



QUALITY ASSURANCE OF DARUL MUTTAQIEN PESANTREN AS AN IMPLEMENTATION OF PESANTREN LAW NUMBER 18 OF 2019 CONCERNING PESANTREN

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Abstract: *The purpose of this study is to analyze the implementation of pesantren quality assurance based on Law No. 18 of 2019 concerning Pesantren. Various research results show that several pesantren have carried out internal pesantren quality assurance. Qualitative descriptive research method to explain the phenomena of pesantren in the implementation of quality assurance. Based on the results of the study, it was concluded that Darul Muttaqien Islamic boarding school has carried out complete pesantren quality assurance, but has not been based on the pesantren law. The three most basic components regulated by the pesantren law in the implementation of pesantren quality assurance that have not been implemented, namely the learning curriculum, the establishment of the Masyayikh Council, and the establishment of the Masyayikh Council. Education quality assurance is a systemic, integrated, and continuous activity by educational units or programs, government, community and various related parties and other authorities to ensure that the entire process of providing education is in accordance with established quality standards. Educational institutions need a certain mechanism in order to ensure and meet the objectives that have been set as an education quality assurance system for the recognition and affirmation of pesantren graduates.*

Keywords: *Quality Assurance; Pesantren; Pesantren Law*

INTRODUCTION

The existence of pesantren in Indonesia as one of the non-formal Islamic religious education institutions has been going on since before Indonesia was established. Islamic religious education carried out by pesantren takes place traditionally and conventionally by relying on the ability of kiai figures as teachers and leaders of pesantren. The development of pesantren institutions in quantity until now is growing in number. According to Soegarda Poerbakawatja (1970: 13), the existence of pesantren as non-formal educational institutions in Indonesia since the entry of Dutch colonialism experienced discrimination. Since the independence of the Republic of Indonesia, Educational Institutions began to be recognized as one part of national education.

The diversity of Indonesian people in embracing religion is very important to get attention from the government for the upholding of the unity and unity of the Indonesian state which is constitutionally guaranteed. Everyone is free to embrace religion and worship according to their religion and choose education and teaching in a national education system to increase faith and piety and noble morals in order to educate the life of the nation as mandated in the Constitution of the Republic of Indonesia Year 1945.

Nadia Fairuza Azzahra (20, 15), reported that the existence of Pesantren as non-formal Islamic educational institutions with legal entities is mostly owned by individuals or Islamic community organizations registered under the jurisdiction of the Ministry of Religious Affairs. The number of pesantren in Indonesia in 2014 - 2015 was 28,961 pesantren with 4,028,660 students almost representing about 10% of the total number of schools in Indonesia. According to the World Bank (2019), around 15% of elementary and junior high school students study in pesantren from low-income socio-economic backgrounds living in rural areas. Meanwhile, there are 1,365 Islamic boarding schools in Bogor Regency in 2020 consisting of 829 Salafiyah Islamic boarding schools and 528 modern Islamic boarding schools and 6 (six) Islamic boarding schools.

The Indonesian government since independence until now has recognized pesantren as community-based religious education institutions that must receive formal juridical recognition. Pesantren that grows and develops in society with its distinctiveness has contributed significantly in realizing Islam



that rahmatan lil'alamin by giving birth to people of faith who have character, love the homeland and progress, and are proven to have a real role in the movement and struggle for independence and national development within the framework of the Unitary State of the Republic of Indonesia. As an effort to ensure the implementation of pesantren in carrying out the functions of education, da'wah, and community empowerment, special arrangements are needed in order to get recognition, affirmation, and facilitation based on the traditions and peculiarities of pesantren with optimal arrangements regarding pesantren. This is to accommodate the development, aspirations, and legal needs of the community and to place its legal arrangements within the framework of integrated and comprehensive laws and regulations.

Historically, the existence of Pesantren has been very important in community development efforts, especially because Pesantren originates from community aspirations which at the same time reflect the real needs of the community for types of education services and other services. This leads to legal treatment that is not in accordance with norms based on peculiarities and resource gaps in the development of Pesantren. As a strategic part of the wealth of traditions and culture of the Indonesian nation that needs to be maintained, the distinctiveness of Islamic boarding schools needs to be given the opportunity to develop and improve their quality by all components of the nation, including the Government. This requires a law that can be used as a strong and comprehensive legal foundation in the implementation of a valid Islamic Boarding School.

Formal juridical government recognition of pesantren through the enactment of Law of the Republic of Indonesia Number 18 of 2019 concerning Pesantren. The Pesantren Law regulates the implementation of educational functions, da'wah functions, and community empowerment functions. Through the Pesantren Law, the implementation of Pesantren Education is recognized as part of the implementation of national education as a legal basis for recognition of the role of Pesantren in maintaining traditions, values, norms, professionalism of educators and education staff, as well as quality assurance. The Pesantren Law is also the legal basis for affirmation of the guarantee of equality in the quality level of graduates, ease of access for graduates, and independence of the implementation of Pesantren, as well as a legal basis for the Government and Regional Governments to provide facilitation in the development of Pesantren.

Various research results on the quality assurance of pesantren have been running, but have not yet become a quality assurance system that is standardized by pesantren law. The results of Kartika Fitri Nurhalimah's research (2021), that quality assurance and work performance at the Asy-Syifa Balikpapan Modern Islamic Boarding School have run well because this cottage has adjusted to the laws that have been set, and follows existing standards. With this quality assurance and work formation, it is hoped that later this Islamic boarding school can produce good output and be able to compete with other schools and Islamic boarding schools. For this reason, a guarantor of quality and work performance is needed in order to provide a quality for the progress of educational institutions, especially in Modern Cottages. (Implementation of Quality Assurance and Work Performance at Asy-Syifa Modern Islamic Boarding School Balikpapan. PHENOMENA: Journal of Research. Volume 13, No. 1, 2021. P. 2460-3920).

Mohammad Makunuddin (2019), that Islamic boarding schools are an educational institution that can certainly produce students with comprehensive religious insights. Islamic boarding schools are very helpful for parents in sending their children to school and getting additional religious education more. Pesantren education is a unique education that collaborates quality assurance on education. (Pesantren Education Quality Assurance, Journal of Islamic Studies MIYAH, Vol. 15 No 02. August 2019. p. 236-255).

Khoirul Anam, (2022), that public perception of the quality of Islamic boarding schools by involving communities mapped according to profession, social status, education and community users of Islamic boarding school services such as alumni and guardians, it was found that the Nurul Jadid Islamic boarding school had good quality or quality, because it had met several quality elements. Quality can be measured by the fulfillment of customer desires, satisfaction and trust, this can be seen from the perception or assessment as well as the increasing use of products or services. In the world of education, especially pesantren, there are two types of customers, namely: students as internal

customers and the community as external customers. (Public perception of the quality of Nurul Jadid Islamic Boarding School. *Journal of Educational Management*. Vol. 2, No. 1, January 2022. P.378-392).

In quality assurance based on the law it is necessary to form a Masyayikh Council and a Masyayikh Council that is recognized by the government and independent in carrying out its duties. Provisions regarding the management of data and information of Pesantren are tailored to the needs based on the peculiarities of Pesantren, namely the management of data and information is carried out for the development of Pesantren. The Pesantren Law also regulates cooperation and community participation that can be carried out by Pesantren with other institutions that are national and/or international. The cooperation is among others carried out in the form of student exchanges, competitions, education systems, curriculum, funding assistance, training and capacity building, as well as other forms of cooperation, and is carried out in accordance with the provisions of laws and regulations.

After the enactment of the pesantren law, several problems arise related to the existence of pesantren institutions related to the management of pesantren, types of education, recognition of students, the function of pesantren as educational institutions, da'wah, and community empowerment. In addition, the problem of quality assurance of pesantren education, educators and pesantren education personnel must be adjusted to national standards of education in facing the times and the needs of the community. Based on the results of this identification, the problems that are considered important, according to the author, need to be carried out research focused on Quality Assurance of Pesantren Education. In this study asked questions. How is the quality assurance of pesantren based on pesantren law? How is the implementation of quality assurance in Darul Muttaqien Islamic boarding school?

Research on the implementation of quality assurance of Darul Muttaqien Islamic boarding school in the perspective of pesantren law located in Parung, Bogor Regency and carried out through qualitative descriptive field research. Qualitative research method is a study that describes, explains, and reports a situation both in the nature of an object and event without drawing general conclusions. Data collection was carried out by means of interviews, surveys, and questionnaires directly at Darul Muttaqien Islamic Boarding School. Data analysis using the Miles and Huberman method, which consists of data reduction, data presentation, and data verification.

RESULTS AND DISCUSSION

1. Pesantren Quality Assurance Based on the Pesantren Law

Quality assurance in any organization or educational institution is not only an assessment instrument, but must be a stem that can be measured and tested by other parties. Education quality assurance based on the Regulation of the Minister of Education and Culture Number 28 of 2016 concerning the Quality Assurance System for Primary and Secondary Education, states a systematic, integrated, and sustainable mechanism to ensure that the entire process of providing education is in accordance with quality standards. The efficiency of education quality assurance in the Regulation of the Minister of Research, Technology and Higher Education Number 62 of 2016 concerning the Higher Education Quality Assurance System, is defined as a systematic, integrated, and sustainable mechanism to ensure that the entire process of providing education is in accordance with quality standards.

According to Benowitz (Purwanto, 2002: 172) education quality assurance is a comprehensive concept to lead and operate an educational institution that aims to continuously improve performance by focusing on customers (society), along with addressing the needs of all stakeholders. Brown's opinion (Purwanto, 2020: 172) explains that quality can be ensured by taking several approaches. First, Quality Control, which is the initial that will determine what a person wants to achieve in relation to goals and objectives. Standards are also required as part of this specification to measure the level of achievement. Quality assurance involves establishing that systems and procedures are in place to ensure that objectives are met consistently and reliably and are reviewed periodically. Third, Quality Improvement and Transformation, namely quality improvement can be understood as the next and consequent stage of each dimension. For example, quality improvement must follow quality

control by correcting errors or plugging gaps in goal achievement. At levels beyond this, quality improvement becomes a quality transformation.

Thus, quality is an overall quality of something in the provision of education. Education quality assurance is a systemic, integrated, and continuous activity by educational units or programs, government, community and various related parties and other authorities to ensure that the entire process of providing education is in accordance with established quality standards. Educational institutions need a certain mechanism in order to guarantee and fulfill the objectives that have been set. This structured and objective mechanism can be referred to as an education quality assurance system in order to maximize this, educational institutions require standardization in various aspects and implementation processes.

Educational institutions as learning providers must establish a quality assurance system that is in accordance with quality standards to guarantee graduates as stipulated in the national education system. In Law Number 20 of 2003 concerning the National Education System, in Article 1 point 1, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and State. Development policies in the field of education continue to change in accordance with the progress of the times towards a more accommodative direction.

Likewise, the implementation of religious education in Indonesia is regulated in the Education system law in Article 30, that: (1) Religious education is organized by the Government and / or community groups in accordance with laws and regulations; (2) Religious education serves to prepare students to become members of society who understand and practice the values of their religious teachings and / or become experts in religious science; (3) Religious education can be carried out on formal, non-formal, and informal education pathways; and (4) Religious education in the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar forms.

To achieve these educational goals, a national education curriculum is prepared that includes various subjects, the essence of which there are religious lessons explicitly listed in the national education system as subjects and religious courses that must be taught to students / students. Implementing regulations related to the National Education System Law, specifically for religious education are regulated by Government Regulation Number 55 of 2007 concerning Religious education and Religious education. The religious education policy in this law is very conducive and responsive to the development of society. The interests of all religions in the provision of religious and religious education have been regulated in Government Regulations.

At present, the government has regulated religious education, especially religious education carried out in pesantren by enforcing Pesantren. In this pesantren law, various matters related to the existence of pesantren institutions, pesantren management, types of education, recognition of students, the function of pesantren as educational institutions, da'wah, and community empowerment are regulated. In addition, the issue of quality assurance of pesantren education, educators and pesantren education personnel must be adjusted to national standards of education quality in facing the times and the needs of the community. A matter that is very urgent and evocative in this pesantren law, that the implementation of pesantren as Islamic religious educational institutions is not only carried out traditionally and conventionally.

Pesantren must be carried out professionally in accordance with the quality standards of pesantren education applicable in the pesantren law from various things, the most important of which is the pesantren quality assurance system. In practical terms, that the quality assurance of pesantren in a small number of pesantren has been implemented but has not become a stem of quality assurance as regulated in Pesantren Law. The quality assurance component of Pesantren as stipulated in the pesantren law includes at least eight aspects, namely (1) pesantren curriculum, (2) quality assurance system, (3) quality assurance function, (4) quality assurance aspect, (5) Masyayikh Council, (6) Duties of the Assembly Masyayikh, (7) Internal quality assurance, (8) Duties of the Community Council, and (9) assessment and evaluation of quality assurance.

As a matter of fact, after the enactment of the pesantren law in 2019, there has been a lot of research related to the quality assurance of pesantren, including the following. A'an Yusuf Khunaifi, Nanda Fajrul Hanif (2020), that the quality of education is not something that happens suddenly and appears in front of bishops, employees and heads of lodges. Quality education management is based on customer satisfaction as the main target. There are two aspects of customer education, namely; internal customers and external customers. Quality education is quality if internal customers develop both physically and psychologically get the opportunity to continue to learn to develop their abilities, talents and creativity. External customers or students become lifelong learners, creators of knowledge and become a responsible generation; and the company in terms of carrying out the duties assigned to it. (Management of Education Quality Improvement at Al-Husna Islamic Boarding School Samarinda Seberang. SALIMIYA: Journal of Islamic Religious Studies. Volume 1, Number 3, September 2020. e-ISSN: 2721-7078).

Murdiyanto Muhammad Choirin (2021), that sTrategi Increased quality Education Boarding with Implement Management quality Education Boarding, run change culture quality and with manner Organizing program Increased quality Educators. Implementation Management quality at Boarding tahfizh Daarul Qur'an through three phase. First, run function guarantor quality Internal Education pesantren with Form Bureau Academic R&D and network Education, Bureau Tahfizh and LSP. Bureau Academic R&D guarantor quality Internal deep field academic and ParentingBureau Tahfizh guarantor quality internal in field tahfizh and LSP be guarantor quality Internal deep give Standardization Competence field Al-Qur'an Registered Directly national at BNSP. Second, Determination standard Increase and Graduation Students. KEtiga, Guidelines acceptance Students new. (Strategy Increased Quality Education Boarding At Boarding Tahfizh Daarul Qur'an Tangerang City. National Seminar Research LPPM UMJ. Website: <http://jurnal.umj.ac.id/index.php/semnaslit>).

Istikomah, Taufik Churahman, Budi Haryanto, Nurul Hadi (2021), that pesantren are Islamic educational institutions that have given birth to many national figures, because the quality of Islamic boarding schools has been recognized by the community. However, in the era of the industrial revolution 4.0, there is a need for innovation for Islamic boarding schools to maintain and improve the quality of their institutions in order to compete with educational institutions with a non-pesantren style, and can also satisfy consumers, namely parents of students. In fact, the outcomes of integrated pesantren alumni students are superior to those of formal school graduates who are general. To deliver the advantages of the pesantren, one of the important components that every Islamic boarding school should have is the Internal Quality Assurance System (SPMI), but not many Islamic boarding schools already have SPMI. (Internal Quality Assurance System (SPMI) as an effort to realize superior pesantren. COMMUNITY EMPOWERMENT. Vol.6 No.12 (2021) pp. 2245-2252).

Based on the results of the study, it is known that pesantren have carried out quality assurance, but have not met the standards regulated in the pesantren law. The three most basic components in the implementation of quality assurance in pesantren that have not yet been formed are the learning curriculum, the establishment of the Masyayikh Council, and the establishment of the Masyayikh Council. This is the legal basis for affirmation of the guarantee of equality in the quality level of graduates, ease of access for graduates, and independence of the implementation of Pesantren. Thus, quality is an overall quality of something in the provision of education. Education quality assurance is a systemic, integrated, and continuous activity by educational units or programs, government, community and various related parties and other authorities to ensure that the entire process of providing education is in accordance with established quality standards. Educational institutions need a certain mechanism in order to ensure and meet the objectives that have been set. This structured and objective mechanism can be referred to as an education quality assurance system in order to maximize this, educational institutions require standardization in various aspects and implementation processes.

2. Implementation of Quality Assurance of Darul Muttaqien Islamic Boarding School

Policyimplementation is a study that leads to the implementation process of a policy. In practice, policy implementation as a process is often politically charged due to the intervention of various interests. As revealed by Daniel Mazmanian and Paul Sabatier (Leo Agustino, 2006: 139), that policy



implementation as "the implementation of basic policy decisions, usually in the form of laws, but can also take the form of important executive orders or decisions or decisions of the judiciary. Usually the decision identifies the problem to be addressed, specifies explicitly the goals or objectives to be achieved, and the various ways to structure or organize the implementation process".

Van Meter and Van Horn, (Leo Agustino, 2006: 139), that policy implementation as "actions taken by individuals or officials or government or private groups directed at achieving the goals outlined in policy decisions". Chief O. Udoji (Leo Agustino, 2006: 140), said that "policy implementation is something important maybe even much more important than policy making. Policies will only be dreams or good plans neatly stored in archives if they are not implemented." Meanwhile, according to Lester and Stewart (Leo Agustino, 2006: 140), the term policy implementation is called "the command and control approach, which is similar to the top down approach) and the market approach (market approach, which is similar to the bottom up approach)".

Policy implementation is a dynamic process in the nature of implementing policies to carry out activities or activities until finally getting results that are in accordance with the objectives or policy objectives. For example, when the government or local government issues a policy on pesantren, the implementation of the policy must be measured through conformity with the policy objectives. In the policy implementation study, it is explained that there are two approaches to implementing the policy, yes it is the top down and bottom up approach. The focus of policy implementation analysis revolves around the problem of achieving predetermined formal policy objectives. This is very likely because street-level-bureaucrats are not involved in policy formulation. The extent to which the actions of implementers are in accordance with the procedures and policy objectives outlined by policymakers at the central level. This focus has consequences for attention to organizational or bureaucratic aspects as a measure of efficiency and effectiveness of policy implementation.

Based on the theory of policy implementation, government policies contained in the pesantren law need to be implemented by pesantren managers, especially those related to Pesantren quality assurance as a quality assurance stem at Pesantren Darul Muttaqien, Parung - Bogor Regency, Indonesia. Ahmad Sastra (2022) as Vice Chairman of Darul Muttaqien Islamic Boarding School explained that Darul Muttaqien Islamic Boarding School has implemented pesantren quality assurance management in five aspects, namely: (1) quality management of aqidah and morals; (2) institutional quality management; (3) quality management of organizational leadership; (4) environmental hygiene quality management; and (5) organizational culture quality management. The implementation of quality assurance in the management of pesantren law-based pesantren organized by Darul Muttaqien pesantren in the form of institutional quality management of pesantren is related to two things, namely madrasah quality assurance and Islamic education quality assurance. The definition of education quality assurance based on the Regulation of the Minister of Education and Culture Nomor 28 of 2016 concerning the Quality Assurance System for Primary and Secondary Education, it is stated that education quality assurance is a systematic, integrated, and sustainable mechanism to ensure that the entire process of providing education is in accordance with quality standards.

According to Benowitz (Purwanto, 2002: 172) education quality assurance is a comprehensive concept to lead and operate an educational institution that aims to continuously improve performance by focusing on customers (society), along with addressing the needs of all stakeholders. Quality improvement can be understood as the next and consequent stage of each dimension. Quality improvement must follow quality control by correcting errors or plugging gaps in the achievement of objectives so that there is a level beyond this quality improvement becomes quality transformation. According to Sastra (2022), that Darul Muttaqien Islamic Boarding School as the best pesantren in West Java always tries to improve institutional quality in improving the quality of madrasah and quality assurance of Islam education. These two things are the most decisive in pesantren education and at the same time become focus research and studies in the quality assurance of pesantren as an implementation of the pesantren law which includes madrasah quality assurance and Islamic Education quality assurance.



Madrasah quality assurance must be carried out, because madrasah is one of the educational institutions that teaches about religious education and religious education. In the implementation of madrasahs inside and outside the pesantren environment after the enactment of Law Number 18 of 2019 concerning Pesantren - for madrasah managers It is required to obey the principles in the implementation of learning as expected in the Pesantren Law in order to get recognition and legality in its implementation.

To achieve these educational goals, it is necessary to compile based on the national education curriculum which includes various subjects whose essence is religious lessons. Religious education is explicitly stated in Law Nomor 20 Tahun 2003 concerning the National Education System as a subject and religious subject that must be taught to students / students. Implementing regulations related to laws against the national education system, specifically for religious education are regulated by Government Regulation Number 55 of 2007 concerning Religious education and Religious education. The religious education policy in this law is very conducive and responsive to the development of society. The interests of all religions in the provision of religious and religious education have been regulated in Government Regulations. In this regulation, religious education and religious education are distinguished in terms of understanding, function and purpose. Religious education is education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures in all paths, levels, and types of education. Religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and / or become religious experts and practice their religious teachings.

Religious education serves to form Indonesian people who believe and fear God Almighty and have noble morals and are able to maintain peace and harmony in inter- and inter-religious relations. Religious education serves to prepare students to become members of society who understand and practice the values of their religious teachings and / or become experts in religious science. Religious education aims to develop the ability of students to understand, internalize, and practice religious values that harmonize their mastery in science, technology and cents. Religious education aims to form students who understand and practice the values of their religious teachings and / or become religious experts -who are broad-minded, critical, creative, innovative, and dynamic in order to educate the life of a nation that has faith, piety, and noble character.

In this regulation and perlaw, religious education has the same position as general education and is part of the national education curriculum which must be held and taught at every type, path and level of education. Religious education is the responsibility of the Ministry of Religious Affairs. Religious education in formal education and equality education programs is at least held in the form of religious subjects or courses. Every student in educational units in all paths, levels, and types of education has the right to receive religious education according to the religion they profess and is taught by educators of the same religion. Each educational unit provides a place to organize religious education.

Education units that cannot provide a place to provide religious education can cooperate with education units at the same level or religious education providers in the community to provide religious education for students. Each educational unit provides places and opportunities for students to carry out worship based on the provisions of the religion adopted by students. The place to carry out religious worship can be a room in or around the educational unit environment that can be used by students to carry out their worship. Educational units with certain religious characteristics are not obliged to build houses of worship of other religions other than those that are in accordance with the religious characteristics of the education unit concerned.

The religious education curriculum is implemented according to the National Education Standards. Religious education is taught according to the stage of psychiatric development of learners. Religious education encourages students to obey their religious teachings in daily life and make religion an ethical and moral foundation in personal life, family, society, nation, and state. Religious education creates harmony, harmony, and respect among fellow believers of the religion adopted and towards followers of other religions. Religious education builds the mental attitude of students to behave and



behave honestly, trustfully, disciplined, hardworking, independent, confident, competitive, cooperative, sincere, and responsible.

Religious education fosters a critical, innovative, and dynamic attitude, thus encouraging students to have competence in the fields of science, technology, art, and/or sports. Religious education is interactive, inspiring, fun, challenging, encourages creativity and independence, and fosters motivation to live successfully. Education units can increase the content of religious education as needed in the form of additional material, lesson hours, and depth of material. Religious education educators in educational units organized by the Government or local governments are provided by the Government or local governments according to their respective authorities based on the provisions of laws and regulations. Religious education educators in educational units organized by the community are provided by the education units concerned.

Education in the context of Islamic education is synonymous with the words *tarbiyah*, *ta'dib*, and *ta'lim*. But in general, the word *tarbiyah* is often used to understand Islamic education. According to H. Ramyulis (2008: 14), "in the Qur'an there is no word *al-tarbiyat*, but there are other terms that are rooted in it, namely *al-rabb*, *rabbayani*, *murabby*, *yurby* and *rabbany*. In *al-Sunnah* is found the word *rabbaniy*". According to Samsul Nizar (1999: 147), that the understanding of *ta'lim* is only limited to the process of transferring a set of values between humans with cognitive and psychomotor domains, but not to the affective realm".

Various terms or words that have the meaning of Islamic education, it seems that the word "*tarbiyah*" is most popular and widely used in educational institutions or departments. This shows that the word *al-tarbiyat* encompasses the whole educational activity that prepares the individual for a more perfect life, while other terms are part of the *tarbiyah* activity. Thus, the term Islamic education in Indonesia is called *Tarbiyah Islamiyah*.

Based on the policy of the head of the Darul Muttaqien Islamic boarding school, that in principle *Tarbiyatul Mu'allimin wa Mu'allimat al Islamiyah (TMI)* should not be removed from Darul Muttaqien. This can be understood, because the *pesantren* program is actually sustainable for six years from the *Tsanawiyah* level to the *Aliyah* level. Darul Muttaqien continues to hold academic implementation accountable to *mapenda*. Therefore, positioning TMI as functional rather than structural is one of the right steps. With a functional paradigm, the most important thing is that a six-year education program can be run, not its structure. That is, the head of the MA also functions as a bodyguard for the TMI program.

TMI carries out education and teaching programs in the form of all activities that must be taken by students during six years of education, both activities at the *Tsanawiyah*, *Aliyah*, and parenting levels as a unit with the aim that students are able to understand and work on worship practices by mastering the basics of faith and being able to communicate in Arabic and English. What is meant by the TMI program is the entire activity that must be taken by students during six years of education, both activities at the *Tsanawiyah*, *Aliyah*, and activities at the care of sons and daughters.

Quality assurance of Darul Muttaqien *pesantren* in Islamic education based on the *Pesantren Law* related to the quality assurance system *Pesantren* education is described as stated in the articles of the law *pesantren*. In the explanation of the *pesantren* law, it is explained that, the quality assurance system of *Pesantren* Education consists of an internal quality assurance system and an external quality assurance system. The system includes the assessment of *Pesantren* Education institutions based on established quality criteria, recognition of graduates, recognition of educators, and education personnel as professionals, recognition of the equality of qualifications and competencies of educators and education personnel with formal education through past learning recognition mechanisms, affirmations in protecting the distinctiveness of *Pesantren* Education, and facilitation in developing *Pesantren* Education.

The quality assurance system of *pesantren* is stipulated in Pasal 26 paragraph (1), paragraph (2), paragraph (3), paragraph 4, and paragraph (5) regulating the Quality Assurance of *Pesantren* Education. First, to ensure the quality of *Pesantren* Education, a quality assurance system is prepared that functions: (a) to protect the independence and distinctiveness of *Pesantren* Education; (b) realizing quality education; and (c) promoting the implementation of *Pesantren* Education.



Second, the quality assurance system is directed at the aspects of: (a) improving the quality and competitiveness of Pesantren resources; (b) strengthening the management of Pesantren; and (c) increased support for Pesantren facilities and infrastructure. The quality assurance system is prepared by the Masyayikh Council established by the Minister.

The Council of Masyayikh is stipulated in Article 27 paragraph (1), paragraph (2), and paragraph (3) as follows. First, in the framework of internal quality assurance, Pesantren formed the Community Council. Second, the Masyayikh Council as referred to in paragraph (1) is headed by a Kiai. Third, the Masyayikh Council has the following duties: (a) to develop the Pesantren curriculum; (b) carry out learning activities; (c) improve the competence and professionalism of educators and education personnel; (d) carry out examinations to determine the graduation of Santri based on predetermined quality criteria; and (e) submit data on graduating Santri to the Mashhaykh Council.

The Masyayikh Council stipulated in Article 28 paragraph (1) and paragraph (2) states, that the Masyayikh Council is a representative of the Masyayikh Council which is regulated by a Ministerial Regulation. The duties of the Masyayikh Council are stipulated in Article 29 as follows: (a) establish the basic framework and structure of the Pesantren curriculum; (b) give an opinion to the Masyayikh Council in determining the curriculum of the Pesantren; (c) formulate quality criteria for institutions and graduates of Pesantren; (d) formulate the competence and professionalism of educators and education personnel; (e) conduct assessments and evaluations as well as quality compliance; and (f) check the validity of each shahadah or Santri diploma issued by the Pesantren.

The results of the Assessment and Evaluation of the Masyayikh Council are stipulated in Article 30 paragraph (1), paragraph (2), and paragraph (3) as follows. First, the results of assessment and evaluation as well as quality fulfillment are submitted to the Minister. Second, based on the results of the assessment and evaluation as well as quality fulfillment, the Minister undertakes: (a) quality mapping; (b) planning quality compliance targets based on quality mapping; and (c) providing facilitation and affirmation in achieving quality fulfillment targets.

The preparation of the structure of the Masyayikh Assembly is stipulated in Article 31 paragraph (1) and paragraph (2) as follows. First, the Mashyayikh Council compiles the structure, organization, and work procedures. Second, for the smooth implementation of its duties, the Mashhaykh Council is assisted by the secretariat. In Article 32, it is stipulated that the financing of the Assembly of the Community can come from the assistance of the Central Government, Regional Governments, communities, and/or legal and non-binding sources.

After the enactment of the pesantren law, it is time for the managers of pesantren to immediately respond to various matters, especially those related to quality assurance of pesantren education as regulated and stipulated by the government through the Pesantren Law if it wants to get legality in its implementation. Crosby (Fatturrahman and Sulistyorini, 2012: 41) defines quality as something that is in accordance with what is required or standardized, that is, in accordance with predetermined quality standards, both inputs, processes and outputs. In line with Crosby's definition above, based on field observations, it was found that Darul Muttaqien Islamic Boarding School as one of the Islamic educational institutions that has organized MTs and MA education units since 2003 has formulated education quality management in a document entitled Guidelines for Service and Struggle of Darul Muttaqien Islamic Boarding School.

According to Sastra (2023: 113) Integrated quality management control at Darul Muttaqien Islamic Boarding School is entrusted to an internal institution called a division contained in the Darul Muttaqien Islamic Boarding School Service and Struggle Guidelines. In the quality guidelines, Darul Muttaqien stipulates that there are five divisions that control the quality of institutions under it. The five divisions are: (a) the Quality Division of Organization Management held by the secretary of the pesantren. This division is in charge of carrying out quality control of the management of the organization as a whole; and (b) The quality division of financial management entrusted to the treasurer of the pesantren.

The curriculum developed at TMI Pesantren Darul Muttaqien for 24 hours per day is an integrated and comprehensive curriculum, namely the integration of all aspects of teaching materials, religious, linguistic and general material content, which are carried out both theoretically and practically. TMI



Darul Muttaqien curriculum is a curriculum specifically designed to achieve the objectives of pesantren education that have been set, namely: forming a person who has charity, has balanced knowledge between religion and general, creative, independent and insightful who has the ability in the form of: (1) Skills and abilities on how to learn correctly and understanding that learning is a continuous process. (2) Skills and abilities on how to live properly. (3) Communication skills and abilities.

The curriculum of Darul Muttaqien Islamic Boarding School also involves the design of daily, weekly, monthly and yearly activities as well as the introduction of dynamic learning models through the application of learning processes. TMI Pesantren Darul Muttaqien organizes classical teaching and learning activities (KBM), each class is taught by one or more teachers according to subjects that have been arranged according to a weekly schedule. This classical KBM is an intra-curricular activity that is carried out from Saturday to Thursday with the number of face-to-face hours in one week totaling 42 hours. The KBM process starts at 07.00 - 14.50 with two breaks, the first break at 09.20 - 09.50 and the second break at 11.50 - 13.30. In addition to that time, students get co-curricular and extra-curricular activities in a structured and scheduled manner as a support for intra-curricular activities.

Theoretically, that education quality standards need to be formulated with clear steps. Education Quality Assurance Standards according to Chung (Purwanto, 2020: 182) if the quality to be achieved has been consistent, it must be ensured that all staff in the institution, both at the head office and on site meet the Education quality assurance standards for: (a) Knowing authority, meaning having an appropriate institutional structure and clear lines of responsibility and communication; (b) Know the task, i.e. have a clear definition and description of the task; (c) Know the activities to be carried out, i.e. have the correct specifications and descriptions of the work to be done; (d) Know how to do so, i.e. have proper training, appropriate procedures, and be ready to receive access to necessary instructions; (e) Have the desire to do so or can be said to have the right motivation; (f) Can do so, meaning to have the right resources and materials; (g) Knowing that it is appropriate to do so, meaning having carried out proper inspection, measurement or testing of products; and (h) Record things that have been done by means of proper record keeping and specified certificates.

In order to have quality standards, TMI and parenting formulate various formulations of standard operational procedures (SOPs), both institutional management and program implementation. The head of care always controls to ensure the daily condition of students is recorded by (1) dormitory/room guardians reporting daily students in the care group; (2) Picket teachers write reports at the licensing tasreh and report to TMI; and (3) Picket teachers recap daily boarding reports, reported to groups and in archives. The instruments used to carry out quality control are dormitory daily report books, dormitory administration books and student licensing books.

In order to participate and the work of Darul Muttaqien students in the community, Darul Muttaqien Islamic Boarding School makes Community Service Practice (PPM) as one of the programmatic activities, so that every final student is required to carry out this Community Service Practice (PPM) before completing their studies at Darul Muttaqien Islamic Boarding School and of course before serving with real meaning in the community after becoming alumni. Meanwhile, the implementation of the Educational Service Practice (PPK) which is expected to provide initial experience for practice has not been able to run optimally, so efforts need to be made to make serious improvements. The manifestation of improvement is not just improvement at the implementation level, but to touch the conceptional level, namely by reformulating the meaning of community service for TMI Darul Muttaqien Islamic Boarding School.

Community Service Practice (PPM) is an intra-curricular, applicative and integrated subject of all learning experiences into a training program to prepare students to have sensitivity to the community and be able and skilled in teaching and making activity reports. PPM is the main program or activity of TMI Darul Muttaqien Islamic Boarding School which must be followed by all final students who have met the requirements and must obtain a passing score. The scope of PPM is as follows: (1) Religious Education Activities include: Teaching Qur'an literacy, Teaching ways of worship, Teaching religious sciences and Teaching Arabic and English; (2) Extracurricular activities, including: Speech and lecture

training, Scouting coaching, Organizational training, Discussion; (3) Social Activities, including: Clean environment, environmental health, Social Bhakti; (4) Scientific Paper Writing Activities.

Queues in general who stay in dormitories for 24 hours get comprehensive self-discipline character education. One of the quality program strategies to realize the disciplinary character of students is to determine the formulation of student rules and regulations while in the dormitory. There are at least five goals to be achieved in the formulation of student discipline in the Darul Muttaqien Islamic boarding school; (1) Enforce and uphold the commandments and prohibitions of the Qur'an and the Sunnah; (2) As a guideline in fostering the morals, personality, and character of students while in Pesantren; (3) As a supporting device for order and comfort in the coaching process at Pesantren; (4) Provide a means of supervision and handling of problems to improve coaching; and (5) Fostering public trust in pesantren education.

According to the head of parenting regarding the formulation of this discipline problem, the rules of conduct are the provisions that regulate the living procedures of students while in the dormitory. Dormitory is a place provided for students as a place to live and foster while studying at Darul Muttaqien Islamic Boarding School. Santri are learners who study and are enrolled in the Darul Muttaqien master book. The head of nurturing is the head of the dormitory who is responsible for all student development activities in the dormitory. Dormitory Guardian is the dormitory leadership element as a dormitory student coach. The room guardian is the dormitory student supervisor who provides guidance, coaching and nurturing services for students in each room. The instruments used to evaluate the implementation of disciplinary character are books and true rules of conduct and student discipline evaluation books.

The upbringing of Darul Muttaqien Islamic Boarding School also determines various rules when students are off and return home with the aim of being orderly and orderly in the administration of return and so that students are recorded who have come to the pesantren and who have not come to the pesantren, and so that the disciplined students come on time. The upbringing of Darul Muttaqien Islamic Boarding School also stipulates rules for the visit of guardians to the pesantren with the aim that the guardians who visit are recorded, so that there are no foreigners other than the visiting guardians, so that the visits of the guardians do not interfere with the activities of students in the pesantren and to create an orderly environment in terms of licensing, ethics of guardians, and licensing of pesantren. The upbringing of Darul Muttaqien Islamic Boarding School also stipulates sanctions rules for disciplinary violations committed by students.

The class increase and graduation of TMI students refers to the quality of goals, the quality of graduate competency standards and the quality of educational programs that have been set by TMI Darul Muttaqien Islamic Boarding School. First, Santri TMI Pesantren Darul Muttaqien is declared to be upgraded, if it meets the following criteria: (1) Santri completes an education program for two semesters in one year of Education; (2) Santri does not get intra-curricular scores below KKM in two semesters of more than the same six subjects; (3) Santri did not get a score with the criteria of Less on the assessment of morals and personality in 2 semesters more than the same 4 subjects; and (4) Santri completed the Qur'anic tahfid program and prayers that had been determined by the class. Second, the graduation of students from TMI Pesantren Darul Muttaqien, is carried out at the end of the second semester in grade 6 TMI with the following conditions: (1) Santri completes all intra, c o-curricular, and curricular education programs set by TMI; (2) Santri took the TMI final exam and was declared passed; (3) Santri takes the TMI graduate competency exam and is declared passed; (4) Santri takes other final examinations set by TMI; and (5) Santri gets at least enough criteria for the results of the assessment of attitude, morals, and worship.

CONCLUSION

Based on the results of the study, it was concluded that Darul Muttaqien Islamic boarding school has carried out complete pesantren quality assurance, but has not been based on the pesantren law. The three most basic components in the implementation of quality assurance in pesantren that have not yet been formed are the learning curriculum, the establishment of the Masyayikh Council, and the establishment of the Masyayikh Council. Mutu assurance is an overall quality of something in the

provision of education. Education quality assurance is a systemic, integrated, and continuous activity by educational units or programs, government, community and various related parties and other authorities to ensure that the entire process of providing education is in accordance with established quality standards. Educational institutions need a certain mechanism in order to ensure and meet the objectives that have been set. This structured and objective mechanism can be referred to as an education quality assurance system in order to maximize this, educational institutions require standardization in various aspects and implementation processes.

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