

Total Quality Management For High Quality Education Strategy At Pondok Modern Darussalam Gontor Ponorogo

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Received: 24/03/2023

Revised: 04/07/2023

Accepted: 29/08/2023

Abstract

Quality education is of great concern to many people around the world. In the highly competitive education sector, the success of Islamic boarding schools depends on the quality of education. Total Quality Management (TQM) is a reference for managing quality-based educational institutions. Pondok Modern Darussalam Gontor Ponorogo is one of the Islamic boarding school educational institutions that now exists and has produced active graduates. This cannot be separated from good and quality education management. This study aims to analyze and reveal a TQM-based quality strategy at Pondok Modern Darussalam Gontor. Based on the study, it was found that the implementation of Total Quality Management (TQM) in Islamic boarding schools is carried out by promoting "quality" as a business strategy oriented towards customer satisfaction based on Islamic religious values. For this purpose, quality tools and techniques are used to identify and solve problems creatively to achieve quality in Islamic boarding schools. The study concluded that Total Quality Management (TQM) can be a strategy for managing quality-based Islamic boarding schools.

Keywords

Quality Education; Islamic Boarding Schools; Customer Satisfaction; Total Quality Management (TQM)

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1. INTRODUCTION

TQM is acknowledged as a management concept that works well as a tactic for achieving company excellence. While Dr. W. Edwards Deming promoted this idea in the 1970s in the United States, Japan was the first country to use it to rebuild its economy following World War II. Since TQM succeeded there, it has gained popularity in many other nations. This idea was first designed for manufacturing companies but later linked with banks, insurance companies, non-profit organizations, the healthcare industry, and other service providers.

TQM applies to businesses, service organizations, universities, and basic and secondary schools (Lunenburg, 2010). TQM is now acknowledged as a generic management tool for any firm. Koslowski asserts the importance of high-quality education in this period of fierce rivalry (Koslowski III, 2006).

The pressure and demand for quality education is increasing. All stakeholders in education are actively considering implementing TQM inclusive education because it is believed that high-quality education is one of the fundamental building blocks of economic development. There is serious debate regarding applying TQM in education because this concept was originally developed for manufacturing organizations. It is important to solve this problem. During the initial investigation, critical challenges in implementing TQM-inclusive education were discovered. It is also important to explore the nature of the challenges so that academic institutions can take appropriate actions proactively when pursuing TQM in education.

Islamic boarding schools are the oldest and original Indonesian (indigenous) Islamic educational institutions. History has recorded that Islamic boarding schools have always been involved in national issues, including maintaining the Indonesian nation's integrity from attempts to divide the colonialists. During the struggle for independence, for example, the leaders of the Islamic boarding schools, with their Islamic spirit, took part in defending the country (Yanto & Haji, 2016).

Islamic boarding schools unquestionably improve the quality of Indonesian Human Resources (HR), particularly the younger generation, making the management of these institutions a fascinating topic for further study. There are currently numerous educational institutions using educational patterns like Islamic boarding schools with a boarding school system or boarding schools is another indication of the significant significance of Islamic boarding schools (Yanto & Haji, 2016).

Islamic boarding schools need to be ready with various techniques given the strong momentum of the globalization period, which has a detrimental impact on all facets of human existence in any direction. Integrating quality management, often known as total quality management, is one of these strategic initiatives (TQM). However, in the face of intensifying competition among Islamic educational institutions, this is also an effort to preserve institutions (Rahmi, 2015).

Total Quality Management (TQM) may be an approach for running quality-based Islamic boarding schools (Syarifah, 2020) study. Total Quality Management (TQM) is a management science that instructs organizational managers and staff to implement continuous quality improvement initiatives to enhance customer satisfaction (Gasperszt, 2000). Moreover, Total Quality Management (TQM) is a business management strategy that aims to increase organizational competitiveness via continuous improvement of products, services, people, processes, and the environment, according to Tjiptono (2000).

Sallis (2002) suggests that the implementation of Total Quality Management (TQM) in education has five main elements that must be taken into account, including continuous improvement, quality assurance, development of culture, upside-down organization, and keeping close to the customer (Sallis, 2014).

Jasuri (2014) states that Total Quality Management (TQM) is an alternative solution for improving and guaranteeing the quality of educational institutions with the advantages of a mature, realistic, and

measurable planning system. At the implementation stage, it already has a work pattern that refers to the best-selected procedures. The organization is also at the stage of evaluation and monitoring of continuous improvement carried out at every stage and every line of organizational processes to ensure quality for customer satisfaction (Jasuri, 2015). Furthermore, according to Hasanah, the application of Total Quality Management (TQM) in an educational institution can be one of the systematic and coordinated efforts to continuously improve the quality of services whose focus is directed at customer needs, in this case, students, parents of students, users of graduates, teachers, employees, government and society (Abu Bakar, Baharun, & Hasanah, 2021; Hasanah, 2013)

One of the Islamic boarding schools, Pondok Modern Darussalam Gontor Ponorogo (PMD Gontor), has produced graduates who are involved in society and have been in operation for almost 98 years, according to KH. Abdulloh Syukri Zarkasyi, leader of PMD Gontor Ponorogo, the high level of trust from the community is undoubtedly supported by the management of Islamic boarding schools, which is quite good. This good management supports achieving the vision, mission, and goals set effectively, efficiently, and optimally. However, in this good management, it is necessary to improve the quality of service to students, parents, and institutions (Zarkasyi, 2005a).

This justification led to the establishment of research to expose the quality strategy based on Total Quality Management (TQM) at Pondok Modern Darussalam Gontor Ponorogo, East Java, Indonesia.

2. METHOD

This is qualitative research with descriptive methods. This research method is based on postpositivism philosophy, which examines natural objective conditions in which the researcher acts as the main instrument (Anggito & Setiawan, 2018; Sari et al., 2022). With this research design, this research is aimed at analyzing and disclosing a quality strategy based on TQM at PMD Gontor Ponorogo. Data (research) was collected by triangulation techniques through observation, interviews, and documentation to find research results.

Other instruments in the form of observational checklists and interviews support the researcher, who serves as the primary research instrument. Through the stages of the Miles and Huberman (2018) model, i.e., interactive data analysis, the research data that has been gathered is processed and evaluated using a descriptive approach until the data is saturated. Researchers are employing the interactive Miles, Huberman, and Saldana model for data analysis (Miles, Huberman, & Saldana, 2018). Miles, Huberman, and Saldana's data analysis includes condensation, visualization, and conclusion drawing.

3. FINDINGS AND DISCUSSIONS

Concept and Implementation of Total Quality Management (TQM) in Islamic

According to Syarifah's study (2020), Total Quality Management (TQM) can be a strategy for managing quality-based Islamic boarding schools. Furthermore, in another study, it was explained that there was an opportunity for Total Quality Management (TQM) to be implemented in Islamic boarding schools and madrasas if it was based on the TQM principles of "continuous improvement" and "do the right thing, first time, every time," not placing pesantren as service industry or commercial-based (educational) service providers, because the basic vision and mission of holding education in Islamic boarding schools and madrasas are preaching and the struggle of Islam (S. Syarifah, 2016).

Halim et al. (2005) assert that implementing Total Quality Management (TQM) in Islamic boarding schools has several advantages. These advantages included service improvement, cost reduction, customer satisfaction, increased expertise, enthusiasm, and self-confidence among teachers and staff, and improved relationships between internal pesantren and the community (Halim, 2005). According

to Syarifah (2019), the goal of implementing Total Quality Management (TQM) in Islamic boarding schools was to promote quality as a "business strategy" that is focused on the demands of consumers of educational services and is carried out sustainably (L. S. Syarifah, 2019).

According to comparative research on implementing TQM in madrasas and Islamic boarding schools, the first stage in implementing Total Quality Management (TQM) in Islamic boarding schools requires a shared awareness of the problem and a desire to change (S. Syarifah, 2016). Total Quality Management (TQM) cannot be effectively implemented unless managers commit to change. Equalization of this perception refers to a shared understanding of the adjustments that need to be made. In contrast, commitment refers to the will to implement the program by the predetermined plans. The *Masyayikh* Islamic Boarding School needs to provide oversight for this endeavor.

Islamic Boarding School Education Quality

There are several ways to evaluate the effectiveness of pesantren education:

a. Transenden Approach

While quality in education can be perceived, it is challenging to quantify and operationalize it. Usually, the performing arts—music, theater, dance, and fine arts—are viewed from this perspective (Umar, 2016). A pesantren is sometimes chosen as a location for a child's education because it is full of blessings, is kept up, and so on, despite many characteristics. The quality of Islamic boarding school education is sometimes assessed with an approach by some stakeholders or the community. Items like that are extremely challenging to comprehend from the perspective of quality assurance of a service product with multiple logical explanations.

b. Product Based Approach

This method views quality as a trait or attribute that can be assessed and quantified. The quantity of certain aspects or traits that the product possesses reflects disparities in the quality of the product. As this viewpoint is objective, it cannot account for the variations in personal preferences, wants, and tastes. This viewpoint is seen in the number of pupils enrolled in a given educational facility. The more students a school has, the better it is regarded as being (Umar, 2016).

This perspective is frequently used to assess the effectiveness of pesantren education. From the viewpoint of the community and people interested in the pesantren's service items, the more pupils a pesantren has, the higher the quality of education it provides. It is almost certain that Muslim boarding schools with big student populations will see a sharp rise in enrollment. Because the goods and services offered are in high demand by many people, an increasing number of people are interested in attending these Islamic boarding schools.

c. User Based Approach

The approach is based on the premise that quality depends on the person looking at it, and the product that best satisfies one's preferences (e.g., perceived quality) is the highest quality. This subjective, demand-oriented perspective also states that different customers have different needs and desires, so the quality for a person is the same as perceived maximum satisfaction (Umar, 2016).

This strategy, in which each person has a perspective and orientation, can also improve the quality of pesantren education. Sometimes, a person's perception of educational quality depends on an educational trait he needs, such as when they believe that a pesantren has an advantage in a particular subject area.

d. Manufacturing Based Approach

This perspective is supply-based, especially pays attention to engineering and manufacturing practices, and defines quality as equal to confirmation of requirements. In the service sector, it can be said that quality is operation driven (Umar, 2016). This approach focuses on adjusting specifications. In

general, the quality of each product is also often seen from this approach. The quality of Islamic boarding school education by a part of society is also viewed through a manufacturing-based approach. However, the results of a product are often based on the process carried out. Educational institutions have determined the specifications for the quality of education by determining learning outcomes and graduate completeness standards.

e. Value-Based Approach

This approach views quality in terms of value and price by considering the trade-off between performance and price. Quality is defined as affordable and excellent. In this perspective, quality is relative, so the highest quality product is not necessarily the most valuable. However, the most valuable are the service products that are most appropriate to buy (Umar, 2016).

Islamic boarding school education is an education that, according to many people, is very much needed. Pesantren education is education with a relatively low cost but has this very value and is part of this approach. When choosing educational institutions for their children, some people will think and weigh the ability to finance and the quality of education.

Pillars of Education Quality in Islamic Boarding Schools

The pillars give all pesantren residents the focus and guidance they require to conduct quality activities in pesantren. This quality pillar, which includes customer focus, obsession with quality, scientific approach, long-term commitment, teamwork, continuous improvement, education and training, controlled freedom, unity of purpose, and order and employee empowerment, is universal and serves as the cornerstone for improving quality in Islamic boarding schools (Nasution, 2005). The more comprehensive elaboration is as follows:

a. Focus on Customers

Because a TQM institution's primary goal is to satisfy its customers' requirements and wishes, Sallis (2002) asserts that service quality education is focused on quality in perception (Sallis, 2014). Sallis splits its clientele into three groups: The first group of clients are people who use educational services directly or students. The second group of secondary clients is customers who support education, such as parents and the government. Finally, graduate users of postsecondary education include the business/industry sector, the government, and society (Sallis, 2014). Supriyanto separates clients in the education industry into two groups: internal customers, school personnel, and outward customers, or pupils (Supriyanto, 1999).

Satisfaction with educational services is described as follows (Amin, 2010) based on the description above: First, students are happy with the services offered by the school, including the courses they have learned, how teachers and administrators have treated them, and the resources they have access to. Second, parents are happy with the services provided to their kids and themselves; for instance, they are content to get periodic updates on their children's academic progress and school initiatives. Finally, because they receive graduates of the required caliber, the users/recipients of graduates (schools, higher institutions, the commercial and industrial sector, and society) are happy. Fourth, teachers and staff members are happy with the services provided by the school, including the division of work, the relationships between instructors, staff members, and leaders, the pay and honoraria, and so on.

b. Obsession with Quality

In a pesantren that implements Total Quality Management (TQM), the final determinant of quality is internal and external customers, namely the students, parents of students, and the community. In this regard, all individuals in Islamic boarding schools in all elements must carry out their respective duties and obligations and work on how to work better, even beyond the specified quality standards (Hamidi, 2019).

c. Scientific Approach

A scientific approach is needed in implementing Total Quality Management (TQM), especially in designing jobs, decision-making processes, and problem solving. The main meaning of the scientific approach is to carry out all activities related to institutions (designing work, decision-making processes, and problem solving) based on data, not just feelings. In this regard, according to Hamidi (2019), Islamic boarding schools need to increase knowledge, skills, involvement, and empowerment to be able to implement Total Quality Management (TQM) (Hamidi, 2019).

d. Long-Term Commitment

The formation of a new culture (in this case, a culture of quality) in Islamic boarding schools requires a joint commitment in the long term. In other words, this long-term commitment is very important to carry out cultural changes so that the implementation of TQM in Islamic boarding schools can run successfully.

e. Teamwork

Islamic boarding school educational institutions implementing Total Quality Management (TQM) build "teamwork" between departments. In addition, partnerships are also built with students' parents, the community, government, and other stakeholders as customers.

f. Continuous Improvement

Every educational service in Islamic boarding schools is produced by utilizing certain processes in a system. On the other hand, the Total Quality Management (TQM) strategy seeks a permanent change in the objectives of an organization, from short term goals to long term ones. Thus, Islamic boarding school educational institutions that implement Total Quality Management (TQM) innovate constantly and make directional changes will experience continuous improvement.

g. Education and training

Education and training are crucial in Islamic boarding schools that use Total Quality Management (TQM). Since the institution encourages the improvement of their expertise and abilities so that they become smart, skilled, and highly motivated employees, everyone is encouraged to continue learning without age restrictions. (Hp, 2015).

h. Controlled Freedom

Employee empowerment is crucial to Total Quality Management (TQM) in Islamic boarding schools. A decision's impact on educators and education personnel can be enriched by their participation, boosting their sense of ownership and responsibility. But, the freedom that results from this involvement is the outcome of well-thought-out and well-implemented control. Sanusi added that this control is exercised on how each process is implemented, and they are also looking for strategies to persuade everyone to agree to follow the protocol (Sanusi, 2014).

i. Unity of Purpose

For Total Quality Management (TQM) to be properly implemented, Islamic boarding schools must have a unified goal. As an effort, from the start, the leader needs to socialize the vision of his institution. The vision and mission are not limited to being socialized but even implemented consistently so that it becomes the "spirit" in every activity carried out by the pesantren.

The implication of this concept of unity of purpose is not that everyone at Islamic boarding schools must always agree on things like working conditions and other issues. Conflicts must be resolved amicably in a Total Quality Management (TQM) environment, and the firm must make every effort to achieve the desired level of product or service quality. Put another way, these arguments or differences can positively transform Islamic boarding schools if handled correctly.

j. Employee Engagement and Empowerment

According to Sallis (2002), everything and everyone in an institution that implements Total Quality Management (TQM) is involved in continuous improvement efforts (Sallis, 2014). Furthermore, Syarifah also argued that to optimize an education program, leaders must optimize the management of existing educational resources. In other words, it can be said that this involvement and empowerment is an absolute price that must be paid by educational institutions that implement Total Quality Management (TQM) (L. S. Syarifah, 2019). Sutarto explained that the advantages of involving employees in decision making are: First, decisions are better because more individuals are involved in them. Of course, this must be balanced with increased employee capacity so that they can contribute to their involvement. Second, increase their sense of belonging so that they feel internally more committed to making decisions together (Hp, 2015).

Quality Design of PMD Gontor Ponorogo

Explanation of quality design in Islamic boarding schools as follows:

a. Implementation of Quality Standards

The foundation for executing Islamic boarding school quality assurance is the determination of quality standards. The plan for the quality management system for pesantren that is put into place refers to Law Number 18 of 2019 on Islamic Boarding Schools. The law is the foundation or point of reference for enhancing the quality management system for every Islamic boarding school educational institution, even though it is still generic.

b. Quality mapping

Based on quality standards established through self-evaluation activities, yield quality maps (standard accomplishments), issues discovered, and recommendations. On the other hand, Danusiri (2019) asserts that the process of assessing the quality of Islamic boarding schools as part of the planning function should be based on long-term planning until the hereafter, using nomenclature in concepts, propositions, and scientific theories of Islamic education management (Danusiri, 2019).

c. Implementation of quality compliance

To achieve quality targets and objectives, quality fulfillment is implemented in the administration of Islamic boarding schools and learning process activities by the findings of the planning. Generally speaking, PMD Gontor Ponorogo aims to use various strategies, particularly in enhancing the caliber of learning. A 24-hour totality system is used in the educational curriculum, which integrates religious subjects into general education and general education into religious education. Two organizations, KMI and Santri Care, directly manage education and instruction at the secondary level. Intra-curricular activities are carried out by KMI activities and are led by the Director of KMI. In contrast, extracurricular activities and some co-curricular activities are carried out by the Santri Caring Institution and led directly by the santri caregivers, who are also the Pondok Leaders in their daily implementation, are managed by a staff named "Parenting Santri" (Zarkasyi, 2005b).

d. Evaluation or quality audit

To guarantee the certainty of ongoing quality improvement, control over the implementation of quality compliance is carried out in line with the plan. The implementation of the integrative approach used by PMD Gontor Ponorogo contributes more to the transformation of Islamic integrated knowledge into practicing and implementing the Islamic approach in their schools so that curriculum management becomes comprehensive and pays attention to both spiritual and material concerns (Wae-u-Seng, N., Henpiya, A & Sa-U, 2019). Pesantren and education leaders work together to carry out all phases of the quality assurance cycle while managing education.

TQM-Based Quality Strategy at PMD Gontor

At PMD Gontor, several institutions directly or indirectly coordinate the education and teaching process to hasten and ensure its success. The Board of Trustees is mandated to safeguard the continuity of the educational and teaching process by the Waqf Agency. This legislative body is entirely responsible for the execution and development of PMD Gontor. Pondok Leaders must, therefore, ensure that their management approach incorporates all subjects taught at various educational levels and curricula.

Gontor has divided education into two levels: secondary level, known as Kuliyatul Mu'allimin al-Islamiyah (KMI), and tertiary level, known as Darussalam University (UNIDA). Two organizations, KMI and Santri Care, directly manage education and instruction at the secondary level. While the Santri Caring Institution carries out extracurricular and part-co-curricular activities and is directly directed by santri carers who are also Pondok Leaders, intracurricular activities are carried out by KMI. The director of KMI leads them. Nonetheless, a "Santri Care" team manages it daily (Zarkasyi, 2005b).

At the highest level, UNIDA is managed by a chancellor and his staff, who are also answerable to the Pondok Leaders, just like other private Islamic tertiary schools. The UNIDA curriculum adheres to national education norms, unlike KMI. Due to Gontor's independence in organizing his education and teaching, the KMI educational system is developed freely and without outside interference. As an illustration, the curriculum is created on its own by the entire pondok program (Mardiyah, 2022). (Abu Bakar & Mardiyah, 2023; Mardiyah, 2022)

a. KMI System

Kuliyatul Mu'allimin al-Islamiyah (KMI) is an institution that manages students' academic activities, in which a tiered system has been implemented since 1936. To ensure academic quality runs and improves, KMI has certain sections. Such as the Teaching-Learning Process Section (PBM), Curriculum Research and Development (R&D) Section, Teacher Career Section, Libraries, Administration and Equipment (inventory). Related to improving academic quality, "Even the best can be improved" is a motto that is always held so that KMI is always dynamic and able to improve its academic programs. Because of this, coordination between departments within KMI is an unavoidable necessity. Because of the importance of this coordination, KMI has set a schedule for regular meetings between KMI divisions once a month. The meeting is also a means of evaluating programs that have been carried out and planning programs that will be carried out. In addition, each section also allocates a specific time to hold internal meetings every week.

b. KMI activities

Activity is an element that marks the existence of a system. Based on the distribution of KMI tasks, several activities in the Learning and Teaching Process (PBM) at KMI are covered in daily, weekly, and annual activities. Implementing all these activities always refers to planning, implementation, supervision, and evaluation (Zarkasyi, 2005b).

First, daily activities include the tabkir movement, taftisy-ali'dadi, naqd al-tadris, class control, and at-ta'allum al-muwajjah. The tabkir movement is the movement to enter class on time. This activity is carried out by KMI staff by controlling students to the dormitory, kitchen, and places where students are in the Islamic boarding school so they can enter class immediately. Students who are late will be recorded, become a consideration in assessing their mental attitude, and these students can be given sanctions.

Taftsy al-i'dad examines teacher teaching preparation in a special i'dad (preparation) book, which senior teachers carry out. Making i'dad is a must for teachers. Teachers who don't make it are not allowed to teach. Naqdu al-tadris is an evaluation (criticism) of teaching. As a pesantren which has its system and methodology, especially in the Arabic language curriculum and Dirasah Islamiyah, Gontor

needs to preserve the system and methodology, while naqdu al-tadris, in this case, is one of the ways to improve these two qualities. Senior teachers have been scheduled to rotate in each class to guarantee that this activity occurs, both those who have teaching hours that day and those who do not. If a flaw in the teaching strategy is discovered, advice will be given to the offending instructor. The system owned by Gontor can be improved and maintained in this manner. In addition to the above-described supervision, a system is in place for classroom and dormitory supervision during class hours. This second model is used to prepare for empty classes and teacher delays in instruction. It also ensures that students can legally skip class for reasons like being on duty at the hostel or being ill, according to a phrase called *tasrih* (Zarkasyi, 2005b).

Every night there is a guided study called *al-ta'allum al-muwajjah*. This method of instruction is used to review lessons taught to students during scheduled study sessions in the morning or to provide individualized instruction for students with low academic aptitudes with the help of homeroom instructors, senior teachers, and the director of KMI. Students in grades V and VI who are exempt from studying *muwajjah* or those who are studying outside of class must be kept under the supervision of teachers who are not homeroom teachers. In other words, the *muwajjah* system is not strictly supervised. This learning strategy, which can be applied outside the classroom and frees students to actively take advantage of nighttime study time, requires teachers to be innovative (self-study). Students can speak with the instructor directly about lessons they don't grasp in this method.

Next, weekly and monthly activities. Each week, teachers and students will participate in this activity. Weekly meetings with Pondok Leaders and the Director of KMI are held for instructors, usually on Thursdays. The meeting's main objective was to provide crucial information regarding Pondok activities and their advancements and serve as a forum for balancing perceptions. Also, a one-week evaluation of the teaching and learning activities was conducted.

Regarding the students, the KMI team organized the gathering of class heads to disseminate information about KMI programs and to hear their reports on the wellbeing of the students and the environment in their classes. Then, at the end of each month, the class leader is involved by KMI to check the boundaries of the lesson by giving a special book for checking lessons from the PBM section. Not infrequently, every week and month, teachers teaching certain subject matter provide learning evaluations called *muraja'ah al-durus*. This exam model is administered to foster the attainment of teacher teaching objectives, increase student learning motivation, and foster a favorable learning environment. These goals have long been recognized in Indonesia, even before the Competency-Based Curriculum (KBK) system was implemented (Zarkasyi, 2005b). Scouting activities include regular events that can heighten kids' patriotism (Abu Bakar & Mardiyah, 2020).

Third, two types of general tests are administered every two years: mid-year and end-of-year exams. All students in grades I through IV take this exam in the middle of the first year. Three subjects are evaluated three times a day for roughly 90 minutes. Before the practical teaching exam (*al-tarbiyah al-'alamiyah*) for class VI students, which is attended by and involves all classes I through IV KMI, a general test is held in the middle of the second year. According to the findings of the evaluation and monitoring of teaching teachers and homeroom teachers, some content from *Dirasah Islamiyah* and other subjects that students thought were challenging were evaluated.

Fourth, annual events. This event comprises the graduation of grade V students, the promotion of new teachers, and the acceptance of new pupils. Since Gontor's founding, additional students have been admitted, and the fifth-grade class graduated on the eleventh of Shawwal, ten days after Eid Al-Fitr. However, since Pondok Gontor 2 opened (in 1996), the KMI admission exam has been split into two batches. The materials include written exams (counting questions, Indonesian language, and *Imla*) and oral exams (*Al-Qur'an*, Worship Practices, and Psychological Tests). New teachers are the target of teacher upgrading (grade VI students who have just graduated from KMI). This course's content includes teaching guidelines and instructions packaged together, such as the *Qur'an* and *Imla'*, teaching

science and learning strategies, the profession of teaching and teacher training at PMD Gontor, instructional objectives for every subject, guidance and counseling, and evaluation learning outcomes. Senior KMI teachers delivered this content (Zarkasyi, 2005b).

This new teacher upgrading activity was only for those selected to become KMI Gontor teachers. However, approaching the year of graduation, the final students have been provided with a variety of special activities regarding implementing PBM, which is quite strict. For example, they are quarantined to intensify the learning process for end-of-year exams, where all class I-V material will be tested. This joint learning system is also organized to evoke a strong sense of brotherhood and togetherness for them (Amrullah, 2022). Until the disciplined process of running in the morning, joint gymnastics, and even other light activities, such as art performances, even though they are carried out collectively. Character, attitude, and mindset are considered in this activity, along with academic success. Al-tarbiyah al-'amaliyah, or teaching practice, al-rihlah al-iqtishadiyah (economic study tour), and offering insight into diverse topics are additional components of the graduation program for class VI students. KMI worked closely with each homeroom teacher and senior teachers to ensure the success of the complete sequence of end-of-year festivities. These events include the class VI graduation parade and choosing a service location for each graduate, who must serve for at least a year diploma (Zarkasyi, 2005b). This service activity can be in the form of teaching at PMD Gontor or its branch boarding schools (Gontor II-XX), or Islamic boarding schools assisted by Gontor alumni, or can directly continue studying at UNIDA (Darussalam University) (Amrullah, 2022). Some graduates are free to choose their place of service, but on condition that they can show proof of their dedication. After serving this one year, they are given a diploma (Zarkasyi, 2005b).

The discussion led to the conclusion that pesantren quality management is a process that involves several actions, where management elements and functions are employed as efficiently and effectively as possible with the assistance of others to achieve the goals and objectives set by the pesantren by the needs and customer satisfaction as well as based on or exceeding predetermined standards starting from input, process, to educational output.

Analysis of TQM-Based Quality Implementation at PMD Gontor Ponorogo

Following the survey, PMD Gontor has benefits and drawbacks despite having a high-quality design. Islamic boarding schools get a variety of advantages from the use of this trait, including the following:

- a. Developing the competitive power necessary for Islamic boarding schools to continue to operate. The survival of pesantren is a very important issue due to the intense competition between educational institutions. Organizations must understand their customers (service users) and markets to stay competitive through Total Quality Management (TQM).
- b. Interest from users of educational services. The community's interest in PMD Gontor is its superior education program. Besides that, this pesantren has produced many alumni who have become scholars who contribute to society. The level of "interest" that continues in the "satisfaction" of users of educational services can lead to an increase in market share because existing users of educational services may act on behalf of the institution to bring in more customers (word of mouth). Consistent implementation of Total Quality Management (TQM) from time to time can reduce education costs, especially in scrap, rework, and field services, and reduce warranty costs. These cost reductions flow directly to bottom-line profits with no additional costs incurred, which will likely deliver a surprising increase in profitability.
- c. Progress review. Quality implementation reviews the processes needed to develop continuous improvement strategies because quality improvement is carried out continuously to meet dynamic challenges.

- d. Improving the performance of educators and education. The participation of all teaching and educational staff in successfully implementing quality leads to increased employee performance. In this case, it is necessary to continuously develop the professionalism of teaching and educational staff, which concerns both individuals (educational and educational staff) and institutions.

Develop a good communication system because the implementation of Total Quality Management (TQM) binds staff from various sections, departments, and management levels to form effective communication and interaction (Rahyasih, Hartini, & Syarifah, 2020).

4. CONCLUSION

The quality design of PMD Gontor is shaped like a cycle, which suggests that quality improvement is done consistently and sustainably. The adoption of Total Quality Management (TQM) at PMD Gontor still needs to be optimized, and quality design is currently restricted to internal quality, even though TQM has positively impacted the pesantren.

The benefits of Total Quality Management (TQM) are both measurable and intangible. The real benefits come in the shape of higher-quality products, higher levels of efficiency, bigger market shares, and more profitability. The intangible advantages include effective cooperation, enhanced work interest, improved human interactions, participation culture, customer happiness, better communication, and a positive reputation for PMD Gontor. Leaders in Pondok significantly impact the standard of Islamic boarding schools. In addition, because the Majelis Masyayikh and the Masyayikh Council do not collaborate effectively, quality design is still generally restricted to internal quality.

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