

Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City

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Abstract

This type of research is qualitative research, using observation, interviews, and documentation in collecting data in the field. The formulation of the problem in this study is how to improve the quality of education in the aspects of vision, mission, and facilities, on the aspect of solid and independent managerial development, on the aspect of developing madrasah staff, on aspects of academic and administrative evaluation, on aspects of developing communication and parental support and the community and on the aspect of developing a quality culture in the tahfidz Qur'an Islamic boarding school in Metro city. This research resulted in six findings, Management Improvement of the Quality of Education At Aspect Vision, Mission And Means In Pondok Pesantren Tahfidz Qur'an Metro City, conducted by the head of the madrassa to involve all components of madrasas and boarding schools use the approach of religious and humanist, as original madrassas by doing p Increased collaboration, coordinated and transparency to achieve a minimum of 8 Standards of National Education. Management of Education Quality Improvement in the Aspect of Strong and Independent Managerial Development At the Tahfidz Qur'an Islamic Boarding School in Metro City, coordination, collaboration, and transparency have been carried out so that the community and all components of the madrasa are responsible for improving the quality of madrasa education. The Management of improving the quality of education in continuous academic and administrative evaluation at the Tahfidz Qur'an Islamic boarding school in Metro City is carried out by the head of the madrasa in transformative participation through a humanist and religious value approach. Management quality improvement of education in madrasas staff development aspect continuously in boarding Tahfidz Qur'an Metro City, with the task among others: specify the analysis positions, attract employees, training, placing, provide compensation that is fair and equitable, motivating employees, and so on. Management of improving the quality of education in the aspect of developing communication and parental and community support at the Tahfidz Qur'an Islamic boarding school in Metro City seeks to implement genuinely effective communication by first conditioning the quality of communicators, communicants, messages in communication, communication environment, communication media, and so on. The Management of madrasa quality improvement in the aspect of developing a quality culture at the Tahfidz Qur'an Islamic boarding school in Metro City establishes the quality standards of the learning process, which are expected to be effective in optimizing the production process and to produce appropriate products, namely those that master the quality standards of education in the form of mastery of basic skills standards.

Keywords: Quality Improvement Management, Madrasah-Based Education, Tahfidz Qur'an Islamic Boarding School.

INTRODUCTION

The Eight National Education Standards and several indicators of quality schools above have not been fully described in pesantren-based educational institutions (Yulia, 2013). The quality of pesantren education has not been realized as expected and even tends to experience a decline, which is seen in an inefficient methodology (Istiqamah & Purwanto, 2020). In addition, the weaknesses of the general pattern of education in pesantren include several things: (a) Lack of detailed planning for the course of the teaching and education process. (b) Does not have a directed curriculum. (c) It does not have unique standards that clearly distinguish what is needed and not needed at an education level. (d) The lack of a robust democratic culture and discipline and a lack of environmental cleanliness (Dangara, 2016).

Based on the pre-survey on madrasa institutions as educational institutions mentioned above, madrasa education carries out integrated education, namely for theoretical maturity, unique attitudes, and skills which are the application of specific theories, for example, the science of worship in the sense of the word ritual and other sciences such as logic, inheritance, reckoning, marriage, death, agriculture and so on. The purpose of madrasa education is not only worldly and temporary but reaches the hereafter to achieve the pleasure of Allah, both in this world and in the hereafter. Pesantren education institution is the central meeting between scholars and the community, between the scientist (expert) and the general public, the center of individual meetings with the community, the center of a meeting between the leader of the people, the center of a meeting between the client and consultants and so forth. In addition, madrasah educational institutions are centers of conservation, deepening, development, purification, eternal values and culture, and the center for implementing the acculturation process (Hanafi et al., 2021).

The quality management of madrasa-based education at the tahfid Qur'an Islamic boarding school in Metro City in general still needs

improvement. This is a problem that is still trying to find solutions and alternatives to improve the quality of these graduates. Logically, the achievement and quality of education in the tahfid Qur'an Islamic boarding school in Metro City should be better. The root of this problem is focused on the still limited facilities and infrastructure such as laboratories, facilities for computer practicums to support the needs of education in madrasas, significantly to improve the quality of madrasa graduates. In addition to the facilities and infrastructure factors, the educators are still experiencing several obstacles, such as the limited efforts to increase resources and the professionalism of the ustaz in carrying out his duties.

Based on the background that the author has stated above, it can be understood that as one of the unique educational institutions in Indonesia, the tahfid Qur'an Islamic boarding school in Metro City is one type of education that is traditional to deepen the knowledge of Islam and practice it as a guideline for daily life, emphasizing the importance of morals in social life. Currently, the tahfid Qur'an Islamic boarding school in Metro City has been recognized as an institution of education that participates in the intellectual life of the nation, so that it is appropriate for this pesantren to be appointed as research. As for problems in boarding school Darul Amal, Pondok Pesantren Al Muhsin Yasin, and Pondok Pesantren Tumaninah, namely:

The first case in the Darul A'mal Islamic boarding school is an educational institution that has carried out institutional and scientific transformations but still uses Islamic teachings as the basis and guidelines for the pesantren community in living and practicing morals because this effort is carried out as a form and identity in the struggle. Among them are the missions carried out, namely: (1) optimizing all elements of learning, (2) involving students in external and internal activities, (3) completing Islamic boarding school facilities and infrastructure, (4) improving services in various sectors, (5) open Management. To realize these ideals, the Darul A'mal Islamic boarding school has established several formal and non-formal

educations among these institutions: Kindergarten and SD Asuh, Madrasah diniyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Information Technology Vocational High Schools (SMK).

The second case is in the Tuma'ninah Yasin Islamic boarding school, which manages formal and non-formal education; the sangub presents itself as an educational institution that manages orphans to become effective santri. Scientifically, the Tuma'ninah Yasin Islamic Boarding School developed religious sciences, education, and skills. The formal educational institutions are Kindergarten, Integrated Islamic Elementary School, Madrasah Tsanawiyah, Madrasah Aliyah, Vocational High School, and the non-formal institution is an orphanage.

The third case is the Al-Muhsin Islamic boarding school which manages formal and non-formal education, improves itself, and strives optimally and optimally to develop the vision, mission, and goals that have been designed into concrete activities to achieve them. The educational institutions are: PAUD, Integrated Islamic Elementary School, Madrasah Tsanawiyah and Madrasah Aliyah. Developing education is by establishing strong and diverse educational institutions by providing full service to the community; this is following the pattern offered by experts in developing educational institutions, namely: (1) Organizing integrated education between 'Ulumuddien with Science and Technology. (2) Teach and spread Islam following the understanding of Salafusholih. (3) Instilling the characteristics of fingerprint, trust, establish, and fathonah. (4) Developing a polite, polite, sociable social culture within the framework of morality. (5) Instill and get used to being independent and istiqomah. (6) Accelerating (Taqiq) mastery of technology and information. (7) Organizing education and da'wah based on information and communication technology.

This research is fundamental because Islamic boarding schools are traditional Islamic educational institutions to understand, appreciate and practice the teachings of Islam by emphasizing the importance of Islamic

morals as a guide for everyday life in society. In addition, Islamic boarding schools have an essential and strategic role in environmental protection and management efforts. This can be seen from several reasons behind it as a syiar institution of Islam which holds the most critical control in social order and relationships in human life.

RESEARCH METHODS

This type of research is a descriptive qualitative narrative, which reveals and explains the various meanings of concepts or phenomena of experience based on the awareness that occurs in some participants naturally so that efforts to understand the various phenomena that occur can run optimally (Murphy & Tosti-Kharas, 2021). This descriptive research aims to obtain in-depth information about improving the quality of madrasa-based education in the tahfidz Qur'an Islamic boarding school in Metro City. This research uses an interpretive or post positivistic paradigm with a qualitative approach, case study, and multi-case design (Aranda, 2020). Data were collected in a natural setting as the direct data source. This research is expected to comprehensively analyze and find how to improve the quality of madrasah-based education in Madrasah Aliyah Al Muhsin, Madrasah Aliyah Tuma'ninah Yasin, and Madrasah Aliyah Darul Amal. This research stops at substantive findings according to the research focus and formal findings or thesis statements. Furthermore, three research locations have different characteristics: Madrasah Aliyah Al Muhsin, Madrasah Aliyah Tuma'ninah Yasin, and Madrasah Aliyah Darul A'mal; this research uses a multi-case study.

RESEARCH RESULTS AND DISCUSSION

In the context of the research of the three madrasas, both MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal, in managing the institutions they lead, especially in improving the quality of education, cannot be separated from his activities as a manager in

improving the quality of education. Therefore, the three madrasas have managed the institution professionally. This is done with the principle that managing madrasa education is jihad fii sabillah and is worship to Allah SWT so that it is carried out with enthusiasm and responsibility and works wholeheartedly. Such a principle can make the institution he leads able to improve the quality of its education from various aspects, both in terms of the curriculum, teaching staff, and infrastructure and the learning strategies provided to students.

1. Management of Madrasa-Based Education Quality Improvement

Based on the results of cross-case analysis on the implementation of improving the quality of madrasa-based education in MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal. Implementation of the program increases the quality of education through several program activities, namely: (1) based on the vision of the mission of the madrasa, (2) an increase in the competency of teachers, (3) development of curriculum, (4) a means of the infrastructure of education, (5) development of the achievements of students, (6) control is carried out through monitoring and work evaluation.

The madrasa education quality improvement program has been implemented according to the plan, although not optimal. However, much has been done to produce quality education, especially in developing the talents and potential of students to appear as Muslims who believe and fear Allah SWT so that they can Islamic behavior also becomes people of knowledge. Education quality is said to be as that prepared by the Directorate General of Islamic Education, grade interpreted with indicators as follows:

(1) have the ability to manage the institution of education Islam is professionally based on accountability, transparency, and efficiency, (2) has a draft development visionary, (3) has the means and facilities of learning are adequate as libraries, laboratories, etc., (4) has the power of educators and education that meets the demands of qualification and competence, (5) use of curriculum and methods of teaching that

reflects the learning that meets the standards PAIKEMI, (6) have the advantage in the field of religion and science knowledge, (7) develop the ability of language foreign, (8) provide technology skills.

In the context of this research at the three institutions in implementing/managing educational institutions can not be separated from the principles of a Muslim that work it is to worship Allah (Alabi, 2021), so that it becomes motivation in improving the quality of education in madrasas, the principle of this kind makes Madrasah institutions always strive to improve the quality of education from various aspects, both in terms of teaching and educational staff, the curriculum used, as well as the learning strategies provided to their students. The vision and mission of the madrasa as a reference in improving the quality of madrasa education and the vision and mission of the madrasa are felt and manifested in the teaching and learning process at the madrasa as seen in the madrasa principal and teachers in everyday life, showing an attitude of faith and discipline and akhlakul karimah in madrasas. Attractions such as the motivation of spiritual to mobilize the potential of all citizens of the madrasa in trouble notion feeling, passion, attitude and behavior of the Islamic. In addition, they also have a vision and mission to advance madrasas so that they become quality madrasas.

The quality of madrasa education can be measured by the level of customer satisfaction both internally and externally (Mashud et al., 2021), namely: (1) students are satisfied with madrasa services, (2) parents of students are satisfied with educational services for their children, (3) the users or recipients of graduates (colleges, industry, and society) are satisfied because they receive graduates with good quality following expectations and needs, quality education produces graduates who have the ability, skills, and knowledge following community needs, (4) teachers and employees are satisfied with madrasa services in the form of division of labor, the working relationship runs conducive and can improve the welfare of teachers and employees, the community and

human life so that madrasa education can contribute to society.

Implementation of an increase in the quality of education in MA Al Muhsin has been carried out according to the plan that has been agreed upon together. The implementation of the education quality improvement program is supported by all components of the madrasah, committees and stakeholders, and caregivers of the Darul A'mal Islamic Boarding School. On the principle of role and stakeholders highly expected to establish educational madrasas into grade or quality, things are following the role of stakeholders has a large enough influence on the implementation of improving the quality of madrasa education (Wahib & Asnawan, 2021). Implementation of management improvement of the quality of education based Madrasah in MA Tumaninah Yasin, has been implemented by involving all groups are concerned about the quality of education madrasas, by doing program improvement of quality of education at the school is a necessity and obligation in order Izzul Islam (upholding high teachings of Islam) increase the competence teachers to undertake training, workshops, seminars, subject teacher consultation (MGMP), accessing the internet to support the process of learning to teach, conduct studies comparative and study further, did the development of curriculum through the SBC (curriculum level unit of education), providing facilities and infrastructure of education that is appropriate and relevant, conduct evaluations and control to increase the quality of education madrasas are kept constantly are conducted by the head of the madrasa and by teachers and stakeholders through meetings regular monthly and supervisiberkala and supervision are carried out by inspectors of the Ministry Religion ministries, district, doing coaching as effectively and efficiently across the participants his students to be able to develop talent and potential.

Meanwhile, at MA Darul Amal, we will surely get the implementation of improving the quality of madrasa education using the management principle of barakah, which is based on the teachings of Islam in a kaffah manner pleasure and help of Allah SWT.

Therefore an approach to Allah is critical. Therefore, in this madrasa, spiritual development is developed and creates a religious culture in carrying out the head of the madrasah using a humanist, personal and communicative approach, constructive, touch of heart, and Islamic values.

The implementation of the madrasa quality improvement program requires the participation of all components of the madrasa and stakeholders through a communication approach, personnel following what was said by the Prophet Muhammad SAW that the Prophet said "love what is on earth Allah will love it," (Ipop S. Purintyas, 2020) meaning the head of the madrasa with the teacher council and stakeholders should participate in implementing programs to improve the quality of madrasa education because this will be able to improve a comfortable working atmosphere and in turn be able to improve the performance and spirit of ukhuwah Islamiyah and be able to improve the quality of madrasa education (Purwanto et al., 2021).

2. Stakeholder Participation in Madrasah-Based Education Quality Improvement Management

The study's findings indicate that the control and supervision of efforts to improve the quality of madrasa education is carried out through formal meetings attended by the head of the madrasa, teachers, and stakeholders to evaluate what has been done and received suggestions and input from meeting participants. In addition to holding meetings regularly, control and surveillance carried out in the form of supervision that is conducted by a team controlling the quality of the madrasas are and by inspectors of the Ministry of Religious Metro City, also received the monitoring and evaluation of the head office of the Ministry of Religious Metro through the Head of Madrasah Education. It is intended to determine the level of conformity between results that were achieved with a plan that has been drawn up at the beginning of the activities. It was done through communication that is harmonized by all citizens of the madrasa; three madrasas are mutually

supportive and provide input, and solutions are best to realize the improvement of the quality of education madrasah.

According to the researcher's analysis, the formation of a particular evaluation team would be better for a more effective control process, for the control team could conduct a unique evaluation system to measure the success of improving the quality of education in the future by measuring the level of ability and success of students. Furthermore, control and supervision of the implementation of madrasa education are also carried out by compiling a report every semester or once a year, reported to the Ministry of Religion of Metro City. Also, provide a report to the parents of students in the form of information about the study participants' results every half.

Robert. H. B Siswanto cited a Mukler said that: Control/evaluation is an attempt systematically to establish standards of performance with the goal of planning, the designing system feeds back the information, comparing the performance of the actual to the standard that has been set, determine whether there are irregularities and quantify the significance of the deviation are and take action repairs are needed to ensure that all sources of power companies that are being used as efficiently and effectively in order to achieve the target, as the theory Kozd Denial that the control or supervision of the program so that in implemented with programmed so that achieving the target is effectively and efficiently stated by G. R. Terry that supervision and control are management activities (Rudani, 2020).

Control and supervision are the activity of controlling that function controls are necessary to produce output both from a planning and implementation of the program. Event control in the form of evaluation of the results of learning is the relevant application.

Forms control/supervision of an increase in the quality of education in MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal, are not limited in the form of monitoring, supervision, and activity evaluations through

meetings that are conducted by the head of the madrassa and the board committees or stakeholders. The implementation of quality control of education in three madrasahs has been carried out through madrasah accreditation by the National Accreditation Board. Institutions that included one of the institutions that control the quality of education in Indonesia.

Role and stakeholders include planning, implementation, and control of the increase in the quality of education-based madrasah. First, the factors of planning an increase in the quality of education-based madrasah include stakeholders' involvement in the meetings held by the head of the madrassa to plan the steps that must be taken in the program to increase the quality of education madrasah. Second, factor involvement of stakeholders in the implementation of the improvement of the quality of education madrasah form of presence in implementation, contribute ideas and donations in the form of funding as well as the readiness of people to participate into implementing all the programs within the framework of efforts to improve the quality of education madrasah Thirdly, factor surveillance/control includes the involvement of stakeholders in the implementation of surveillance to the madrasa education quality improvement program. Involvement in meeting the evaluation of the program. The shape of the role, as well as the stakeholders, is level 4. It is the element of the stakeholders involved directly in the planning, implementation, and control of the increase in the quality of education madrasah.

Support of stakeholders the form of commitment, willingness to attend the meeting, giving a donation of thought, and are willing to donate funds and participate involved in the committee called Transformative Participation in the process of these stakeholders to have a sense of responsibility towards the realization of the quality of education madrasah (Izevbekhai, 2015).

In theory framework for community participation, effort madrasas to encourage stakeholders involved in the meeting, the

socialization of the funding planning is a form of empowerment carried out by madrasas. The activities are in theory there is Sarah White was at level 4, called transformative participation is madrassa considers important involve stakeholders as manager of the program. meanwhile, based on the community's point of view, the participation of stakeholders in the provision of infrastructure is very much needed/meaningful (Wojewnik-Filipkowska & Węgrzyn, 2019).

Based on the analysis above, the level of the role and stakeholders in improving the quality of education madrasah in MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal, located on level 4 (transformative participation). At the level of this shows that the shape of the role, as well as the stakeholders, are not limited to contribute funds to the increase in the contribution of thought will but join engage contribute actively in planning a, implement and participate conduct surveillance and control program improvement of quality of education madrasah with a target level madrasa be qualified equivalent in madrasah general, even madrasa education has more value, while in MA Tumaninah Yasin it is at level 3. At the level of this show, shape the role, and the stageholders involved are present in meetings to discuss the program and provide a donation of thought even ready to donate the funds needed, will however not participate involved in the implementation of the program, at the level of this in the representative call participation.

Improving the quality of madrasa-based education through conceptualizing, planning, implementing, and controlling programs with a communicative approach, collegial collective, and transparency has resulted in good cooperation; all madrasas and stakeholders have shown high participation in realizing quality madrasa education (Anwar et al., 2019; Rohaeni et al., 2021).

3. Management evaluation of the increase in the quality of education based on madrasah

Management improvement of the quality of education certainly raises the impact of

education getting good quality or value (Hastuti & Kristiawan, 2020). An organization that wants to succeed must have a competitive advantage. To achieve that excellence, every organization must be ready to change, to undergo these changes, every organization must have a change agent (Hastuti & Kristiawan, 2020). So the process of improvement of the quality of education-based Madrasah cause impacts positively. As for the impact of an increase in the quality of education-based Madrasah in MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal, is the institution of trust of society towards madrasas getting better, evidenced by the number of applicants to study in madrassas getting many years to a year, the quality of academic and non-academic through achievements were obtained madrasah. Faith and devotion to Allah SWT are getting more robust and more stable by being proven to live with akhlaq al-karimah.

The impact of management improvement of the quality of education-based madrasas is at the top when the entire components of the madrasa and stakeholders collaborate and participate with the approach of religious and humanistic (Hakim et al., 2020). Approaches religious and humanistic gave birth to impact positively, for example, the relationship head of madrassas with the fundamental components of the madrasa and Stakeholders not a relationship of bureaucracy but more on relationships of partnership in order to succeed along with promoting aspects of value, for example, feel valued, feel each other, feel satisfied and proud in work, feel a responsibility towards the realization of the value of religion of Islam for the future next generation. Therefore, as a result of the quality improvement management of madrasah, madrasa education becomes quality and quality that can be obtained by involving all components of madrasas and stakeholders with a humanist religious approach as follows:

The first impact of management improvement of the quality-based madrasas in the quality of graduates in taking the exam nationwide passed 100% to the value of the average 8, 00. Proficient English-Arabic, English and

proficient reading the book of yellow, faith devotion to Allah SWT increasingly mantab to show akhlakul karimah and the alumni, many went on to college at the university high paforit even out of the country.

The second is on the institutional look of votes Board of Accreditation National for Madrasah got value of A (very good) with the status of accreditation that indicates the quality of madrasah that has reached the target of the Government is 8 Standards of National Education.

Third, public trust in madrasa institutions is getting better, as evidenced by the number of new student registrants that has significantly increased from year to year, even though many students are from out of town and abroad.

Fourth is the competence of educators and increased education. Teacher competence has increased the ability to convey learning to students, which can improve student achievement. The findings are by the theory (Oemar Hamalik, 2015) which revealed that the energy educator or teacher is an essential component in the implementation of education. Therefore, the responsibility responsible gurulah to educate and teach; because of the improvement of the quality of education, madrasah should be supported, especially in advance with an increase in the teacher's potential (Dauzar et al., 2021).

The fifth is on the role as well as stakeholders in program improvement of quality of education madrasah, the approach humanist and religious of the head of the madrassa with the entire component madrassas and following the theory of Sarah White, who stated that the stakeholders find it essential to participate Mersa be held accountable and have the

program increase the quality of education madrasah because madrasah is education that is Islamic and scored generation tafaqqahu finding, then the role as well as stakeholders in program improvement of quality of madrasah namely; transformative participation (Wojewnik-Filipkowska & Węgrzyn, 2019).

According to the theory of (Darling-Hammond et al., 2020) that everything is in no relation with the result that achieved means that the quality of education experienced an increase in both academic and non-academic. The process of improving the quality of madrasa education that has been carried out by MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal, will have a positive impact on improving the quality of madrasas, impacts that can be felt by the community, including; on the quality of graduates, increasing the ability of educators and educational staff to become more professional, increasing the grade of madrasas with accreditation and increasing student achievement both academic and non-academic as well as increasing public trust in madrasas.

Management of quality in its implementation requires the involvement is active all members of the organization, ranging from planning, control and improvement, and development, and addressed to all the activities that take place within the organization (Tallentire et al., 2019). To realize these conditions, there are basic elements that need attention in quality management, namely implicit elements and explicit elements (Chergui et al., 2020). Elements implicit also referred to the soft qualities that the organization's atmosphere must be built to support the realization of the organization's tasks. As explained, namely:

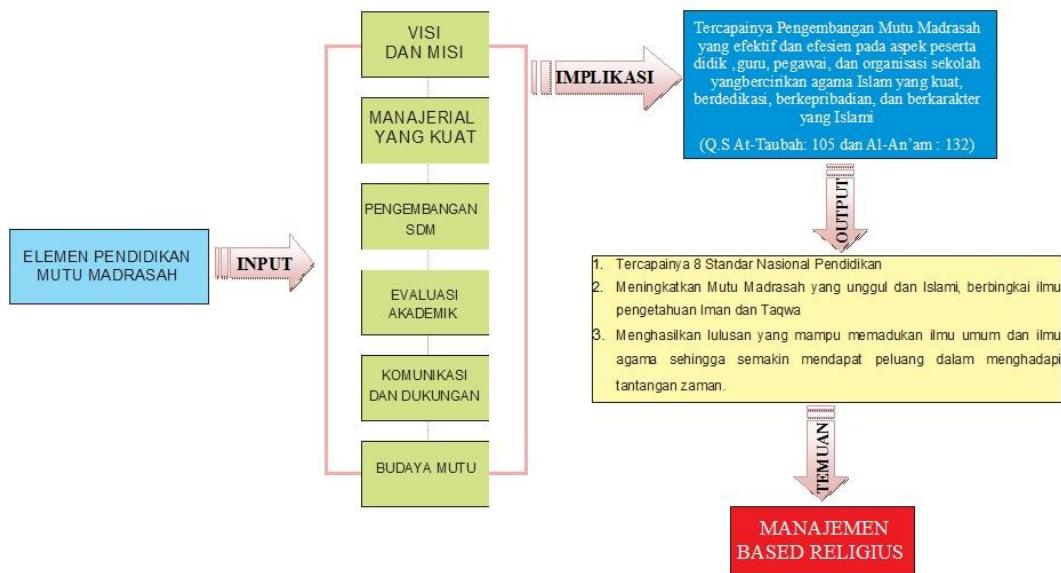


Fig. 1 *Religious Based Management Model*

Based on this model, the quality management developed in madrasah aliyah based on Islamic boarding schools is the result of the unity between madrasas and Islamic boarding schools in solid teamwork that cannot be separated from one another in planning, implementing, evaluating, and following up on every activity in the school (McAndrew & Kaskutas, 2020). Thus, the madrasa is teamwork between madrasas and Islamic boarding schools. Quality management in the madrasa is built from a shared commitment to solid teamwork. It cannot be separated from the initial and final activities between madrasas and Islamic boarding schools so that the quality of madrasa graduates will be realized with the character of Islamic boarding schools and madrasas (Naldo et al., 2020).

Suppose the quality management model is carried out properly in every activity in madrasas and Islamic boarding schools starting from planning for madrasa and Islamic boarding schools programs, implementing madrasa and Islamic boarding schools programs, monitoring and evaluating madrasa programs and Islamic boarding schools, as well as follow-up for improving the quality of madrasa programs and Islamic boarding schools (Khasanah & Abdullah, 2020). In that

case, the quality of madrasas and Islamic boarding schools will be obtained very satisfactory results/high quality. Moreover, with the very high quality of madrasas and Islamic boarding schools, it will impact the quality of graduates produced by madrasas and Islamic boarding schools, and thus public trust in madrasas and Islamic boarding schools will also impact increase.

This is by Law Number 20 of 2013 concerning the National Education System Article 3, which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings. Those who have faith and fear God Almighty have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Based on the above study's description, the findings are substantive and reflect the management model applied by MA Al Muhsin, MA Tumaninah Yasin, and MA Darul A'mal as a place of research. Researchers discovered that the Management implemented by MA Al Muhsin, MA Tumaninah Yasin and MA Darul A'mal already meet the principles of

prinsipmanajemen were raised by expert management experts. Besides, the Management is run by three madrasahs the expensive aspects of religiosity, solidarity, intelligence, togetherness, accountability. So based on this analysis, researchers can find a theory of madrasa-based quality improvement management model, namely, Management Based Religious.

Based on the linguistic point of view, the word religious (religion) comes from the words religion (English), religie (Dutch), religio/relegate (Latin), and dien (Arabic). The word religion (English) and religie (Dutch) is derived from the parent both languages are, which is the language Latin " religio (the religion)" from the root word "relegare" which means binding (Sari et al., 2020). Religare means doing an act full of suffering, which is the type of worship done repeatedly. While the views of others interpret the word relegare as binding became one in unity together. Religion is a system of belief that is constantly experiencing changes and developments following the level of cognition of someone (Davies & Thate, 2017). Religion is also not just belief in the unseen and carrying out certain rituals. Religion is the overall behavior of humans is commendable, which is done to obtain the blessing of God. Religion, in other words, covering the whole behavior of man in life, is the behavior that formed the unity of man virtuous noble (akhlaq karimah), based on trust or faith in God and the sole responsibility of the private in the days afterward.

Some religious attitude appears in a person performing their duties: honesty, fairness, helpful to others, humility, work efficiently, the vision of the future, discipline, and balance. Management based religious is the realization of the values of the teachings of religion as a tradition in behaving in the organization's culture, which was followed by the entire citizens of the school (Abdulla, 2018). Because it is to cultivate the values of religion can be done with several ways, namely, through the head of the school, activity learning teaching, extracurricular, and also the tradition of the behavior of the residents of the school are conducted in a continuous and consistent in the

environment of the school. That is what will form a religious culture. Culture religion is also one of the methods of educational value that is comprehensive because the manifestations are inklings value, giving an example, and preparing generations of youth to be self-sufficient by teaching and facilitating acts of moral are held accountable and skills of living another (Hakim et al., 2020). Then from it can be said to embody the culture of religion in the school is one of the efforts to internalize the value of religion into self-participant students.

Management based religious is the totality of the life pattern of school activities are born and done together, start from the headmaster, teachers, educators, learners, stakeholders, and so on, which is based on the belief in Allah Almighty so that the thoughts, deeds, and habituation of the school community will always be based on faith and radiated in personal and daily behavior. Management based religious is also a way of thinking and way of acting citizens of the school based on religious values (Martínez-Ariño & Teinturier, 2019). Religious culture is a person's habituation to carry out religious teachings as a whole.

Management based religion is critical, especially in the world of education. Therefore, the management based religius, which essentially leads, guides, guides, and shows how the blessed Allah SWT is essential in improving the quality of Madrasah education. Through management based religious, which always refers to the values of Islam in directing the teachers at the school, it will realize the moral positive for the teachers, namely "atmosphere works were happy; work is not perceived as something imposed, but rather as something fun. So with the moral work that is positive will make the teachers able to love the task as a which has a value of beauty and encouraged by calling him as a liability. Through Management Based Religious it will also embody the spirit, discipline, dedication, and responsibility height of the teachers in carrying out assignments in madrasas.

Through improving the quality of Madrasah education, it will be able to realize the

willingness of teachers to carry out tasks in Madrasas properly according to the rules and regulations that apply in Madrasas. Therefore, the teachers will carry out the tasks with discipline and passion as the call of his heart and always adhere tegung to all the provisions and regulations that apply in the madrasa. Usually, the discipline of the teachers will be realized in a variety of activities that become obligations, as it comes right time to madrasah, making preparations for learning (RPP, promissory notes, porta, and media learning), carrying out activities of teaching is good, and discipline, as well as help, solve adversity difficulties which faced the participant students.

Then through Management Based R religious also will be able to realize the motivation to work that high of teachers in accordance field duties respectively where work motivation is a process that gives enthusiasm, direction, and persistence of behavior. Motivation work also is a process that raises the spirit, direction, and persistence in carrying out the tasks. By reason that the motivation of work needs to be nurtured by both the head of the madrasa through Management Based Religious, to materialize motivation to work that both of the teachers in carrying out tasks in the madrasa so achieve objectives according to the expected.

Work motivation is essential because the motivation is expected every teacher worked hard and enthusiastically to achieve the work results are high. Therefore, work motivation, in general, can be identified as a series of power driving that arises from within and outside of ourselves, each teacher who raises interest in working and dealing with behavior and determines the direction, intensity, and duration of behavior or habits of the teachers.

Their passion work, morale, satisfaction, loyalty, stability, discipline, relationship work are good, creativity and participation, bear responsibility, and better labor productivity needs to be pursued by the headmaster to teachers. It is intended that the implementation of the tasks in madrasas run as smoothly, effectively, and obtain results optimal suit

which is expected. One of the efforts that the head can make of the madrasa in realizing and fostering motivation to work that well for teachers in carrying out the task in the madrasa is through management based religious. Headmaster always demonstrates and implements management based religius to teachers in the form of behavior, actions, and words.

Through management based religious can also realize the results of the work that optimaldari implementation tasks are performed by teachers. Tasks are performed by teachers at the madrasa, especially the activities of learning as the activities of primary and becomes the task of the principal of the teachers in the madrasas will run as effectively and efficiently, both from the terms of the process and of the terms of the results of learning. From the learning process's terms, action learning is carried out by the teachers to evoke the spirit, interest, and participation of active participant students. With such, the activities of learning which the teachers carry out will obtain optimal results. Namely, the achievement of the results of the study was optimal for the participant students. Based on the results of learning, action learning is carried out by the teacher to realize the behavior positively on self- participant students.

CONCLUSION

Based on the research focus, exposure data, and findings of the individual case and cross-case discussion of the results of management improvement of the quality of education in boarding school-based madrasah Quran Tahfidz Metro d apart summarized as follows:

1. Management improvement of the quality of education at aspect vision, mission and means in pondok pesantren Tahfidz Qur'an Metro City, conducted by the head of the madrasa to involve all components of madrasas and boarding schools use the approach of religious and humanist, as ori s in alias madrassas to do a collaboration, coordination, and transparency in achieving a minimum of 8 national education standards.

Management improvement of the quality of education based madrasah in cottage boarding effective because it is done through systematic contextual, measurable, ongoing, involving the entire party related to that embodied in the plan period of short, medium, and term length.

2. Management of education quality improvement in the aspect of strong and independent managerial development at the Tahfidz Qur'an Islamic Boarding School in Metro City, coordination, collaboration, and transparency have been carried out so that the community and all components of the madrasa are responsible for improving the quality of madrasa education.

3. Management improvement of quality education in aspects of evaluation of academic and administrative by continues ongoing in Tahfidz Qur'an Metro conducted by the head of the madrasa in tranformatif participation, through the approach of value humanist and religion. Planning improvement of the quality of madrasah involve the entire component madrasah and stakeholders concerning the clarity of vision and mission madrasas, perform prayer to seek guidance, do istighsah, do the orderly curriculum, improvement of the competence of personnel educators, through the following training, seminars, following the MGMP meeting, access the internet and study of comparative and further study. Doing procurement means the infrastructure and did coaching of students so that learning is active and performing well in academic and non-academic.

4. Management of education quality improvement in the aspect of continuous madrasah staff development at Tahfidz Qur'an Islamic Boarding School Metro City, with tasks including determining job analysis, attracting employees, training, placing them, providing fair and equitable compensation, motivating employees, and so on. This is all intended so that an institution can increase its effectiveness and efficiency to achieve the goals set. The Management of education personnel includes seven main activities: planning of education personnel, procurement, and development,

promotion and transfer, dismissal of education personnel, compensation, and assessment.

5. Management of education quality improvement in the aspects of communication development and parental and community support at the Tahfidz Qur'an Islamic Boarding School Metro City seeks to implement genuinely effective communication by first conditioning the quality of communicators, communicants, messages in communication, the environment communication, communication media, and so on.

6. Management of madrasah quality improvement in the aspect of quality culture development at the Tahfidz Qur'an Islamic Boarding School in Metro City establishes the quality standard of the learning process, which is expected to be effective in optimizing the production process and to produce appropriate products, namely those that master the quality standards of education in the form of mastery of standards. basic abilities.

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