

Strategy of Leading Madrasah Management Based on Integrated Quality Management

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Abstract: *Education is the process of developing one's abilities, attitudes and other behaviors in the communities in which they live. According to Webster's new world dictionary, education is a process of training and developing knowledge, skills, thoughts, characters, and so on. Maybe, so that there is no dichotomy of public schools with madrasahs, one of which is so that madrasahs always develop according to their times. Discussing about madrasahs is interesting in the contemporary era. Bearing in mind, madrasahs are part of the national education system that is closer and familiar to the people than other formal education systems. In the analysis of education experts, madrasahs are also more strategic in achieving PUS-EFA (Education for All-Education for All), because madrasahs are cheaper in terms of financing and easier to reach by the common people (grass root). This makes the madrasah increasingly find its significance in today's global competition, so madrasahs can be said to be formal Islamic education institutions that greatly contribute to eradicating people's illiteracy (Indonesia).*

Keywords: *Quality Madrasahs, Integrated Quality Management.*

Introduction

Madrasahs as educational institutions in the form of formal education have been known since the early 11th century or 12th century, namely since the existence of Nidzamiyah madrasahs established in Baghdad by Nizam AlMulk, the establishment of this madrasah has enriched the repertoire of educational institutions in Islamic society, because in the past Islamic society only recognizes traditional education held in mosques and dar al-khuttab. In principle, madrasahs are the same education as general education, but emphasize Islamic education intensively and deeply. The principle

difference between general education and Islamic education is that in Islam there is no standard education system, but only moral and ethical values that should color the education system.

Such a system can be created using Islamic Education management through concepts, strategies and applications. Islamic education management is a process of structuring the management of Islamic education institutions that involve human and Muslim human resources in moving it to achieve the goals of Islamic education effectively and efficiently. As a continuation of the issuance of Law Number 20/2003, a Government Regulation Number 19 of 2005 concerning the National Education Standards has also been issued, which contains provisions concerning eight standards, namely: (1) Graduates' Competency Standards; (2) Content Standards; (3) Process Standards; (4) Education Standards and Education Personnel (5) Standard of Facilities and Infrastructure; (6) Management Standards; (7) Education Financing Standards (8) Educational Assessment Standards. (Ministry of National Education, Law Number 19 of 2005 concerning National Education Standards).

Determination of the above standards aims to guarantee the quality of national education in order to educate the nation's life and form a dignified national character and civilization. These standards also serve as the basis for planning, implementing, and supervising education to realize quality national education. In historical records, the existence of (existing) formal Islamic education marked by the emergence of madrassas - as institutions and educational channels. Like schools in general, in the madrasas there is a process of pedagogical communication between educators and students in order to achieve their intended goals. Historically, the birth of madrasa became a symbol of the rise of the Islamic education system.¹

However, in its journey, the madrasa, as well as other Islamic educational institutions, continue to face choices that are not easy, namely between religious needs and worldly needs. On the one hand, madrasas are demanded to be able to function to increase understanding of religious sciences and the ability to practice Islamic teachings. While on the other hand this institution is demanded to

¹ Abdullah Idi & Toto Suharto, *Revitalisasi Pendidikan Islam* (Yogyakarta: Tiara Wacana, 2006), 20.

function foster the ability of students to fulfill their needs which are not entirely solved by religious knowledge.²

Actually, the existence of madrasas which are required to produce graduates who are experts in religion and general sciences as mentioned above, is a strategic opportunity to make madrasa as a superior and better quality school institution compared to other schools, but in practice it is not as easy as turning the palm hand. The tendency of madrasas can only produce graduates who are religious experts but weak in terms of general science; schools that can produce graduates who are general science experts are usually filled with public schools.

Therefore, it is important and urgent to improve the quality of madrasas with quality madrasa development programs through various strategies. Today, quality is the only thing that is very important in education. This is in order to produce educational output that can meet people's needs. Educational output that is not ready to become a citizen who can meet the needs of the community productively and responsibly, will only become a burden on the community. The unprepared output can occur because education products are not focused on quality, which ultimately only burdens the social welfare budget; finally they feel alienated from their society.³

The Real Condition of Madrasas Now

Unlike the conditions of public schools, madrasas experience a number of problems. First, the majority of madrasas at all levels are private, even madrasas with a state status are initially private madrasas converted to public madrasas. The proportion of Public MI, Mts and MA is only 5%. Second, the people who choose madrasas are driven more by practical-economic motives. Besides the low cost, the madrasa also fulfills the basic needs of the community in the field of religious knowledge and practical skills. In madrasas, basic academic sciences such as reading, writing, and arithmetic - however low the quality can be obtained by students, and at the same time they obtain a religious basis. Third, that is low educational resources. This can be seen from 1) the low quality of teachers, 2) the low managerial ability of the madrasa head, and 3) the bureaucracy in the department of Religion is

² Munir Mulkhan, *Nalar Spiritual Pendidikan* (Yogyakarta: Tiara Wacana, 2002), 187.

³ Jerome, S. Arcaro, *Pendidikan Berbasis Mutu*, Cet. III, terj. Yosol Iriantara (Yogyakarta: Pustaka Pelajar, 2006), 1.

very weak in view of the lack of resources that can determine policy, planning, and management.⁴

About 75% of madrasa teachers have religious education backgrounds and only 25% are in their fields. That way, it can be ascertained that 75% of madrasa teachers are classified as mismatches (not according to their scientific fields), while only 25% are matched (according to their fields), they are divided into two groups, qualified (able to teach well) and partially under qualified (unable teach well). It can be ascertained that 100% of madrasah heads have religious education backgrounds. With such a background, madrasah principals are less able to develop educational innovations, less able to master management principles, weak administrative systems, and monitoring and evaluation of educational achievements cannot be done.

Thus, there is no other word except that the quality of madrasa education must be improved. If the quality of madrasa education is to be improved, then there needs to be a madrasa leader who comes from an education professional. After that, quality management (integrated) is a means by which educational professionals can adapt to the power of change. The knowledge needed to fulfill the improvement of the education system is actually already in the education community itself.⁵

Efforts to improve awareness in order to improve quality have been carried out for a long time, but there are still many obstacles, such as there are still many teachers who are under qualified and teachers who are mismatches, lack of facilities that support teaching and learning activities, and weak managerial leadership in madrasahs. However, there are several madrasahs that have quite good achievements and reputations, and are able to compete with public schools. This is evidenced by the increasing interest of the community to study in madrasa, such as what happened in MIN Malang, MTs Brebes, MTs Al-Hikmah Surabaya, and so on, so that many madrasahs reject new students because of the limited local learning. The achievements of the madrasa show that the obstacles faced by madrasahs are very likely to be overcome and solutions are sought.⁶

⁴ Ali Maksum, "Pembaruan Sistem pendidikan Madrasah", Nizamia (Surabaya: Fakultas Tarbiyah IAIN Sunan Ampel, 2005), Vol. 8 No. 1, 38-39.

⁵ Jerome, S. Arcaro, Op.Cit., 2.

⁶ Said Agil Husin Al-Munawar, Aktualisasi Nilai-Nilai Qurani dalam Sistem Pendidikan Islam (Jakarta: Ciputat Press, 2003), 202-203.

Education must change its paradigm; old norms and beliefs must be questioned. Madrasas must learn to be able to walk with little resources. Educational professionals must help students develop the skills they will need to compete in the global economy. Unfortunately most madrasas often perceive that quality will only increase if the community is willing to provide more funds. Even that is not the main thing in improving the quality of education. The quality of education will increase if the principal develops a new attitude focused on leadership, teamwork, cooperatives, accountability and recognition.

Thus, quality madrasas must be ready for all changes and not stagnant. With a new paradigm in the field of education, especially democratic education policies, then in the future, the opportunities for advancing madrasah education are very broad and open. The democratization of education, for example, in terms of madrasah / school management, needs to be developed in school based management (SBM) or school / madrasah-based management (SBM / M). Through the MBM, the real role of the madrasa can be seen, as the first vision and mission of the madrasa was established; namely in addition to addressing the needs of the community in the field of religious sciences, it is also endeavored to meet the needs of the community in the field of general science.

Quality Madrasah Components

Quality is a structured process to improve the output produced. Quality is not a magical object or something complicated, but something that is based on common sense. Each quality program always includes four (4) important components. First, there is a commitment to change, and the principal must show his commitment to change. Quality is change, and thinking about change often creates fear in many people. Commitment to change will help reduce fear in people in the school environment. Keep in mind that not everything will work well at the start. Everyone must be prepared to accept failure. Failure is a normal thing, as long as you want to learn from that failure.⁷

Secondly, the madrasa must be aware of its current condition. Many failures are caused by school leaders not being aware of the actual conditions of school. Efforts to solve problems begin before the problem itself is clear. Therefore, before initiating successful change,

⁷ Jerome, S. Arcaro, Op.Cit., ix-xi.

the madrasa must know how the school system is running. Third, the madrasah must have a clear vision of the future, and everyone in the madrasa must hold on to that vision. Vision is a beacon that becomes a guideline for the madrasa team in developing quality madrasas.

Every quality program will face difficulties. The principal's vision will help everyone stay focused and committed to quality transformation. Fourth, the madrasa must have a plan to implement quality in the madrasa. The plan made should provide a set of guidelines for the team that will carry out the implementation process. The quality plan must be a living document. Both internal and external factors that have an impact on education will change. Plans must be regularly updated to reflect this change. There is no quality program that is stagnant and there are no two identical quality programs. The quality program must reflect the madrasa education environment.⁸

The idea of bringing together the advantages of public schools (general science) with the advantages of Islamic boarding schools (religious sciences) in the school (madrasah) so that they become quality madrasas should be used as an afterthought to think about in meeting the needs of the community. Where the needs of the people now often rely on two macro things, it means namely spirituality and technology (also social and natural sciences). During this time the pesantren excelled in the field of spirituality while public schools excelled in the field of science and technology. Thus if the two advantages are integrated the needs of the community will be fulfilled, and this should be owned by the madrasa.⁹

The concept of integration referred to is positive things from both institutions. Negative things from both institutions must be abandoned. According to Said Agil Husin Munawar, in terms of curriculum, a competency-based curriculum (CBC) needs to be developed. With this provision, the curriculum that applies nationally is the minimum curriculum that must be taught to students. Madrasas can develop, describe, and even add study materials as needed. That way, the characteristics and advantages of each madrasa can be regenerated, and the curriculum can be developed in accordance with the real needs of the community. The tradition of studying the

⁸ Abudin Nata, *Paradigma Pendidikan Islam* (Jakarta: PT. Grassindo, 2001), 252.

⁹ Wahjoetomo, *Perguruan Tinggi Pesantren Pendidikan Alternatif Masa Depan* (Jakarta: Gema Insani Press, 1997), 9

religious sciences such as obedience in performing worship, noble morals, independence, patience, simplicity, are the values of education that need to be maintained in the madrasa.

While the critical, innovative, creative, dynamic, progressive, open tradition, self-confidence, and others commonly found in the tradition of public schools need to be adopted by the madrasa in order to get better quality madrasas. In terms of operations, the characteristics of quality schools can be seen from the following points:

(1) Focus on customers. In order for schools to develop a quality focus, everyone in the school system must recognize that every output of the educational institution is customer. The school has internal and external customers. Internal customers are parents, students, teachers, administrators, staff and school boards that are in the education system. External customers are communities, companies, families, military and tertiary institutions that are in the organizational path, but utilize educational output.

(2) Total involvement everyone needs to be involved in quality transformation. Management must have a commitment to focus on quality. Quality transformation begins with adopting a new educational paradigm. The way of thinking and old ways of working must be removed. In the field of education, it is indeed very difficult to develop a new paradigm of education. There are two main beliefs that hinder quality creation in the education system. First, many education professionals believe that the quality of education depends on the amount of funds allocated to education. The more money invested in education, the higher the quality of education.

This is not entirely true. More than a decade the state of Connecticut invested millions of dollars in its education system. The cost of education per student there is highest nationally. Teachers and administrators also get high salaries, but it turns out the teacher and student ratio is the lowest nationally. Second, many education professionals are right to view education as a network of sweet children. They insist on surviving the attraction of non-educational professionals that influence system changes. Many education professionals openly state that they are committed to quality transformation, but they do not develop a new philosophy in

education. The quality of education will not experience significant improvement until there is a solution to the two problems.¹⁰

At present we have entered an era of globalization which is marked by developments and advancements in various fields. Along with that, it can be seen that none of the nations and countries in the world are able to live alone without cooperating with one another. This is where all involved parties are needed in the development of quality madrasas.

Characteristics of Quality Madrasas

Until now there are still various perceptions about the meaning of quality madrasas. Some argue that quality madrasas are madrasas that combine excellence in the fields of science, skills and technology with excellence in the field of faith and piety. Excellence in the fields of science, skills and technology has been owned by public schools. Knowledge, faith, and piety are While excellence in the field of religious. That is owned by madrasa or pesantren educational institutions. The synthesis of the advantages possessed by the two educational institutions then took the form of a boarding school or madrasa.

(3) Measurement, Traditionally the measure of the quality of school output is student achievement. The basic size is the test result. If the exam results improve, then the quality of education improves. Educational professionals must learn to measure quality. They need to understand the data collection and analysis needed in the process being discussed. According to Natta, 16 quality madrasas can also be seen from the quality of graduates who not only master the material taught, but also the process of achieving and mastering the mate. Thus, madrasas are of high quality, besides being able to educate their graduates by mastering knowledge relevant to life, they must also provide one's ability to master the methods or processes of gaining knowledge.

(4) Viewing education as a system and having a commitment to the quality of education must be seen as a system. This is a concept that is very difficult for education professionals to understand. Generally, people who work in the field of education begin to improve the system without developing a full understanding of how the system

¹⁰ Jerome, S. Arcaro, *Ibid.*, 11-13.

works. In a detailed analysis of universities in the UK recently, it was quite surprising.

The college does not have a written record of work processes or procedures. The functions are running because they always run. By looking at education as a system, education professionals can eliminate waste and can improve the quality of each educational process. The head of the madrasa / school must be committed to quality. If they do not have commitment, the quality transformation process will not be able to start because even if it is implemented it will fail. Everyone needs to support quality efforts. Quality is a cultural change that causes the organization to change the way it works. People usually don't want to change, but management must support the process of change by providing education, tools, systems and processes to improve quality.¹¹

In terms of strategies and learning methods, teachers can create and innovate in making students understand and master the subject matter. In terms of developing the potential of students, school leaders can create a good atmosphere and special programs to develop talents and interests. In terms of the learning environment, the education provider can determine the design with a developing culture in the area.

(5) Continuous improvement, the basic concept, quality is anything that can be improved. According to the old management philosophy, if it's not broken, don't fix it. Quality is based on the concept that each process can be improved and there is no perfect process. According to the new management philosophy, if it's not broken, fix it, because if it's not repaired, other people will do it. This is the concept of continuous improvement.¹²

According to Hussain and Ashraf, the Islamic education system, including the madrasa, which is dynamic, must have two main characteristics. 1) Having basic characteristics that do not change, which distinguishes them from other systems if these characteristics are lost, then the system is lost. 2) Having a mechanism for changing non-fundamental characteristics. If the system does not exist, then the

¹¹ Jerome, S. Arcaro, Op.Cit., 41-42.

¹² Syed Sajjad Hussain dan Syed Ali Ashraf, *Menyongsong Keruntuhan Pendidikan Islam* (Bandung: Gema Risalah Press, 1993), 65.

system will not be able to adjust itself to changes in space and time. If so, the system will stagnate and then disappear.

Here a periodic program is needed in order to improve the quality of human resources in the field of Islamic education, and this is a key step to achieving quality excellence. All components involved in the education process, both internally and externally, should have competency standards and quality attention so that one another can work as a reliable team. The superiority of education lies not only in the curriculum and educational process, but also in leadership, the skills of administrative staff, the reliability of educative staff, the perseverance of counseling staff, and the attention of parents and the community. Ultimately these indicators will strengthen school-based management (SBM).¹³

Furthermore, quality comes from the principal, students and staff. The madrasa head must create a new paradigm of education for his community. Education must be assessed for its contribution to developing students to become valuable and prepared citizens to be better in facing academic and business challenges in the future. Quality Madrasas build an environment that allows everyone to bring a measure of quality improvement to their own work processes.

Principles and Tips for Quality Madrasas

Today's education professionals lack the knowledge or experience needed to prepare their students to enter the global labor market. Tradition seems to hinder the education process for making changes that are needed so that the program fits the needs of students. The community demands the quality of education be improved, but the public is reluctant to support the world of education to seek improvement. Many education professionals are afraid of change and do not know how to answer the challenges of the times.

Educational professionals need to be aware that quality programs in the commercial world cannot be implemented in the field of education. Given the different work processes, environment of organizations in both fields and culture. Educational professionals must be given quality programs specifically designed for education. One important component of the quality program in education is developing a measurement system that enables education professionals to document and demonstrate the added value of education for

¹³ Said Agil Husin Al-Munawar, Op.Cit., 248.

students and their communities. Quick solutions will not solve educational problems; settlement must be gradual (steep by steep).

Some of the basic principles of Deming - the quality pillar that can be applied in the field of education in order to achieve quality are as follows. 1) Members of the school board and administrators must set goals for the quality of education to be achieved. 2) Emphasize efforts to prevent failure in students, not detect failure after the event occurs. 3) Originally applied strictly, the use of statistical control methods can help improve student and administrative outcomes.¹⁴

Meanwhile, some views of Juran - also quality experts - about quality are: 1) Achieving quality is a process that knows no end. 2) Quality improvement is a continuous process rather than a one-time program. 3) Quality requires leadership from school board members and administrators. 4) Mass training is a quality requirement. 5) Everyone at school must get training.¹⁵

Towards a Quality Madrasah through Integrated Quality Management

Normally an organization, the problems faced by schools / madrasahs if analyzed more deeply lead to the poor management system used. Ineffective leadership, administration that is not yet organized, information systems that are not / less well managed and lack of involvement and participation of various parties in the development of education are some indications of the school as an organization that has not been effective.

Recognizing the complexity of school organizations, requires a comprehensive and effective management system of education managers based on objective conditions (needs and potential) that schools have in order to improve the quality of their education.

In addition to many management models that can be applied in order to develop quality (such as SBM, MBM, etc.), Integrated Quality Management (MMT) or Total Quality Management (TQM), if implemented appropriately, a methodology can help education professionals answer current environmental challenges. MMT can be used to reduce fear and increase trust in the madrasah. MMT can be used as a tool to build alliances between education, business and

¹⁴ Jerome, S. Arcaro, *Ibid.*, 8.

¹⁵ Lapis, "Menuju Pendidikan Mutu melalui Demokratisasi Sekolah", *Lapis*, No. 01/November 2005, 8.

government. The education alliance ensures that education professionals (madrasas) provide the resources needed to develop educational programs. MMT forms a flexible infrastructure that can provide a rapid response to changing community demands. MMT can help madrasas adjust to funding and time constraints. MMT makes it easy for madrasas to manage change.

The transformation towards quality madrasas begins with adopting a shared dedication to quality by school boards, administrators, staff, students, teachers and the community. The process begins with developing a quality vision and mission for each madrasa. The quality vision is focused on meeting customer needs, encouraging total community involvement in the program, developing a system of measuring value-added education, supporting the system needed by staff and students to manage change, and continual improvement by always striving to make madrasa products better.

Head of Madrasah as Pioneer of Quality Development

The head of the madrasa plays a role in giving direction to the madrasa. He is the one who must have a vision of the future, and he is also capable of inviting teachers and staff to accept that vision as his own. This refers to the concept of shared responsibility. Teachers and staff are committed to realizing this vision. Perhaps many people oppose the position of the school board, supervisors and administrators (principals) as the owners of the vision for school. They stated that the vision should be made by all people not only by top management. Whereas in fact the vision for each education system not only built by school boards but also supervisors based on input from the community and staff if the shape is discrete it can be like a "pyramid".

Quality leaders in education have the ability to describe the vision of their staff at school and inspire staff to take the steps needed to realize this vision. This is called the concept of shared responsibility and empowerment. Here a model of democratic leadership is needed. The emergence of a new paradigm towards democratic education, among others, enlarges public participation in education through school-based management and the development of student involvement in operational planning development of the learning process according to all parties / school communities to be able to

work together, be actively involved and participate to improve the quality of their respective schools.¹⁶

Empowerment / participation does not mean that everyone will do whatever they want. Empowerment means people are encouraged to be open, creative and innovative in finding new ways of working to achieve their vision. Shared responsibility and empowerment means that people are encouraged to be open, creative and innovative to find new ways of working within the system that enable everyone to achieve vision in the whole system. The principle recognizes the interdependence between people and functions. Enlightening quality leaders encourage their staff to achieve the organization's main goals - continuous quality improvement.¹⁷

In the quality leadership pyramid, school boards, supervisors and principals (administrators) must provide staff and teachers with the resources needed to support success. This means that the absolute power possessed by the principal cannot be maintained anymore. The word authority and power has been removed from the quality leader's vocabulary, but that does not mean the principal does not have the authority to make decisions. When the principal is asked to make a decision, the decision reflects the concerns, opinions, attitudes and interests of the entire community.

So, what is the role of teachers and staff in the quality leadership pyramid? In the quality leadership pyramid, everyone is a leader. To achieve the vision of the quality of education, the teacher must invite students to view themselves as the owner of the vision and must be willing to listen and act on the innovative and creative ideas of students to achieve that vision. The teacher must eliminate absolute authority in the classroom.

It is common knowledge that the chaotic condition of Indonesian education is inseparable from the problem of teachers, both with regard to the number, quality and welfare. Especially what is faced by madrasa, which incidentally was born and raised by the community, but received less attention from the government? As if it were fate, the madrasa was born in a poor community that needed education, lived in all concerns and ended up like "*life is reluctant to die do not want to*".

¹⁶ Lapis, "Menuju Pendidikan Mutu melalui Demokratisasi Sekolah", Loc.Cit.

¹⁷ Jerome, S. Arcaro, Op.Cit., 17-18.

Likewise the condition of the teachers who are mostly honorary teachers who are recruited without the demands of professional standard qualifications other than the willingness to serve and do good deeds for their environment that requires knowledge and they are paid an honorarium below the regional minimum wage. Most of them do not have the appropriate educational background (mismatch). Such conditions will obviously have an impact on the quality of graduates produced by the madrasa, where the teacher is currently the main source of the teaching and learning process.

However, teachers may not be authoritarian or absolute. In the Indonesian context, as an actualization of the new national education paradigm, the government systematically socializes the following four things. 1) Community participation in managing education (community based education). 2) Autonomy and decentralization of education. 3) Professional human resources. 4) Adequate educational facilities and resources. In accordance with the demands of the democratic community, the community must actively participate in carrying out their education. Community based education requires the community (parents, local-national community leaders), the world of work and industry to be actively involved in fostering their education.

Conclusion

An interesting thing to note, it turns out that the one who pioneered the first time the establishment of the madrasa was an individual society. This is what makes madrasa independence more accessible and does not depend much on the government, both in terms of management and operations and even financing. Increasing public or private participation needs to be done in order to develop the quality of madrasas / schools. In the development of quality madrasas, it does not have to be in the form of expensive tuition fees. Although expensive SPP can support the improvement of madrasah quality, this is not absolute. Expensive school fees will actually create a gap in the social class strata; the rich are increasingly prosperous, the poor are increasingly eroded.

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