

**Strategy to Improve The Quality of Madrasah As An Effort to Form A
Superior Madrasah (Analysis of Problems & Conditions of Existing
Madrasahs in Indonesia)**

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ABSTRACT

Madrasahs have a big role and responsibility in instilling Islamic values as well as holding the mandate of National education to make the nation's life intelligent. The fact is that up to now, madrasahs have been considered Islamic educational institutions of low quality, even though there are several madrasahs that are of good quality. However, this has not been able to erase the negative impression inherent in the societal paradigm. The aim of this research is to reveal the existing conditions of madrasahs and strategies to improve the quality of education in madrasahs. This research uses qualitative methods with the type of library *research*. Researchers collected data from scientific articles and journals as well as various literature that was appropriate to the topic and then analyzed it using *content analysis techniques*. The research results reveal several strategies that can be implemented to improve the quality of education in madrasahs, including: 1) Continuous system improvement (*Creating innovation*), 2) Determining internal quality standards, 3) Changing culture and developing WM Formation, 4) Change Organization, 5) Maintaining relationships with customers. Efforts to improve quality are ongoing and implemented within the madrasah. It is the

responsibility of all components involved, including government, community and madrasah residents, to deliver madrasahs to become quality and superior educational institutions like other educational institutions .

Keywords: *Quality Improvement, Superior Madrasah, Continuous Improvement*

INTRODUCTION

Law Number 20 of 2003 concerning the National Education System and Government Regulation Number 19 of 2005 concerning National Education Standards explain that implementing quality assurance in educational institutions is an activity that must be carried out. Quality assurance in educational institutions is something that cannot be ignored by educational institutions. For this reason, implementing quality assurance in an educational institution is a mandate from Law no. 20 of 2003. In line with this, Feiby Ismail and Mardan Umar directly state that quality is not only a hope and aspiration, but must be a real target that must be achieved in order to continuously improve quality (Feiby Ismail et al., 2021).

Madrasah is one of the educational institutions in Indonesia that participates in developing the potential of the nation's children. The number of madrasahs and RAs for the 2020/2021 odd semester academic year throughout Indonesia is 82,418 with details of 29,842 (RA), 25,593 (MI), 18,176 (MTs) and 8,807 (MA). This number has increased in the 2021/2022 academic year to 83,391 with details of 30,098 (RA), 25,816 (MI), 18,346 (MTs) and 9,131 (MA). This number continues to increase, namely in the 2022/2023 academic year, odd semester, the total number of institutions is 83,985 with details of

30,318 (RA), 25,914 (MI), 18,502 (MTs), 9,247 (MA) and 4 (MAK) (dashboardemis.kemenag.go.id). The total number of students in madrasas nationally is 9,349,561. Meanwhile, the number of students in schools nationally is 45,342,384 ([Education Data Statistics \(kemdikbud.go.id\)](http://EducationDataStatistics(kemdikbud.go.id))). So the total number of students nationally, both in madrasas and schools, is 54,691,945. In other words, for the number of 9,349,561 students (around 17% of national students), the development of their potential is under the responsibility of madrasas.

Based on the data above, madrasas have a significant role in instilling educational values, one of which is Islamic values and are also holders of the National Education mandate which can solve education quality problems (Qomar, 2009). The problem is that in general the quality of madrasas is still below that of schools. Although this perception has begun to diminish, some groups still consider madrasas to be second-class educational institutions after schools (Muhaimin, 2009). One indication is that in several areas, madrasas accommodate the remaining students who are not covered by the school ceiling. This means that madrasas for them are the second choice. Moh. Padil revealed that there are still many facts found in various parts of Indonesia that the management of madrasas is still running in place, besides that the implementation of quality madrasas can still be counted on the fingers of one hand (Padil, 2011). Therefore, the issue of quality is still only discussed at the level of idealism, and has not yet become a reality in educational institutions (Fanani, 2016). The reality shows that currently the quality of education in madrasas varies greatly and some are very worrying from various aspects, which relate to instrumental input, such as curriculum, teaching staff, as well as graduation and absorption by the labor market (Abdul Rahman Saleh, 2006). In accordance with the evaluation results from the Director General of

Islamic Guidance at the Ministry of Religion of the Republic of Indonesia, it turns out that in general the quality of madrasah student graduates is still relatively low (Murniyanto, 2023). Doubts about the quality of madrasa graduates were also a concern for President Jokowi when he asked the Minister of Religion, Fahrur Rozi, in 2020 about the possibility that madrasa students would not be able to continue to college and get decent jobs. He conveyed this during the National Working Meeting of the Ministry of Religion at the Redtop Hotel, Central Jakarta (<https://nasional.kompas.com/>).

Other data related to the quality of madrasas (MEQR, 2021) shows that the thinking abilities of madrasa students, both public and private, are not encouraging. Meanwhile, students' abilities in mathematics and language are 1) students are 1.5 years behind the level of learning expected to be mastered by grade 4 students, and 2) only 28% of grade 4 students are actually able to read when they are in grade 4. Private madrasas have quality services lower than state madrasas. The external measuring tool used is the accreditation score. The average MIS is 81.8 while the MIN is 85.2. Likewise, at the MTs and MA levels, private accreditation results are lower than public ones (Nur Ali Rahman, 2005).

The various facts outlined above show us that the main madrasas, which are private, have not experienced any improvement and seem to be "running in place". Conditions like this cannot be allowed to drag on so as not to harm the younger generation who will continue the development of this nation. Various parties must immediately carry out an empirical and conceptual analysis of why this happened and find effective solutions to improve the quality of madrasas so that the role of madrasas in developing students' potential is more optimal. This paper is an effort to contribute to offering

several possible solution ideas to be implemented in madrasas so that the provision of education is of higher quality.

METHODOLOGY

This research is a type of library *research* with a qualitative approach, namely research that uses methods to obtain information data through library studies (Creswell, 2014). Researchers collect data from various library sources in the form of books, research results, journals, articles on websites, and other sources. After finding the source, the author verified the source found and then analyzed it using content analysis regarding strategies to improve the quality of madrasas (Maryamah et al., 2021) .

THEORITICAL REVIEW

Education Quality Management Concept

Basically, quality is something that cannot be separated from the business and academic worlds. However, the term requires very careful attention and very in-depth interpretation. Apart from that, the main factor in quality that determines the performance of an organization is the quality of goods and services produced using a very careful process. Quality products and services are products and services that are in accordance with what consumers/customers want. Judging from the definition of quality, experts define quality based on education and their respective thoughts and points of view. Quality is an absolute concept, and a very relative concept. In an absolute view, something that is of quality and meets the highest standards is perfect and nothing exceeds it. In an etymological view, quality can be interpreted as quality; degrees; level. Meanwhile, in English, quality comes

from the word quality, which means quality. In Arabic, quality is often referred to as "juudah" (Attabik Ali, 2003).

In terminology, quality, as stated by Welch Jr, is a guarantee of customer loyalty, the best defense against competition coming from outside, and the only way to sustainable growth and income (Khoirul Anwar, 2018). Carvin's opinion in Munjin, quality is a dynamic condition related to products, people/labor, processes and tasks, as well as the environment that meets or exceeds customer or consumer expectations. Customer tastes or expectations for a product are always changing, so product quality must also change or be adjusted. With changes in product quality, changes or improvements in workforce skills are required, changes in production processes and tasks, as well as changes in the organizational environment so that products can meet or exceed customer expectations (Munjin, 2013). All activities related to the education quality improvement system must be designed, implemented and controlled by the education unit itself, because it is impossible for outside parties to take part in encouraging change while they themselves do not do so (Mutu, 2018). This is in line with the Al-Qur'an verse Surah Ar-Ra'd verse 11 which reads:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۝ ۱۱

Meaning: For humans there are angels who always follow them in turns, in front of and behind them, they guard them at the command of Allah. Indeed, Allah does not change the condition of a people until they change the condition of themselves. And if Allah wants evil for a people, then no one can resist it; and there is no protector for them besides Him (QS Ar-Ra' d: 11).

This verse explains that changes in a person's life, society or institution begin with changes in themselves, including improving behavior and actions. Allah provides guidance and direction, but individuals or institutions need to try to change their fate by following His teachings, because the efforts made by a person will determine whether the results will be good or bad. This means that the quality assurance system that is running and implemented within the education unit is the responsibility of all components involved in the education unit by utilizing resources that cover all aspects of education implementation to achieve national education standards (SNP). The quality assurance process flow can be seen in Figure 1 below.

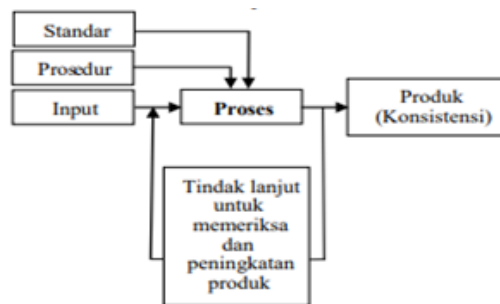


Figure 1. Quality Assurance Process

An educational institution is said to be of quality if the school's educational programs and services meet or exceed the needs of customers, namely students, parents, the community, government, and all those related to the school's environmental institutions, both directly and indirectly. For this reason, the quality of education includes three aspects, namely input, process and educational output. At the input level, education is everything that must be available because it is needed for the process to take place. In the form of resources and software as well as expectations as guides for the ongoing process, including: a) students: readiness and motivation to learn, b) teachers:

professional abilities, work morals (personal abilities), and cooperation (social abilities). c) curriculum: relevance of content and operationalization of the learning process, d) facilities and infrastructure: adequacy and effectiveness in supporting the learning process, e) Community (parents, graduate users, and universities): participation in the development of school education programs. At the process level, education is something that becomes something else. Something that influences the progress of the process is called input. Meanwhile, something resulting from the process is called output. For this reason, for micro-scale education (school level), the processes in question are the decision-making process, institutional management, program management, teaching-learning process, and monitoring and evaluation process, noting that the teaching-learning process has the highest level of importance compared to other processes. Educational output is school performance which can be measured in terms of quality, effectiveness, productivity, work moral innovation and so on. Educational output is said to be of high quality if school achievement, especially the achievement of students from various academic and non-academic fields, shows high achievement (Mulyasa, 2012).

From the definition above, it can be concluded that quality is the superiority of a product or service that is produced through a well-planned work process. So that quality is the final goal of a long process carried out by an organization, apart from that, it is also a guarantee from an institution to its customers.

The Essence of a Superior Madrasah

Etymologically , the word Madrasah is a term for food which means a place of learning, from the word darasa which means learning. Meanwhile, in

terms of *terminology*, the term *madrassa* is the name or designation for an Islamic religious school, a place for the formal Islamic teaching and learning process that has classes and has a curriculum (Islamic Encyclopedia, 2002). Therefore, the term *madrassa* does not only mean school in the narrow sense, but can also mean house, palace, *kuttab*, library, *surau*, mosque, etc. Even a mother can be said to be a *Beginner Madrasah* (Hamid Al-Hasyimi, 1985). *Madrasahs* are Islamic educational institutions that have been known for a long time during the period of broadcasting Islam in the archipelago. Islamic religious teaching and education arises naturally through an acculturation process that runs smoothly, slowly and peacefully in accordance with the needs of the surrounding community (Irsal, 2003).

Regarding the history of the emergence of *madrasahs*, according to Ali al-Jumbulati, before the 10th century AD, it was said that the first *madrassa* was the al-Baihaqiah *madrassa* in the city of Nisabur, this *madrassa* was founded by Abu Hasan al-Baihaqi (d. 414 AH). Meanwhile, during the reign of the Dutch East Indies, almost all villages in Indonesia where the population was mostly Muslim had *Madrasahs* with various forms of administration (Team of the Directorate General of Islamic Religious Institutions, 2003). At that time, the *madrassa* received assistance from local sultans/kings. As an educational institution that grows from society, *madrasahs* run according to the abilities of their leaders and supporting communities, so that *madrassa* administration is very diverse. *Madrasahs*, some are held inside Islamic boarding schools, some are held outside Islamic boarding schools (Amin Haedari, 2004).

Another word for "excellent" is often called "model" or "pilot". Some Islamic educational institutions prefer to use the term "model" rather than "excellent". So it is natural that there are the terms "model school or *madrassa*", "model school or *madrassa*", or "integrated school or *madrassa*". The model

(superior) madrasa is a representation of the revival of Muslims for the middle class (Azyumardi Azra, 1999). In terms of its name labeling, it seems clear that such a model (superior) school or madrasa appears full of vision and inspiration that arouses the curiosity of many people. In terms of name, it seems more dashing and promises the quality of the students' future.

Within the ministry of religion, the definition of a superior madrasah is a superior program madrasah that was born from a desire to have a madrasah that is able to excel at the national and world level in mastering science and technology supported by good morals. A superior madrasa is a madrasa that is developed to achieve excellence in its educational output (Ma'mur Asmani , 2013). To achieve this excellence, input , the educational process, teachers and education personnel, management, educational services, and supporting facilities must be directed to support the achievement of this goal.

DISCUSSION

Existing Conditions and Urgency of Madrasah Education Quality Management

An educational institution is very much required to produce and provide quality graduates/products so that it can meet the needs desired by stakeholders, especially now when faced with the rapid development of society in facing the increasingly competitive millennial era, it cannot be denied.

Since the birth of Law no. 20 of 2003 which was followed by PP no. 19 of 2005, Madrasahs have the same position as public schools. Therefore, improving the quality of madrasahs must be implemented in line with these laws and government regulations. This is because the work of madrasahs is very large and has contributed to national education in Indonesia. It continues to

exist amidst limitations and has participated in making the nation's life more intelligent developed. Because it cannot be denied that this institution has made a big contribution, especially in making the lives of the Indonesian people more intelligent. Madrasas have also given birth to true nationalists who are active in fighting for the nation's independence from colonial shackles that have colonized this country for centuries (Makmur, 2013: 11).

Madrasas, both Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA), with around 92% still having private status, and generally located in rural communities or around the outskirts of cities, have a very large contribution in helping to mobilize the community. complete 9 years of compulsory education (Umar, 2016: xiii). However, it is acknowledged that despite the important role of madrasas in educating this nation, there are still many problems that surround them, especially those related to the quality of education in madrasas. Data from the Directorate of Madrasah Education for 2022 shows that there are 53,663 educational institutions being developed, consisting of Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). Based on the results of BAN-S/M accreditation in 2022, it shows that there are 22.2% of madrasas (MI, MTs and MA) that have obtained a minimum accreditation rating of A, 57.5% have B accreditation and 18.7% have C accreditation, while madrasas that have not Accredited (TT) is 1.6%. The details can be seen in the table below.

Table 1. Madrasah accreditation data

Level	Accreditation				Number of Madrasas
	A	B	C	TT	
MI	21.1%	61.5%	16%	1.4%	25,914
MTS	23.5%	56%	18.9%	1.6%	18,502
M.A	22.7%	50.6%	24.6%	2.1%	9,247
TOTAL	22.2%	57.5%	18.7%	1.6%	53,663

Data processed from BAN/SM 2022

Based on the data above, the number of Madrasas with a B rating more dominant than rank A. This reality seems to illustrate that the quality of education in Indonesia is still quite far from what was expected, especially as the quality of education in most madrasas still experiences many obstacles. Many madrasas do not meet the National Education Standards, such as teaching and education staff who do not meet standardized qualifications and competencies, as well as inadequate facilities and infrastructure. So far, madrasas have been considered as Islamic educational institutions whose quality is lower than the quality of other educational institutions, especially public schools, although some madrasas are actually more advanced than public schools. However, the success of a limited number of madrasas has not been able to erase the negative impression of "low quality schools" that has been lingering for so long (Wishnu, 2021).

In fact, education quality assurance activities in this country have been running for a long time, although they have not been optimal. School supervisors have also carried out supervision, guidance and monitoring. However, the results of the supervision are never packaged in the form of an

easily accessible integrative report so that it can be used by policy makers to improve their performance. Existing monitoring activities are still stuck in routine and have not been utilized to improve performance (Khasanah et al, 2023). The education quality assurance system can be seen as a policy instrument in making policy implementation effective, to achieve educational accountability towards society or the public. Therefore, in various countries, including Indonesia, accreditation is one of the methods or methods used in the education quality assurance system and overall quality management. In Indonesia, accreditation is carried out to determine the suitability of programs and educational units in formal and non-formal education pathways, at every level and type (Article 60 PP Number 19/2005) through an audit, measurement and evaluation approach carried out by the National Accreditation Body (TIRE).

Problematic Factors in the Quality of Education in Madrasas

In general, madrasas are still faced with several obstacles that affect the quality of the process and the quality of educational outcomes. The background of students and their families, support from various educational sources and teacher education qualifications, are some of these obstacles. Many factors are thought to be the cause of the need to improve the quality of madrasas. For example, issues regarding madrasah leadership management, the learning process, the quality of graduates, and inadequate educational facilities and infrastructure in madrasas. The various efforts that have been made by the government to improve the quality of education to date still face many challenges and are not very encouraging, in fact there are still many failures. This is due to, among other things: problems with inappropriate education management, placement of staff that is not in accordance with their

field of expertise (including the appointment of school/madrasah principals who are less professional), lack of equal distribution of opportunities and limited available budget, so that the aim of national education is to educate national life through improving the quality of every type and level of education cannot yet be realized significantly (Rivai, 2016).

In the author's opinion, educational problems in madrasas can be broadly categorized into two factors, namely external factors and internal factors. There are two external factors that become problems for madrasas in maintaining and developing their existence, namely political problems and community participation. Since the beginning of its growth, madrasa education has always had quite serious problems. These problems arise, among other things, from government policies which are seen as uncompromising, even detrimental to the existence of the madrasah itself. Indeed, so far there have been community representatives in madrasas which are called the Education Implementation Assistance Agency (BP3), now the School Committee. Unfortunately, this institution was deliberately designed by the government to only have a minimal role, mainly limited to requesting opinions regarding increases in student tuition fees .

If explored, there are four problems that are the main obstacles so that BP3 does not have a significant role. **First**, in many private madrasas, BP3 institutions do not have sufficient authority to do anything, because those in power are usually foundation administrators and social organizations. **Second** , there is no synergistic communication and coordination between BP3 administrators and madrasa administrators. Both sides have not reflected a team that is as compact and as it should be. **Third**, the limitations of human and other resources mean that most BP3 administrators do not yet have a vision for the future regarding madrasas, especially regarding the role of

madrasas in terms of community development, and the community's responsibility in improving the quality of madrasas. **Fourth**, there is no understanding that will give birth to synergistic cooperation between madrasas and the community. The community considers that the task of providing education is the responsibility of madrasa administrators or the government (Ua Abung, 2003).

The internal factors that cause madrasah problems include: first , inadequate teacher qualifications . The number of private madrasas is much greater than state madrasas. Conditions like this create their own problems. Specifically regarding teachers, the number of public teachers is relatively smaller than in the private sector. There are also still many teachers who are mismatched and *under qualified* , especially in private madrasas. **Second** , the lack of educational facilities and infrastructure. Even though madrasas are considered the same and equal to public schools, madrasas do not receive a fair education budget. So far, the budget for madrasa development has only been obtained from the religious budget (Khoirul Huda, 2016) . The minimal government budget for madrasas has an impact on the completeness of educational facilities. Madrasah building facilities, renovation, and the provision of educational support tools has become very minimal. **Third**, the curriculum is not yet stable. Through the Decrees of the Minister of Education and Culture, which are confirmed by the Decrees of the Minister of Religion, MI, MTs and MA are obliged to provide materials at least the same as SD, SLTP and SMU for general subjects and add religious lessons. The implication is that madrasas are the same as public schools with Islamic characteristics. Changes like this, on the one hand, are indeed encouraging changes. Madrasah graduates are equal to public school graduates of the same level. But on the other hand, it actually becomes a problem in itself. The problems are: (a) The

reduced content of religious education material can be seen as a shallow understanding of religion. It was felt that the curriculum content before the SKB was not capable of producing true Muslims, especially since it was reduced. (b) Full-time madrasa graduates. Their religious knowledge is not deep while their general knowledge is also low (Khaerul Huda, 2016). Madrasas as Islamic educational institutions that live from, by and for the Muslim community, have not been able to produce young generations of Muslims who are able to answer the challenges of the times. What is even more worrying is that madrasah graduates are still seen as having low achievement. **Fourth**, madrasah student achievement is low. The low performance of madrasas cannot be denied. This is clearly visible if the indicators of student success are seen from the National Examination scores obtained by students. It can also be seen from the number of students accepted at public universities for general majors. This reality is also a problem in itself that must be resolved comprehensively so that the quality of education in madrasas will be able to compete with other public schools .

Strategy for Improving the Quality of Madrasah Education

In general, the existence of madrasas is still relatively low, even worrying. There are several steps that can be taken to improve teaching and learning activities in madrasas, namely by improving the curriculum; increasing the qualifications, competence and professionalism of educational staff in accordance with needs; determining standards for completeness and quality of facilities and infrastructure; implementation of school-based education quality improvement programs; and creating a competitive and cooperative climate and atmosphere between schools (Indra Djati Sidi, 2003). Then, no less important, the role of the school principal is one of the

determining factors in improving the quality of madrasas. It is indicated by a World Bank report that one of the causes of the decline in the quality of school education in Indonesia is the lack of professionalism of school principals as education managers at the field level (Mulyasa, 2002). Although this indication needs further proof, it seems to be true because the principal, as the controller, is the figure responsible for raising awareness of all parties in the school environment, learning strategies, conditioning the learning environment and so on. When these elements are not developed, the principal is usually blamed, even though it is actually a shared responsibility. Leaders of Islamic educational institutions (madrasas) must be able to read society's future trends, then design new strategies related to ensuring the quality of education. Improving the quality of education must be accompanied by institutional arrangements with effective and efficient management. Therefore, every educational leader is required to be able to manage his educational institution well so that it can become an advanced and quality educational institution.

There are several things that must be considered which inevitably must be implemented to maintain the quality of education (graduates) and become a superior madrasah, including:

First, continuous system improvement (*creating innovation*). To produce good quality, an educational institution must pay attention to elements that include teachers and other school officials who contribute to the quality of education (graduates) (Kurniawan 2017). In this concept, the management of school/madrasah educational institutions must always innovate to make continuous improvements and upgrades to maintain the stability of the quality of education including learning management and Islamic education curriculum, personnel management in Islamic educational institutions,

planning human resource needs, management of students in Islamic education institutions, and management of relationships between Islamic education institutions and the community so that they are in line with the needs and expectations of stakeholders in the field .

Second, Determining internal quality standards . Quality standards are benchmarks that must be achieved by every educational institution, both public schools under the Ministry of Education and Culture and the Ministry of Religion. Quality standards here include aspects of leadership, professional human resources, infrastructure (madrasah facilities), learning processes, financing and others. The expected quality standards at least involve graduates who are highly competent in accordance with the standards of the desired educational institution (Asrori Ma'sum, 2017) . In addition, in the implementation of regulations, the thing that needs to be considered carefully is that implementation management issues that are developed must be in accordance with the concept of National Education Standards .

Third , cultural change and developing WM formation , namely continuity between bottom up and top down, mutual support between bottom (W) and top (M) (Martin Roestamy, 2020). WM formation means there is no SUPERMAN in the organization, but what is adhered to is SUPERTEAM. This is in accordance with the Ki Hajar Dewantara model concept (Suparlan, 2015): "Ing Ngarso Sun Tulada (in the front giving an example), Ing Madyo Mangun Karso (in the middle giving guidance), Tut Wuri Handayani (in the back giving encouragement). The concept of organizational culture aims to appreciate and make quality the orientation of all components of the organization. This concept must be applied from all related elements both internally and externally of educational institutions. From an internal

perspective, it is a direct relationship in the daily implementation of educational institutions, including from superiors (leaders) to subordinates. Meanwhile, external ones are part of the stakeholders. As a user of products/services (graduates). The formulation of this concept must come from all parties so that the vision and mission of educational institutions can be achieved in accordance with the mutually desired targets.

Fourth , Organizational Change . An organization has a vision, mission and organizational goals that should not work in place. Change must always be directed at stakeholder needs so that it can answer and fulfill the needs of the times (Syaifullah & Tatik Swandari, 2021) . Organizational change does not mean changing the organizational framework, but rather the organizational system or structure which symbolizes the working relationship between organizational structure and supervision. This change concerns changes in authority, duties and responsibilities.

Fifth, Maintain relationships with customers . Quality assurance success in madrasas are seen from the level of satisfaction of stakeholders as competent users of quality education (graduates). The existence of a reciprocal relationship between (school/madrasah) and stakeholders must be maintained as closely as possible and is very important. As producers (graduates), madrasas in this case must create something attractive so that the quality of education (graduates) can meet the needs and demands of society in the field (Antiq Kusthon Tiniyyah et all ., 2023). Therefore, stakeholders as users must also always monitor by making visits, observing, assessing, and providing input specifically to schools/madrasahs in order to improve performance in creating graduates to meet the needs of society in the field.

CONCLUSION

Madrasah is one of the oldest educational institutions in Indonesia that participates in developing the potential of the nation's children. However, in some circles there are still those who consider madrasas to be second class educational institutions after schools and are considered to be of lower quality compared to other schools. Educational problems in madrasas can be broadly categorized into two factors, namely external factors and internal factors. There are two external factors that become problems for madrasas in maintaining and developing their existence, namely 1) political factors and 2) community participation . The internal factors are : 1) Inadequate teacher qualifications , 2) lack of educational facilities and infrastructure , 3) unstable curriculum , 4) madrasah students have low levels of education. Therefore, there are several things that must be considered which inevitably must be implemented to maintain the quality of education (graduates) and become a superior madrasah , including: 1) Continuous system improvement (*Creating innovation*) , 2) Determining internal quality standards , 3) Cultural changes and developing WM formation, 4) Organizational changes , 5) Maintaining relationships with customers . In the end, quality improvement is ongoing and implemented within the madrasah It is the responsibility of all components involved, including elements of government, society and madrasah residents, so that the implementation of madrasah education reaches national education standards (SNP) which will lead madrasahs to become quality and superior educational institutions like other educational institutions .

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