Islamic Teachings on Quality Assurance in Islamic Education

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A R T I C L E I N F O	A B S T R A C T
  	This paper describes the teachings of Islam in ensuring the quality of Islamic education. Based on the content in Qs. Ar-Ra'du verse 11 which reads: "Allah does not change the condition of a people so that they change the situation that exists in themselves." Most people think that "changing things" often means turning bad luck into good. In fact, Allah has bestowed pleasure on man, but because of man's bad actions, the pleasure turns into a bad thing for man. The author uses a library reaserch approach in studying Qs. Ar-Ra'du verse 11 in relation to quality assurance of Islamic education. The results showed that the quality management of Islamic education is contained in Islamic teachings.

INTRODUCTION

According to most people's views, a good output of an educational institution is graduates who can benefit society. Graduates who when involved in the community can help prosper and help with many community tasks through sharing fields of study that used to be carried out in educational institutions.

Departing from this, the community forms a paradigm about quality schools or not. Because basically people who are positioned as users of education always assess the graduates produced from educational institutions. The more successful graduates when they graduate from educational institutions, the better the community's assessment of the credibility of educational institutions.

Actually, such a paradigm is not wrong, because the more output or good graduates produced by educational institutions means that indirectly these educational institutions already have good management related to improving the quality of graduates, especially management in their own educational institutions.

But in essence, the quality of an educational institution can not only be seen from the output of its graduates, but other outputs produced from educational institutions. For example, the good relationship between the community and the educational institutions around the educational institution was established, and others.

Quality is always related to the concept of a management system in which it contains inputs, processes, and outputs. All of them have a very close relationship and influence each other to achieve community satisfaction as education users (stakeholders).

Quality management in the context of education is a methodological philosophy of continuous and directed improvement, which can provide a set of practical tools to each educational institution in meeting customer needs, desires, and expectations, now and in the future.

Quality improvement requires an integral and comprehensive system approach. This also happens in Islamic educational institutions. Islamic educational institutions, such as madrasas, pesantren and so on should not be left behind in striving for quality improvement. However, in addition to striving for quality, academics of Islamic education management must also think about whether these qualities have been mentioned in the Qur'an and hadith or not, or perhaps Islam has signaled the existence of these qualities. Therefore, in the discussion below, the author will describe the basic concept of quality, quality in an Islamic perspective, especially the basic concept of quality based on Qs. Ar-Ra'du verse 11.

Many studies discuss quality management, including; Adri Eferi who researches the assessment of the internal and external environment in the application of Total Quality Management in Islamic educational institutions. The research produced findings on the assessment of the organizational environment both from the internal organizational environment and the external organizational environment which greatly influenced the improvement of the quality of Islamic educational institutions. (Eferi, 2016) Similarly, research written by Udung Hari Harifah related to Edward Sallis' concept of Total Quality Management in an Islamic perspective. If the first study discusses whether there is a relationship between internal and external organizational environmental assessments to the results of TQM in Islamic educational institutions. Thus, this second study tries to link Edward Sallis's TQM concept with an Islamic perspective. From the research conducted by Udung it can be concluded that there is a compatibility between Edward Sallis's TQM concept and Islamic teachings. The point of suitability lies in the demand to do work optimally in order to get good results / good quality, it is the concept of TQM, in the Qur'an there is also a concept that is almost the same as Edward Sallis's TQM concept in Qs. Al-Kahf: 30; Qs. An-Naml: 88; Qs. Al-An'am: 152; Qs. Al-Maidah: 8; Qs. Az-Zumar: 9; Qs. Fathir: 28. (Darifah, 2015)

THEORETICAL REVIEW

Education is an instillation of human morals for the future by equipping the younger generation with noble morals and adequate abilities to achieve prosperity. The Qur'an has commanded people to improve their quality and beware of weak offspring, Allah Almighty. Said in QS al-Nisa'/4:9:

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ ۖ فَلْيَتَّقُوا اللهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ٩

"Let fear those who if (die) leave after them, the weak offspring (who) they fear for. Therefore, be fearful of Allah and speak with the right speech (in terms of safeguarding the rights of his descendants)." (Ministry of Trade Translation, 2019)

The verse mentioned above, shows that the goal is to build a whole person which covers all areas of national life including religion and education, because education as a process of moral formation is essential in human life, which is usually possessed in every Muslim. Education is recognized as an investment in human resources, because education gives spirit to socio-economic development through increasing knowledge, skills, attitude skills, productivity and quality of human resources.

From the explanation above, that in Islamic teachings there is an importance of quality assurance in Islamic Education.

METHODOLOGY

The research method uses a library research approach, which is a library approach by reviewing books, journals, and relevant sources. Library Research is research whose data is in the form of documents, records of past events that can be in the form of writing, pictures, or monumental works from someone (Supranto, 2003). This research is a type of research that is carried out through literature studies, in the form of notes, books or research reports that have been carried out (before) and the data analysis used is in the form of descriptive data (Moh Nazir, 2003).

RESULT AND DISCUSSION

Departing from this, the community forms a paradigm about quality schools or not. Because basically people who are positioned as users of education always assess the graduates produced from educational institutions. The more successful graduates when they graduate from educational institutions, the better the community's assessment of the credibility of educational institutions.

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left behind in striving for quality improvement. However, in addition to striving for quality, academics of Islamic education management must also think about whether these qualities have been mentioned in the Qur'an and hadith or not, or perhaps Islam has signaled the existence of these qualities. Therefore, in the discussion below, the author will describe the basic concept of quality, quality in an Islamic perspective, especially the basic concept of quality based on Qs. Ar-Ra'du verse 11.

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The quality of education, which is often discussed lately, is still limited to a concept. Various ways of thinking have been developed to try to give an understanding of the quality of education, in fact the conception of quality is still moving in its rethorical forms, meaning that the quality of education still moves from one idea to another and has not been translated precisely into more concrete measures and actions.

The success of education quality requires support from top managers who will support changes that are considered necessary in implementing education quality achievement strategies. AP Lecturer Team (2009: 303)

According to H.A.R. Tilaar, (2015), that the inability of secondary education institutions in preparing their graduates in the world of work, because it is related to institutional functions. H.A.R. Tilaar thinks that it is impossible for secondary education institutions to prepare ready-made graduates, but what is more appropriate and correct is to be ready to train, with an assumption: (first) it is

impossible for educational institutions to keep up with the rapidly changing world of work. (second) Educational institutions are usually scattered from the development of science and its application in the industrial world

CONCLUSIONS AND RECOMMENDATIONS

The teachings of Islam contained in Qs. Ar-Ra'du verse 11 can be used as a basis in achieving the quality of education, despite the controversy of this verse which is often interpreted incorrectly as a motivational verse, Allah does not change the situation of a people so that they change the situation that exists in themselves. This verse according to ulama' tafsir is often used as a basis for turning bad into good, when in fact from many interpretations it has been explained that Allah has bestowed pleasure on humans. It is man himself who actually turns that pleasure into ugliness by his wrong behavior.

In relation to education, this verse can be used as a basis for improving the quality of madrasah by forming an organization whose task is to continue to improve the quality of madrasah. An educational organization is very important in an educational institution because the better the management produced from an educational organization, the better the quality of the educational institution, especially if the educational organization is filled with human resources who are competent in their fields and willing to work together in developing and improving the quality of educational institutions, especially Islamic educational institutions / madrasas. Because if all organs in the organization of educational institutions function as they should, then surely the goals of the educational institution can be achieved, like the human body if the organs in the human body function properly, then what is desired by humans can be achieved. So are the organs contained in Islamic educational institutions.

Here the conclusion and the recommendation:

1. Quality assurance of Islamic education is a process carried out continuously to ensure all components of education delivery in achieving predetermined quality standards and aims to update the educational process. While quality control or Quality Control (QC) is an activity that has gone through a predetermined standard process. The quality control process consists of observing, comparing performance with standards and making decisions.
2. The quality of Islamic education is a process to do it correctly from the beginning and make continuous improvements starting from the determination of the vision-mission, goals, operationalization, monitoring, and evaluation aimed at meaningful educational substance, starting from input-process, and out-put, to the level of outcome.

FURTHER STUDY

The research that the author did certainly has limitations, only the scope of literature review on Islamic teachings on quality assurance of Islamic Education, and the author recommends other researchers to make further extensive research to complement this paper.

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