

The Role Of Leaders Of Islamic Educational Institutions In Increasing The Quality Of Islamic Education In Madrasah

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Abstract

It is sunatullah that humans are born to be leaders on this earth. A leader acts to change and influence others more than other people's actions affect him. Leaders of educational institutions seek to carry out activities ranging from creativity and innovation to building educational programs such as curriculum improvements, educational quality standards, and resource development programs, both human resources and educational natural resources with a continuous development pattern. The role of leaders in Islamic Education Institutions in improving quality can be done with a systemic thinking pattern by analyzing the parts of the system to then find out the pattern of relationships contained in each element that make up the system. Thinking systems will bring up a professional, transparent and accountable attitude as well as having fatonah, siddig, amanah and tabliq properties which will eventually become a work culture of institutional leaders so that whoever is the leader in the Islamic Education Institution, with the development of this system thinking approach pattern will always improve get the quality of Islamic Education in Madrasahs. This paper aims to analyze and describe the role of educational institution leaders in improving the quality of Islamic Education in Madrasahs. The method of making this paper is descriptive qualitative. Data collection was carried out using library studies taken from various national articles, trusted

journals, and both domestic and foreign journals which were then analyzed by collecting, processing, reducing, and verifying all data and information and concluding them.

Keywords: Leader, Institution, Quality, Madrasa.

Introduction

It is sunatullah that humans are born to be leaders on this earth. Bernard M. Bass believes that a leader is an agent of change, namely someone who acts to influence others more than other people's actions affect him. Leadership occurs when one group member changes the motivation or competence of others in the group. Leaders of educational institutions seek to carry out activities ranging from creativity and innovation to building educational programs such as curriculum improvements, educational quality standards, and resource development programs, both human resources and educational natural resources with a continuous development pattern.

The era of the covid pandemic from 2020 to now 2022 has caused the Indonesian nation's education to become even more apprehensive and increasingly complicated, one of the problems faced is the lower quality of education at every level and educational unit, even though the government has tried its best to improve the quality of education nationally, for example making national and local curricula, increasing teacher competence through training, teacher certification allowances, procuring learning tools, infrastructure and IT programs to carry out learning both online and offline, but the quality of education still needs to be improved to optimize resource development both human resources as well as its natural resources.

The role of a leader in creating a conducive climate to carry out and pursue various strategies to advance Islamic educational institutions and improve the quality of madrasas is very urgent. Because the existence of a leader is to overcome various complex problems faced by Islamic educational institutions. The role of Institutional leaders in improving quality can be done with a systemic thinking pattern by analyzing the parts of the system to then find out the pattern of relationships contained in each element making up the system.

In principle, systemic thinking combines two thinking abilities, namely, analytical thinking skills and thinking synthesis.

The method used in this article is descriptive qualitative through a library research approach (literary study). The author uses data sources that come from books, journals, and records as well as written sources that are relevant and support the issues discussed. In general, descriptive research is non-hypothetical research. The research step does not require a hypothesis (Arikunto, 1998: 245). Descriptive method is a method used to explain facts and phenomena that exist and the results are in the form of expressions and presentations as they are (Sudaryanto, 1998: 62).

The author analyzes the data through several alternative formulas for the role of leaders of Islamic Education Institutions in improving the quality of Madrasah Education in response to the era of educational disruption and offers solutions to the leadership of Islamic Education Institutions in improving the quality of Islamic Education in Madrasas in managing human and natural resources, optimizing educational facilities and educational actors (educators, educational staff and students).

Theoretical review

A. Definition of Leadership

Etymologically in the Big Indonesian Dictionary, the notion of leadership comes from the word "lead" which means to direct, foster, manage, guide, show, or influence and in the English dictionary the word leadership is equivalent to the word leadership, then in Arabic it can be equated with imam, caliph, ulil amri, guardian, rain and malik.

According to George R. Terry (1953), the notion of leadership is the relationship that exists in a person or leader and other influences to want to work consciously in relation to the task to achieve the desired goals. The same thing was conveyed by William G. Scott (1962) who argued that the notion of leadership is the process of influencing activities carried out in groups in their efforts to achieve the goals set and Bernard M. Bass (1990) explained the notion of a leader as an agent of change, namely someone who acts affects others more than the actions of others affect him. Leadership occurs when one group member changes the motivation or competence of others in the group. Then according to Kartini Kartono the notion of leadership is a distinctive character, in particular, taking a certain situation. Because groups carry out certain activities and have goals and various special equipment. Group leaders with characteristic features are a function of certain situations, (Kartini Kartono, 2003:48)

From the statements according to the experts above, it can be said that leadership is the ability to move, influence, motivate, direct, foster other people, both groups or subordinates, the ability to direct the attitudes and actions of groups, have expertise and special abilities in certain fields needed by the group in order to achieve group goals effectively and efficiently.

B. Definition of Islamic Education

According to Law 20 of 2003 explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed himself, society, nation and state. National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is

rooted in religious values, Indonesian national culture and responsive to the demands of changing times.

Islamic education is a process that trains students' feelings in such a way that in their attitudes, actions, decisions and approaches to all kinds of knowledge they are influenced by spiritual values and are very aware of Islamic values (Syafarudin Siahaan , 1999: 12).

According to Hasan Langulungan, the notion of Islamic education is a process of preparing the younger generation to fill the role of transferring knowledge and Islamic values which are explained by the function of humans to do good deeds in the world and reap the results in the hereafter. (Hasan Langulung, 1980:94). Meanwhile according to Marimba Ahmad that Islamic education is physical and spiritual education based on Islamic religious laws towards the formation of a main personality according to Islamic standards, namely a Muslim personality who has Islamic religious values, owns and decides and acts based on Islamic values and responsibility in accordance with Islamic values.

C. The Purpose of Islamic Education

Education in a philosophical perspective is an effort to help humans. This means that humans will become real humans when they are given education. Or in other words, there are humans who don't become human because they don't get education. The science of Islamic education views that education is conscious guidance or leadership by educators on the physical and spiritual development of students towards the formation of the main personality. (Ahmad Tafsir, 2006: 33). The goal of Islamic education is the realization of perfect human beings. Or humans fear Allah SWT. Also the goal of Islamic education is to bring about a balanced growth of the total human personality

through spiritual and intellectual training, rational self. (Fahrur Razy Dalimunte, 1999:12).

From the statements of education experts above, it can be conveyed that the purpose of Islamic education has a very important meaning, and has the goal of forming Muslims who have noble characters, is capable and believes in themselves and is useful to society, and have a balance that can integrate the welfare of life in the world and the happiness of life in the afterlife, being able to establish good social relations with a high social spirit, developing the ta'awun ethos of kindness and piety.

This effort is in line with the goals of national education in an effort to improve human quality, namely humans who are able to play an active role as agents of renewal and development of national and international life. in the 1999-2004 GBHN it is stated that "national education aims to develop the quality of human resources as early as possible in a directed, integrated and comprehensive manner through various proactive and reactive efforts by all components of the nation so that the younger generation can develop optimally accompanied by the right to support and protection in accordance with its potential (TAP MPR RI No.IV/MPR/1999, GBHN 19992004: Page 79).

The realization of national education goals is outlined in the National Education System Law number 20 of 2003, namely: National education functions to develop abilities and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and pious to God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen (DPR RI, National Education System Law No. 20 of 2003: Pages 6-7).

D. Definition of Quality

According to Phillip B. Crosby (1979), quality is conformance to requirements, which is in accordance with what is implied. A product has quality if it conforms to predetermined standards or quality criteria, these quality standards cover raw materials for the production process and finished production. According to Edwards Deming (1986), quality is conformity with market or consumer needs. A quality company is a company that controls market share because its production results are in accordance with consumer needs, giving rise to consumer satisfaction. If consumers are satisfied, they will be loyal to buy the company's products in the form of goods or services. According to Feigenbaum (1992), quality is full customer satisfaction. A product is considered quality if it can provide full satisfaction to consumers, namely in accordance with consumer expectations for the products produced by the company. According to Gravi and Davis (1994), Quality is a dynamic condition associated with products, labor, processes and tasks and the environment that meets or exceeds customer expectations. Changes in product quality require improvements or changes in workforce skills, production processes, and tasks as well as changes in the company's environment so that products can meet and exceed consumer expectations.

From the description of the experts above, it can be said that the essence of quality is satisfaction according to what is expected by consumers. Quality is something that is very important for the organization. Quality or quality is not just a matter of organizational reputation, but also a form of moral responsibility of producers to consumers. So quality is a priority in satisfying consumers.

Related to the role of the leadership of educational institutions in improving the quality of Islamic Education in Madrasas. In general, the authors found several relevant previous studies conducted by Gravi and Davis (1994), Umar (2016), Taher Ali (2016), Aminullah (2016), Fahrurrazi (2021), Jamshid Gharajedaghi (2011).

Material Discussion

Government Regulation Number 55 of 2007 concerning religious education and religious education with the general provisions of article 1, contains that religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings which are carried out at least through subjects/ study at all paths, levels, and types of education. therefore, religious education in Indonesia is included in the national curriculum which must be followed by all students from elementary school to university with the aim of students becoming human beings who believe and fear God Almighty, have a noble character, are knowledgeable, creative, independent, and responsible. Meanwhile, religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice their religious teachings.

Umar (2016: 65) explains that the growth of madrasas shows a progressive and defensive response from Muslims. Progressive in responding to the progress of the organization and delivery of education, as well as being defensive of the Dutch East Indies education politics at that time. After Indonesia's independence, attention to madrasas or Islamic education continued. This is evidenced by the announcement of the Central Indonesian National Committee Working Committee (BPKNIP), dated December 22,

1945 (RI News year II No.4 and 5 page 20 column 1). In it there is an affirmation that "In advancing education and teaching, it is at least recommended that teaching in langgar, surau, mosques and madrasas continue and be improved" Many factors are suspected to be the cause of the need to improve the quality of madrasas, the quality of graduates, and the inadequacy of educational facilities and infrastructure in madrasas. Various efforts that have been made by the government to improve the quality of education have so far encountered many challenges and have not been very encouraging, in fact there have been many failures.

This is due to, among other things: the problem of education management that is not quite right, the placement of staff that is not in accordance with their areas of expertise (including the appointment of less professional school/madrasah principals), lack of equal opportunity and limited available budget, so that the goal of national education is to educate the life of the nation through improving the quality of each type and level of education has not been realized significantly (Rivai, 2016: 118).

Strategy for Leaders of Islamic Education Institutions in Madrasas in an effort to Develop the Quality of Islamic Education in Madrasas

Miftah (2010) explains that the ideal of Islamic education is to form people who are devoted to Allah SWT, able to use their logic well, interact socially well and be responsible. In other words, the ideal Islamic education is to develop spiritual, emotional and intellectual potential optimally. All three are integrated in one circle. Islamic education activity is basically an effort to realize the spirit of Islam, namely an effort to realize the spirit of life imbued with Islamic values. Furthermore, the spirit is used as a way of life. This Islamic spirit is rooted in the holy texts of the Qur'an which Allah conveyed to Muhammad SAW. As the holy book of Islam, the Qur'an introduces itself as 'a

guide to the straight path' (QS. 17: 19), its instructions aim to provide welfare and happiness for humans both individually and as a group, and therefore are found guidance for humans in both forms. The Prophet as the recipient of the Qur'an is tasked with conveying these instructions, purifying them and teaching them to humans (QS 67: 3). Purifying can be identified with educating (making someone clean/holy), while teaching is nothing but filling the souls of students with knowledge related to the physical and metaphysical realms.

Republic of Indonesia Law No. 20 of 2003 concerning National Education Standards which has been established aims to guarantee the quality of national education. Superior HR is the key to Indonesia's future. Starting from the competence of early childhood education, basic education, secondary education to higher education. The quality assurance system for all strategic components must be carefully prepared long before it is implemented by each educational unit.

According to the report of the Program for International Student Assessment (PISA) (2018) In general, it is explained that although the quality of student learning at Madrasah Aliyah (MA) is still below SMA, based on the results of PISA (Reading) in three rounds of development the quality of madrasah students shows high competitiveness is not inferior to public school students, even for the MTs level it tends to increase above SMP. This is the impact of government policies for the existence of the same regulations, the same programs, and the same budget. Although for the similarity of the budget, the unit cost for madrasa students (especially private) and public schools has not been the same. Public school students get a higher unit cost of education than private madrasah students. Disparities in the Quality of Student Learning in

Public and Private Madrasahs still occur. Public Madrasahs tend to be more "quality" than Private Madrasahs.

The Central Bureau of Statistics (2022: 167-193) released data related to this. The author simplifies these data in a table of educational institutions from elementary to tertiary level affiliated under the Ministry of Religion of the Republic of Indonesia in the 2021-2022 academic year, as follows:

No	Level/Educational Institution	Institution Status	Number of schools	Number of educators (teachers/lecturers)	Number of students (students)
1	Madrasah Ibtidaiyah	Negeri	1.711	45.480	550.911
2	Madrasah Ibtidaiyah	Swasta	24.418	289.053	3.576.648
3	Madrasah Tsanawiyah	Negeri	1.526	72.961	763.381
4	Madrasah Tsanawiyah	Swasta	17.233	272.044	2.578.075
5	Madrasah Aliyah	Negeri	809	48.969	468.648
6	Madrasah Aliyah	Swasta	8.639	136.240	1.092.181
7	PT Islam	Negeri	58	21.439	816.332
8	PT Islam	Swasta	802	24.751	474.336

In terms of Islamic education in Indonesia, it is colored by two educational figures, namely K.H. Ahmad Dahlan and K.H. Hasyim Asyhari who both studied under Syeh Ahmad Khatib. K.H.

Ahmad Dahlan began to interact with reformers in Islam, such as Muhammad Abduh, Al-Afghani,

Rashid Ridha and Ibn Taimiyah. When he returned to his village in 1888, he changed his name to Ahmad Dahlan. KH Hasyim Asyari is a scholar as well as a National Hero who on January 31, 1926 founded Nahdlatul Ulama (NU). Apart from being the founder of NU, KH Hasyim Asyari is also listed as the founder and caretaker of the Tebuireng Islamic Boarding School, Jombang. KH Hasyim Asyari was also nicknamed with a number of titles such as Hadratussyaikh which means the Supreme Teacher, to Syaikhul Masyayikh or the Teacher of the Teachers.

KH. Ahmad Dahlan as a pioneer and leader of Muhammadiyah manages the Muhammadiyah organization so that it becomes a national level organization. Initially, the movement was only limited to Yogyakarta, this movement continued to expand throughout the archipelago. This is due to the hard work and determination of KH. Ahmad Dahlan was great for spreading Muhammadiyah ideas. In order to realize the goals of the organization, KH. Ahmad Dahlan formed organizational cadres and religious teachers by establishing Pondok Muhammadiyah.

Nashir Haedar (2022) explains that Muhammadiyah's ideology has a basis for a broad and fundamental understanding of Islam. In the Statement of Beliefs and Aspirations of Muhammadiyah Life, it contains the view of Islam as a religion that is true to the teachings of faith, worship, morals, and muamalah-dunyawiyah. The main sources of Islamic values are the AlQuran and the Sunnah of the Prophet which are acceptable by developing ijthihad and reasoning that are in accordance with the spirit of Islamic teachings. In the Manhaj Tarjih it is stated that Islam is understood in depth and comprehensively with bayani, burhani, and irfani approaches so that it will not

be trapped in simplification, bias, narrowness, and extremism or ghuluw in religion. In reference to contemporary Islamic studies, the religious ideology of Muhammadiyah is a reformist-modernist (renewal) ideology that displays a progressive Islamic style, which combines purification (purification) and development (dynamization) and is moderate (wasithiyyah) in believing, understanding, and implementing Islamic teachings. , so that Islam is always actual and becomes a religion for civilization (din al-hadlarah) throughout the ages. (muhammadiyah.or.id).

KH. Hasyim Asy'ari played an important role in modernizing the Tebuireng Islamic Boarding School, this was due to the expertise of KH. Hasyim Asy'ari in managing educational institutions led. According to KH. Hasyim Asy'ari must be managed with due regard to the times so that educational institutions can respond to the new challenges that arise. The idea of forming a deliberative class as mentioned above was KH's initiative. Hasyim Asy'ari to cover the weaknesses of the salaf system in improving the quality of Islamic boarding schools.

Syamsul Kurniawan and Erwin revealed that KH. Hasyim Asy'ari in managing the institution is seen in his more attention to students who have special abilities and talents who are expected to become major scholars in the future. After they were equipped with the knowledge and experience of managing the KH. Hasyim Asy'ari then helped them to establish their own pesantren by marrying them off to the daughter of a rich man who would be able to finance the new pesantren. He also helped this young kyai by sending some of his own students to become students at this new pesantren. (AM Jumrah 2022).

According to Mukani in the book *Revealing Educational Thoughts K.H. Hasyim Asy'ari*, revealed that the purpose of education according to KH.

Hasyim Asy'ari, is "the formation of humans as figures who are full of correct understanding, perfect of Islamic teachings, and able to actualize them in their daily lives consistently. (Islamica 2021). KH. Hasyim Asy'ari also teaches his students with special skills in management and organization. This is done to encourage them to form santri organizations based on their regional origins. Santri are also allowed to be active in national scale organizations that have branches in Tebuireng. This is a training ground for the students to become leaders in the future. It has been proven that some graduates of the Tebuireng Islamic boarding school are involved in modern organizations.

Problems with the Leaders of Islamic Education Institutions in Madrasas in an effort to Develop the Quality of Islamic Education in Madrasas

Improving the quality of education begins with instilling awareness about the importance of education and the ability of human resources and what is far more important is the development of national character to have awareness of advancing the quality and quality of education (Kurniawan, 2017; Mulyana, 2004). There are two priority goals implemented by Islamic-based schools, namely academic improvement and increasing the value of religious practice (Qomar,

2013; Umam, 2017). According to A. Malik Fajar (1999), Islamic education must meet the following 4 demands; (a) clarity of ideals with operational steps in realizing the ideals of Islamic education, (b) empowering institutions by rearranging the system, (c) increasing and improving management, and (d) improving the quality of human resources.

Meanwhile, Muhib Abdul Wahab (2016: 60), explains that in Indonesia there is a polarization that tends to be dichotomist between three educational institutions: Islamic boarding schools, madrasas, and schools. The dichotomy

of public and private educational institutions also often creates a kind of social class and certain qualities. At the same time, the education system in Indonesia is experiencing a kind of despiritualization, weakening and distancing spiritual values from educational concepts and practices, so character education, values education, multicultural education, and so on are difficult to develop and develop. Western education, which is often considered to have developed rapidly and advanced, tends not to have a vision of advancing, civilization but is oriented towards meeting the needs of physical development through preparing human resources who have professional competence or are able to work professionally. Therefore, the reformulation of holistic and integrative Islamic education (philosophy and epistemology that underlies it, goals and vision and mission, curriculum development, and the learning process) with the vision of advancing Islamic civilization is very important.

According to Mursidi (2010, 2013), the causes of uneven educational development are influenced by three main factors, namely: 1.) Government policies in the provision of education which frequently change and are not consistent in their application; 2.) Provision of centralized education at the center, so that all policies regarding education are determined by the central government; and 3.) Awareness of cooperation in building schools is lacking, which includes the cooperation of the school, parents and the surrounding community.

According to Taher Ali (2016), six aspects must be considered by the government. These aspects require improvement, and preparation, if the quality of Islamic boarding schools and madrasah is to be realized. First, from the institutional aspect, so far it has not been maximized, the center and the regions really need to move in a line with the technical ministries, so that this increase can be realized. Institutional strengthening is very necessary to see

the government's attitude towards Islamic boarding schools and madrasas which have great responsibility, especially preparing the nation's future. The second is that the concept must be thought through carefully, especially what you want to aim for with the existence of Islamic boarding schools and madrasas. Third, facilities and infrastructure must be able to support the needs and existence of Islamic boarding schools and madrasah institutions, which are tasked with continuing da'wah and seeking a job market. Fourth, the availability of educational staff, both support staff and core staff, namely teachers or teachers. they need certification and the government must be able to provide it to educational institutions, so that the existing quality can be truly measurable and structured. Fifth, it must be seen how much funds the government can allocate to improve the quality of Islamic boarding schools and madrasah. Finally, it must be seen how much the government pays attention to the welfare of teachers, especially in private educational institutions, where in recent years it has been felt that their welfare has declined. (republica.co.id)

From the description above, it can be conveyed that the institutional aspect is still a strategic issue in Indonesia. Primordial and oligarchic behavior still characterizes the leaders of Islamic Education institutions, especially Islamic boarding schools and Madrasahs in Indonesia. Although viewed from a management perspective, primordial and oligarchic behavior is beneficial for strengthening leaders' loyalty to their subordinates (which incidentally are close family members and members of the same religion), as well as for increasing morale and patriotism as well as family welfare, primordialism also has many negative impacts that can trigger conflict. which is certainly detrimental to other individuals or groups. This attitude greatly hinders the quality development process in various institutional fields. The synergy of

institutional management of the quality of Islamic education, especially madrasas, requires the support of cooperation from the central/regional/city governments and the community in efforts to improve the quality (quality) of Islamic education, especially madrasas in Indonesia. Improving the quality of Islamic education is important and is carried out holistically and continuously by seeking to empower all aspects of Islamic education institutions. Holistic and sustainable quality improvement is carried out through improving all aspects of Islamic education management, starting from improving education staff, students, curriculum, learning processes, educational infrastructure, finance and relations with the community. The process of utilizing human resources and other sources must support the achievement of goals effectively and efficiently based on the size, grade, conditions and assessment of quality in accordance with the level of customer satisfaction.

The Role of Leaders of Islamic Education Institutions in the Efforts to Develop the Quality of Islamic Education in Madrasas

According to A. Malik Fajar (1998: 175), Islamic education must meet the following 4 demands; (a) clarity of ideals with operational steps in realizing the ideals of Islamic education, (b) empowering institutions by rearranging the system, (c) increasing and improving management, and (d) improving the quality of human resources (HR)). Faiqiatul Husna (2017: 131) explains that in improving the quality of education, Islamic leaders always base themselves on Islamic principles that are pure, always coordinate and do not make tyrannical leadership. Deliberate with friends objectively and with full respect, make decisions as fair as possible, and strive to create freedom of thought, healthy and free exchange of ideas, mutual criticism and advice to one another in such a way that followers or subordinates feel happy discuss issues of

common interest and goals. Islamic leaders are responsible not only to their followers or subordinates, but what is far more important is their responsibility to Allah SWT. as a trustee of leadership. Leadership efforts in improving the quality of Islamic Education in general can be influenced by the resources of existing educational institutions such as: human (man), funds (money), facilities and infrastructure (materials) and regulations/policies (policy).

One of the strategies developed in improving the quality of education in educational institutions is by placing Total Quality Education (TQE). One model of improving the quality of education is based on the theory of Total Quality Management (TQM). Ahmad Ali Riyadi (2006) explains that Total Quality Management (TQM) in the context of educational philosophy is a continuous improvement methodology, which can provide a set of practical tools to every educational institution in meeting the needs, desires and expectations of customers, current and future. This concept requires the absolute search for continuous and sustainable improvement.

Such a concept leads to customer satisfaction (customer satisfaction). The existence of continuous improvement, implies that educational institutions make various improvements and improve continuously to ensure that all components of education providers have reached the set quality standards. The strategy that is no less important is that educational institutions determine their own learning quality standards so that the quality of their graduates is in accordance with predetermined standards. So that quality becomes the center of excellence for an educational institution.

Aminullah (2016: 12) explains that the role of institutional leaders in improving quality can be done with a systemic thinking pattern by analyzing the parts of the system to then find out the relationship patterns contained in each element or element making up the system. In principle, systemic thinking

combines two thinking abilities. namely, the ability to think analytically and think synthetically. To facilitate the way of systemic thinking, setting the goals of the system is stated in a more tangible form, namely the performance of the system that is observed as the results of the work of the system. The observed system performance is the estuary of a series of events in the system, both physical systems, and non-physical systems. In short, system performance is related to the work of all system elements that influence each other within certain environmental limits. So a system can be a more complex system, which means that we consider it as a system, and we ourselves determine the boundaries of the system itself.

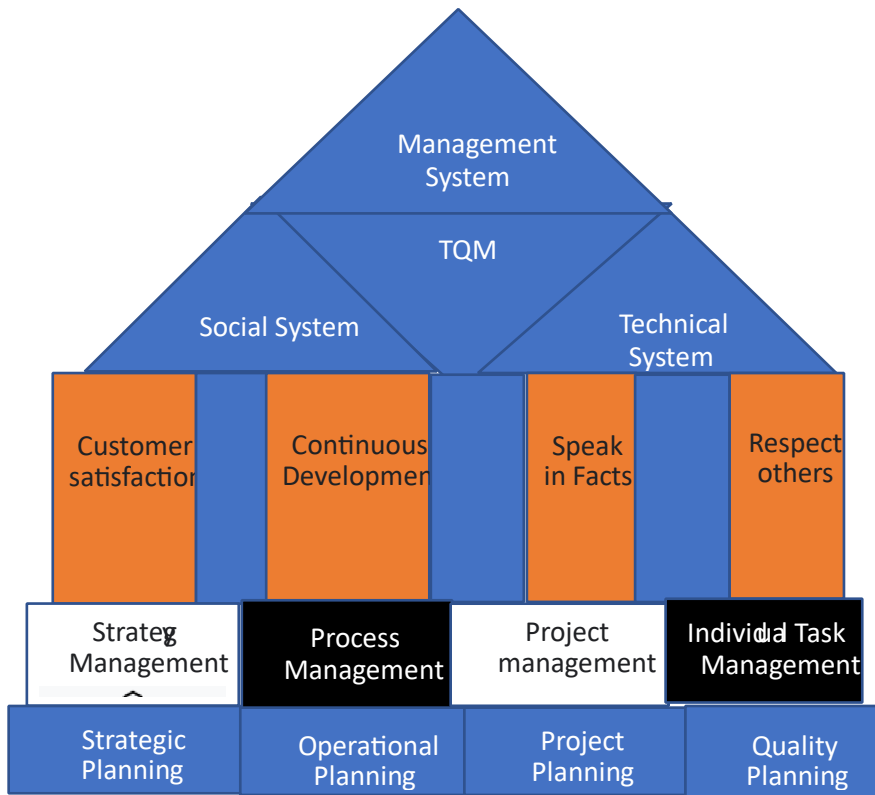
Fahrurrazi (2021: 15) explains systemic thinking, which means looking for and seeing that everything has an orderly pattern and works as a system. Meanwhile, systemic thinking is realizing that everything interacts with other minds around it, although formally procedural may not be directly related or specifically outside a certain environment. Systemic thinking places more emphasis on the awareness that everything is related in a series of systems. This way of thinking is the opposite of fragmented linear Cartesian thinking.

Sarbini (2011: 17) explains that Kaufman's model of system thinking taken from the management of Islamic education in madrasas can be formulated as a six-stage process which includes: First, identification of priority needs and related problems, second, determining requirements to solve problems and identification of alternatives. solutions that may be implemented to meet certain needs, third is alternative thinking or determination of solution strategies based on possible alternatives, fourth is the implementation of the chosen strategy, including management and control over the strategy, the fifth is evaluating the effectiveness of the work based on predetermined needs and requirements first, and sixth is the improvement of one or all of the steps above

to ensure that the education system is responsive, effective and efficient. All of these stages can be used as a basis for solving or solving problems that exist in the educational process and can also be applied in the learning process.

Results

Susanto explained that education is said to be of quality when measuring instruments are used, namely quality indicators which can be divided into five types, namely: 1) input quality; 2) process quality; 3) output quality; 4) HR quality; 5) quality of facilities. The transformation towards a TQM program depends on the extent to which an organization/institution has successfully implemented certain quality management practices. Fewer errors, reduced rework, low inventory levels reduce lead times, high levels of flexibility and customer satisfaction are considered to be among the benefits of a successful TQM program. There is some evidence that quality management systems improve organizational performance when properly implemented. However, inconsistent organizational track records in implementing TQM have spawned a number of debates regarding the usefulness of TQM programs. According to a number of experts such as Mani, Murugan, and Rajendran (2003) and Salegna & Fazel (2000) there are a number of reasons why organizations fail to implement quality management systems, the two main problems are the absence of strategic planning and the absence of the right culture to support the TQM program. As illustrated in the flowchart as follows:



The quality house metaphor as shown in the picture includes the main components of the Quality House including; 1) roof or superstructure, including social system, technical system, and management system; 2) four pillars which include; relationship satisfaction (customer satisfaction), continuous improvement (continuous improvement), speaking with facts, and respect for people; 3 foundations for four managerial levels, namely strategy, process, project, and management tasks, and 4 four buffers include strategic planning, operational planning, project planning, and quality planning. (Jamaluddi, 2017: 72)

Masykur (2017: 226) explains the role of educational institution leaders in improving the quality of Islamic education in Madrasas showing positive results when leaders of educational institutions apply concepts that require absolute search for continuous and sustainable improvement. Such a concept leads to customer satisfaction (customer satisfaction). The existence of continuous improvement, implies that educational institutions make various improvements and improve continuously to ensure that all components of education providers have reached the set quality standards. The strategy that is no less important is that educational institutions determine their own learning quality standards so that the quality of their graduates is in accordance with predetermined standards. So that quality becomes the center of excellence for an educational institution. The leader manages a system of kinds of rules that govern the system and set direction through leadership vision, set prohibitions through rules and setting boundaries, and grant permission through setting incentives or providing resources. Leaders think about everything within the framework of a certain method, there is a sequence and decision-making process.

The thinking framework of the leaders of Islamic Education Institutions is directed to apply systems thinking approach with a pattern of comparing the more general system with the systems thinking approach as follows:

Common Approach Used	Systems Thinking Approach
Static Thinking	Dynamic Thinking
Focus on specific events	Framing the problem in patterns of behavior over time

System to think about Impact	System to think about reason
Seeing behavior as the result of a system driven by external forces	Place responsibility for the behavior of internal actors who manage system policies and channels
Think tree by tree	Think forest
Believing that really knowing something means focusing on details	Believing that knowing something requires understanding the context of the relationship
Factor thinking	Operational Thinking
List the factors that influence or correlate with some of the results	Concentrate on causality and understand how behavior is generated
Think straight line	Circular Thinking
Viewing causation as a one-way journey, ignoring (whether intentionally or not) the interdependencies and interactions between causes	Seeing causation as an ongoing process, not a one-time event, with effects returning to influence causes and causes interplay

Modification Best at al, Richmond, 2000

By adhering to the concept of systems thinking developed by the leaders of Islamic Education Institutions to improve the quality of Islamic Education in Madrasahs, it will form a work culture in Islamic Education Institutions throughout Indonesia. By thinking systems will bring up a professional, transparent and accountable attitude as well as having fatonah, siddiq, amanah and tabliq properties which will eventually become a work culture of institutional leaders so that whoever is the leader in the Islamic Education Institution, with the development of this system thinking approach pattern will always improve get the quality of Islamic Education in Madrasahs.

Conclusions and recommendations

Islamic education in Indonesia is characterized by two educational figures namely K.H. Ahmad Dahlan and K.H. Hasyim Asyhari who both studied under Syeh Ahmad Khatib. K.H.

Ahmad Dahlan began to interact with reformers in Islam, such as Muhammad Abduh, Al-Afghani,

Rashid Ridha and Ibn Taimiyah. When he returned to his village in 1888, he changed his name to Ahmad Dahlan. KH Hasyim Asyari is a scholar as well as a National Hero who on January 31, 1926 founded Nahdlatul Ulama (NU).

Apart from being the founder of NU, KH Hasyim Asyari is also listed as the founder and caretaker of the Tebuireng Islamic Boarding School, Jombang.

KH Hasyim Asyari is also nicknamed with a number of titles such as Hadratussyaikh which means the Supreme Teacher, to Syaikhul Masyayikh or the Teacher of the Teachers.

Many factors are suspected to be the cause of the need to improve the quality of madrasahs. For example, issues of madrasah leadership management, the learning process, the quality of graduates, and the inadequate educational

facilities and infrastructure in madrasas. Various efforts that have been made by the government to improve the quality of education are still facing many challenges and are not very encouraging, in fact there are still many failures.

Improving the quality of Islamic education is important and is carried out holistically and continuously by seeking to empower all aspects of Islamic education institutions. Holistic and sustainable quality improvement is carried out through improving all aspects of Islamic education management, starting from improving education staff, students, curriculum, learning processes, educational infrastructure, finance and relations with the community. The process of utilizing human resources and other sources must support the achievement of goals effectively and efficiently based on the size, grade, conditions and assessment of quality in accordance with the level of customer satisfaction.

The role of Islamic education leaders, especially madrasas, in thinking systems is very urgent. In this case the system-thinking leader directs his followers to achieve the expected goals. The leader manages a system of kinds of rules that govern the system and set direction through leadership vision, set prohibitions through rules and setting boundaries, and grant permission through setting incentives or providing resources. Leaders think about everything within the framework of a certain method, there is a sequence and decision-making process.

Leaders of Islamic Education Institutions need to carry out a strategic approach through the concept of Total Quality Management (TQM). A concept that requires an absolute search for continual and sustainable improvement. Leaders should start directing systemic thinking by thinking about everything based on a certain method framework, there is a sequence and decisionmaking process. The systems thinking pattern developed by Best at al, Richmond,

2000 needs to be carried out and made into a work culture for institutional leaders, in the end, it is hoped that with a system thinking culture, whoever is the leader of the institution, the quality of education will always increase.

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