



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 35, 2022

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

The implication of Islamic Boarding School policy in developing the quality of Islamic religious education in East Java, Indonesia

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Abstract. This paper discusses the implication of Islamic boarding school education quality policy in Indonesia. The presence of state in developing quality began with the issuance of Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Decree 82 of 2021 concerning funding for implementation of Islamic Boarding Schools which later affected its existence in Indonesia, especially Islamic boarding schools in East Java. The results have implications for 2 aspects, namely the management of macro aspects and micro aspects. Management on macro aspects, among others; *first*, the regulatory aspect of Islamic Boarding School quality assurance, *second*, the funding aspect of Islamic Boarding School, and *third*, the managerial aspect of Islamic Boarding School. While the management of the micro aspects, among others; (1) The philosophical values and vision and mission of Islamic Boarding School; (2) Human resource management; (3) Management of facilities and infrastructure;

Keywords. Implication, Islamic boarding school, education quality policy

1. Introduction

The era of the industrial revolution 4.0 necessitates changes in global conditions that have an impact on the management of Islamic education institutions, especially Islamic boarding schools in Indonesia. The management of Islamic boarding schools in Indonesia is influenced by the presence of the state in the form of policies, especially since the issuance of Islamic education policies in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Decree 82 of 2021 concerning funding for Islamic boarding schools which later affected their existence in Indonesia, especially Islamic boarding schools. in East Jawa, Indonesia.

Based on data from Islamic Boarding Schools registered with the Ministry of Religion, there are 4.452 Islamic Boarding Schools. As the following data:

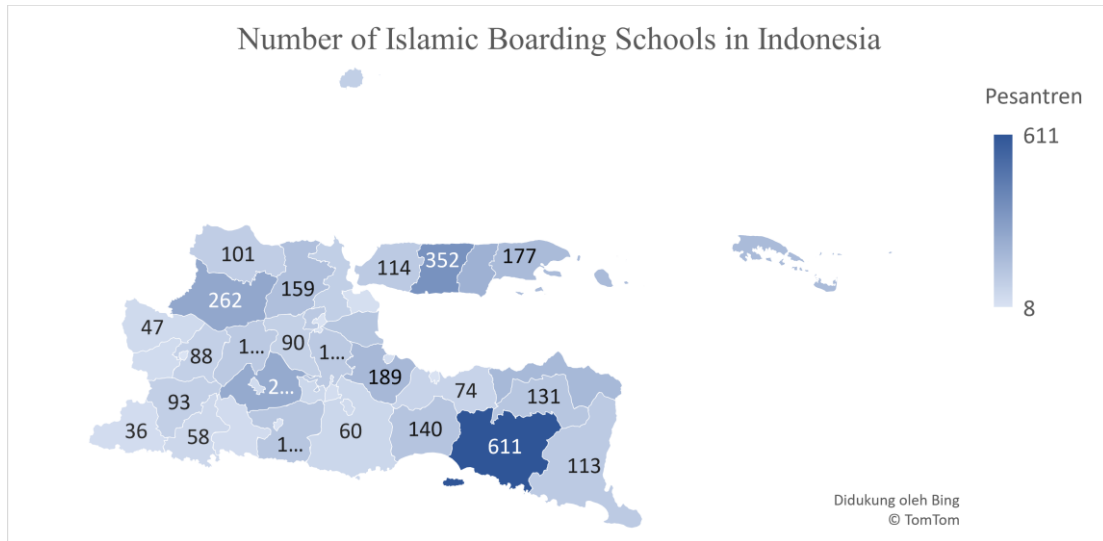


Fig.1. Ministry of Religious Affairs, Indonesia. 2022 [1]

The data above shows that the distribution of the number of Islamic boarding schools in East Java is evenly distributed in all regencies and cities, the highest number is in Jember Regency with 611 registered boarding schools, while the least is Madiun City, as many as 8 Islamic boarding schools. While the comparison of East Java with all provinces in Indonesia, as the data in the following figure:

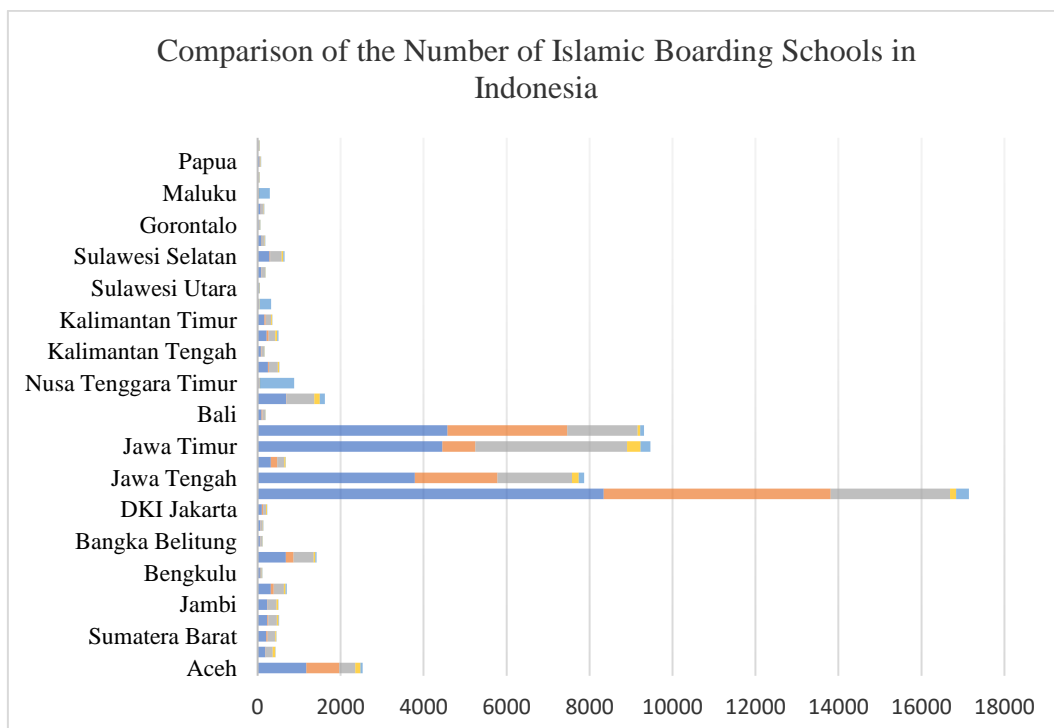


Fig.2. Ministry of Religious Affairs, Indonesia. 2022 [2]

The number of Islamic boarding schools in Indonesia is 26,975 Islamic boarding schools, the highest number in West Java Province is 8,343, as many as 3,787 Islamic boarding

schools in Central Java. then, as many as 1,177 Islamic boarding schools and 684 Islamic boarding schools are located in Aceh and West Nusa Tenggara, while at least in Papua Province, there are 18 Islamic boarding schools. For the province of East Java amounted to 4,452 which is the second largest of all provinces in Indonesia. In its development, Islamic boarding schools has experienced challenges and dynamics throughout Indonesian history, especially in the aspect of the existence of Islamic boarding schools in education policy in Indonesia.

In terms of educational policies and politics, Islamic boarding schools in the context of the national education system have not yet received formal recognition. The government considers the quality of the management of Islamic boarding schools to not meet the standards as the national education system in Indonesia. The boarding school education system is dominated by religious content, uses a non-standard curriculum, has a non-uniform structure, and uses management that cannot be controlled by the government.

Islamic boarding schools respond to educational policies by evolving Islamic education by opening modern (general) educational institutions with a madrasah institutional system as a modern institution developed by the government. In fact, Islamic boarding schools have established general educational institutions under the Ministry of Education and Culture of the Republic of Indonesia. By understanding, Islamic Boarding School not only establish madrasas but also public schools following the curriculum system of the Ministry of Education and Culture of the Republic of Indonesia. Islamic boarding schools that have used the system in East Java include the Zainul Hasan Genggong Islamic Boarding School Probolinggo, An-Nur Bululawang Islamic Boarding School Malang, Amanatul Ummah Mojokerto, Bustanul Ulum Krai Yosowilangun Lumajang, Matholi'ul Anwar, Lamongan, Bumi Aswaja Islamic Boarding School Gresik and East Java others.[3]

Islamic boarding schools in East Java respond to the Government program of the East Java Province Communication and Informatics Service in 2021, on the development of the An-Nur Bululawang Islamic Boarding School in Malang Regency which has been successful in transforming traditional management systems into modern ones by not abandoning the salafiyah values that are typical of the founders of the Islamic Boarding School. the. This success received appreciation from the East Java Provincial Government (Ravana: 2020). In addition to the transformation of the management aspect of Islamic boarding schools, the An-Nur Islamic Boarding School in Bululawang Sub-district and Al-Rifa'ie Islamic Boarding School in Malang were appointed to socialize the One Islamic Boarding School One Product program from the Communication and Information Office of the East Java Provincial Government.[4]

Based on a report from the Ministry of Communication and Information of the Province of East Java, Republic of Indonesia, Islamic boarding schools in Malang Regency, Islamic boarding schools An-Nur Bululawang were successful in transforming traditional management into modern ones by not abandoning the salafiyah values that were typical of the founder of the Islamic Boarding School. This success has received appreciation from the Malang Regency Government as a "Pilot for the Islamic Boarding School and Madrasah Education Project" with Number 52/Kep/Bapp/73. In addition to the transformation of the management aspect of Islamic boarding schools, Islamic boarding schools An-Nur Bululawang Malang, East Java was appointed as the socialization of the One Islamic Boarding School One Product (OPOP) program from the Communication and Information Office of the East Java Provincial Government.[5]

Development of Islamic boarding school curriculum and learning in East Java that builds the independence of the entrepreneurial spirit of students based on a digital economy. Islamic Boarding School Zainul Hasan Genggong Islamic Boarding School Probolinggo and

Islamic Boarding School. Matholi'ul Anwar Lamongan has business entities including: minimarkets, medical equipment, food, bottled mineral water, transportation, and property that have the potential and contribute to community empowerment in Malang Regency.[6]

The above program shows the important role and function of Islamic Boarding School in contributing to community development in East Java. Based on the roles and functions of the Islamic Boarding School, to ensure the management of Islamic boarding schools in carrying out their educational functions, da'wah functions, and community empowerment functions, arrangements are needed to provide recognition, affirmation, and facilitation to Islamic boarding schools based on their traditions and characteristics within the scope of Regional Regulations.

Changes in Islamic boarding schools policy in national education occurred in the era of the government of the President of the Republic of Indonesia, Ir. Joko Widodo, Islamic boarding schools are legally recognized as constitutional, especially since the issuance of Law Number 18 of 2019 concerning Islamic Boarding Schools which was previously issued by the government and then issued a policy specifically to Islamic Boarding Schools, namely the policy of Presidential Regulation Number 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools. This policy is a form of state presence towards the existence of Islamic Boarding School. The contribution of Islamic Boarding School to the progress of development in Indonesia, especially in education, has been recognized and felt by the benefits of government apparatus and society.

One of the contents of Law Number 18 of 2019 is the existence of a quality assurance system for Islamic Boarding Schools education. Article 26 paragraph 2 explains that the quality assurance system functions to protect the independence and uniqueness of Islamic Boarding Schools education, realize quality education, and promote the implementation of Islamic Boarding Schools education. Then in paragraph 3 it is also explained that the quality assurance system is directed at improving the quality and competitiveness of Islamic Boarding School resources, as strengthening the management of Islamic Boarding Schools, and to increase support for facilities and infrastructure.

Legislative products that have been passed, the Islamic Boarding School law has an impact on problems for related parties, especially for the managers of Islamic boarding schools themselves. The following are problems after the Islamic Boarding School law, namely:

First, the issue of Islamic boarding school funding. If the Islamic boarding school becomes part of a national educational institution that is officially recognized by state, the consequence is that financial regulation of the Islamic Boarding School also follows the existing regulations. Limited knowledge of administrative rules is often a polemic in the institutional development of community organizations, so institutional readiness and human resources from Islamic boarding schools are needed, especially in formulating management strategies and quality of Islamic education in every policy issued by the government.

Second, state recognition of Islamic boarding school as part of national educational institutions is the same as other educational institutions, this is a challenge for Islamic boarding school in competing with other educational institutions in creating a superior generation. Third, related to the uniqueness of Islamic boarding school. Provisions regarding the masyayikh at the national level and the community council at the Islamic Boarding School level do not need to be oriented towards uniforming the Islamic Boarding School. The uniqueness of this Islamic boarding school is related to the culture of the community and the specialization of the field of Islamic boarding school scientific studies. The spirit that needs to be emphasized from this Islamic Boarding School law is recognition or recognition and appreciation of Islamic Boarding

School in various regions which have been carrying out state duties, namely educating the nation's life, not even regulating Islamic boarding school.

There are several challenges and problems that must be faced and resolved. There are at least 3 (three) challenges and problems faced by Islamic boarding schools today, namely:

First, the strategic position of Islamic boarding schools in the policy of the national education system, the government has not really positioned Islamic boarding schools as an important part in the implementation of education, especially religious education typical of Islamic boarding schools. Based on this reality, Islamic boarding school education actually emphasizes or prioritizes general education compared to typical Islamic boarding schools such as "Diniyah", but ideally both must be carried out in a balanced manner. That is what makes Islamic boarding schools different from other general education.

Second, the lack of budget for Islamic boarding schools, the budget allocated by the state for education in Islamic boarding schools is also still very low. So far, the main source of budget for Islamic boarding schools comes from the community, so it is limited. This has an impact on the facilities and infrastructure owned by the Islamic Boarding School. Facilities and infrastructure are an important part of efforts to improve the quality and quality of Islamic boarding schools.

Third, the development of radical groups, the development of radical groups influenced by evolutionary transnational Islamic groups slowly began to infect society. These transnational movements have very sophisticated capabilities in utilizing information technology. This group instills radical ideology massively through the production of content on social media or through cyberspace. On the other hand, the counter-narrative of radicalization is not proportional to the amount of radicalization content. As a result, there is a large disparity between the pro-radical and the counter-radical.

Based on the research context above, it is important to reveal how the implications of Islamic Education Policy in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools on the Management of Islamic Boarding Schools, Quality Assurance Systems, and Islamic Boarding School Development Strategies. This research is entitled "Implications of Islamic Boarding School Policy in Developing the Quality of Islamic Religious Education in East Java: A Study of Law No. 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation 82 of 2021 concerning Funding for Islamic Boarding Schools".

The characteristics of the research locus consider human resources who are functionaries of community organizations who are widely involved and become political considerations in determining policies in East Java. It is hoped that the results of this study will contribute to various changes in the management and quality assurance of Islamic boarding schools as well as the strategies developed by Islamic boarding schools in developing Islamic educational institutions in East Java.

2. Research methods

The approach in this study uses a qualitative approach, based on the research context, the researcher views natural phenomena comprehensively at the research locus on the implications of Islamic education policies in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation Number 82 of 2021 concerning the Implementation of Islamic Boarding School Funding on the management and system Islamic Boarding Schools quality assurance and management strategy of Islamic Boarding Schools quality assurance system. The type of research that the researcher will use is a case study with

a multi-case design. Researchers put forward conceptual analysis in accordance with objective conditions.

The location of this research was carried out in Islamic boarding schools in the East Java region, based on the types of large Islamic boarding schools that have students above 1000 representing the division of zones or regions in the province of East Java. Collecting data according to the research focus. The data collected is descriptive. To determine informants or data sources consisting of people who have information on Islamic boarding schools in East Java, the researchers used purposive sampling, internal sampling, and time sampling techniques. The purposive sampling technique gives the researcher the breadth to determine when the information mining is stopped and continued.

Data analysis by reviewing all data from interview transcripts, field notes, and others collected to improve research understanding. The analysis is carried out interactively and takes place continuously until the saturation point. Miles and Huberman, and Saldana (2014) reveal data analysis is an activity that is carried out interactively and takes place continuously until it is complete, so that the data is saturated, activities in data analysis are data reduction, data display, conclusion, verification can be seen in the following figure:

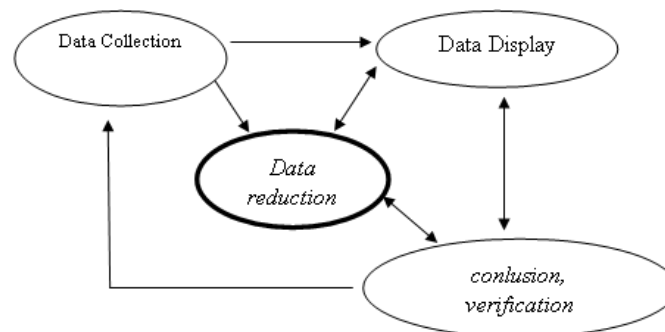


Fig.3. Interactive Model Data Analysis Techniques [7]

3. Discussion

3.1.1. Implications of Islamic Education Policy in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation Number 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools on the Management of Islamic Boarding Schools.

Islamic Boarding Schools is part of the priority scale in receiving empowerment programs and more funding from the central and local governments, especially the School Operational Assistance that has been enjoyed by formal schools. As stated in Article 48 paragraphs 2 and 3 of the Islamic Boarding School Law, it is explained that the Central Government and Regional Governments must participate in paying attention to Islamic boarding schools and providing financial assistance.

The Law on Islamic Boarding Schools and Presidential Regulations have implications for the level of readiness of human resources for managing Islamic boarding schools. The management of Islamic boarding schools has faced obstacles in the competence of human resources who have not mastered the management of reporting administration and quality standards in the development of programs from the government as stipulated in the law. Important elements of the implications of Islamic education policy in the Law on Islamic Boarding Schools and the Presidential Regulation concerning the implementation of Islamic

boarding school funding on the management of Islamic education management in East Java, which need to be considered include:

First, the philosophical values and vision and mission of the Islamic Boarding School, the Islamic Boarding School Law also influences the culture and values of the Islamic Boarding School's independence philosophy which was formulated by the founders. Islamic Boarding School has a uniqueness in formulating and determining the vision, mission, and institutional Islamic Boarding School. The values of the Islamic Boarding School are firmly held in implementing programs and activities to realize the vision of the Islamic Boarding School.

Second, the management of Islamic boarding school human resources, so far the management of the Islamic Boarding School administration system, adheres to a centralized and one-way pattern, so that there is no delegation of authority to other work units, as in the organization. In addition, the culture or habits in Islamic boarding school education that partially implement management culturally will have an impact on the level of readiness of human resources, especially those regulated by the Islamic Boarding School Law in terms of professionalism of Islamic boarding school human resources.

Third, Curriculum Management and Learning, the practice of curriculum in several Islamic Boarding School in East Java does not yet have a structure and concept that is in accordance with national education standards, especially for salaf or traditional Islamic Boarding School. In addition, the practice of Islamic Boarding School education based on the yellow book has not been systematically and integrally compiled.

Fourth, Management of Facilities and Infrastructure, as an Islamic religious education institution, Islamic boarding schools need to provide adequate facilities and infrastructure. The fact is that not all Islamic boarding schools in East Java can provide facilities and infrastructure as expected and of a minimum standard as formal education. Some Islamic boarding schools in urban areas that are favorites have the availability of complete facilities but the land they have is very limited and does not match the feasibility indicators as stated in the Law on Islamic Boarding Schools.

The Law on Islamic Boarding Schools in 2019 Article 11 states that: Islamic boarding schools or dormitories must pay attention to aspects of capacity, comfort, cleanliness, health, and security. Article 12 of the Law on Islamic Boarding Schools mandates that the Central Government and Regional Governments in accordance with their respective authorities can facilitate mosques or Islamic boarding schools to fulfill aspects of capacity, comfort, cleanliness, health, and security and other problems that require the attention of all parties.

In general, the management system for facilities and infrastructure includes: (1) Planning, this activity is adjusted to the needs of the Islamic Boarding School; (2) Procurement, repair; (3) Inventory, this activity includes recording and coding of goods; (4) Arrangement, this activity is carried out by placing goods in the right place, safe, easy to reach, and not disturbing the spatial layout; (5) Maintenance, this activity is carried out by taking good care of the goods and periodically, ensuring that the goods are in good condition, and optimizing their utilization; and (6) Elimination, this activity is carried out if the goods can no longer be used or are not as needed, heavily damaged, or lost. Elimination of school inventory items can be done by auction or destruction of goods.[5]

Fifth, Management of Islamic Boarding School Financing and funding. Implications of the enactment of the Presidential Regulation on funding for the management of Islamic boarding schools through strengthening financial support from the government, the management system and financing of Islamic boarding schools must be accounted for in the form of financial reports.

Islamic Boarding School Law basically mandates the state to allocate 20% of the APBN budget. This percentage of the budget places education as a long-term investment culture, including Islamic religious education which includes Islamic boarding schools. At the practical level, the empirical reality on the ground appears that there is an unequal allocation of the APBN or APBD for Islamic boarding schools.

Management of Islamic boarding schools, it can be divided into 3 (three) levels, including: (1) High Management (top), (2) Middle Management (middle), and (3) Low Management (bottom). In detail, the researchers elaborated on the theory of Joseph M.[8]

The management of Islamic Boarding School education management needs to be integrated with the values and spirit of the Islamic Boarding School, namely sincerity, simplicity, independence, ukhuwah Islamiyah, which is combined with a modern management system, namely the integration of the Islamic Boarding School system with the school system (madrasah). In the study of management science as an objective and scientific management science, it is very well applied in the world of Islamic education, including Islamic boarding schools. Thus, the implementation of Islamic boarding school education management cannot be separated from management functions, such as planning, organizing, actuating, and controlling. To achieve goals effectively and efficiently. Kiai as leaders of Islamic boarding schools must be able to balance their roles as managers and leaders, so that they will be able to bring good changes to their institutions.

Islamic Boarding School optimizes 2 (two) roles of Islamic Boarding School, including:

First, in the first role, the directive system, Islamic religious teachings, especially education and cultural values in Islamic boarding schools are placed as the main reference or basic foundation in the process of changing Islamic Boarding School. Thus, Islam in the teachings of Islamic Boarding School will function as the supremacy of morality which provides the foundation and strength of the ethical-spiritual strength of the community when they are dialectical in the process of change.

Second, is the role of the defensive system, Islam can become an increasingly complex life force in the midst of the swift currents of change. People who hold on to religious values will have the ability to defend themselves and there is no sense of worry and hesitation in facing life's challenges.

3.1.2. Implications of Islamic Education Policy in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation Number 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools on Quality Assurance System.

The term quality in the world of Islamic religious education, especially Islamic boarding schools has distinctive characteristics, because education is not an industry. In Islamic religious education, educational products are not goods but services. There are internal and external users (customers) of education. Ustadz or teachers and students or students are users of internal education services. Meanwhile, parents, guardians of students, the community and the world of work are external users of educational services.

Quality of Islamic Boarding Schools education can be seen in terms of student achievement, the learning process, the ability of graduate students in developing their potential in the community as well as in solving problems and thinking critically. Therefore, it is necessary to examine the quality of Islamic boarding schools in terms of processes, products, as well as internal aspects and suitability. Quality seen from the process is the effectiveness and efficiency of all the factors that play a role in the process of Islamic boarding school education.

Factors that play a role include: the quality of educators, infrastructure, learning atmosphere, implemented curriculum, and management. These factors will distinguish the

quality of Islamic boarding school education, and the quality of the educational process will naturally affect its graduates. Graduates from Islamic boarding schools who have factors that support a high-quality learning process will have high knowledge, skills, and abilities as well. Or in other words, quality education will basically produce quality human resources.

Design of the quality of Islamic Boarding School education must begin by reformulating the educational curriculum in an integrative and comprehensive manner. As a wealth of tradition, Islamic Boarding School is also advised to open opportunities for transformative and emancipatory synergies for community empowerment. The strategic side of Islamic Boarding School which is able to accommodate all levels of age, social, economic, cultural and intellectual is the main consideration for the formulation of the educational curriculum. The formulation of the Islamic Boarding School education curriculum must reflect professionally and proportionally in the needs of students between the world and the hereafter, mind and heart, physically and spiritually, as well as self-potential (internal) and environmental potential (external).

Quality assurance system as stipulated in the Law on Islamic Boarding Schools regulates the implementation of Islamic Boarding School education which carries out the functions of education, da'wah, and community empowerment. The Islamic Boarding School Law also demands the role of Islamic boarding schools in ensuring the existence of the Unitary State of the Republic of Indonesia based on traditions, values and distinctive norms, supported by the management of educators and education personnel, as well as a quality assurance system. Article 1 Paragraph (1) of the Law on Islamic Boarding Schools establishes Islamic Boarding School as an educational institution based on community aspirations established by individuals, foundations, Islamic community organizations, and/or the community. Islamic Boarding School was established with the intention of cultivating noble character and upholding the teachings of Islam rahmatan lil'alam which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary, and community empowerment within the framework of the State. Unity of the Republic of Indonesia.

Implications of the Islamic Boarding School Law on the quality assurance system of Islamic religious education in Islamic boarding schools refer to Law No. 18 of 2019 concerning Islamic Boarding Schools as a guide for those who manage Islamic Boarding Schools to comply with applicable regulations and provisions in Indonesia. The way to maintain the quality of education in Islamic Boarding School is for the Islamic Boarding School to prepare the curriculum..

This is stated in paragraph 2 (two) articles 25 and 26 of the Islamic Boarding School Law; In maintaining the quality of education, Islamic boarding schools develop a curriculum. There are 3 purposes of this quality assurance system, while the three purposes of the quality assurance system are useful for; (1) protect the independence and uniqueness of Islamic Boarding School education; (2) realizing quality education; (3) advancing the implementation of Islamic Boarding School education. Meanwhile, in the Law on Islamic Boarding Schools it is stated that there are 3 aspects to which quality assurance is directed. The three aspects are; (1) improving the quality and competitiveness of Islamic Boarding School resources; (2) strengthening the management of Islamic Boarding School; and (3) increasing support for facilities and infrastructure.

Islamic boarding school education policies need to provide opportunities for Islamic Boarding School to develop, facilitate and improve their quality by all components of the nation, including the central government and local governments. Aspects of educational policy that

need to be affirmed are the acknowledgment of the independence of the Islamic Boarding School organization, the recognition of the uniqueness variants and models of the implementation of the Islamic Boarding School, the acknowledgment of the fulfillment of the elements of the Islamic Boarding School (arkanul ma'had) and the spirit of the Islamic Boarding School (ruhul ma'had) as a condition of establishment, recognition of Islamic boarding school education as part of the implementation of national education.

The provisions of the articles governing the implementation of Islamic Boarding School education as above are felt to bring benefits and uses for the sustainability of the Islamic Boarding School. The implication of the implementation of the Islamic Boarding School Law is that there are at least three benefits of the rules for organizing Islamic Boarding School education, namely: (1) From the Islamic Boarding School side, state recognition that Islamic Boarding School is legal as a national educational institution is the same as other public education institutions, this is also a challenge for Islamic Boarding School to compete with other educational institutions in creating a superior generation; (2) From the perspective of da'wah, Islamic boarding schools are centers of moderate Islamic da'wah (tawassuth), respecting community traditions and inflaming the spirit of love for the Indonesian homeland; and (3) for community empowerment, the Law on Islamic Boarding Schools explains that one of the most important roles of Islamic Boarding School that has been carried out so far is community empowerment.

W. Edward Deming, one of the pioneers of quality stated that quality has many criteria that are always changing. However, the generally accepted definition of quality includes the following elements: (1) Meeting customer expectations; (2) Regarding aspects of products, services, people, processes and the environment; and (3) Criteria that are always evolving, which means that a product is now considered to be of good quality, but at other times it may not be of good quality.[7]

Regarding quality management, Joseph M. Juran developed the concept of the Quality Trilogy, namely:

First, Quality Planning, which is a process that identifies customers and processes that will deliver products and services with the right characteristics and then transfers this knowledge to all company partners to satisfy customers by: meeting customer/consumer needs, determining product market segment, develop product characteristics according to consumer demand, and develop processes that support the achievement of product characteristics.

Second, Quality control, which is a process by which the product is actually checked and evaluated, compared to the needs desired by the customer. Problems that have been identified are then solved, for example, damaged machines are immediately repaired. How: evaluate product performance, compare actual and target performance, and take action if there are differences/deviations.

Third, Quality Improvement, which is a process in which established mechanisms are maintained so that quality can be achieved sustainably. How: identify improvement projects, build adequate infrastructure, form teams, conduct relevant trainings, diagnose cause and effect

3.1.3. Management Strategy and Quality Assurance System for Islamic Boarding Schools as Implications for Islamic Education Policies in Law 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation 82 of 2021 concerning the Implementation of Islamic Boarding School Funding.

The strategy in the management and quality assurance system of Islamic Boarding School as an educational institution needs to be a concern of the Regional Government, especially internal and external matters. Internal development is carried out by: (1) Islamic

boarding school curriculum is designed to meet the needs of students, both talents and interests and abilities; (2) Recruitment of teaching staff (Ustadz and Ustadzah) based on good religious knowledge and good teaching skills; (3) The learning process in Islamic boarding schools. It is necessary to develop a learning process to build critical, creative and innovative ways of thinking; (4) Complete Islamic boarding school infrastructure. With complete infrastructure facilities will facilitate the achievement of educational goals. (5) Students' activities are not only reciting the Koran, congregational prayers, tadarrus, reading books but can be developed with other activities that can support the skills (Skills) of students.

External development is carried out by means, among others: (1) Maintaining the image of the Islamic Boarding School in the eyes of the community so that it remains a reference for the community to entrust their children. Whereas Islamic Boarding School also have the ability to educate; (2) Santri must be prepared to compete and adapt in the midst of the community; (3) Islamic boarding schools become inclusive institutions that open their doors as wide as possible to the development of the times while maintaining Islamic values and the uniqueness of Islamic Boarding School; (4) In addition to carrying out the functions of education, da'wah, and community empowerment. Islamic Boarding School can also be a study center or research center. Center for Islamic studies, science and community development.

Based on these empirical facts, it is important to regulate the implementation of Islamic boarding schools in East Java in order to get more attention from the local government so that the quality and quality of Islamic boarding schools in East Java is getting better while still basing on the uniqueness of Islamic boarding schools. In particular, the facilitation of Islamic boarding schools by the Regional Government is regulated in Article 12 Paragraph (2), Article 32, Article 42, and Article 46 Paragraph (1) and Paragraph (2). Article 12 Paragraph (2) states that the central government and local governments in accordance with their respective authorities can facilitate mosques or Islamic boarding schools to fulfill aspects of capacity, comfort, cleanliness, health and security. The mosque or prayer room is a space that is used as a place of worship and learning for students and can be used for community activities around the Islamic Boarding School.

Article 32 states that the source of funding for the Masyayikh Assembly can come from the assistance of the Central Government, Regional Government, the community, and/or other sources that are legal and not binding. The Masyayikh Assembly is an independent and independent institution as a representative of the Masyayikh Council in formulating and establishing a quality assurance system for Islamic Boarding Schools. Meanwhile, the Masyayikh Council is an institution established by the Islamic Boarding School in charge of implementing the internal quality assurance system for Islamic Boarding School Education. Furthermore, Article 42 states that the Central Government and Regional Governments provide support for the implementation of the missionary function of Islamic boarding schools in the form of program collaboration, policy facilitation, and funding.[8]

Article 46 Paragraph (1) and Paragraph (2) state that the Central Government and Regional Governments provide support and facilitation to Islamic Boarding Schools in carrying out community empowerment functions. Community empowerment is directed at improving the welfare of Islamic Boarding Schools and the Community. In addition, community empowerment is also directed at preparing independent and skilled human resources to play an active role in development.

Management strategy and quality assurance system for Islamic Boarding School education includes: strategies in input, process and output. Inputs in the management of Islamic Boarding School are all available characteristics of Islamic Boarding School because they are

needed for the ongoing process of resource input including: human resources (kiai, teachers, boarding school managers or employees, students) and the rest of the resources (equipment, equipment, funds, materials and etc). through the application of information technology for Islamic educational institutions, so that there is a pious human being who is orderly, sincere, honest and fair according to the goals of Islamic education.

Based on the Islamic Boarding School quality management management strategy above, that in improving the quality of Islamic Boarding School education as an implication of the readiness of Islamic Boarding School in implementing the policies of the Islamic Boarding School Law, it is important to use an integrated education quality management strategy or known in education as Total Quality Management (TQM). Implementation of integrated education quality management Total Quality Management (TQM) is necessary to carry out an integrated management approach in Islamic boarding schools. Approaches in the management strategy of integrated education quality management Total Quality Management (TQM) in Islamic boarding schools include:

First, the Transcendent Approach or the transcendent approach, the quality of Islamic Boarding School education is sometimes viewed with an approach by some stakeholders or the community, some people choose a Islamic Boarding School as a place for their children's education because it is full of blessings, maintained and so on, regardless of various aspects. Things like that are so difficult to interpret with various logical arguments as from the perspective of quality assurance of a service product in general.

Second, Product Based Approach or standards-based approach, this approach considers quality as a characteristic or attribute that can be quantified and can be measured. Differences in quality reflect differences in the amount of some elements or attributes of the product. Because this view is so objective, it cannot account for differences in individual tastes, needs and preferences.

Third, the User Based Approach or user-based approach, the approach is based on the idea that quality depends on the person who sees it, and the product that best satisfies one's preferences (eg perceived quality), is the highest quality product. This subjective and demand oriented perspective also states that different customers have different needs and desires, so that quality for a person is the same as the maximum perceived satisfaction. The quality of Islamic Boarding School education can also be done with this approach, where each personnel has a perspective and orientation.

Fourth, Manufacturing Based Approach or manufacturing-based approach, the perspective is supply based, and mainly pays attention to engineering and manufacturing practices, as well as defining quality equal to requirements (conformance to requirements). In the service sector, it can be said that quality is operation driven. This approach focuses on adjusting specifications in general, each product quality is also often seen from the angle of this approach, the quality of Islamic boarding school education by some people is also viewed from the perspective of a manufacturing-based approach.

Fifth, Value Based Approach or value-based approach, this approach looks at quality in terms of value and price by paying attention to the trade of between performance and price, quality is defined as affordable excellent. Quality in this perspective is relative so that the product with the highest quality is not necessarily the most valuable product. However, the most valuable are the products and services that are most appropriate to buy.

Through these changes, the quality of Islamic Boarding School graduates will be religious experts *mutafaqqih fiddin*, thinking experts *mutakallimin*, and independent *mutaqawwimin* through the three types of education held in Islamic boarding schools. Efforts

to improve the quality of Islamic Boarding School education in responding to the implications of the Law on Islamic Boarding Schools have implications for changes in the planning and control sector in the education element, both in the curriculum, educators, education staff, processes, graduates, infrastructure, finance, management and assessment systems.[9]

It can be concluded that, if Islamic boarding schools are able to carry out quality management as mentioned above, Islamic boarding schools will be able to meet the quality assurance criteria as required in Law Number 18 of 2019 concerning Islamic Boarding Schools and Presidential Regulation Number 82 of 2021 concerning the Implementation of Islamic Boarding School Funding for management and quality assurance of Islamic boarding schools.

4. Conclusion

Islamic education policy in the Islamic Boarding Schools Law and the Presidential Regulation concerning the implementation of Islamic boarding school funding for Islamic boarding school management system has implications for 2 aspects, namely the management of macro aspects and micro aspects. Management on macro aspects, among others; First, the regulatory aspect, second, the funding aspect of Islamic boarding school, and the third, the managerial aspect of the Islamic Boarding School. While the management of the micro aspects, among others; (1) The philosophical values and vision and mission of the Islamic Boarding Schools; (2) Human resource management; (3) Management of Islamic Boarding School curriculum and learning; (4) Management of facilities and infrastructure; (5) Management of Islamic boarding school financing.

Islamic Boarding School quality assurance system is described in 3 quality components of Islamic Boarding School, including: First, the quality assurance system for the competitiveness of Islamic Boarding School; Second, the Islamic Boarding School management quality assurance system; Third, the quality assurance system for Islamic Boarding Schools facilities and infrastructure. The quality assurance system is designed through 3 stages, namely: *First*, input, which includes the situation and condition of the Islamic Boarding Schools environment, human resources; Islamic boarding school ustadz and education and education staff. *Second*, the process includes cultural systems, structural systems, individual systems, and political systems that will affect the teaching and learning process in Islamic boarding schools. *Third*, output, which includes the establishment of quality standards for Islamic Boarding School and the output or results obtained by Islamic Boarding School graduates in the form of achievement and job satisfaction. The quality assurance system management strategy is formulated in a three-stage strategy process, including: *First*, the Islamic Boarding School quality planning strategy; *Second*, the Islamic Boarding School quality control strategy; *Third*, the strategy for improving the quality of Islamic Boarding School.

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