

ALHIKMAH

Jurnal Studi Keislaman

Menilik Peran Pesantren dan Madrasah dalam Menangkal Radikalisme di Indonesia
Arif Syamsurrijal

Formulasi Kaidah Fiqhiyah Tentang Kesulitan, Hukum Asal Ibadah dan Peran Niat dalam Akad Serta Implementasinya
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The Development of Islamic Higher Education Quality in Indonesia; Revitalization of The Internal Quality Assurance System
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LPPM Institut Agama Islam Al-Hikmah Tuban

Jl. PP. Al Hikmah Binangun Singgahan Tuban Jawa Timur 62361

Telp. (0356) 7033241. E-mail: staialhikmahtuban@yahoo.com

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Adalah Jurnal yang terbit dua kali dalam setahun, yaitu bulan Maret dan September, berisi kajian-kajian keislaman baik dalam bidang pendidikan, hukum, politik, ekonomi, sosial, maupun budaya.

Ketua Penyunting

Muhammad Aziz

Wakil Ketua Penyunting

Niswatin Nurul Hidayati

Penyunting Pelaksana

Fathonah, Fira Mubayyinah, M. Agus Sifa

Penyunting Ahli

Muwahid (UIN Sunan Ampel Surabaya)

Ahmad Suyuthi (Universitas Islam Lamongan)

Abu Azam Al Hadi (UIN Sunan Ampel Surabaya)

Kasuwi Saiban (Universitas Merdeka Malang)

Imam Fuadi (IAIN Tulungagung)

M. Asror Yusuf (STAIN Kediri)

Tata Usaha

Zainal Abidin, Edy Kisyanto, Agus Purnomo, Kumbi Hartono, Tatang Aulia Rahman

Alamat Penyunting dan Tata Usaha: LPPM Institut Agama Islam Al Hikmah Tuban Jl. PP. Al Hikmah Binangun Singgahan Tuban Jawa Timur 62361 Telp. (0356) 7033241. e-mail : jurnalalhikmah1@gmail.com

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THE DEVELOPMENT OF ISLAMIC HIGHER EDUCATION QUALITY IN INDONESIA; REVITALIZATION OF THE INTERNAL QUALITY ASSURANCE SYSTEM

Zaini Tamin AR¹, Agus Darmawan², Moh. Faizin³, and Siti Aminah⁴

***Abstract,** Accreditation has always been the main goal of improving the quality of Islamic higher education. However, once the accreditation results are announced, the institution no longer pays attention to the Internal Quality Assurance System (IQAS/SPMI). This study aims to analyze this problem as an affirmation that the importance of IQAS for Islamic higher education in Indonesia to be carried out in a style that is most in accordance with the characteristics of a higher education institution. This literature research – with relevant and credible sources – found that IQAS is very important even though the External Quality Assurance System (EQAS/SPME) or accreditation has been decided. IQAS can maintain and improve the quality of the institution in a sustainable manner, which is carried out internally to realize the vision and mission of the institution. In addition, IQAS can meet the needs of stakeholders through the implementation of the Threefold Missions of Higher Education (Tri Dharma Perguruan Tinggi). In IQAS, quality control management is important to be implemented starting from the level of institution, faculties to study programs. Furthermore, the entire academic community must have the same commitment in implementing Islamic higher education quality assurance, so that the quality assurance system can be implemented in stages, systematically and optimally.*

***Keywords:** Internal Quality Assurance System, Accreditation, Islamic Higher Education, Quality Assurance Institution*

A. Introduction

The Reform movement in 1998 had overthrown the dominance of the role of the government in almost all sectors, including higher education. Higher education has been returned to its nature, namely having academic freedom, scientific integrity, and independence (autonomy) in education. Since the autonomy of higher education institutions to manage their own institutions is described in Article 50 paragraph (6) of the National Education System Constitution, Constitution number 20 of 2003 concerning the National Education System, the development of a quality culture in Higher Education is the main objective of implementing the Higher Education Quality Assurance System.

The Higher Education Quality Assurance System is strengthened by Constitution Number 12 of 2012 concerning higher education, by regulating it in a separate chapter, namely Chapter III of the Higher Education Constitution. Article 53 in Chapter III of the Higher Education Constitution regulates that the Higher Education Quality Assurance Standards consist of the Internal Quality Assurance System (IQAS) developed by Higher Education and the External Quality Assurance System (EQAS) which is carried out through accreditation.⁵

Considering that every university - including Islamic universities - has its own characteristics, both from the ideals of the founders, types, forms and educational programs, governance, and resource capacity, the Ministry of Research, Technology and

¹ STAI YPBWI Surabaya

² STAI YPBWI Surabaya

³ UIN Sunan Ampel Surabaya

⁴ STAI YPBWI Surabaya

⁵ Constitution Number 12 of 2012 concerning higher education.

Higher Education does not set a single model policy implementation of the Quality Assurance System for all Tertiary Education Institutions. Ministry of Research, Technology and Higher Education only provides inspiration on the implementation of essential matters in the Quality Assurance System which is required by statutory regulations.⁶

On the one hand, this policy gives authority to Islamic tertiary institutions to implement the higher education quality assurance system in a style that is most in accordance with the characteristics of higher education as stated above. So that quality can be developed⁷ at the college. But on the other hand, Islamic tertiary institutions experience difficulties in maintaining the quality standardization of their institutions. In other words, universities are more concerned with EQAS than IQAS.

So it is not surprising that accreditation has always been the main goal of improving the quality of Islamic tertiary institutions. Once the results of the accreditation are announced, the institution will no longer carry out quality evaluations internally. In fact, in the Higher Education Constitution, the IQAS process must be carried out by universities at least once a year. To discuss this problem, the author tries to describe it in this paper, so that it becomes material for discussion.

B. Dynamics of Higher Education Quality Standards

In the education delivery system, the quality aspect will always be related to how student input is, the process of implementing education with a focus on student services, to how the graduates are produced.⁸ In the field of education, quality relates to educational programs and outcomes that can meet expectations in accordance with the level and development of society and the world of work.⁹ So, quality standards means technical specifications that are standardized based on consensus and all related parties by paying attention to certain requirements, developments in science and technology, and experience. Quality standards are Quality Assurance in the embodiment of healthy preparation in the world of Islamic higher education. The role of quality standards in quality control is very large, especially to achieve the desired quality consistently.

In general, higher education quality assurance can be understood from two processes: First, the process of establishing and fulfilling education quality standards consistently and continuously so that customers get satisfaction. Second, the process to ensure that the quality of graduates is in accordance with the determined / promised competencies so that quality can be consistently maintained and improved on an ongoing basis.¹⁰ Thus, a university is said to have quality if it is able to determine and realize its vision through the implementation of its mission, and is able to meet the needs / satisfy stakeholders, namely the needs of the community, the world of work and professionals.

⁶ See, Regulation of the Minister of Research, Technology and Higher Education Number 62 of 2016 concerning the Higher Education Quality Assurance System.

⁷ Quality in this case is suitability for use (fitness for use). This means that a product or service should be in accordance with what is needed or expected by the user. Quality planning is the initial process in a quality management cycle. See, Edward Sallis, *Total Quality in Education* (London: Kogan Page Limited, 2016), 103. Specifically, Joseph Juran, divides three important interrelated processes, namely quality planning, quality control, and quality improvement. Joseph Juran, "The Juran Trilogy", *Quality Progress*, Vol. 19, No. 8, (1986), 19.

⁸ Luluk Atirotu Zahroh, "Peningkatan Mutu Pendidikan Islam melalui Penguatan Standar Akreditasi Pendidikan Nasional", *Al-Wijdân: Journal of Islamic Education Studies*, Vol. 3, No. 1 (Juni 2018).

⁹ Marzuki Mahmud, *Manajemen Mutu Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2012), 5.

¹⁰ Aswin Bancin, "Sistem Penjaminan Mutu Perguruan Tinggi", *Jurnal Manajemen Pendidikan*, Vol.9 No.1 (Juni 2017).

Thus, universities must be able to plan, carry out and control a process that ensures quality achievement.

The above is in line with HAR's opinion. Tilaar, that the quality of higher education depends on the degree of action, according to the requirements, the overall leadership in the Higher Education Quality Assurance System has satisfactory characteristics in the use of the product. This definition in the context of ISO-9000 means the totality of characteristics that satisfy needs, or in short operationally means fitness for use. A product that has characteristics that satisfy customers is a quality product.¹¹

Since 2003, the national curriculum or core curriculum, the legalization of private university diplomas, the statutory model as a form of quality control by the government has been phased out. In accordance with the principle of higher education autonomy, this elimination causes universities to independently establish, implement, control and increase quality assurance activities for their higher education. In the next stage, the implementation of Higher Education Quality Assurance, the Directorate General of Higher Education conducted an evaluation. The results of the evaluation recommend that the Directorate General of Higher Education redesign Higher Education Quality Assurance by integrating the Higher Education Quality Assurance System in a system called the Higher Education Quality Assurance System, which consists of an Internal Quality Assurance System implemented by each university, an External Quality Assurance System or accreditation carried out by National Accreditation Board for Higher Education (NAB-HE), and Higher Education Database both at universities and at the Directorate General of Higher Education.¹²

On August 10, 2012, Constitution Number 12 of 2012 concerning Higher Education was promulgated which continued the autonomy policy of higher education by stipulating Articles 62 and 64 of the Higher Education Constitution, which basically stipulates that Higher Education has the autonomy to manage its own institution as the center of its administration. *Tridharma Perguruan Tinggi*. In the Higher Education Constitution, it is regulated that the autonomy for higher education management includes both the academic and non-academic fields.¹³ Thus, in accordance with the autonomy of higher education as described above, the policy and implementation of the Quality Assurance System of an institution which is a system within tertiary institutions must be an autonomous system determined by the tertiary institutions themselves.

With regard to higher education quality, the institution's quality standards since 2015 have undergone two changes: First, *Permenristekdikti No. 44 of 2015*, which includes components, namely: 1) Competency Standards for Graduates; 2) Standard Learning Content; 3) Learning Process Standards; 4) Learning Assessment Standards; 5) Standards for Lecturers and Education Personnel; 6) Standard Learning Facilities and Infrastructure; and 7) Learning Financing Standards.¹⁴ Second, *Permenristekdikti No. 32 of 2016*, which includes components, namely: 1) Vision, Mission, Goals and Strategies; 2) Governance, Governance and Cooperation; 3) Students; 4) Human Resources; 5) Finance, Facilities and Infrastructure; 6) Education; 7) Research; 8) Community Service; 9) Output and Achievement of *Tridharma*.¹⁵

¹¹ HAR. Tilaar, *Standar Pendidikan Nasional: Suatu Tinjauan Kritis* (Jakarta: Rineka Cipta, 2012), 36-37.

¹² Kemeritekdikti, *Pedoman Sistem Penjaminan Mutu Internal* (Jakarta: Direktorat Penjaminan Mutu Ditjend Pembelajaran dan Kemahasiswaan Kemenristekdikti, 2018), 8-9.

¹³ *Ibid.*, 9-10.

¹⁴ See, Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 44 of 2015 concerning National Higher Education Standards.

¹⁵ See, Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 32 of 2016 concerning National Higher Education Standards.

All standard components within the scope of educational quality standards must be strived to achieve the best quality. Efforts to achieve the best quality are inseparable from the support of good leadership and managerial processes to improve the work ethic of the academic community in order to create a conducive academic environment. The higher education quality assurance system as a tool to ensure the achievement of the quality of education standards must establish a scope that has quality parameters or indicators in order to facilitate evaluation during the audit process.

C. Problem of Quality Standardization of Islamic Higher Education

Islamic higher education institutions are facing major challenges related to the globalization of education, including: First, improving the quality, relevance, effectiveness and efficiency of educational resources and management accountability. Second, the role and position of higher education institutions as a moral force is required to be able to direct the process of democratization and social transformation. Third, there is increasing competition between educational institutions in each country.¹⁶ The intense competition in the globalization of education has pushed higher education in almost all countries to be quality oriented. As has been done by China, South Korea, Malaysia, Singapore, Thailand, Japan and other countries, they have made efforts to develop their universities to become world class universities,¹⁷ including in Indonesia.

In Indonesia, there are several Islamic universities that are preparing to become world class universities, such as State Islamic University UIN Syarif Hidayatullah Jakarta, State Islamic University UIN Sultan Syarif Kasim Riau and State Islamic University UIN Sunan Ampel Surabaya. This affirmation indicates several things, including: First, there are demands for quality assurance of inputs, processes and outputs that must be met by education providers. Second, in relation to the position of Islamic higher education institutions as value development institutions, the quality of the input, process and output values as well as the cultural values of academic performance based on national and even international quality standards is demanded. Third, it relates to the position of Islamic tertiary institutions in terms of productivity and quality of scientific works that can be used to improve the lives of local, regional, national and even international communities.

Regarding the demands for compliance with the quality standards of management of religious tertiary institutions, even though the number is still very limited, this Webometric data in 2019 shows that the State Islamic University of UIN Syarif Hidayatullah Jakarta is ranked 45 (national) / 4176 (world), State Islamic University of UIN Sultan Syarif Kasim Riau was ranked 46 (national) / 4215 (world), State Islamic University UIN Walisongo Semarang was ranked 51 (national) / 4305 (world). And, the State Islamic University of UIN Sunan Ampel Surabaya is ranked 82 (national) / 5372 (world).¹⁸

UNESCO in the "World Declaration on Higher Education for the Twenty-First Century Vision and Action", emphasized that in the globalization of education, it also includes basic things from the mission and function, quality standards of higher education, ethical roles, responsibilities and anticipatory functions of higher education; formulation of a new university vision; strengthening participation in higher education; scientific development through research in the fields of social sciences, humanities, science and technology, dissemination of its results; development of a long-term orientation of higher

¹⁶ Muhammad Nizam, *Tantangan Pendidikan di Era Globalisasi* (Bandung : Remaja Rodakarya, 2006), 38.

¹⁷ See, Robert S. Morton, *The Execution Premium : Linking Strategy to Educational Quality Assurance And Knowledges Operations for Competitive Anvantage* (USA: Harvard Bussiness School, 2008).

¹⁸ Webometrics, "Ranking Web of Universities", dalam <http://www.webometrics.info/en/search/Rankings/universitas%20islam%20negeri%20type%3Amundial>. Diakses pada 22 November 2020.

education based on relevance; strengthening university cooperation with the world of work, analysis and anticipation of community needs; diversification of equal educational opportunities; innovative new approaches to education; empowering students as the main actor in higher education; development of qualitative evaluations of academic and administrative performance; anticipation of technological challenges; strengthening higher education management and financing; increasing cooperation and alliances between universities and various parties such as other scientific institutions, the industrial world, the wider community, and so on.¹⁹ This affirmation indicates that in the globalization of education, Islamic tertiary institutions in Indonesia are required to meet the quality standards of national and international education.

This demand is a necessity considering that in the current globalization of education, the quality of education as one of the factors for the continuity of knowledge production plays an important and central role in the progress of society in a nation in this century.²⁰ On the other hand, this has also brought human civilization and knowledge to an increasing academic society, a creative academic society whose academic pattern in an organization is based on innovation.²¹ In relation to the quality of knowledge products, in the current era of globalization of education, knowledge production has led to the context of quality and knowledge application.²² This explanation provides reinforcement that Islamic higher education is also required to clarify the approach or model of scientific development more specifically in accordance with the potential of any Islamic higher education in Indonesia.

From the description above, it can be identified several fundamental problems related to the quality of Islamic higher education in Indonesia, among others: First, the construction of the foundation for educational quality standards in several Islamic universities is still partial and has not become a guideline for the performance of *Tri Dharma* at all organizational levels; Second, the *Tri Dharma* quality standard policy in several Islamic universities has not referred to Higher Education Database, National Accreditation Board for Higher Education (NAB-HE) quality standards, webometric standards, and internal quality audits of Islamic universities; Third, internal education quality assurance in several Islamic tertiary institutions has generally been institutionalized, however the document instruments and quality standard instruments have not referred to National Accreditation Board for Higher Education (NAB-HE) standards and international standards; Fourth, the educational and learning activities of lecturers and students have not yet produced good quality learning outcomes in the form of books, scientific articles published on a national and international scale.

D. Revitalization of the Internal Quality Assurance System; Optional Solution

Internal Quality Assurance System (IQAS) is a systemic activity of institutional quality assurance by each university independently to control and improve the implementation of higher education in a planned and sustainable manner²³. Each Islamic university can develop its own IQAS, among others, according to its historical background, the basic values that inspired the establishment of the higher education institution, the number of study programs and university resources without interference from other parties.

¹⁹ UNESCO, "World Declaration on Higher Education for the Twenty-First Century Vision and Action" (2000), 153.

²⁰ Meek Kearney & Clemena Salazar, *Quality, Competition, Cooperation, and Change in Academic Profession*, terj. M. Badruzzama (Yogyakarta: Tiara Wacana, 2007), 2.

²¹ See, Baca, Nancy W. Gleason (Ed), *Higher Education in the Era of the Fourth Industrial Revolution* (Singapore: Yale-NUS College, 2018).

²² Rinna dan Koivula, *Globalisasi Pendidikan, Pengetahuan dan Peradaban Manusia* (Jakarta: Grafindo, 2005), 93.

²³ Institution Number 12 of 2012 concerning Higher Education.

For example, IQAS in universities is not suitable to be implemented in high schools. Likewise, IQAS in world-class universities is not suitable for use in local universities.

Even though each university can develop IQAS independently, there are fundamental things that must be present in the IQAS of every university. In Article 52 paragraph (2) of the Higher Education Constitution, it is stated that quality assurance is carried out through 5 (five) main steps, namely Determination, Implementation, Evaluation (implementation), Control (implementation), and Higher Education Standards Improvement.²⁴ This means that the five main steps must be in place in implementing IQAS, even being the core of IQAS in every university.

In accordance with the term "internal" in the IQAS, the five steps must be carried out internally by Islamic universities. For example, the evaluation step of the implementation of the Higher Education Standards in IQAS in a university cannot be carried out by another institution even if the institution is considered credible. External parties can be involved not in IQAS but in EQAS, namely through the accreditation process. Higher education accreditation is carried out by National Accreditation Board for Higher Education (NAB-HE), while study program accreditation is carried out by the Independent Accreditation Institute (IAI).²⁵ For this reason, the standards that must be used in the IQAS of each university are the Higher Education Standards consisting of the National Higher Education Standards (NHES) set by the Minister, and the Higher Education Standards set by each university with reference to the Higher Education Standards. NHES is a standard unit covering the National Education Standards plus the National Research Standards and the National Community Service Standards.²⁶

In general, IQAS aims to improve the quality of Islamic higher education systemically and continuously, so that a quality culture grows and develops. This goal can only be achieved if each university has implemented the IQAS properly and correctly, and the outcome is submitted for accreditation (EQAS). How far higher education goes beyond NHES as shown by the establishment of Higher Education Standards set by the higher education is a manifestation of two other goals of IQAS, namely to achieve the vision and implementation of the university's mission, and to fulfill the needs of institutional stakeholders. IQAS functions to control the implementation of higher education by tertiary institutions to realize quality higher education.²⁷ IQAS can foster and develop a quality culture of Islamic higher education; realizing the vision and carrying out the mission of the institution; means of obtaining accreditation status and accredited rankings of study programs and universities.

As an important part of IQAS, an Islamic university also requires a Strategic Plan which is a medium-term plan for higher education for a span of 5 (five) years. Strategic Plan is made with the aim of helping universities to prepare an Operational Plan / Work Plan and Annual Budget based on an understanding of the strategic environment, both on a national, regional and international scale.²⁸ Strictly speaking, the strategic plan describes a number of higher education goals that must be achieved.

²⁴ Ibid.

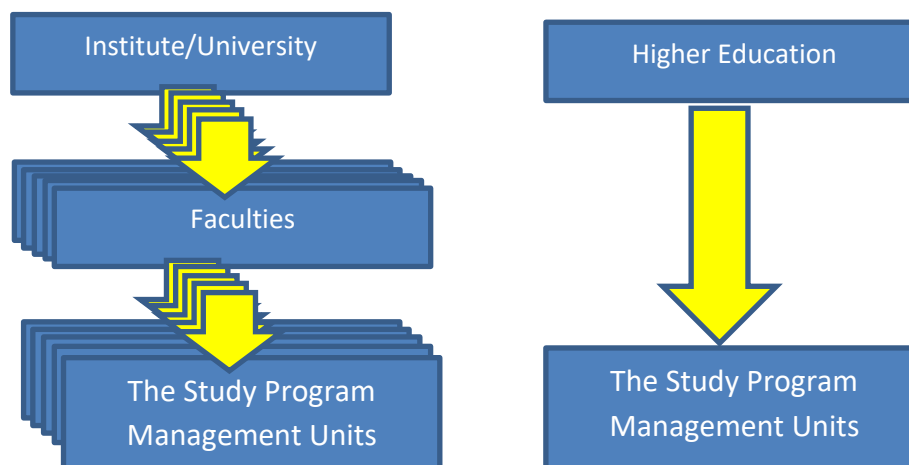
²⁵ Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 32 of 2016 concerning Accreditation of Study Programs and Higher Education.

²⁶ Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 44 of 2015 concerning National Higher Education Standards.

²⁷ The Higher Education Quality Assurance System must be implemented, evaluated, controlled, and improved in the higher education IQAS. For example, in the statute, there are provisions on higher education governance which should serve as guidelines for establishing, implementing, evaluating implementation, controlling implementation, and improving Management Standards in the IQAS.

²⁸ Government Regulation Number 4 of 2014 concerning Implementation of Higher Education and Management of Higher Education.

As previously described, IQAS in an Islamic university is planned,²⁹ implemented,³⁰ evaluated,³¹ controlled,³² and developed³³ by the institution. The implementation of IQAS in an Islamic university is carried out both at the tertiary level (University, Institute, College), as well as at the faculty level (if any) and the study program management unit level.³⁴ Based on these provisions, the level of implementation of IQAS according to the form of Islamic higher education can be seen in the following figure:



Every Islamic university is given the freedom to determine the organizational or institutional model in implementing IQAS. Apart from the fact that there are no regulations that oblige them to choose a particular model, it is also because each university has differences in historical background, organizational values or basic values, the ability of resources, the number of study programs, the number of students and so on. So that an Islamic university must have a specific IQAS organizational and institutional model.

At least, there are two organizational models that can be chosen by Islamic universities in implementing IQAS, namely: First, forming a special IQAS unit. The IQAS unit was formed at the tertiary level with the task and function of facilitating the implementation of the IQAS at the university concerned. This unit has an organizational structure, work mechanism, personnel and budget. At lower levels (eg faculty), smaller IQAS units may also be formed which are hierarchically responsible to IQAS units at the tertiary level. Second, integrating the implementation of IQAS into higher education management. In this model, IQAS is implemented by every structural official, for example the Chancellor / Chair / Director, Dean, Head of Department, Head of Study Program. In this model, the coordination of the implementation of IQAS at the tertiary level is directly carried out by higher education leaders, but implementation control at the Faculty or Department / Prodi level is carried out by each leader of the unit and is coordinated directly by the higher education leader.

²⁹ Compile and determine all IQAS documents, namely IQAS policy documents, IQAS manual documents, standard documents in IQAS (Higher Education Standards), and form documents used in IQAS.

³⁰ Apply the contents of all IQAS documents that have been prepared and defined in the planning.

³¹ Evaluating the implementation of the IQAS, namely assessing various deficiencies in the implementation of the IQAS, to take corrective action.

³² To control the implementation of IQAS, namely finding various deficiencies in the implementation of IQAS, to take corrective or corrective actions

³³ To control the implementation of SPMI, namely finding various deficiencies in the implementation of SPMI, to take corrective or corrective actions.

³⁴ Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 62 of 2016 concerning Higher Education Quality Assurance Standards, Article 3 paragraph (2).

E. Conclusion

In this section, the authors describe the conclusion of this paper that the Internal Quality Assurance System (IQAS) is very important even though the External Quality Assurance System (EQAS) or accreditation has been decided. The urgency of IQAS in an Islamic university is to maintain and improve the quality of the institution in a sustainable manner, which is carried out internally to realize the vision and mission of the institution, as well as to meet the needs of stakeholders through the implementation of the tridharma of higher education. In IQAS, quality control management is important to be implemented starting from the university level, faculty to study programs. Furthermore, institutional leadership, study program heads, and lecturers must have one language with the same level of commitment in implementing quality assurance of Islamic higher education, so that the quality assurance system can be implemented in stages, systematically and optimally.

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