

Quality Management of Islamic Boarding Schools in Improving the Quality of Educators

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Abstract

This study aims to examine how an Islamic boarding school implements the principles of quality management to improve the quality of educators, so that the quality of graduates of Islamic boarding schools has increased and also has high competitiveness from other educational institutions in general. Educators are the spearhead of success in the educational process. Islamic boarding schools in Indonesia have experienced a bad stigma regarding Islamic boarding school management, and this still occurs to date. Since Islamic boarding schools are poorly run, there has not been much change in the status quo in non-formal education, which is characterized as conventional, conservative, and outdated. Nevertheless, the public still strongly desires Islamic boarding schools, which are rumored to exist occasionally. Library research methods are used in this investigation. The research data source includes library resources, books, and chosen research articles pertinent to this study. According to the research findings, Kyai's responsibilities as a top leader are multifaceted; he must enhance his quality as a manager, teacher, and preacher. They can work professionally by their roles and duties and are quality in the truest sense. Providing decent salaries and ensuring teacher welfare can be a consideration for improving teacher quality to improve the quality of education; moreover, in implementing Islamic boarding schools, quality management is based on management principles, including Planning, Organizing, acting, and Controlling, which are based on quality. The implications of the results of this study for the leaders of Islamic boarding schools are that it is very important to implement quality principles, namely continuous improvement, quality standards (quality assurance), development of quality culture (development of culture), organizational changes that follow changes in vision and mission that are oriented towards quality (upside down organization) and maintaining good relationships with customers (keeping close to the customer). So that leaders can manage professionally to meet the needs of the professionalism of the *Ustaz* that Islamic boarding schools need.

Keywords

Educators; Islamic Boarding School Management; Teacher Quality

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1. INTRODUCTION

The Indonesian nation needs to improve its human resources (HR). To improve these human resources, education is needed. As part of the education system, teachers play a very important role in guiding the quality of education. Oakes emphasized that the quality of schools and teaching depends on the quality of teachers. Because a good school is a good teacher (Guiton & Oakes, 1995). If schools in Indonesia have quality teachers, national education will also be of quality. Teachers have a strategic position to determine the direction of national education because teachers are the backbone of education, so the quality of teachers must always be improved. Teachers are considered central educational figures because they drive and facilitate learning.

The temporary negative perception of Islamic boarding schools in Indonesia is associated with their administration and appears to have persisted. In non-formal institutions, negative aspects of Islamic boarding school administration include the lack of change in the status quo, which is regarded as traditional, conservative, and outdated. The demand for Islamic boarding schools is still high today, and they are reportedly still in operation occasionally. However, there are still Islamic boarding schools that were once extremely popular but are now deserted. Mono or poorly established management is to blame for all of this. The majority of Islamic boarding schools follow "all mono" structure, with no authority delegated to other organizational work units and mono management and administration (Khusnurdilo & Mahmud, 2004).

The negative stigma related to the problems of Islamic boarding school education can be explained as follows:

First, research results by Dafri Harweli and Wedra Aprison explored the negative stigma Islamic boarding schools face in this nation. Many Salaf Islamic boarding schools were run conventionally, with little knowledge of computer and communication technologies. This is an issue for institutional administration and the shortage of qualified teachers in Islamic boarding schools (Harweli & Aprison, 2024). Therefore, it was essential to restructure the administration of Islamic boarding school education in order to make it a publically favored institution (Abd Basit, 2023).

Alaika M. Bagus Kurnia Ps's research concluded that Islamic educational establishments were crucial for improving teacher quality. Their primary responsibility was to assist students in their physical and spiritual growth to help them form their personalities, particularly those by Islamic principles. In addition, the presence of Islamic boarding schools as conventional Islamic educational establishments is influenced by contemporary human life patterns. Islamic boarding schools preserve historical customs while making several adjustments that are seen necessary to continue operating (Ps, 2019).

Third, Ariski Nuril Indah concluded that one of the Islamic educational institutions in Indonesia is a *Madrasah* and Islamic boarding school; *madrasah* and Islamic boarding schools needed to be updated and reformed, particularly in managing human resources, particularly teachers. In addition to being effective in religious affairs, this could create a generation that can keep up with scientific and technological advancements in the age of globalization—examining the problems and answers that Islamic religious education in *madrasah* and Islamic boarding schools faced in the twenty-first century was the goal of this article. At this point, identifying the difficulties that *madrasah*s and Islamic boarding schools encounter could help them enhance the caliber of instructors in Islamic education and comprehend how Islamic educational solutions might help students reach their learning objectives (Indah et al., 2018).

Based on several research results above, this article strengthens the fact that Islamic boarding schools need to carry out quality management to improve the quality of teachers in order to produce quality graduates.

Discussion about Islamic boarding school HR learning data released by the Directorate General of

Islamic Education, Ministry of Religion of the Republic of Indonesia in 2023, 108,816 (71.9%) of Indonesia's Islamic boarding school teaching staff education lower than a bachelor's degree, 42,019 (28.01%) hold a bachelor's degree, and 2,441 (1.59%) held a master's degree or higher (Link: Kemenag, n.d.). This was supported by research findings by M. Kharis Fadillah, who believes that the existence of a well-defined and organized curriculum is essential to the development of salaf Islamic boarding schools (*bandongan* and *sorogan*) into contemporary Islamic boarding schools, which progressed at a very quick pace up to this point (Fadhillah, 2015). According to Firman Mansir's research findings, Islamic boarding schools needed to implement contemporary management practices in this day and age, particularly in the area of management, in order to sustain their existence and grow (Mansir, 2020).

Meanwhile, many of the teaching staff are still considered poor quality. Teachers are a component of human resources. Since educators make up the organization's primary force, their existence must be valued and nurtured. In contrast, Indonesia's ranking in the 2022 Program for International Student Assessment (PISA) was higher than that of the 2018 PISA. According to the Organization for Economic Cooperation and Development's (OECD) survey results, Indonesia jumped five to six spots in the PISA rankings from 2018 to 2022. It is significant to highlight that Indonesia's reading, math, and science scores dropped by 12–13 points. Indonesia's reading proficiency PISA score dropped from 371 in 2018 to 359 in 2022. Additionally, the science ability score decreased from 379 in 2018 to 366 in 2022, and the mathematics score decreased from 379 in 2018 to 366 in 2022. In contrast, Indonesia's reading PISA ranking in 2018 was 74th; in 2022, it was ranked 71st. 2022 it was ranked 70th in mathematics, up from 73rd in 2018. Indonesia was placed 67th in 2022 and 71st in 2018 in the scientific literacy ranking. Seventy-nine nations participated in PISA 2018 and 81 countries in PISA 2022, including 37 Organization for Economic Cooperation and Development (OECD) countries and 44 other countries (Putra, 2023). As a result, Indonesia still has considerably worse human resource conditions than other ASIAN nations regarding teachers and students.

Given the statistics data on Islamic boarding school human resources released by the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia in 2023, this unfavorable evaluation of the quality of Islamic boarding schools is not shocking. If one looks at the educational backgrounds of Indonesia's Islamic boarding school teachers, 108,816 (71.99%) of them held less than a bachelor's degree, 42,019 (28.01%) teachers held a bachelor's degree in education, and 2,441 (1.59 %) held a master's degree or higher. This indicates that there are still relatively few teaching staff members with bachelor's and master's degrees in comparison to the number of teachers without a bachelor's degree (Link: Kemenag, n.d.).

M. Kharis Fadillah supported this by concluding that a well-planned curriculum and a clear educational system are essential for the rapid development of Islamic boarding schools, from Salaf Islamic boarding schools (*bandongan* and *sorogan*) to modern Islamic boarding schools. Therefore, education quality management must be carefully formulated in order to be able to produce high-quality educational output (Fadhillah, 2015). Firman Mansir, on the other hand, claims that he concluded that, in order for Islamic boarding schools to survive and grow in the present day, they must implement contemporary management practices in the boarding school itself, particularly in the area of education (Mansir, 2020). According to the aforementioned explanation, teachers at boarding schools are a component of an institution's human resources, serving as the primary force behind an educational organization; its existence must always be maintained and developed by being managed professionally, with quality management as a valuable asset.

2. METHODS

This study uses a library research method. Primary data sources, namely data obtained directly from research subjects as sources of information sought. Primary data in this study were taken from a

book by Edward Sallis in the book *Total Quality Management in Education* (Sallis, 2014). Secondary data sources are data sources that cannot provide direct information to data collectors (Prastowo, 2012). Meanwhile, secondary data sources are data obtained through other parties, not directly obtained by researchers from their research subjects (Azwar, 2010). Secondary data from this study were taken from various sources, such as books, articles, and journals related to quality management in Islamic boarding schools and teacher quality.

Library research is a qualitative research method whose location and place of research are conducted with libraries, documents, archives, and the like. This approach is adjusted to the main objective of the research, namely to describe and analyze the Quality Management of Islamic Boarding Schools in improving the Quality of Educators. The research results are analyzed from the perspective of Edward Sallis. The data used in compiling this article comes from reading and reviewing the literature on quality management, and the research results that several previous researchers have conducted. The data were then analyzed and categorized according to the purpose of writing this article. After being analyzed and categorized, the data were interpreted to obtain a picture of "Islamic Boarding School Quality Management in Improving the Quality of Educators."

3. FINDINGS AND DISCUSSIONS

Findings

Islamic Boarding School Management

According to the Big Indonesian Dictionary, management efficiently allocates resources to meet predefined goals. In order to accomplish predefined organizational goals, Stoner and Freeman defined management as the process of organizing, planning, directing, and overseeing the work of organizational members as well as the utilization of other organizational resources (Stoner, 1995). It is clear from the definition given above that management begins as soon as an institution is established.

Ramayulis and Mulyadi define educational management as a system for organizing and managing educational resources, including curriculum, financial resources, educational staff, students, the community, educational facilities and infrastructure, management, and the educational environment. Islamic education management (Ramayulis & Mulyadi, 2017). According to Muwahid Sulhan and Soim, it is the process of organizing or running Islamic educational institutions that incorporates Muslim human resources and mobilizes them to accomplish the objectives of Islamic education effectively and efficiently that cannot be done carelessly (Sulhan, 2013). The core idea of Islamic teachings is this. Rasulullah saw, and in a hadith, he stated: "*Indeed, Allah loves those who do something according to Itqan.*" (HR. Thabrani).

Pesantren is a place of education and teaching that emphasizes Islamic religious studies. Islamic boarding school can be called just a boarding school, or these two words can be combined to form an Islamic boarding school. The use of an integral combination of the two terms, namely Islamic boarding school and Islamic boarding school to become Islamic boarding school, better accommodates the character of both (Abu Bakar & Mardiyah, 2023).

Pondok Pesantren, as defined by Sukamto, is an Islamic religious educational institution that grows and is recognized by the local community with a dormitory system where students receive religious education through a recitation system or madrasa, which is completely under the sovereignty of the leadership of one or several kiai with the typical character of charismatic and independent (Sukamto, 1999). According to Mukti Ali, an Islamic boarding school is "a place available for students to receive Islamic religious lessons as well as a place to gather and live" (Ali, 2017), according to the Islamic Institute. "An Islamic educational institution with a dormitory system, kiai as the central figure, and the mosque as the central point that animates it" is how K.H. Imam Zarkasyi

defines an Islamic boarding school (Mardiyah, 2019).

The process of organizing and running Islamic boarding schools that use human and non-human resources to successfully and efficiently accomplish the educational objectives of Islamic boarding schools is known as Islamic boarding school management. Therefore, Islamic boarding school management is a component of Islamic education in order for it to align with Islamic education management.

The Importance of Quality Management in Islamic Boarding Schools

Management is a process carried out so that a thought effort can run optimally; it needs planning, organizing, implementing, controlling, and evaluating work and effectively using or involving all existing personal and material potentials. According to George R. Terry, "Management is the accomplishing of predetermined objectives through the efforts of other people," or management is the achievement of goals that have been set through or together with the efforts of others. As for the management functions, according to George R. Terry, there are four basic management functions, namely Planning, Organizing, Actuating, and Controlling. These four management functions are abbreviated as POAC (Tanjung et al., 2022).

Educational institutions, administrative support, various resources, and efforts to create a fair and comfortable atmosphere for learning. Quality, according to Juran, is a match to needs. Quality management is defined as a way to continuously improve performance (continuous performance improvement) at every level of operation or process in every functional area of an organization by using all available human and capital resources (Gaspersz, 2001).

Islamic boarding schools are one of the national education subsystems covered by Law Number 20 of 2003 governing the National Education System. This demonstrates the significance of Islamic boarding schools for the country's advancement, particularly in education. Islamic boarding schools play a crucial and strategic role in hastening the advancement of the education sector.

Pesantren, as an educational institution, is a system that has several sub-systems. The sub-systems of the Islamic boarding school education system include (Mardiyah, 2019; Sukamto, 1999):

- a. *Kiai, Ustaz*, students, and administrators are the actors or offenders.
- b. Hardware facilities include buildings for schools or *madrasah*, *kiai* houses, *ustaz* houses and dormitories, *santri* huts and dormitories, mosques, agricultural land, and more.
- c. Examples of software facilities include objectives, curricula, books, regulations, assessments, libraries, information centers, skills, community development centers, etc.

Every Islamic boarding school as an educational institution must have these three sub-systems; if it loses one of the 3, it cannot be said to be an Islamic boarding school education system. So, Islamic boarding school management is very important because, with Islamic boarding school management, it can run well, effectively, and efficiently.

The Existence of the Position of Islamic Boarding Schools in the World of Education

Its operations as a national education subsystem demonstrate Islamic boarding school education's importance in executing national education. Islamic educational institutions, known as boarding schools, deliver instruction according to preset goals and guidelines. With the roles played by the general education system and the Islamic boarding school system, national education will gradually demonstrate its dynamics. The integration of Islamic boarding school education with out-of-school education, both institutionally and functionally, is constantly sought. Because educational goals will be hindered if the two operate in a less integrated manner (Mardiyah, 2023).

However, this effort does not seem to be easy because this is also shown by history, where the colonialists imposed the school education system by "suppressing" (discriminating) the development

of indigenous education, namely Islamic boarding school education. Moreover, the severity of this colonialist doctrine is sometimes still visible in some circles. This can be seen in the dichotomous problem in the education system. Islamic education (Islamic boarding schools) has even been observed and concluded to be mired in decline, defeat, underdevelopment, helplessness, division, and poverty, as is also experienced by most Islamic countries and communities compared to those who are non-Islamic. Education, when given the Islamic label, is also considered to have connotations of decline and backwardness, although now, gradually, many Islamic boarding school-based educational institutions have shown progress.

Even though setbacks and a lack of advancement have historically characterized Islamic education, Islamic educational institutions have recently started to make success in this area. The fact that many contemporary Islamic boarding schools continue to operate under the name *Ma'had* or alternative names like MBS or other models is not surprising. The fact that Islamic boarding schools currently follow the same curriculum as regular schools is insufficient (Ulum, 2018).

This is by Law no. 18 of 2019 concerning Islamic Boarding Schools is the legal basis for affirming the guarantee of equal levels of quality for graduates, easy access for graduates, and the independence of Islamic boarding school administration, as well as the legal basis for the Central Government and Regional Governments to provide facilitation in development.

Quality of Islamic Boarding School Teachers

Quality, or in English it is called Quality, can also be said to be quality. Conventional definitions of quality usually describe the characteristics of a product. Quality has many meanings; it depends on where people view quality.

Quality is anything that can fulfill the desires or needs of customers (meeting the needs of customers) (Gaspersz, 2001). Or it can be defined as something that satisfies and exceeds customer wants and needs (Sallis, 2014). In ISO 8402, quality is defined as the totality of product characteristics that support its ability to satisfy specified or implemented needs.

Based on conventional and more strategic definitions of quality, quality refers to the following meanings:

- a. Quality consists of several product features, both attractive features that fulfill customer desires and thus provide satisfaction with the use of the product.
- b. Quality consists of everything free from flaws or damage.

In the Big Indonesian Dictionary, a teacher is a person whose job (livelihood, profession) is teaching. According to the traditional view, a teacher stands before the class to convey knowledge. People who teach knowledge to other people have various names. The terms teacher, lecturer, *Ustaz*, tutor, and kyai are often used in Indonesian. In English, several words are close in meaning to educators. These words include teacher, which means a teacher or lecturer, and tutor, which means a private teacher or a teacher who teaches at home. In Arabic, we find the words *Ustaz*, *Mudarris*, *Mu'allim*, and *Mu'addib*. However, in general, when talking about Islamic education, several terms that often appear include *Ustaz*, *Mu'allim*, *Murabby*, *Murshid*, *Mudarris*, and *Mu'addib* (Muhaimin, 2005).

Discussion

The Urgency of Teacher Quality Management in Islamic Boarding Schools

Quality management is a strategy for managing quality-based Islamic boarding school educational institutions. To carry out analysis and to be able to distinguish several principles, two things need to be emphasized in this problem. First, it is related to changing the mindset of the Islamic boarding school itself, without having to change the status of the Islamic boarding school, but

changing just one thing related to quality mindset to the process of how the quality of the Islamic boarding school can be achieved so that the Islamic boarding school can survive well, second, how Islamic boarding schools carry out development so that the quality of Islamic boarding school *Ustaz*/teachers is in line with the ideals and mandate of the nation. So that quality education and quality graduates will be achieved.

The results of this study are in line with research conducted by Syarifah (2019), which explains that the implementation of Total Quality Management (TQM) in Islamic boarding school educational institutions is by promoting quality as a "business strategy" that is oriented toward the needs of users of educational services by involving all members of the Islamic boarding school and is carried out sustainably (S. Syarifah, 2016).

It cannot be denied that Islamic boarding schools in the archipelago have an important role in developing education in Indonesia. Since the colonial era, Islamic boarding schools and other religious educational institutions have participated in efforts to expel invaders from the archipelago. Because Islamic boarding schools are more closed from the outside world, there are many things that Islamic boarding school people can do. As an example, Dexterity training is a mandatory curriculum for every Islamic boarding school, so from Islamic boarding schools, many martial arts schools emerged in this archipelago.

This is by S. Sadali's research, which concluded that Islamic boarding schools are an original Indonesian Islamic education system whose existence is not in doubt, and its contribution to the development of the Indonesian people is still very much felt today (Sadali, 2020). Strengthened by research by Yunus et al., which concluded that Islamic boarding schools not only produce scholars in the field of religion but are also required to be able to provide provisions in the ability of science and technology. Changes like this are a new challenge for Islamic boarding schools to continue to implement modernization and innovations so that Islamic boarding school education is increasingly qualified (Yunus et al., 2019). Meanwhile, the results of Herlina et al.'s research argue that Islamic boarding schools are also a place to study Islamic religion, so it is necessary to have management developments to keep up with the times. Management in Islamic boarding schools requires development in order to be able to present the whole thing, both in the form of data and from all aspects related to Islamic boarding schools (Herliana et al., 2021).

The teacher, or *ustad*, is one aspect of the history of Islamic boarding schools that practically all scholars regarding these institutions tend to overlook. *Kyai*, students, mosques, and dorms are the components of an Islamic boarding school that are deemed to be Islamic boarding schools, according to multiple research on the subject. Despite playing an equally significant role in establishing Islamic boarding schools, the role of the instructor, or *Ustaz*, has never been documented in the history of Islamic boarding schools. It is believed by some that a *kyai* contains the *Ustaz* element. Yes, *kyai* also serve as teachers, but this is how to impart knowledge solely to *kyai*. If there are only a few dozen students, it is still possible for the *kyai* to play a dual role, as a *kyai* who leads and a *kyai* who serves as a teacher/*Mua' allim* or *Ustaz*. However, with a large number of students, just one *kyai* cannot play the role of teaching all scientific disciplines in an Islamic boarding school.

This is in line with the research results of Hermanto et al., to improve the quality of education in Islamic boarding schools, who said that if an institution wants to improve the quality of its education, it must involve at least four dominant factors: leadership of caregivers, teachers, students, and cooperation networks (Saifulloh et al., 2012). However, maintaining the existence of Islamic boarding schools amid the development trends of modern society is certainly not easy because Islamic boarding schools, on the one hand, are institutions for strengthening religion and morals. However, on the other hand, they must be able to adapt and metamorphose to the developments of modern society (Jamaluddin, 2012). Based on Hakim's study (2019), the problems that arise in Islamic educational institutions, in addition to still being managed traditionally, ownership of institutions that are mostly

still controlled by families, limited budget financing, lack of community support and participation, and limited local government assistance, are also caused by the lack of implementation of the concept of quality education management. Based on these external and internal conditions, the implementation of quality management must be applied to Islamic educational institutions (Hakim, 2019).

The high level of trust from the community is certainly supported by the good management of Islamic boarding school educational institutions, which supports the achievement of the vision, mission, and goals that have been set effectively, efficiently, and optimally (Abu Bakar et al., 2021; Zarkasyi, 2005). In this good management, improving the quality of service to students, parents, and institutions is necessary. Crosby (1979) said that a product/service has quality by the standards or quality criteria that have been determined; these standards include raw materials, production processes, and finished products. The implications of improving quality in educational institutions can further increase trust and provide more satisfaction than what is requested and desired by service users for educational services (Hakim, 2019).

One of the quality management concepts is by implementing the Total Quality Management (TQM) (L. S. Syarifah, 2019), states that Total Quality Management (TQM) can be a strategy for managing quality-based Islamic boarding school educational institutions. Total Quality Management (TQM) is a management science that directs organizational leaders and their personnel to implement continuous quality improvement programs and focus on customer satisfaction (Gaspersz, 2001). More completely, Sallis (2002) stated that the implementation of Total Quality Management (TQM) in the world of education has five main elements that must be considered, namely continuous improvement, quality standards (quality assurance), development of quality culture (development of culture), organizational changes that follow changes in vision and mission that are oriented towards quality (upside down organization) and maintaining good relations with customers (keeping close to the customer).

Thus, the function of Islamic boarding school quality management is very urgent because Islamic boarding school quality management is organizing and managing Islamic Boarding School Education institutions that involve human and non-human resources to achieve Islamic boarding school education goals effectively and efficiently. So, Islamic boarding school quality management is part of Islamic education, so teacher quality can be improved.

Improving Teacher Quality in Islamic Boarding Schools

The teachers or *Ustaz* referred to here carry out the spirit of the Islamic boarding school, which has been the mainstay of Islamic boarding schools, namely *salafiyah/Diniyah* education. Formal education in *madrrasah s* has naturally been netted by itself through the professionalism of each teacher in each subject. Those who provide services to students for 24 hours are often neglected, especially in *salafiyah* Islamic boarding schools, which still carry the understanding of sincerity because of *Allah ta'ala* without demanding anything from a *kiai*. Unlike *khalafiyah* or modern Islamic boarding schools which have implemented a management system that follows the development of the times, their teachers or *Ustaz* get better treatment, from service, position, education, and economy. The position of *Ustaz* in Islamic boarding school education, both *salafiyah* and *khalafiyah*, is very urgent because the running or not of the teaching and learning process depends on the teacher or *Ustaz*.

This is in line with Oakes in his research, which argues that teachers, as part of the education system, play a very important role in guiding the quality of the wheels of education. Oakes emphasized that the quality of schools and teaching depends on the quality of teachers. Because a good school is a good teacher (Guiton & Oakes, 1995).

Quality teachers are professional teachers (Danim, 2016). Based on Law Number 14 of 2005 concerning Teachers and Lecturers, a professional teacher is a teacher who: 1) meets the academic

qualification requirements, namely having an educational background that is adequate and relevant to his field of teaching; and 2) master four teacher competencies, namely: personal, pedagogical, professional and social competencies.

Teacher professionalism can be demonstrated by having an educator certificate after the teacher completes the certification process and is declared to have passed. Discussing teacher quality, the researchers argue that getting the right individuals into the teaching profession, building their capacity and skills, and establishing policies that encourage continuous learning and growth can be a challenging task to achieve, and if successful, the quality of education can automatically improve (Darling-Hammond et al., 2017).

According to Nilsen & Gustafsson, a guru's quality can be measured by their teaching style, ability to teach, self-confidence, work experience, and professional development. Increasing the quality of the teacher will undoubtedly result in supportive learning environments, clear teaching instructions, and effective classroom management (Gustafsson, 2016).

Teacher quality is a fundamental part of quality teaching and is significantly influenced by other factors, such as the teaching context. A capable teacher may fail to offer high-quality teaching when he or she does not have adequate teaching materials, tools, or support in the form of feedback. Thus, strong teacher qualities can increase the likelihood of effective teaching, but they do not guarantee higher results (Mammadova, 2018). Therefore, based on data analysis from research results conducted by Fitriana, several ways can be done to improve teacher quality, such as 1) carrying out supervision by supervisors as a form of feedback and increasing discipline; 2) provision of adequate facilities to support the learning process; 3) holding meetings between school principals and teachers as a form of feedback and support; 4) conduct upgrading, seminars, training for self-development; 5) conducting inter-school visits to find out the experience and knowledge of teachers in other schools, and 6) conducting research related to the field of education (Fitriana & Muhibbin, 2014).

Indicators of the success of quality teacher teaching can be seen in the quality of the learning process and outcomes of their students. Apart from that, improving the quality of teachers can be marked by whether or not a teacher has self-control over their competencies, both in terms of academics and their application in providing services to their students. The quality of a teacher can be seen from how responsible he is for his profession. This means that the realization of teacher quality must also be supported by developing a spirit of professionalism within the teacher.

The development of a professional spirit in a teacher can be done through several activities, such as 1) actively participating in development activities and improving the learning curriculum used, especially in the educational institution the teacher teaches; 2) finding and applying the use of technology to support the learning process; 3) creating tools that can be used for the learning process, and 4) producing scientific papers in the field of education as a form of attention to the development of education in Indonesia.

Meanwhile, according to Key & Sass, there are several potential mechanisms to improve teacher quality, such as improving the skills of current teachers, increasing teacher incentives to maximize their performance, and retaining superior teachers (Key & Sass, 2019). Based on the results of research conducted by Fakhroh, increasing teacher incentives or salaries linearly influences improving teacher quality. However, in Indonesia, the welfare of teachers is still far from expectations, especially for private, honorary, or non-PNS (Civil Servant) teachers. In fact, in the Law on Teachers and Lecturers in article 14, paragraph 1 (a), it is stated that in carrying out their professional duties, teachers have the right to earn income above minimum living needs and social welfare guarantees (Fakhroh, 2018).

Apart from that, in the Teacher and Lecturer Law in article 15, it is stated that what is meant by income above minimum living requirements includes basic salary, allowances attached to the salary, as well as other income in the form of professional allowances, functional allowances, special

allowances, and additional benefits related to his duties as a teacher which have been determined based on the principle of reward based on achievement (Barnawi & Arifin, 2012).

Low and below-standard teacher salaries are one of the problems related to teacher quality in Indonesia (Fakhiroh, 2018). Teacher quality is not only seen in the teacher's ability to teach and develop himself but also must be seen in the welfare provided by the government, such as getting a decent salary. Suppose the needs and welfare of teachers are properly provided. In that case, teachers will no longer be deliberately absent from their teaching activities because they are looking for additional work outside (Saondi & Suherman, 2012). According to Barnawi and Arifin, even though the education program has been made as good as possible, if it is not aligned with increasing teacher salaries, improving the quality of education will not be easy (Barnawi, 2012). Therefore, providing decent salaries and ensuring teacher welfare can be considered for improving the quality of teachers to improve the quality of education in Indonesia. In this way, Islamic boarding school quality management is very important because, with Islamic boarding school quality management, it can run well, effectively, and efficiently.

Implementation of Quality Management of Islamic Boarding School Education

In implementing quality management of Islamic boarding school education, management functions include planning, organizing, implementing, and evaluating. The implementation is as follows:

In the management stage, planning is very much needed, where this planning determines the direction of education in the future, starting from work program planning, future program quality, and so on; in Islamic boarding schools, this planning stage continues to coordinate in the early stages, namely by holding meetings to determine what work programs are suitable to be implemented in the future and also determine what is needed in its implementation, where in this stage it involves caregivers, management and components needed to implement the work program.

Of course, achieving the goal is very necessary. It requires a very mature planning and strategy process so that what is later decided becomes directed by what is desired and has a clear vision and mission direction. In this case, it is in line with the theory put forward by Ketut Bali Sastrawan, where he argues that several steps or strategies that can be implemented in educational quality planning include the formulation of a vision, mission, and goals; this is the initial step that must be implemented in program planning, where this is the reference for the institution to go where so that from here the purpose of the institution is very clear (Sastrawan, 2019).

Then, after planning in this management function, organization is also needed; there is a stage of this organization that is very much considered, namely the mapping or division of tasks from the management; there are several divisions that are in charge of the process of dividing these tasks including the chairman, vice chairman, secretary, treasurer, education, religious affairs, equipment, and cleanliness, all are arranged according to their respective work, simply this process is giving separate tasks to each subordinate and forming a delegation of tasks and responsibilities from superiors to subordinates and can also be interpreted as work details, division of work, work arrangements, and team monitoring.

In this case, it is in line with the theory put forward by Ali Mashar in his journal entitled Planning and Organizing the Head of the *Madrasah* in Improving the Quality of Educational Institutions, which states that organizing is the process of dividing work into all components that can be managed by producing coordination for achieving the goals that have been designed or known as determining the resources and activities needed where this will lead the organization towards the direction intended from the beginning, and must also carry out what has become the obligation of the individual that has been determined (Mashar, 2021).

After carrying out planning and organizing, implementation or execution of quality is needed to

implement or implement the results of the design or planning that is made. Then, in the implementation of this quality of education, some things must be considered, such as standards in its implementation and the quality of what has been implemented so that this implementation creates extraordinary results, based on the results of interviews from several sources who are informants in this study, in the implementation of the quality management of this Islamic boarding school, cooperation and also reminding each other are needed, so that the work program that has been designed continues to increase so that the quality of education in Islamic boarding schools is of high quality and graduates will be great.

In this implementation, all management who are implementing the work program continues to maintain their self-image in carrying out their duties and responsibilities; so that this work program continues to run well, several methods are needed, namely by making changes, implementing improvements, determining standards that are used as a reference for quality, maintaining relationships with quality implementers. The theory put forward by Riswel Arita in his journal entitled Islamic Education Quality Management argues that in implementing Islamic education quality, several things should not be left behind, namely being open to change where, in this case, the leader or implementer of the work program must commit to wanting to change, of course changing to something better and more substantial. The second is to make continuous improvements so that the work program continues to develop and will improve good quality. Then, what must be considered is determining quality standards, namely by mastering the basic ability standards specifically for the implementer of the work program (Asrita, 2022).

According to Ramayulis and Mulyadi, educational quality management is a system of managing and organizing educational resources, such as educational staff, students, the community, curriculum, financial funds, educational facilities and infrastructure, administration, and educational environment in terms of quality (Ramayulis & Mulyadi, 2017). Muwahid Sulhan and Soim stated that Islamic education management is organizing or managing Islamic educational institutions involving *Muslim* human resources and mobilizing them to achieve Islamic education goals effectively and efficiently. This is something that cannot be done carelessly.

Thus, the function of quality management of Islamic boarding schools is very urgent because quality management of Islamic boarding schools is the process of arranging and managing Islamic Boarding School Education institutions that involve human and non-human resources in terms of quality in moving to achieve Islamic boarding school education goals effectively and efficiently. So, Islamic boarding school quality management is part of Islamic education so that the quality of teachers can be improved.

4. CONCLUSION

Islamic Boarding School is an educational institution that requires quality management to achieve its expected goals. A strategy is needed to achieve the intended goals, including determining the organization's direction, making environmental analyses, formulating strategies, implementing strategies, and conducting evaluations. One of the tasks of Islamic boarding schools is to improve the quality of teachers through professional management to achieve the vision and mission of the Islamic boarding school by expectations.

The role of a teacher or *Ustaz* in a boarding school is very important because teachers are the driving force. Therefore, their quality must be maintained and always improved to compete with other educational worlds so that Islamic boarding school education can achieve international and national education standards. Providing decent salaries and ensuring teacher welfare can be a consideration for improving teacher quality to improve the quality of education in Indonesia.

Implementing quality management of Islamic boarding school education uses management

functions: planning, organizing, implementing, and evaluating. Moreover, it is important to carry out quality principles, namely continuous improvement, quality standards (quality assurance), development of quality culture (development of culture), organizational changes that follow changes in vision and mission that are oriented to quality (upside down organization) and maintaining good relations with customers (keeping close to the customer). So that leaders can manage professionally to meet the professionalism needs of the *Ustaz*, whom Islamic boarding school institutions need.

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