibility to the customers about their services.

Credibility impacts maximizing *pesantren* competitiveness, among others (Baharun et al., 2022; Rofiaty, 2019).

Quality assurance can be revealed with a system process of an institution starting from the input, knowledge standards, achievement, and assessment oriented (Herlina, 2022) of *pesantren* development (Pradini et al., 2017). This system can be called a quality assurance system (QAS). Furthermore, a quality assurance system is distinguished by external and internal. The external QAS is a unit outside *pesantren* that facilitates and evaluates the organization's policies and processes. The system will give the status quality that puts the *pesantren* into its group.

The internal QAS is similar to the external one. The differences are that the evaluators are coming from the inside (AR et al., 2021) of the *pesantren*. It can be Kyai (principal), *Astrid* (teacher), and the management. As the evaluator is from inside the *pesantren*, it allows the *pesantren* to put an effort in maximizing their competencies before the external gives an evaluation.

Indonesian government set the QAS for the general school_higher Education (Arifudin, 2019), high school (Zahrok, 2020), junior, and elementary (Gustini & Maully, 2019)_ and promoted *pesantren* to set their own QAS. From the policies, some of them follow the public school QAS with additional categories to characterize the *Pesantren* QAS itself. However, the implementation is difficult to apply; they have no standard to evaluate their *pesantren*.

The related studies on this topic are revealing the internal quality assurance system needs to focus on the *pesantren* value (Syaifullah & Swandari, 2021). Some methods were implemented to define the quality assurance systems, such as total quality management (TQM) but need some improvement in several aspects (Syarifah, 2020) and suggest Plan-Do-Check-Action (PDCA) cycle (Umiarso, 2022). Next, some efforts of *pesantren* regarding giving QAS are improving *Astrid* (Wiwaha, 2012), the curriculum and the teaching method, and the workshop and the facilities (Husnussaadah, 2020). Another research proposed a model to assess quality service by combining TQM and the Fuzzy method of service quality (SERVQUAL)(Faizah et al., 2018).

From the previous/related studies, there is no research on the concept of creating a single quality assurance system that employs all kinds of *pesantren*. Therefore, this study aims to explore possibilities for all kinds of *pesantren* to have the same quality assurance system.

METHODS

This study uses library research that studies literature from journals, proceedings, and books. This study aims to explore possibilities in creating a set of criteria that apply to all kinds of *pesantren* with their approach characteristics. The data collection ranged from 2012 to 2022 related to *pesantren* and the QAS. The data were analyzed using interactive data analysis of Miles & Huberman. Then the data were validated using triangulation, matching information from one source to the others.

Using the interactive analysis technique of Miles & Huberman allows researchers to find more profound the research question. The data display is shown in the diagram for leading to concluding.

FINDINGS

***Pesantren* as the Oldest Education System in Indonesia**

"Everything changes" is a famous proverb. It also happens in Education. In Indonesia, Education was only for certain people, especially family members with power. *Pesantren* came as part of Islamic teaching that accommodated everyone who wanted to study Islam (Syafe'i, 2017).

Pesantren, at that time, was excluded from the government from 1945 to 1950 (Badrudin et al., 2017). Next, by statute no 4 (1950) junto no 12 (1954), *pesantren* were officially included as part of the Indonesian Education system. Due to the statutes, *pesantren* teaches Islamic values and other subjects like other educational institutions. The ratio of the curriculum of national education curriculum and religion curriculum was 70:30. By following the ratio, the *santri* can follow the competencies after they graduate from the *pesantren*. *Santri* also can interact well in their future society.

Now, aligned with the era's growth, *pesantren* succeeded in keeping the educational system with its characteristic and religious teaching (Islam & Aziz, 2020). Furthermore, *pesantren* are growing to contribute more to society with a program to engage service to the community through Education. As a result, the *pesantren* has own people mind. People think of *pesantren* as 1) an alternate education, 2) a place for all, 3) a culture and religion fortress, and 4) part of a society (Rosyid et al., 2020).

Approaches of Quality Assurance Based on *Pesantren* Types

There are five approaches to quality assurance for *pesantren*. They are transcendent, product-based, user-based, manufacture-based, and value-based. The brief explanation is as follows.

The transcendent approach is a perspective of the academicians of *pesantren* originating from their mind (Karim et al., 2022). Most Indonesian parents believe *pesantren* is a place to their children gain studying with full of blessing. The other perspectives are ignored, even the logical ones.

Differing from the transcendent, product-based approach is a perspective that measures quality into the quantification method. Product-based itself drives parents to see the *pesantren* performances rather than believing. The performance shown in this approach objectively calculates the number of students joining the *pesantren* (higher is better). A large number of students also affects other aspects.

While the product-based approach gives the objective side, the user-based approach gives the subjective and demanding one. A user-based approach is an approach that understands the parent's and student's preferences. Knowing that human is unique, parents want to get the maximum satisfaction from *pesantren*. For example, parents want to join a *pesantren* that teaches a life skill for their children.

The manufacture-based approach is more specific than the user-based approach. This approach gives standards that students achieve at the end of the study. For example, students are accustomed to understanding and using *the Jurumiyah* book (book of Arabic Grammar).

A value-based approach is an approach that accommodates the parents' financial power to the facilities given by *pesantren*. This approach is like trading off the *pesantren* performativity and its prices. Middle to low economic parents is commonly having those approaches as considerations to participating their children to *pesantren*. The higher the price, the more quality they will get for their children.

All of the five values define the types. Transcendent is mainly teaching about belief in line with *Salaf's* teaching. Product-based that commonly sees the number of students in line with modern. Users that think the *pesantren* is a place to maximize user satisfaction in line with the Quran that optimizes memorizing Quran for student's future life. Manufacture that has a target of achievement for students in line with agribusiness. Last, the value that puts the performance to its price is a multi-culture that *pesantren* gives service based on the capability of affording. See table 1 below.

TABLE 1
RELATION MODEL OF QUALITY ASSURANCE APPROACHES TO *PESANTREN* TYPES.

Approaches	Types					
	Salaf	Modern	<i>Tahfidz</i> Quran	Agribusiness	Multi-culture	
Transcendent	r	R	R	r	r	
Product		R	R		r	
User			R	r	r	
Manufacture				r	r	
Value					r	

Furthermore, the model in table 1 does not easily illustrate the current form of *pesantren*. *Salaf* is still the root of *pesantren*, the first form. Next, based on some adjustments following the Indonesian policy, *pesantren* modern put 70% of a general subject (product) while another 30% is still based on what they believe (transcendent). It indicates that *pesantren* modern try to follow the current needs of *santri* in their daily life (Mujahid, 2021).

The *Tahfidz Quran pesantren* also has its ratio, but there is no exact ratio in each focus of study. The study of the Quran is mainly on memorizing the Quran by the (user). The two others are similar to Salafi (transcendent) and modern (product)

Agribusiness *Pesantren* focuses on the *santri* to be ready for the next society. The *santries* are given the life skill to survive. i.e., micro, small, and medium enterprises workshop. The general subject, like modern (product) and Islamic subject like *salaf* (transcendent), is still taught.

Multi-culture *Pesantren* is the complex one; it puts all types together. It, indeed, is focusing memorizing the Quran (the user), mastering the book of Islamic teaching (transcendent), general subject (product), and also gives many opportunities to be ready in the society (manufacture) by adding some languages as their primary delivery speaking such English, Indonesia, and Arabic.

To sum up, based on the table and the explanation, it can be shown that the interconnection of *pesantren* type with the approaches of quality assurance makes it possible to create a single quality assurance instrument. Moreover, it can potentially be a QAS as *pesantren* modern already has QAS from the external. The QAS in this research adapts the SNP from the Indonesia Government in creating the internal QAS for all kinds of *pesantren*.

Categories of Internal Quality Assurance for All *Pesantren* Types

Internal QAS is adapted from the external QAS. The external QAS assesses eight standards_content, process, *santri* competencies, teacher and staff, facilities, management, finance, and assessment. Adapting the external QAS as categories for the internal one must be done by checking the process of each *pesantren* type.

The eight standards are identified to all of the *pesantren* types to see the similarities. The result is shown in table 2.

TABLE 2
STANDARDS THAT SUITABLE TO ASSESS *PESANTREN* TYPES

Standards	Types				
	Salaf	Modern	<i>Tahfidz</i> Quran	Agribusiness	Multiculture
Content	No	Yes	No	No	Yes
Process	Yes	Yes	Yes	Yes	Yes
<i>Santri</i> Competences	Yes	Yes	Yes	Yes	Yes
Teacher and staff	Yes	Yes	Yes	Yes	Yes
Facilities	No	Yes	No	Yes	Yes
Management	Yes	Yes	Yes	Yes	Yes
Finance	No	Yes	No	No	No
Assessment	No	Yes	Yes	No	Yes

Table 2 shows four categories suitable for all of the *pesantren* types. There are the process, *santri* competencies, teacher and staff, and management. The process standard focuses on how *santri* is treated by *kyai* and *asatidz* through the learning material, lesson plan, input, and outcome. The *santri* competencies are related to the skills the *santris* got when graduating. The teacher and staff are questioning how skill-full the *asatidz* are in conducting teaching-learning. Last, the management is related to planning and programming from *kyai* as the leader in *pesantren*.

The learning process is integrated with forming positive characters (*akhlaqul karimah*) (Ma'arif, 2018). Some of the efforts made by *asatidz* are disciplining students through regulations, providing good examples to students, conducting mentoring and monitoring to provide planting and doctrinal values related to morals, integrity, motivation to learn, and the virtues of studying.

The *asatidz* applies specific methods of learning in the classroom and delivers the material as comfortably as possible for the students, involves the students in group discussion activities, and builds

critical thinking power by providing opportunities for students to ask questions and give their opinions on the subject. They have given material.

The *asatidz* also gives rewards in the form of praise or other small gifts to increase learning motivation. The *asatidz* conducts an evaluation at the end of the lesson and holds mid-semester and end-semester exams, both written, oral, and practically based, ensuring that the students can fully understand the material presented in the lesson,

In fulfilling the target of student learning achievement, *pesantren* do not use a remedial system, so the value obtained is the pure value of understanding the material formed due to the learning process it goes through.

Every *santri* in almost all *pesantren* shows attitudes and behaviours that reflect faith and devotion to God Almighty, Allah SWT. It can be proven from *santri's* behaviour and attitudes through good habits that are instilled in every activity in the *pesantren*. Examples of behaviours that are reflected include: being orderly in carrying out prayers and other worship services, and always maintaining their implementation, avoiding words that are not useful, being trustworthy, being honest and obeying existing regulations, fighting in the way of Allah through ways that are justified by *shari'a*. At, likes to help, is diligent in studying, spends his wealth in the way of Allah, has good ethics and morals, gives greetings when meeting *asatidz* or friends, does not speak rudely, and helps each other.

Some of the characteristics also shown by students in their daily lives at the *pesantren* are discipline, care, and responsibility. Discipline is the main character of students; in every educational and learning activity in Islamic boarding schools, there are sanctions given to students if they are not disciplined, in terms of punctuality, how to dress, and language.

Disciplined, honest, trustworthy, caring, and responsible attitudes are also shown in the students' managing time to study, worship, memorize the Qur'an, and other activities. The student's concern and sense of responsibility can be seen from the sense of kinship built together, helping each other and competing in goodness. These are the values of the evidence of faith and devotion to Allah SWT that the *pesantren* wants to form through a guided education model for 24 hours. However, in its application, of course, not all students can carry out well, some students are still in the mentoring stage, and others are still violating the rules of the *pesantren*.

Generally, in almost all *pesantrens*, educators are recruited through a selection system, but the criteria and qualifications set differ slightly from traditional schools. One of the main criteria for recruitment *asatidz* is their qualification in mastering the values of *pesantren*, their characteristics, and culture. For this reason, Islamic boarding schools tend to choose their graduates to become *asatidz*.

The stages of the selection process begin with the determination of several requirements; a diploma (*syahadah*) and the number of special memorizations for *tahfidz*-based *pesantren*. Next, a call for an interview is made, and micro-teaching (*amaliyatuttadris*) or teaching practice can then be recommended or not recommended. The aspects of the assessment in the selection process at several *pesantren* are: *aqidah*, ability to answer questions, religious knowledge and broad insight, ability to read the Qur'an, intellectual ability, good character, teaching skills, and communication skills both verbally and verbally. They were written in Arabic and English.

Most Islamic boarding schools also provide facilities for *asatidz* to improve their competence through seminars, workshops, and training that can improve the professional development of *ustadz/ustadzah*, although not well documented.

Not all Islamic boarding schools require *asatidz* and clerics to complete learning administration such as annual programs, semester programs, and *i'dad* (lesson plan). Periodic assessment reports of *asatidz* related to students' learning process are carried out through evaluation meetings with the leadership of the *pesantren* or Kyai. However, the time is still varied because there are no standard provisions from the *pesantren*, which can be carried out daily, weekly, monthly, semester, and yearly. Especially for the results of the monthly evaluation, it is used as a reference in providing incentive for *asatidz*.

Generally, *pesantren* carry out management stages, starting from planning, organizing, implementing, monitoring, and evaluating their organizational structure. In the planning aspect, the *pesantren* prepares a draft budget for operational financing, including the programs that the *pesantren* will implement within one

academic year. *Pesantren* also carries out monitoring of budget use and transparency of financial reporting. However, some *pesantren* use independent funding to finance their educational operations, and only some *pesantren* have permanent donors. However, *pesantren* generates income from business units run internally by *pesantren*, such as cooperatives, *santri* canteens, bookstores, and others.

In general, several *pesantren* have implemented internal quality assurance of Education but not yet fully and optimally. On the contrary, there is some *pesantren* that have not implemented internal quality assurance at all in their respective institutions. The form of internal quality assurance education carried out in several Islamic boarding schools is specific. In some *pesantren*s, it simply aims to graduate students who are entitled or meet the graduation criteria, provide adequate facilities, select qualified teachers, conduct P3S (Student Achievement Improvement Project), and hold programs that can improve student achievement.

CONCLUSION

Pesantren has its way of ensuring its quality. Quality assurance can be revealed with a system process of an institution starting from the input, knowledge standards, achievement, and assessment oriented to of *pesantren* development. This system can be called a quality assurance system (QAS). Furthermore, a quality assurance system is distinguished by external and internal. Indonesian government accommodates the QAS for the *pesantren* modern only as the *pesantren* modern has an education system that follows the education policies of Indonesia. Therefore, this study aims to explore possibilities for all kinds of *pesantren* to have the same quality assurance system. To answer the aims of this study, the quality assurance of *pesantren* needs an instrument as a measuring tool. These measuring tools need to cover the kinds of *pesantren* and approaches used in running a *pesantren*. The interconnection of *pesantren* type with the approaches of quality assurance makes it possible to create a single quality assurance instrument. It has the potential to be a QAS. In addition, the four standards become categories of Internal QAS. As a limitation of this study, the researchers recommend identifying each category into several indicators based on the scope.

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