PAPER NAME

Jurnal Int Pesantren Quality DAKIR (1).pdf

AUTHOR

DAKIR DAKIR

WORD COUNT

6736 Words

CHARACTER COUNT

38845 Characters

PAGE COUNT

18 Pages

FILE SIZE

298.7KB

SUBMISSION DATE

May 2, 2023 9:43 PM GMT+7

REPORT DATE

May 2, 2023 9:44 PM GMT+7

● **17% Overall Similarity**

The combined total of all matches, including overlapping sources, for each database.

- 13% Internet database
- 10% Submitted Works database

● **Excluded from Similarity Report**

- Publications database
- Crossref Posted Content database
- Manually excluded sources
- Crossref database
- Bibliographic material

Pesantren Quality Management; Government Intervention in the Policy of the Pesantren Law in Indonesia

Dakir[a], Ahmad Fauzi[b], Khairil Anwar[c], [a,c]State Institute for Islamic Studies, Palangkaraya, Indonesia, [b]Departement of Islamic Education, IAI Zainul Hasan, Probolinggo, Indonesia, Email: [a]dakir@iain-palangkaraya.ac.id, [b]fauzi_nov4@yahoo.co.id, [c]khairilanwar@iain-palangkaraya.ac.id

This research praxis aims to describe the management of the quality of pesantren education in the wake of the disruption of government policies regarding the pesantren law. Therefore, government intervention can significantly influence the implementation of pesantren education in Indonesia. This research uses a library research approach, and practically produces several appeals; a) management of pesantren education after the enactment of the pesantren law gave birth to several aspects; as a form of government recognition of pesantren with its distinctiveness as an Islamic education; the development of pesantren is not only an internal responsibility of pesantren, but also the community and government; b) quality management of pesantren education is the result of construction of the values of al-Qur'an and al-Hadith, internalisation of these values, then gave birth to a proto type of quality management of pesantren that is different from general education, through three approaches: quality planning, quality control and quality improvement; c) management of the quality of pesantren education is carried out in continuous improvement, through several approaches namely: plan, do, check, and act, so that the quality that is built really matches the expectations of the community and strengthens the existence of pesantren education.

Key words: *Pesantren Quality Management, Government Intervention and Pesantren Law.*

Introduction

Sociologically, the presence of pesantren since the twentieth century has made various contributions in the midst of society (Sayono, 2005). Therefore, the existence of pesantren education is not only identical with Islam, but also contains the meaning of Indonesianness, (Madjid, 1985). Besides that, the portrait of pesantren education is not only understood as a religious social institution *(al-haiah al ta'lim wa al-tarbiyah),* but also functions as a social institution *(al-haiah al ta'awuny wa al takafuly wal al ittijaahi);* even the existence of pesantren is also used as a place of struggle *(al-haiah al-jihaadi li'izzi al-Islaami wal muslimin)* for Muslims as in the initial phase of achieving independence, (Rahardjo, 2002). In this context, pesantren education has significantly demonstrated its role in the midst of society; therefore it is not wrong if the existence of pesantren is central to the development of Islamic education. The development of pesantren education dynamically continues to roll along with the opening of various educational programs under the auspices of pesantren; this is something that is encouraging, but in quality pesantren education must be able to compete with other education. Based on the latest data from the Department of Religion in 2001, the number of pesantren throughout Indonesia has reached 11,312, with 2,737,805 students, while the distribution of pesantren, around 8,829 or 78.05%, are in rural areas and are the basis of movements to improve the quality of human resources. In reality, the management of pesantren is an important part of continuing quality improvement in education, especially after the existence of pesantren policies and laws issued by the government as part of the national education system. Therefore, management of the quality of pesantren education is expected to be a top priority in order to meet the expectations and needs of the community *(social demand)* as well as a response to the occurrence of the industrial revolution 4.0 today, (Tutty & Rosa, 2019).

At the level of reality, the portrait of pesantren education in the last few years has shown its work in various lives in Indonesia. Because of that the pesantren education system is believed to be the last resort for the formation of morality (Fauzi, 2018b); besides that the pesantren is also a centre for the integration of the development of knowledge, as well as being a mind controller for future Islamic education which is oriented towards religious and moral values. Therefore, pesantren graduates are expected to have two abilities, namely mastery and depth in the religious field as well as knowledge and technology accompanied by spiritual values as core values and core beliefs of pesantren education, (Ramkumar.A, 2018). The dynamics of pesantren education in essence cannot be separated from various managements, even though the existence of pesantren has shown its glory and its age. In this context, the dynamics of pesantren education institutionally began to change from *salafiyah* pesantren which focused more on the field of security *(tafaqquh fiddin)* to produce Islamic religious experts, towards a model of kholafiyah pesantren education model that prioritised the aspects of skills and abilities by giving birth to graduates who had integrity between spiritual depth, moral

grandeur, breadth of knowledge and professional skills breathing the values of the Koran and al-Hadith, (Aziz, Raza, & Aldeehani, 2020), so that pesantren graduates are expected to enter the workforce while still adhering to the classical scientific tradition (Azra, 2010).

In this context, as an effort to improve the quality of pesantren, transformation is needed in various managements, in line with global competition and requires pesantren education to continue to improve its quality *(good school),* through the management of pesantren quality development, taking into account the standardisation of the implementation pesantren as regulated in the Pesantren Law No18, 2019. Thus the management of pesantren education after the enactment of the pesantren law gave birth to various interpretations among practitioners of Islamic education, both in positive and negative views, among others: a) give recognition and independence to pesantren based on its uniqueness as an Islamic educational institution, b) as a legal foundation and recognition of the role of pesantren in the middle of the community, c) development of pesantren is not only an internal responsibility of pesantren, but also a responsibility of the government in the realm of improving human resources and the development process of the whole human being, d) the existence of government intervention on the management of pesantren and causing the pesantren's uniqueness to decline, f) the management of the pesantren education system is projected to no longer be an independent Islamic educational institution, (Mas'ud, 2004).

In praxis, this research is more focused on managing the quality of pesantren, after the enactment of the pesantren Law and is expected to strengthen the role of pesantren throughout Indonesia, even though some people perceive a decline in the values of pesantren from transfer to reasoning, or prioritises the formal form rather than the inner form; therefore the management of pesantren is essentially different from other educational institutions. In the above context, the management of pesantren education is a manifestation of the values of the Koran and al -Hadits as a basic belief in the management of pesantren, so that it can deliver the pesantren's harmony and progress. The dynamics of the development of the quality of pesantren education over the past few decades, has experienced significant changes, the presence of pesaren pesa is not only understood as an educational institution oriented to the teaching of religious science, but now pesantren has included various teachings in the field of natural sciences such as science and technology based on Islamic values. Therefore, the management of pesantren education is essentially a shared responsibility, between internal pesantren namely kiai, community and government, such views as explained in the pesantren Law No. 18 of 2019, as a legal basis for managing the quality of pesantren education, so that pesantren graduates are truly in accordance with community expectations.

Method

This research is more focused on the management of the development of pesantren education quality; the significance between management and quality are two inseparable entities, even the quality of pesantren education is essentially a part of management construction, (Robert Bognan, 1992).Therefore, the management of pesantren quality after the enactment of government policy with the pesantren law, needs to analyse the extent to which the law can contribute to the development of pesantren education quality, or on the contrary it can cause concern and become an obstacle to the management and development of pesantren quality; this view is due to the existence government intervention in the management of pesantren education in Indonesia. Therefore, to provide a holistic and in-depth understanding, this study uses qualitative research with a type of library research based on literature as the primary primary data is the Islamic Boarding School Law No. 18 of 2019, and a search of government policies regarding the pesantren education system, while secondary data in the form of thoughts of the figures in the field of pesantren education, as supporting data for this research study (Alvesson, 2000). In addition, the researchers then interpreted the data on all data obtained with the aim of capturing the meaning behind the phenomena above, namely describing and interpreting the implementation of the pesantren law on the management of the pesantren education system, (Patton, 1980).

Literature Review

Paradigm; Pesantren Education Quality Management

At the level of reality, the quality management of pesantren in the last few years has become one of the central issues, especially after the Pesantren Law No. 18 of 2019 had been passed by President Joko Widodo on October 15, 2019; the existence of pesantren education today faces new challenges in increasing the quality of its graduates. This view is based on the legality of the pesantren policies and laws that pesantren graduates are aligned with education in general; besides that the management of pesantren education is not only the responsibility of the pesantren internally, but also the community and government. In this context, the existence of government intervention in various managements, requires the role of pesantren to improve the quality of its graduates in accordance with current developments, as stipulated in the pesantren Law based on pesantren standardisation and needs. Thus as an effort to improve the quality of pesantren; various changes in management are needed by utilising various sources and potential in the pesantren's internal affairs, (Sumintono, 2009).

The various problems of Islamic education including pesantren today are faced with various problems, ranging from inputs, processes and outputs of Islamic education that have not been able to meet the demands and expectations of the community, and this condition is not only

faced by pesantren education, but also other general education; this is as explained in the *human development index,* even based on survey results *(the political and economic risk consultant),* and the results of studies from *the third international mathematics, science study repeat and educational performance,* which states that the quality of education in Indonesia is still classified as very low and has not been able to give birth to public awareness about the importance of quality education and improving the quality of human resources, (Heck & Hallinger, 2005). Based on data from Balitbang seciret 146,052 primary schools in Indonesia and only eight schools or madrasas received world recognition in the category *the primary years program,* while at the secondary level of 20,918 only eight schools received recognition and included in the category *the middle years program,* while from 8,036 senior high schools there were only seven schools that received recognition from the diploma program in the category of good quality education (Hasan, 2012).

In this context, the management of the quality of pesantren education is basically an important part in improving the quality of pesantren graduates (Nasution, 2004). Therefore, as an effort to bring forth the intended quality, a framework of thinking rationally and deeply is needed, based on the values of the Koran and al-Hadith, as the basis for organising pesantren education by understanding what the hopes and needs of the community are. Conceptually, quality is the perspective of each individual through his thoughts on education accompanied by various hopes and goals, such a view as seen in the administration of pesantren education, that the presence of pesantren is essentially established to give birth to graduates who have an understanding in the field of Islamic science accompanied by faith and devotion *berakhakul karimah,* (Pesantren Law No. 18, Article 3 of 2019., Wahyunanto, Kaur, & Singh, 2020). At the theoretical level, quality has various interpretations and it is difficult to describe something that is considered quality, (Fandy Tjiptono & Anastasia Diana, 2003), but in practice Goetsch and Davis interpret quality as a result, product, process and service. Thus quality is a concept or ideals that are formulated in the vision and objectives of pesantren education, so that they are then presented as a quality, which is in accordance with the expectations and needs of the community.

In this context, the quality management of pesantren education, is a concept that is built through the internalisation of the values of the Koran and al-Hadith as a basis, strategy, mechanism and procedure for the organisation of pesantren education, while also being oriented to satisfaction in accordance with expectations, demands and needs of the community, both inside the organisation *(internal customers)* and people outside the organisation *(external customers).* Therefore, the management of the quality of pesantren education is basically understood as a form of involvement of all elements in the organisation which are then manifested in the pesantren's vision and mission, curriculum design and learning process based on the characteristics of each pesantren. In this context, vision is the main element in building the quality of pesantren education, so that it can then influence the

shape of the curriculum and learning activities. This view is as stated by Tim Hannagan : *a mission or vision statement written by a company representing what it is about, it describes an organisation's basic purpose. It should encapsulate the purpose of the company and provide a clear idea of the business of the company, while being sufficiently vague to include all aspects of the activities of the company,* so the mission is a statement made by the organisation to describe a goal and view of the future, (Hannagan, 2002)

Internalisation; Values of Pesantren Education

The portrait of pesantren education is essentially inseparable from the Koran and al-Hadith as the basis for organising a pesantren education, both conceptually and operationally. Internalisation of values is then transmitted in various pesantren managements, so that it can affect all individual actions and behaviour in the organisation; this view Spanger explains in his theory *(the types of man),* that each individual basically has a tendency towards something based on a value system, including: instrumental value, terminal value, instrumental, extrinsic value, personal values and social values, so that this later becomes the basis for the formation of attitudes, behaviour, motivation and performance culture in organisations. Besides that, it is also understood to be able to inspire the entire boarding school management, including in building a vision and mission, goals, curriculum development, learning activities and quality management of pesantren graduates. Therefore, the management of pesantren has its own uniqueness and is different from education in general, by placing the value system as a main controller for Islamic education oriented to religious and moral values.

At the level of reality, internalisation of these values is operationally the basis for the management of pesantren education. Therefore, the value system is understood as a set of rules and policies developed by pesantren to influence, and drive individual actions by transmitting the values referred to in various managerial activities, in the fields of curriculum, leadership, learning and quality management of pesantren education (Naronha, 2002a). In the perspective of Milton Roceah, values are interpreted as a belief and are within the scope of social action regarding something deemed appropriate to do and avoid (Rokeach, 1973); the value system is then believed to be a transformation of the institutional development of pesantren education. This view is explained by Fraenkel, that values are basically understood as a standard of behaviour in various aspects of social life, including in the organisational environment, while Victor E Frankl explained that *people have enough to live, but nothing to live for, they have the means, but no meaning;* value is something that is essential in the life of an individual and can influence his/her social actions, as part of organisational goals, (Victor E, 985).

Theoretically, values are essentially understood as a form of trust regarding the actions and social behaviour of individuals, including in building organisational culture and managing the

quality of pesantren education. Therefore, the pesantren management paradigm is basically different from the management of education in schools, both conceptually and operationally. Conceptually, the management of pesantren education is a result of the construction of the internalisation of the values of the Qur'an and al-Hadith, as the basis for managing the pesantren. Whereas operationally, the value system then colours various pesantren education managements, and is believed to inspire, influence and drive the social behaviour of individuals in the organisation. In this context, management of pesantren education is understood as one of a series of activities through the process of planning, organising, implementing and evaluating in managing the quality of pesantren in accordance with customer expectations and satisfaction (Fatkuroji, 2012).

Pesantren Quality Management in the Pesantren Law Policy

The portrait of pesantren education as a social religious institution and education cannot be separated from several aspects as the main pillars of the establishment of pesantren, among others: kiai, santri, pondok, mosque and yellow book learning. The five elements can be inherited in the management of pesantren education, both in the field of human resources, curriculum, finance, learning activities and the development of the quality of pesantren education (Cheng, 2020). Therefore, pesantren management has a uniqueness and is significantly different from education in general; this view is stated in the Pesantren Law that the management of pesantren education quality is essentially the responsibility of the kiai, starting from the process of preparing the quality plan, implementing quality and evaluating quality according with community needs, (Lukianova, Androshchuk, & Banit, 2019). Thus the presence of the kiai is expected to determine and formulate the standardisation of the quality management of pesantren education, (Pesantren Law No. 18, Article 27). In this context, the management of the quality of pesantren education is interpreted as a process of coordinating and utilising several resources owned by the pesantren through planning, organising, implementing and evaluating to achieve a pesantren educational organisation's goals (Mahfouz, Sultan, & Abidin, 2019).

In this context, managing the quality of pesantren education basically does not only require the products produced to meet standards, but rather emphasises the processes and procedures so that they can produce good products. Therefore, managing the quality of pesantren education requires several stages and processes on an ongoing basis, by focusing on the customer; thus the existence of pesantren education is said to be of quality if it can provide services according to the needs and expectations of the community, (Salis, 2002). Theoretically, the concept of quality actually has various interpretations which are then understood as part of products and services that are flexible, with the aim of meeting the needs of the community. This view, as stated by Gravin and Ross, divides quality into several stages, including: *the transcendental approach,* understood as values, norms and systems; *the*

product based approach, which can be quantified and measured; *the user based approach,* understood as someone's thinking; *the value based approach,* is part of the value system; *the manufacturing based approach,* understood as the process of setting standards that have been determined by the organisation, (Lippo, 1984).

Thus the management of pesantren education quality is expected to be achieved effectively, by transmitting pesantren values such as; openness, professionalism, transparency, honesty, sustainability, morality, responsibility and commitment in all pesantren programs, as well as involving all strict orders both from internal pesantren, society and government in managing the quality of pesantren education, (Fauzi, 2018a). This view is explained by Lesley Munro Faure and Malcolm, that the involvement of all components in the organisation determines the development of the quality of an education, through several stages, namely: a) formulating the quality of pesantren education, b) internalising the values of al-Qur'an and al-Hadith in the formulation of quality, c) pesantren education must be able to bridge the needs of today's society, d) oriented towards universal values, e) building cooperation and continuous quality improvement by focusing on users. In this context, community and government involvement is expected to encourage the development of the quality of pesantren education, by providing various inputs to the development of pesantren institutions, rather than being understood as obstacles to the progress of pesantren education, (Marshal Sashkin & Kisser, 1993).

Pesantren Quality Management Model

At the praxis level, operational quality management of pesantren education requires a continuous quality improvement process; this view is based on the dynamics of the development of pesantren education from *salafiyah* pesantren which prioritises the field of religion *(tafaqquh fiddin)* to produce Islamic religious experts *(mutafaqqih fiddin)*, towards a kholafiyah pesantren that is more skill-oriented, so that it can give birth to pesantren graduates with scientific integrity between spiritual depth, moral grandeur, and a breadth of knowledge supported by skills; pesantren graduates are expected to enter the workforce while still adhering to the tradition of classical Islamic scholarship . Thus as an effort to build the quality of pesantren education, a management cycle is needed through several stages including: first *(plan),* the leadership of the pesantren must formulate a plan to carry out a process of improvement, by understanding the various problems encountered; second, *(do)* the leadership of the pesantren must implement the plan that has been set; third, *(check)* the leadership of the pesantren must be able to carry out a process of observation of the entire plan referred to, then do the next planning; fourth, *(act)* this step is an overall part of the planning to improve the quality of pesantren education, so that the quality of the construction is truly in accordance with community expectations, even though the quality has been

achieved, the quality improvement process continues to be carried out continuously and revolves on the first plan, (Marshal Sashkin & Kisser, 1993).

In this context, the quality of pesantren education is essentially understood as an ideal view of the implementation of education to bridge the needs and expectations of the community. Therefore, managing the quality of pesantren is a strategic part of improving the quality of education, through a process of planning, organising implementation and evaluating on an ongoing basis. This view, as stated by Joseph Juran, is that quality management can run effectively if it meets three components, namely: quality planning, quality control, organisational issues and quality improvement. In praxis, quality management of pesantren must be able to identify all the needs of the community and translate it into a program, thus the essence of quality management of pesantren education is truly in accordance with community needs *(fitness for use);* thus the portrait of pesantren education requires professional management, so that it can give birth the quality of graduates who are marketable in accordance with the standards set by the pesantren.

Theoretical Model; Pesantren Education Quality Management

In praxis, the quality of pesantren education is essentially a value system built to bridge the needs of the community, based on universal values guided by the Qur'an and al-Hadith, as well as standardising the management of pesantren education quality. Thus, the significance of praxis quality management will have an impact on the existence of the pesantren education system, and therefore the quality management of pesantren education becomes an important part of the dynamics of pesantren institutional development. In this context, the application of the quality management of pesantren education requires good and professional management, based on the quality standards that have been built, as well as the involvement of all stakeholders, from the internal boarding schools, the community and the government (Naronha, 2002b). The involvement of the community and the government is basically understood as a form of participatory and dialogical relations in supporting various pesantren education quality management programs, even those relationships have started since the first priodisation of the pesantren's presence, as a religious social education institution and liberation of all domestication and taming *(social and cultural domestication);* the involvement of the government in pesantren education sector gives legitimacy and recognises pesantren as part of the national education system. Thus the relationship is intended to make pesanten education still survive in providing various contributions as an Islamic educational institution in the midst of society today.

In this context, management of the quality of pesantren education must be carried out managerially through three approaches, including: 1) quality planning, at this stage the quality planning of pesantren education is more focused on determining the needs and

expectations of the community; besides that quality planning is understood as design and service design in accordance with the outputs and outcomes of pesantren education. Therefore, the essence of quality planning involves several aspects, namely; identifying community needs, determining community needs, meeting the needs of the community and creating quality, 2) quality control: quality control is an important part of ensuring that the management of the quality of pesantren education is in accordance with established plans, 3) quality improvement: improving the quality of pesantren education can strengthen public trust in the intended education system. Besides that, operational quality management of pesantren education is expected to be able to build a culture or climate of performance and refer to core products, between conformance to specifications and the needs and expectations of the community, as stipulated in the standardisation of graduates of pesantren, so that the quality of pesantren education becomes a special attraction among the people. Thus to provide a holistic and in-depth understanding of the quality management model of pesantren education in the pesantren law policy in Indonesia the researcher can describe as follows:
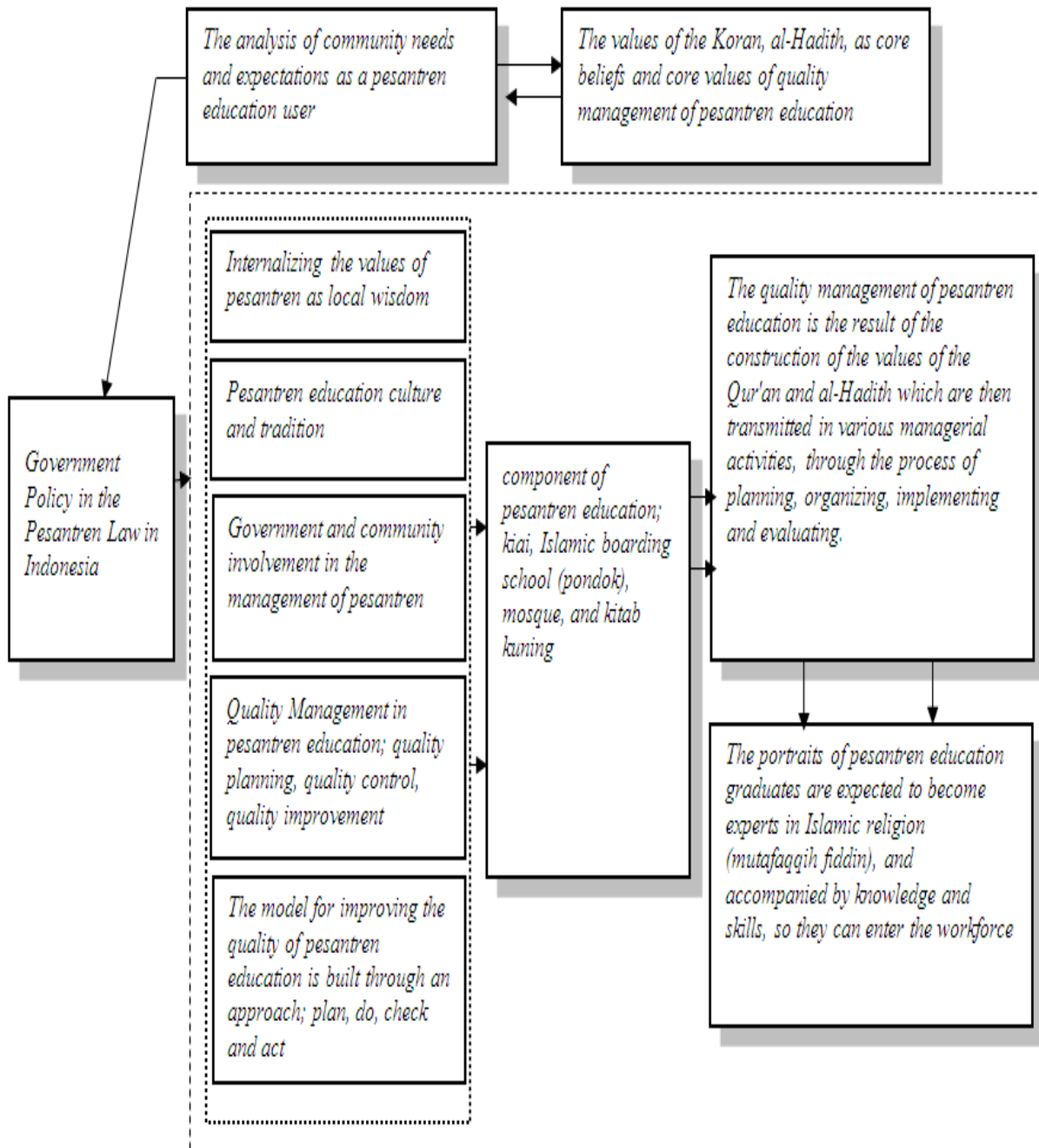
Theoretical Models of Pesantren Education Quality Management

Based on the theoretic building, the quality management of pesantren education is basically built through internalisation of universal values sourced from the Qur'an and al-Hadith, as well as being the main foundation for the organisation of pesantren education both conceptually and operationally. In addition, the management of the quality of pesantren education is carried out through identification of various community needs and actualising in all the quality development programs referred to, in accordance with government policy and

pesantren law, the yellow book; the five elements then gave birth to a value system and became part of the pesantren education sub-culture, and can significantly colour various pesantren education managements, both in the field of human resource management, curriculum management, learning management, financial management, public relations management even at management of the quality of pesantren education. Thus the portrait of pesantren education management is basically understood to have its own peculiarities; this view is stated in the pesantren law that the management of the quality of pesantren education is essentially an internal responsibility of the pesantren namely kiai, community and government.

In this context, the significance of the pesantren value system, the pesantren culture and the involvement of the community and government, gave birth to a quality management model that is different from other educational institutions. Therefore, practically, the quality management of pesantren education is carried out through three approaches, including: a) quality planning - quality planning for pesantren education is focused according to the needs and expectations of the community *(conformance to specification)*. Therefore, the essence of quality planning involves several aspects, namely: identify community needs; determine community needs; meet the needs of the community and create a quality process, b) quality control is an important part of ensuring that the quality management above is in accordance with the plans set by the pesantren education, b) quality improvement - improving the quality of pesantren education can strengthen public trust in the pesantren education system (Sakerani et al.).

In addition, the achievement of the quality of pesantren education does not only stop at a certain point, but the quality management in question must be carried out continuously *(continuous improvement)* accompanied by various expectations and ideal goals (Ode, Akhiri, & Hidaryatiningsih, 2019). Therefore, praxis in terms of quality development can be carried out through several stages, among others: first *(plan),* the leadership of the pesantren must formulate a plan to carry out a process of improvement, by understanding the various problems encountered; second, *(do)* in this case the leadership of the pesantren must carry out the plans that have been set previously; third, *(check)* the leadership of the pesantren must be able to carry out the process of observing the overall plan referred, based on various weaknesses then the next planning is carried out, and fourth, *(act)* this step is an overall part of planning to improve the quality of pesantren education, so that the quality of the yag is built really well in accordance with community expectations; even though the quality has been achieved, the quality improvement process continues to be carried out continuously and revolves on the first plan, (Mahfouz et al., 2019).

Conclusion

This praxis research can produce several additions, including: the presence of pesantren has significantly contributed to various contributions both as a religious social institution and as an education institution. Therefore, the existence of pesantren education is constantly changing from *salafiyah* to *kholafiyah*; these changes are as a form to meet the needs of the community in the face of global competition in the era of the industrial revolution 4.0 today. The dynamics of the above changes must be balanced with institutional quality improvement; pesantren graduates are expected to have scientific integrity between religion *(mutafaqqih fiddin)* and mastery of knowledge, so that pesantren graduates truly become superior Islamic educated people *(centre for excellence)* in entering the workforce while still holding fast to the values of pesantren.

Thus as an effort to deliver the quality of pesantren education, the transformation of pesantren education management is needed by involving a strict order between the roles of the community and the government and paying attention to the standardisation of the implementation of pesantren as stipulated in Pesantren Law No18, 2019. The management of pesantren education after the enactment of the Pesantren Law gave birth to various interpretations, including : a) as a form of recognition and independence of the government towards the management of pesantren, b) as a legal foundation and recognition of the role of pesantren in the community, c) the development of pesantren is not only an internal responsibility of the pesantren, but also is the responsibility of the government as a domain in increasing human resources, d) with the government's intervention in the management of pesantren, it can cause the pesantren's uniqueness to decline, even it is projected to no longer be an independent Islamic educational institution.

In this context, the quality management of pesantren education, is a concept built through internalisation of the values of the Koran and al-Hadith as a basis, strategy, mechanism and procedure for managing the quality of pesantren education, and is oriented to the needs of the community, both within the internal organisation *(internal customers)* and the community outside the organisation *(external customers),* through the process of identifying various community needs and actualising in all the intended quality development programs. Practical management of the quality of pesantren education can be carried out through three approaches, including: 1) quality planning, pesantren quality planning is focused on meeting the needs and expectations of the community *(conformance to specification).* Therefore, the essence of pesantren quality planning involves several aspects, namely: identify community needs; determine community needs; meet the needs of the community and create a quality process, 2) quality control is an important part of ensuring that the quality management is in accordance with established plans, c) quality improvement - improving the quality of pesantren education can strengthen public trust in pesantren education.

Thus the achievement of the quality of pesantren education is expected to be able to carry out a process of continuous improvement, through several stages: first, plan - the leadership of the pesantren must be able to formulate a plan to carry out a process of improvement, by understanding the various problems being faced; second, do - pesantren leaders must be able to actualise the plans that have been set; third, check - boarding school leaders must conduct a process of observation of the overall plan referred, based on various analyses of some weaknesses then the planning process is carried out in the next, fourth, act - the overall plan to improve the quality of pesantren education; continuous improvement processes are carried out and revolve in the first plan. Even though the quality has been achieved in accordance with the needs and expectations of the community, the pesantren education continues to develop and become the center of Islamic education in the future.

REFERENCES

Alvesson, M. dan K. S. (2000). Reflexive Methodology: New Vistas for Qualitative Research. Thousand Oaks, New Delhi: SAGE Publications.

Aziz, A., Raza, M., & Aldeehani, T. M. (2020). The Role of Emotional Intelligence and Perceived Employability in Undergraduate Students. International Journal of Innovation, Creativity and Change, 11(11), 209–223. Retrieved from https://www.ijicc.net/images/Vol11Iss11/111121_Aziz_2020_E_R.pdf

Azra, A. (2010). Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru. Jakarta: Penerbit Kalimah.

Cheng, E. C. K. (2020). Knowledge Management for Improving School Strategic Planning. Educational Management Administration & Leadership, 1(17), 1–17. https://doi.org/10.1177/1741143220918255

E, V. (985). Man's Search for Meaning. Washington: First Washington Square Press.

Fauzi, A. (2018a). Filsafat Manajemen Pendidikan Islam (Mengurai Benang Kusut Pengelolaan Pendidikan Islam dari Pendekatan Filosofis menuju Praktis). Jogjakarta: Pustaka Pelajar.

Fauzi, A. (2018b). Konstruksi Pendidikan Pesantren; Diskursus Terhadap Fundamentalisme dan Liberalisme dalam Islam. Al-Tahril IAIN Ponorogo, Vol.18(Islam: Liberalism & Fundamentalism), 89–114. https://doi.org/https://doi.org/10.21154/altahrir.v18i1.1161

Fatkuroji, F. (2012). Kebijakan Pembelajaran Terpadu dalam Meningkatkan Minat Konsumen Pendidikan. Nadwa, 6(2), 249. https://doi.org/10.21580/nw.2012.6.2.591

Hannagan, T. (2002). Mastering Strategic Management. New York: Palgrave Macmillan.

Hasan, N. (2012). Education, Young Islamists and Integrated Islamic Schools in Indonesia. Studia Islamika, 19(1). https://doi.org/10.15408/sdi.v19i1.370

Hari Sudradjad (2005). Manajemen Peningkatan Mutu Berbasis Sekolah; Peningkatan Mutu Pendidikan Melalui Implementasi KBK, Bandung: Cipta Lekas Garafika

Heck, R. H., & Hallinger, P. (2005). The Study of Educational Leadership and. Educational Management Administration & Leadership, 33(2), 229–244. https://doi.org/10.1177/1741143205051055

Lippo, E. (1984). Personel Management. New York: USA: McGraw-Hill Book Company, Inc.

Lukianova, L., Androshchuk, I., & Banit, O. (2019). Time Management as a Pedagogical Technology of PhD Students ' Effective Self-Management. The New Educational Review, 56(3). https://doi.org/10.15804/tner.2019.56.2.04

Madjid, N. (1985). Merumuskan Kembali Tujuan Pendidikan Islam, dalam Dawam Rahardjo (ed), Pergulatan Dunia Pesantren: Membangun dari bawah. Jakarta: P3M.

Mahfouz, S. A., Sultan, U., & Abidin, Z. (2019). The Impact of Transactional Leadership on Employee Commitment, 8(8), 1–13. Retrieved from https://tner.polsl.pl/e56/a4.pdf

Marshal Sashkin & Kisser. (1993). Putting Total Quality Management to Work. San Francisco: Berret-Kohler Publisher.

Mas'ud, A. (2004). Intelektual Pesantren: Perhelatan Agama dan Tradisi. Jogjakarta: LKis.

Naronha, C. (2002a). The Theory of Culture-specific Total Quality Management:Quality management in Chinese Regions. New York: Palgrave.

Naronha, C. (2002b). The Theory of Culture Specific Total Quality Management: Quality management in Chinese Regions. New York: Palgrave.

Nasution, M. N. (2004). Manajemen Mutu Terpadu (3rd ed.). Jakarta: Ghalia Indonesia.

Ode, L., Akhiri, J., & Hidaryatiningsih, N. (2019). The Effect of School Leadership Leadership Behaviour , Work Culture , Organisational Innovation and Self- Concept to Performance of High Schools Teachers in Kendari City. International Journal of Innovation, Creativity and Change., 9(9), 88–102. Retrieved from https://www.ijicc.net/images/vol9iss9/9908_Amaluddin_2019_E_R.pdf

Patton, M. . (1980). Qualitative Evaluation Methods. Beverly Hills: SAGE Publication.

Rahardjo, D. (2002). Madrasah Sebagai The Centre of Excellence. Dalam Ismail SM (eds), Dinamika Pesantren dan Madrasah. Yogyakarta: Pustaka Pelajar.

Ramkumar.A. (2018). Personality and Success Level Prediction of Individuals Using Soft Skills Measures and its Performance Evaluation. International Journal of Innovation, Creativity and Change, 4(1), 112–131. Retrieved from https://www.ijicc.net/images/vol4iss1/Ramkumar_et_al_May_2018_.pdf

Robert Bognan, & B. (1992). Qualitative Research for Education : an Introduction to Theory and Methods. Boston: Allyn and Bocan In.

Rokeach, M. (1973). The Nature of Human Values. New York: The Free Press.

Rosyada, D. (2007). Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan. Jakarta: Kencana Prenada Media Group.

Robbins, S.P. (2005). Organisation Behaviour; Concepts Controversies Applications, New Jersey: Prentice-Hall.

Rogers, E.M. (1983). Diffusion of Innovation, Third Edition. New York: The free Press A Division of Macmillan Publishing Co. Inc.

Rue, Leslie W. & Byars Lloyd L. (2000). Human resources management, Boston: Irwin.

Salis, E. (2002). Total Quality Management in Education. London and New York: Kogan Page.

Sakerani, et al. "The Impact of Principal Leadership on Teacher Motivation and Performance: A Mixed Method Approach." *International Journal of Innovation, Creativity and Change*, vol. 9, no. 10, 2019, pp. 312–34, https://www.ijicc.net/images/vol9iss10/91018_Sakerani_2019_E_R.pdf.

Sayono, J. (2005). Perkembangan pesantren di jawa timur (1900-1942). Journal Bahasa Dan Seni , Universitas Negeri Malang, 4(1), 54–69. Retrieved from http://sastra.um.ac.id/wp-content/uploads/2009/10/Perkembangan-Pesantren-di-Jawa-Timur-1900-1942-Joko-Sayono.pdf

Sumintono, B. (2009). School-Based Management Policy and Its Practices at District Level in the Post New Order Indonesia. Journal of Indonesian Social Sciences and Humanities, 2(May 1998), 41–67. Retrieved from http://www.kitlv-journals.nl/index.php/jissh/index

Syaiful Sagala. (2006). Manajemen Berbasis Sekolah & Masyarakat: Strategi Memenangkan Persaingan Mutu, Jakarta: PT. Nimas Multima.

Shortridge, A., Steinheider, B., Bender, D. G., Hoffmeister, V. E., Ciro, C. A., Ross, H. M., Randall, K., & Loving, G. (2019). Teaching and evaluating interprofessional teamwork using sequenced instruction and TeamSTEPPS TM Team Performance Observation Tool (TPOT). Journal of Interprofessional Education & Practice, 16, 100233. https://doi.org/10.1016/j.xjep.2019.01.009

Tutty, A., & Rosa, R. (2019). Development of Islamic Cultural Education in Industrial Revolution. International Journal of Innovation, Creativity and Change, 9(9), 372–382. Retrieved from https://www.ijicc.net/images/vol9iss9/9917_Rosa_2019_E_R.pdf

Tanthowi, Jawahir. (1983). Unsur-Unsur Manajemen Menurut Ajaran Al-Qu'an, Jakarta: Pustaka Al-Husna.

Tobroni, (2002). The Spiritual Leadership Mengefektifkan Organisasi Noble Industry melalui Prinsip-Prinsip Spiritual Etis,Malang: UMM Malang

Tong, B., St John, M., Li, E., & Wilbur, K. (2020). Could interprofessional education assessment in workplace learning be streamlined? Journal of Interprofessional Education & Practice, 100321. https://doi.org/10.1016/j.xjep.2020.100321

Wahyunanto, E., Kaur, C., & Singh, S. (2020). The Implementation of Character Education through Local Wisdom Based Learning. International Journal of Innovation, Creativity and Change, 11(4), 389–403. Retrieved from https://www.ijicc.net/images/vol11iss4/11430_Sukadari_2020_E_R.pdf

World Bank. (1998). Education in Indonesa: From Crisis to Recovery, Education Sector Unit, East Asia and Pacific Regional Office.

Wibowo. (2006). Managing Change, Pengantar Manajemen Perubahan, Pemahaman Tentang Mengelola Perubahan dalam Manajemen, Bandung: Alfabeta.

17% Overall Similarity
Top sources found in the following databases:

- 13% Internet database
- 10% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	**pinpdf.com** Internet	**3%**
2	**Arab Open University on 2020-06-11** Submitted works	**2%**
3	**semanticscholar.org** Internet	**2%**
4	**journal.iain-samarinda.ac.id** Internet	**2%**
5	**Universitas Islam Malang on 2022-10-10** Submitted works	**1%**
6	**British Institute of Technology and E-commerce on 2009-10-05** Submitted works	**<1%**
7	**journal.walisongo.ac.id** Internet	**<1%**
8	**conferences.uin-malang.ac.id** Internet	**<1%**
9	**Universitas Negeri Jakarta on 2021-04-06** Submitted works	**<1%**

● **Excluded from Similarity Report**

- Publications database
- Crossref Posted Content database
- Manually excluded sources

- Crossref database
- Bibliographic material

EXCLUDED SOURCES

ijicc.net Internet	**100%**
digilib.iain-palangkaraya.ac.id Internet	**100%**
ijicc.net Internet	**14%**
repository.unugiri.ac.id Internet	**8%**
jurnal.iainponorogo.ac.id Internet	**7%**
ww.ijicc.net Internet	**6%**
researchgate.net Internet	**5%**
repository.usd.ac.id Internet	**5%**
Universitas Negeri Jakarta on 2022-04-11 Submitted works	**4%**

Universitas Negeri Semarang on 2021-03-24
Submitted works

4%

University of Westminster on 2021-11-17
Submitted works

4%

Universitas Muria Kudus on 2023-04-04
Submitted works

4%

Universitas Merdeka Malang on 2021-05-20
Submitted works

4%

Isra University on 2021-01-04
Submitted works

4%

Isra University on 2020-12-28
Submitted works

4%

Universitas Brawijaya on 2020-12-07
Submitted works

4%

Universitas Brawijaya on 2020-11-10
Submitted works

4%

dirdosen.budiluhur.ac.id
Internet

4%

Canterbury Christ Church University on 2021-01-17
Submitted works

4%

College of the Canyons on 2023-04-05
Submitted works

4%

Forum Perpustakaan Perguruan Tinggi Indonesia Jawa Timur on 2023-03-13
Submitted works

4%

Excluded from Similarity Report

University of Northumbria at Newcastle on 2021-08-10

Submitted works

3%

Griffth University on 2022-06-06

Submitted works

3%