

Total Quality Management of Ulu Al-Albab Perspective: Alternative of Quality Improvement Approach of Institutional College

M. Fahim Tharaba^{1*}, Nur Baladina², Moh. Padil³, Bambang Sugiyono Agus Purwono^{4*}, Yuvita Ariswati⁵

^{1,3,5}State Islamic University of Maulana Malik Ibrahim Malang, Malang, Indonesia

²University of Brawijaya Malang, Malang, Indonesia

⁴ Member of WSSET. University of Nottingham, United Kingdom

*Email Id : fahimtarbiyah@pai.uin-malang.ac.id; bambangsap2015@gmail.com

Abstract:

Total Quality Management (TQM) Ulul Albab turned out to be the key to the transformation of State Islamic University of Maulana Malik Ibrahim Malang (UIN-Malang) into a Center of Excellence as well as a Center of Islamic Civilization. This paper aims to find the model of TQM ulu al-Albab implemented at UIN-Malang, to complete the results of research on the existing TQM with a religious touch. This research uses a philosophical approach and an implementative approach. Data analysis used with the nature of bibliographic research is content analysis. UIN-Malang has implemented TQM ulu al-Albab which conceptualized that the quality of an institution rests on three practices: (1) Customer focus, (2) Total involvement, and (3) Continuous improvement, which is built on four principles on which TQM ulu al-Albab is based, namely spiritual depth; moral majesty; the breadth of knowledge; professional maturity, which relies on spirituality, by marrying the Prophet with the mission to complete the moral towards the pleasure of Allah, namely scholars professional intellect and or professional intellect scholars who are able to compete at the international level and realize the campus as a Center of Excellence as well as the Center of Islamic Civilization.

Keywords: Total Quality Management Ulul Albab, Institutional Quality

1. INTRODUCTION

Ulul Albab's Total Quality Management (TQM) turned out to be the key to the transformation of State Islamic University of Maulana Malik Ibrahim Malang (UIN-Malang) into a Centre of Excellence as well as a Centre of Islamic Civilization [1,2,3]. TQM is an effort to build a quality culture as an implementation of quality assurance for the development of Islamic universities in Indonesia to always be updated, so that universities are not outdated in the era, even being at the vanguard in welcoming the times. TQM is still limited to a general approach, TQM of ulu al-Albab is present as an alternative approach to improving institutional quality in Indonesia.

TQM has been extensively researched by previous researchers, including: Total Quality, and Management implementation

in Greek businesses: Comparative assessment 2009-2013 [4]. State of the arts in this study, that UIN-Malang has implemented TQM of ulu al-Albab which is conceptualized that the quality of an institution rests on three practices: (1) Customer focus, (2) Total Involvement, and (3) Continuous improvement, by not only paying attention to life skills education, but also as leader and servants of Allah, aimed at people and customer satisfaction with the spirit of face the real buffetings towards the pleasure of Allah, by giving birth to the Profile of Ulul Albab, namely scholars professional intellect and or professional intellect scholars who are able to compete at the international level.

This paper aims to find the model of TQM of ulu al-Albab implemented at UIN-

Malang, to complete the results of research on existing TQM with a religious touch.

This paper is based on several important arguments that underlie the idea that TQM of Ulul Albab is an alternative to institutional quality improvement. First, general TQM has not been satisfactory. Second, the general TQM is still arid, still positivistic. Third, general TQM has not accommodated the transedental dimension.

2. LITERATURE REVIEW

2.1. Total Quality Management

Over the past three decades, the quality of management of college institutions has undergone an increasing development in building quality human resources [5,6]. The effectiveness of the management of educational institutions according to Maheshwari et al., (2021) [7] in addition to improving the quality of teaching staff can also develop human resources that are much better. So, harmonious education and the increase in technical and non technical skills, is a reflection of a well implemented management of a college institution both in terms of theory and practice, so that it can increase the number of students at the institution [8,9,10,11]. Therefore, in order to implement good educational management, Kanwal et al., (2019) [12] said that the participation of all college agents, faculty, administrative staff, and information professionals, could pave the way to the implementation of more successful management of college institutions such as those in South Asia.

To foster an effective pedagogical system, Reza, (2016) [13] has emphasized the importance of good management and ensuring participatory teaching and learning methods. So, good management in the management system of the college includes four main activities; These include educational development, educational assessment, educational development, and research assessment, as conducted in Germany [14,15]. Improving the quality of college institutions, not infrequently begins with a good management of regionally

aligned, institutional, and innovative educational policies and practices [16,17]. Therefore, most of the management activities of college institutions should focus on developing the capacity of the teaching staff through the incorporation of moral education, the cultivation of knowledge, and the cultivation of social behavior, in order to build a cohesive and socially equal society [18,19,20].

2.2. Quality in Islamic Perspective

The education system in a country certainly has a goal to be achieved, thus giving rise to various competitions in the learning system offered to improve the quality of education in Islamic universities [21,22]. Incorporating Islamic values in the teaching profession, according to Tambak & Sukenti, (2020) [23] becomes a very important thing to be done by an educational institution, especially in Indonesia which is dominated by Moslems. Islamic educational institutions these days are not in little sync with human rights education, as the implementation of Islamic pedagogy has prompted a reconstitance in European countries to non Moslems communities in Germany and Austria. However, including religious elements in educational institutions does not always have a positive impact, in Bangladesh religiously run educational institutions have caused a social tension due to gaps in religious knowledge that lead to miscommunication in religious learning [26,27].

In the past decade, the idea of diversity management has emerged and flourished on Islamic campuses in Indonesia, particularly under the Ministry of Religious Affairs. Incorporating religious, cultural, and ethnic elements in educational institutions is the pinnacle of Islamic college management, as is the practice in Indonesia and Ghana [29,30,31]. Including elements of religion is not only carried out by Islamic higher education institutions, it has also been adopted by modern universities by combining Islamic values and media

technology to realize learning outcomes with seven categories of them; 1) Wisdom, 2) The meaning of life, 3) Projections of the future, 4) Responsibility, 5) Honesty, 6) Knowledge, and 7) Curiosity[32].

Therefore, strengthening management strategies in expanding Islamic educational institutions is not small and formulated through educational principles, vision and mission formulation, strong educational governance, curriculum development, and Islamic curriculum learning methods to create a transformative process of knowledge and allow religious and cultural values to be taught positively and effectively [33,34].

2.3. Spiritual Institution/Company

Decentralization of education in Indonesia has led to educational inequality among Indonesian society since 1998, according to Israwati et al., (2019) [35] has stimulated the emergence of educational institutions in various regions such as Aceh to establish educational institutions based on local religious and cultural values. Islamic educational institutions in Southeast Asia have made significant development, even in Indonesia institutions based on religious values have increased the participation of parents of students to be able to develop the governance of "Dayah" or islamic boarding school in Indonesia [36,37,38]. Incorporating religious insight into educational institutions, according to Tiflati, (2020) [39] has influenced and shaped cultural, national, ethnic, and religious identities, as islamic youth schools in Canada. Therefore, in ensuring the quality of teaching staff in Islamic educational institutions, understanding integrity and professional values becomes the main point in building a cultured, religious, ethical young generation as islamic educational institutions in Russia. Educational institutions today often include religious values to create awareness of the importance of humanistic behavior in improving the welfare of sausages as done by Islamic education organizations in

islamic boarding huts in Indonesia [41,42]. The importance of implementing a total quality management system in Islamic higher education institutions, according to Syaiful Anwar, (2020) [21] can increase competition and achievement of educational vision and mission through programs to improve the qualifications of teaching staff, learning, research and community service by itself will encourage the improvement of the quality of education in Islamic universities. Contemporary Islamic educational institutions have begun by incorporating Arabic language programs aimed at making students better able to understand religious texts as is done in Islamic schools in Indonesia, Malaysia, and the Philippines[43][44][37]. The application of religious values to educational institutions is also a global trend today, with European universities such as Germany, Belgium, the Netherlands, and Scandinavian countries having begun organizing priest training or theological programs.

3. RESEARCH METHOD

This paper resulted from research that refers to the process of applying a conception of TQM carried out at UIN-Malang. As an Islamic affiliated university, UIN-Malang has developed a spiritual model and practice of TQM. This model of TQM is analyzed in this paper by looking at the philosophical foundations and policy practices that take place in the college environment.

This paper is the result of research with a philosophical approach and an implementative approach. Philosophical approach is used to examine the structure of basic ideas and fundamental thoughts about TQM perspective of ulu al-albab implemented at UIN-Malang. Implementation approach is used to review and examine the perspective of lecturers and students on TQM perspective of ulu al-albab implemented at UIN Malang. Data analysis used in accordance with the nature of bibliographic research is content analysis

of the meaning and substance contained in the whole thinking which includes the concept of TQM, the concept of ulu al-albab, and the implementation of TQM at UIN Malang.

The documentation data is taken from the source of the book on UIN Malang itself and the relevant work books with the discussion and several magazines, journals and newsletters, papers, newspapers in accordance with the discussion of the concept of TQM, the concept of Ulu al-Albab, and the implementation of TQM at UIN Malang.

4. RESULTS

TQM implemented at UIN Malang has (1) Spritual Conception of the TQM of Ulu al-Albab Model, (2) TQM of Ulu al-Albab Principles, and (3) Strength of TQM of ulu al-Albab model (Figure 1).

4.1.1. Spritual Conception of the TQM of Ulu al-Albab Model

TQM implemented at UIN Malang conceptualizes that quality rests on three practices: (1) Customer focus, (2) Total Involvement, and (3) Continous improvement. These three practices show the existence of an orientation at UIN Malang in building academic institutions.

Customers focus is done by needing assessment with three (3) steps, namely (a) Identification of needs; (b) Determine the need; (c) Establish a program. Therefore, UIN Malang established a synthesis program between the university tradition and islamic boarding school, so that it is expected that graduates who are graduates with scholars professional intellect and or intellect professional scholars with main characteristics, graduate figures who not only master their respective disciplines according to their choice, but also master the Qur'an and Hadith as the main source of Islamic teachings.

Total involvement is done by realizing Ulu al-albab as a perfect identity that becomes the unity of the institution building with TQM which is certainly an integral part in

it, which becomes a solidly useful and empowered institution for the realization of the center of science and center of civilization with idiofact, sociofact and artifact, realized with scholars professional intellectuals, and or intellectual professional scholars, which are strengthened by nine (9) components of the characteristics of islamic boarding school, which include: (1) reliable human resources, (2) Mosques, (3) Islamic boarding schools, (4) Libraries, (5) Laboratories, (6) Study or lecture rooms, (7) Offices as service centers, (8) Arts and sports development centers, and (9) Extensive and strong funding sources.

At the same time there are twelve (12) steps to its implementation strategy, namely: (1) Building confidence and commitment, (2) Development of common ideals and determinations, (3) Determined to anoint aspirations rather than cut, (4) Develop ideas, (5) Empower, (6) Build a fasting culture, (7) Prioritize deliberation and counsel, (8) Oriented to equality and togetherness, (9) Create new innovations continuously, (10) Improving the quality of services, (11) Build a superior culture, and (12) Satisfy consumers.

Continous improvement is done by developing a Moslem who are able to understand academic knowledge widely, which not only dwells on the domain of teaching and intelligence, but the community is encouraged to climb the stages of the practice as academic culture and spirituality of UIN Malang. Furthermore, the community is delivered to complement its potential, to process in the stage of training discipline which at the end point leads to the educating process, which is configured in the context of the totality of psychological and socio cultural processes, namely: sports (spiritual and emotional development), exercise (intellectual development), sports and kinesthetic (physical and kinesthetic development), and feeling (affective and emotional development). The process of developing potential boils down to the formation of

noble characters (morals), namely the inculcation of values, the example of values, facilitation, and the development of academic and social skills, by building and developing the management of the entire community to become totality towards the achievement and improvement of quality.

The real form of the product of an institution built with TQM of Ulu al-albab is reflected by the personal depicted in the Qur'an sura Ali Imran: 190-191 which is narrated with remember of Allah, thinking about Allah, and charity which are reinforced by the Qur'an sura

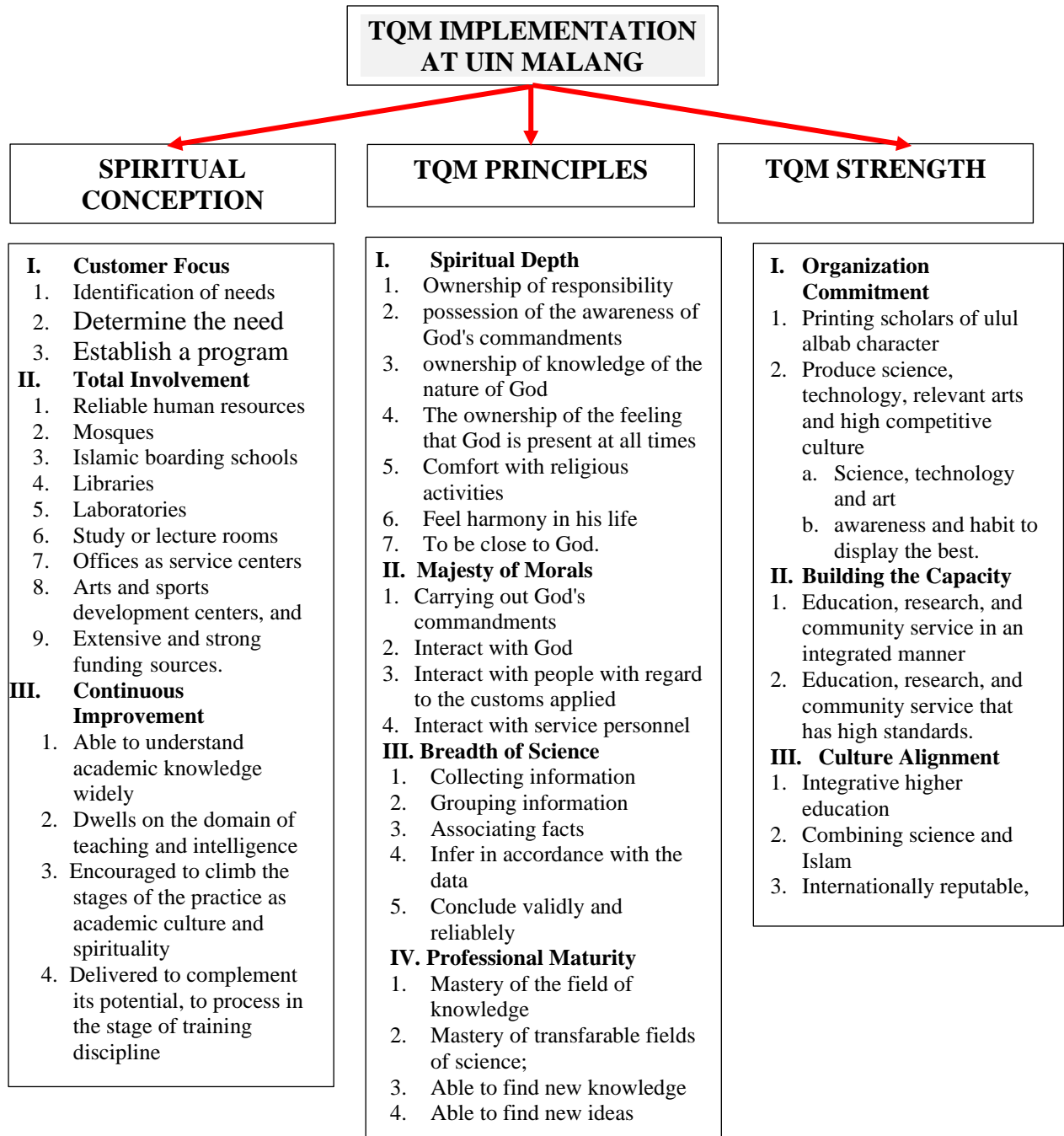


Figure 1. TQM Implementation at UIN Malang

al-Alaqa, which is reflected by literacy, transedence and creation, aimed at

customer and people satisfaction with the spirit of the real buffetings with the

management of ulu al-albab with the image and identity of perfect person, what is sought is the person ulu al-albab with the understanding that the college essentially serves as a place of knowledge transfer, value transfer also serves to maintain and develop noble traditions and cultures in a society through the process of the making personality processes so that they become mature humans who are able to stand alone in the culture and surrounding communities towards the pleasure of Allah. Thus giving birth to the profile of Ulul Albab, namely scholars professional intellect and or professional intellect scholars who are able to compete at the international level and realize the campus as a Center of Excellence as well as the Center of Islamic Civilization.

4.1.2. TQM of Ulu al-Albab Principles

There are four principles on which TQM of ulu al-Albab is based. First, spiritual depth, which has characteristics with (1) The ownership of responsibility for carrying out learning tasks; (2) The possession of the awareness of God's commandments have benefits in the learning process; (3) The ownership of knowledge of the nature of God; (4) The ownership of the feeling that God is present at all times; (5) Comfort with religious activities; (6) Always feel harmony in his life; (7) Always desire to always be close to God.

Second, the majesty of morals, which is isciable by (1) Always carrying out God's commandments in the best possible condition; (2) Always interact with God in the best possible circumstances; (3) Interact with people with regard to the customs applied; and (4) Interact with service personnel with due regard to the rules applied.

Third, the breadth of science, which is detailed by (1) Always collect information with various sources and approaches; (2) Always collect information taking into account the purpose; (3) Grouping information according to the facts collected, (4) Associating facts with

wisdom; (5) Infer in accordance with the data collected; and (6) Conclude validly and reliably.

Fourth, professional maturity, which is qualified by (1) Mastery of the field of knowledge studied; (2) Mastery of transerable fields of science; The ability to use methods in accordance with the knowledge learned; (3) The ability to find new knowledge in accordance with the field of knowledge pursued; (4) The ability to find new ideas to answer the problem at hand.

In building a quality culture in the development of Islamic universities in Indonesia, based on four principles that are the basis of the implementation of TQM of ulu al-Albab, namely: spiritual depth, moral majesty, the breadth of knowledge, professional maturity towards customer and people satisfaction. These four principles become a handle in ensuring the institutional performance of UIN Malang.

4.1.3. Strength of TQM of ulu al-Albab model

The strength of the TQM of ulu al-Albab model lies in three things. First, maximizing the commitment of all elements of the organization, which has been exemplified by the Prophet (peace be upon him) in the association of Ansor and Muhajirin by airing it, with the concept a Moslem is a brother for othe Moslem to build a sense of belonging. Maximizing commitment, has been carried out by UIN Malang which is spelled out in the campus mission, namely: (1) Printing scholars of ulul albab character, which means college graduates who have the character of memorizing of Allah, thinking about Allah, and charity; and (2) Produce science, technology, relevant arts and high competitive culture, which is interpreted by (a) Science, technology and art that suits the needs of society and the times and (b) Have the awareness and habit to display the best. Second, building the capacity of individuals or organizations, so the Prophet built by maintaining each other and protecting by a

desired sense of responsibility with total involvement. Building capacity has been carried out by UIN Malang which is spelled out in the campus start up, namely organizing a quality integrative university tridharma, which is interpreted by (1) Education, research, and community service in an integrated manner, related to each other, and inseparable and (2) Education, research, and community service that has high standards.

Third, regulating of organizational culture (aligning the culture), the Prophet perfected into a Madaniyah society (civil society) that continues to develop in accordance with the rhythm even before the times (continuous improvement). Aligning the culture has been carried out by UIN Malang which is spelled out in the vision of the campus, namely the realization of integrative higher education in combining science and Islam of international reputation, which is interpreted by (1) Integrative higher education, namely combining the system and tradition of universities with islamic boarding school systems and traditions. The college produces breadth of knowledge and professional maturity, while islamic boarding school produces spiritual depth and moral dignity; (2) Combining science and Islam, namely making of kauniyah verses (nature) and qouliyah verses (Qur'an and Al-Hadith) as a source of development of science, technology and art; and (3) Internationally reputable, namely having international standards and predicates by stakeholders and international rating agencies.

The strength of the TQM model ulu al-Albab is also illustrated in the Qur'an sura Ali Imran verses 190-191 which is characterized by memorizing of Allah, thinking about Allah, and charity which are reinforced by the Qur'an sura Al-Alaq, reflected by (1) Science (literacy), namely: (a) Collecting information, (b) Analyzing information, (c) Concluding information; (2) Art (transedence), namely: (a) Spiritual commitment, (b) Spiritual knowledge, (c) Spiritual experience, (d) Moral to God, (e)

Moral to man, (f) Moral to nature; and (3) Technology (creation), namely: Innovation and creation capabilities.

From the three forces, there appears to be a fundamental difference with conventional TQM. TQM of ulu al-Albab relies on spirituality. Spirituality is considered as a soul in the quality assurance of an institution, namely in addition to paying attention to life skills education, but also leader and servants of Allah, who follow the Prophet with the mission to complete person, coupled with the characteristics of good for every time aimed at education consciousness, which is complemented by TQM, namely: (1) Customer focus, (2) Total involvement, and (3) Continuous improvement towards the pleasure of Allah, by giving birth to the profile of ulu al-Albab, namely scholars professional intellect and or intellectual professional scholars who are able to compete at the international level and realize the campus as a Center of Excellence as well as the Center of Islamic Civilization, equipped with (1) Professional ability, (2) Social ability, and (3) Personal ability.

5. DISCUSSION

UIN Malang has implemented TQM of ulu al-Albab which is conceptualized that the quality of an institution rests on three practices: (1) Customer focus, (2) Total Involvement, and (3) Continuous improvement that gives birth to graduates who have scholars professional intellect and or professional intellect scholars with main characteristics, graduates who do not only master their respective disciplines according to their choice, but it also dominates the Qur'an and Hadith as the main source of Islamic teachings.

TQM of ulu al-Albab as a printer of scholars professional intellectuals and or intellectual professional scholars is strengthened by 9 components of the obligation of islamic boarding school, which include: (1) reliable human resources, (2) Mosque, (3) Islamic boarding school, (4) Library, (5) Laboratory, (6)

Study or lecture hall, (7) Office as a service center, (8) Center for arts and sports development, and (9) Extensive and strong funding resources[2], with 12 steps of its implementation strategy, namely: (1) Building confidence and commitment, (2) Development of common ideals and determinations, (3) Determined to anoint aspirations rather than cut, (4) Develop ideas, (5) Empower, (6) Build a culture of fasting, (7) Prioritize deliberation and mutual advice, (8) Oriented to equality and togetherness, (9) Create new innovations continuously, (10) Improve the quality of services, (11) Build a superior culture, and (12) Satisfy the consumer[1,2], depicted in the Qur'an sura Ali Imran verses 190-191 which is depicted with memorizing of Allah, thinking about Allah and charity, which are reinforced by the Qur'an sura al-alaaq, reflected by literacy, transedence and creation, aimed at costumer and people satisfaction with the spirit of the real of buffetings. TQM of ulu al-Albab places the college as a place of knowledge transfer, value transfer, and maintains and develops noble traditions and cultures in a society through the process of personality formation, towards the pleasure of Allah, by giving birth to the profile of Ulul Albab, namely scholars professional intellect and or professional intellect scholars who are able to be competitive at the international level and realizing the campus as a Center of Excellence as well as the Center of Islamic Civilization.

TQM of ulu al-Albab has been built with four principles that are the basis for the implementation of TQM of ulu al-albab, namely: spiritual depth, moral majesty, the breadth of knowledge, professional maturity, which is strengthened by first, maximizing commitment, to build a sense of belonging. Second, build individual or organizational capacity, to create a sense of responsibility. Third, organize organizational culture, in accordance with the rhythm even before the times [47].

The strength of the TQM of ulu al-Albab model is also illustrated in the Qur'an sura

Ali Imran verses 190-191 which is characterized by memorizing of Allah, thinking about Allah and charity[11], which are reinforced by the Qur'an sura al-alaaq, reflected by (1) Science (literacy), namely: (a) Gathering information, (b) Analyzing information, (c) Concluding information; (2) Art (transedence), namely: (a) Spiritual commitment, (b) Spiritual knowledge, (c) Spiritual experience, (d) Moral to God, (e) Moral to man, (f) Moral to nature; and (3) Technology (creation), namely: Innovation and creation capabilities. From the three forces, there appears to be a fundamental difference with conventional TQM.

TQM of ulu al-Albab relies on spirituality. Sprituality is considered as a soul in the quality assurance of an institution, namely in addition to paying attention to life skills education, but also as leader and servants of Allah, who follow the Prophet with the mission to complete person coupled with the characteristics of good for every time aimed at education consiousness, which is complemented by TQM, namely: (1) Customer focus, (2) Total involvement, and (3) Continous improvement towards the pleasure of Allah, by giving birth to profile of ulul albab, scholars professional intellect and or professional intellect scholars that is able to compete at the international level and realize the campus as a Center of Excellence as well as the Center of Islamic Civilization, which is equipped with (1) professional abilities, (2) social abilities, and (3) personal (personal) ability.

The quality of an institution with a mirror from UIN Malang which has implemented TQM of ulu al-Albab must rely on three practices: (1) Customer focus, (2) Total Involvement, and (3) Continous improvement that gives birth to graduates who have scholars professional intellect and or professional intellect scholars with main characteristics, graduates who do not only master their respective disciplines according to their choice. But also master the Qur'an and Hadith as the main source of Islamic teachings and are able to compete at the international level and realize the

campus as a Center of Excellence as well as the Center of Islamic Civilization.

6. CONCLUSION

TQM of ulu al-Albab relies on spirituality. Spirituality is considered as a soul in the quality assurance of an institution, that is, in addition to paying attention to life skills education, but also as leader and servants of Allah, who treated the Prophet with the mission of perfecting moral. UIN Malang has implemented TQM of ulu al-Albab which is conceptualized that the quality of an institution rests on three practices: (1) Customer focus, (2) Total Involvement, and (3) Continuous improvement, which is built on four principles on which TQM of ulu al-Albab is based. First, spiritual depth; Second, moral majesty; Third, the breadth of knowledge; Fourth, professional maturity, with the strength of the TQM of ulu al-Albab model lies in three things. First, maximize the commitment of all elements of the organization; Second, building an individual or organizational capacity; Third, organizing organizational culture (aligning the culture), which has been depicted in the Qur'an sura Ali Imran verses 190-191 which is characterized by memorizing of Allah, thinking about Allah and charity which are reinforced by the Qur'an sura al-alaaq, reflected by (1) Science (literacy); (2) Art (transedence); and (3) Technology (creation).

TQM ulu al-Albab which relies on spirituality, is considered as a soul in the quality assurance of an institution, namely in addition to paying attention to life skills education, but also as leader and servants of Allah, who discipled the Prophet with the mission of perfecting moral towards Allah's pleasure, by giving birth to profile of ulul albab, scholars professional intellect and or professional intellect scholars that are able to compete at the international level and realize the campus as a Center of Excellence as well as the Center of Islamic Civilization, which is equipped with (1) professional abilities, (2) social abilities, and (3) personal ability.

TQM of ulu al-Albab in this study is limited to those implemented at UIN Malang. Therefore, more research is needed related to TQM of ulu al-Albab which is delegated to other sites, to complete the results of this study. This research needs to be continued with the operationalization of TQM of ulu al-Albab, the search of the terms TQM of ulu al-Albab, and the tangible results of TQM of ulu al-Albab.

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