# ISLAMIC BOARDING SCHOOL LEADERS' POLICY ANALYSIS IN RAISING THE STANDARD OF ISLAMIC EDUCATION IN JAMBI PROVINCE

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Abtract: The argument ofthis research is that in realizing the quality of Islamic education requires policies of Islamic boarding school leaders who have perspective and are quality-oriented. The research method used is qualitative with a multicase study design. Data collection techniques use: observation, interviews, and documentation. Research findings that: 1) The development of Islamic boarding schools in Jambi Province has increased rapidly afterthe Covid-19 pandemic; 2) Policy stages; Planning, *organizing*, implementing, *controlling*, and evaluating have not been optimally carried out in pesantren: Al-Hidayah Sarolangun, Al-Baqiyatush Shalihat Tanjung Jabung Barat, and Al-Kinanah 3) The strategy of implementing policies is strongly supported by strong leadership, effective communication, and participation in formulating and implementing related

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policies  are still constrained in infrastructure, human resources, and supported by governance  in improving quality; 4) The development of Islamic boarding schools in an effort to improve the quality of Islamic Education is still constrained by the commitment of  the leadership in financing  pesantren; 5) *Out put* Islamic boarding schools are  enough to contribute to the people of Jambi Province but are still not optimal to be empowered

Keywords: Quality of Islamic education, Leadership policy, Islamic boarding school

## INTRODUCTION

Based on a thorough investigation conducted at Al-Hidayah Sarolangun Islamic Boarding School, Al-Baqiyatush Shalihat Islamic Boarding School West Tanjung Jabung, and Jambi Al-Kinanah Islamic Boarding School, it has been determined that the organizers of Islamic boarding schools have an optimal policy for enhancing the caliber of Islamic religious instruction. The quality of Islamic religious education has not been supported by students in terms of infrastructure and study facilities. Additionally, there are problems with human resources and regulations that can help students learn. Islamic boarding school administrators have not taken adequate measures to support the caliber of religious instruction provided by Islam in the Islamic boarding schools they oversee.

According to the research discussed above, the policies of administrators of Islamic educational institutions play a significant role in determining the caliber of instruction. Improving institutional leadership

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is crucial to raising pesantren quality. [1] To better manage pesantren, for instance in the area of human resources, transformative leadership is required.[2] A thriving pesantren culture can be encouraged by transformational leadership. [3]

In order to organize Islamic education in boarding schools, a concept of comprehensive excellence is required.[4] Public policies, policy actors, and policy settings are some of the components of a policy.[5] A micro-research on the leadership's pesantren implementation policies must be carried out in order to be put into practice based on the most recent reviews of the relevant literature and theoretical analysis, as well as comparisons with early findings. In order to increase the standard of Islamic religious education, the researcher chose to focus on the role of Islamic boarding school administrators in developing regulations.

Within an educational setting, quality must be ingrained in the culture. [6] The caliber of human resources, in this example teachers, can be

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[1] Yusutria Yusutria, "*Analisis Mutu Lembaga Pendidikan Berdasarkan Fungsi Manajemen Di Pondok Pesantren Thawalib Padang Sumatera Barat,*" Ta'dib: Jurnal Pendidikan Islam 7, No. 2 (2018): Hal, Https://Doi.Org/10.29313/Tjpi.V7i2.3833.

[2] *Subandi Et Al.,* "*Pesantren-Based Transformational Leadership: Strategies Toward International Superior Madrasah In Indonesia,*" Webology 18, No. Special Issue (2021): Https://Doi.Org/10.14704/WEB/V18SI05/WEB18279.

[3] Nana Meily Nurdiansyah et al, "*Transformational Leadership In The Development Of A Quality Culture Of Madrasah* (Research Problems At Mts And MA Pondok Pesantren *Rafah Bogor),*" Edukasi Islami: Jurnal Pendidikan Islam 10, No. 02 (2021).

[4] Oloan Situmorang et al, "*The Effect Organizational Structure and Work Motivation On Vendor's Employee Performance at Automotive Distributor in Indonesia,*" Journal of Business and Behavioural Entrepreneurship 4, no. 2 (December 2020): 84-93, https://doi.org/10.21009/JOBBE.004.2.07.

[5] William N Dunn, *Public Policy Analysis* (Routledge, 2015).

[6] Ika Rahmania et Al., "*Implementation Of Internal Quality Guarantee System To Increase The Quality Of Education In Junior High School 21 Malang,*" Budapest International

used to judge quality. [7] The teaching and learning process is another place where quality can be seen.[8] The quality of Islamic education is heavily influenced by the teachers.[9] As a result, it is crucial for a school principal to be concerned about educational quality.[10] Policymakers have a significant impact on the quality of education.[11] The improvement of Islamic education's quality calls for the participation of numerous stakeholders in personnel planning. Strategic planning must be done well in order to ensure the quality of Islamic education. [12]

Planning for Islamic education must be implemented in practice.[13] Islamic education quality considers factors such as inputs, processes, and

Research And Critics In Linguistics And Education (Birle) Journal 3, No. 1 (2020), Https://Doi.Org/10.33258/Birle.V3i1.838.

[7] Mahendra Fakhri et al, "*Assessing Quality Of Work Life Toward Junior High School Teacher During Pandemic Covid-19,*" Journal of Management Information and Decision Sciences 24, no. 6 (2021).

[8] Nurdin Kaso et al., "*The Principal's Leadership: How to Improve the Quality of Teaching and Learning Process in State Junior High School of Luwu,*" Jurnal Ad'ministrare 8, no. 1 (2021), https://doi.org/10.26858/ja.v8i1.19126.

[9] Zuhaeriah Zuhaeriah et al, "*The Role of Islamic Education Teachers Competency in Improving the Quality of Education,*" International Journal Of Contemporary Islamic Education 2, no. 1 (2020), https://doi.org/10.24239/ijcied.vol2.iss1.15.

[10] Wini Dwi Pahlawanti et al, "*The Influence of School Principal Supervision and School Committee Participation on the Quality of Junior High School Education,*" International Journal of Progressive Sciences and Technologies 23, no. 1 (2020).

[11] Noornajihan Jaafar, "*The Effect Of Self Efficacy On Islamic Education Teachers' Quality In Malaysia Secondary School,*" Asia Pacific Journal Of Educators And Education 34 (2019), Https://Doi.Org/10.21315/Apjee2019.34.4.

[12] Erick Yusuf, et al, "*Implementation Of Integrated Quality Strategic Management Of Islamic Perspective Education,*" International Journal Of Nusantara Islam 9, No. 1 (2021), Https://Doi.Org/10.15575/Ijni.V9i1.13029; Risa Diningrum, et al, "*Education Quality Management Based On Islamic Boarding School,*" Proceedings Of The ICECRS 7 (2020), Https://Doi.Org/10.21070/Icecrs2020359.

[13] *Ulil Albab, "Perencanaan Pendidikan Dalam Manajemen Mutu Terpadu Pendidikan Islam,"* Jurnal Pancar: Pendidik Anak Cerdas Dan Pintar 5, no. 1 (2021).

quality controversies.[14] The components of the educational system, the standard of teacher preparation, and the parental role can all be used to determine the effectiveness of Islamic education.[15] Strategic educational programs, the implementation of learning goals along with extracurricular activities, principal supervision, and regular assessments of student progress are all necessary for high-quality education. [16]

Numerous graduates who participate in the Musabaqoh Tilawatil Qur'an event, which features competitions in tafsir, hadrah, ushul fiqh, fiqh, balaghah, mantek, and ma'ani, demonstrate the high caliber of Islamic education. [17]

In order to accomplish educational objectives in a society for a specific amount of time, education policy is the overall program and the outcomes of the creation of strategic educational steps stated in the vision and purpose of education.[18] To ensure that education is in the public

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[14] Rangga Sa'adillah S.A.P et al, "*Management Quality Control in Islamic Education*," Mudir : Jurnal Manajemen Pendidikan 3, no. 2 (2021), https://doi.org/10.55352/mudir.v3i2.214; Imam Syafi'i and Lailatul Fitriyah, "*The Implementation of Total Quality Management as a Solution for the Development of Islamic Education Institutions in Teh Era of Industrial Revolution 4.0*," Jurnal Pedagogik 07, no. 02 (2020).

[15] A. Nizar, et al, "*Quality Management of Islamic Education in Hasan Langgulung's Perspective*," Proceedings of The ICECRS 6 (2020), https://doi.org/10.21070/icecrs2020376.

[16] Fachruddin Azmi et al, "*Innovation Of Manajement In Improving Islamic Education Learning Quality At Man 2 Model Medan*," Jurnal Tarbiyah 27, No. 2 (2021), Https://Doi.Org/10.30829/Tar.V27i2.774.

[17] Mukhtar et al , "*Transformation Of Pondok Pesantren In Increasing Islamic Education In Jambi Province*," International Journal Of Research -Granthaalayah 7, No. 12 (2020), Https://Doi.Org/10.29121/Granthaalayah.V7.I12.2019.327.

[18] Tilaar. *Kebijakan Pendidikan*, 140.

interest, there should be an education policy.[19] Fatah clarified that in addition to governing curriculum, pedagogy, and assessment, government regulations also control teacher health and school buildings' upkeep.[20]

In Islam, a policy-making process should be carried out by deliberation, as stated in Sura Ali-Imraan verse 159:

> "Thanks to Allah's mercy, Prophet Muhammad treated them with meekness. They wouldn't have approached you if you had been unkind and nasty. As a result, ask for their pardon, forgive them, and consult them on all (essential) issues. After making up your decision, place your faith in God. God does, in fact, adore captives. (QS: 159; Ali-Imraan)"

In this verse, the Holy Prophetsa are sequentially told to have three attributes and attitudes before deciding, namely: Be gentle, not harsh, and not hardhearted; Second, to express regret and start a new chapter so that the other party can be consulted. Third, to act after careful thought and decision-making, then to submit to God.[21] A leader's policy must be followed by followers in Islam since it is a product or decision of the leader.

As stated in the following hadith, the Holy Prophetsa emphasized that as leaders are shelters, they should make decisions based on piety for the good of all, as opposed to making decisions that merely make matters worse:

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[19] Nanang Fatah, *Analisis Kebijakan Pendidikan* (Bandung: Rineka Cipta, 2013), 132.

[20] *Ibid*.

[21] M Quraish Shihab, "*Tafsir Al-Mishbah Volume 2: Pesan,*" *Kesan Dan Keserasian Al-Quran,* Jakarta: Lentera Hati, 2002.

"Indeed, a leader serves as a defensive and offensive shield. Allah will reward the leader if he governs justly and with loyalty to Allah (swt) azza wa jalla. However, if a leader imposes other laws, his sins will be atoned for." (HR. Muslim, Hadith No: 4878).

Analysis is the grand theory that researchers utilize to explain education policy analysis. In the meantime, scholars employ quality theory from Jerome S. Arcaro about Total Quality Schools, theory from J.M. Juran about Quality Planning and Leadership, and theory from Edward Sallis about Total Quality Management to address quality education.

## LITERATURE REVIEW
## A. ISLAMIC EDUCATION POLICY ANALYSIS
### 1. Policy Analysis

A number of processes go into creating policies, including policy analysis.[22] The process of gathering information for and about the policy-making process is known as policy analysis.[23] As a field of applied social science, policy analysis develops and evaluates solutions to address societal issues through reasonable arguments based on evidence.[24]

Dunn makes advantage of John Dewey's justification that policy analysis is an intellectual endeavor, a logical process, and a human endeavor of problem-solving.[25] The creation, critical evaluation, and

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[22] C V Patton and D Sawicki, "*Basic Method of Policy Analysis and Planning Prentice Hall,*" Michigan University, 1986.

[23] Harold Dwight Lasswell, *A Pre-View of Policy Sciences* (Elsevier publishing company, 1971).

[24] Duncan MacRae, "*The Social Function of Social Science,*" 1976.

[25] Dunn, *Public Policy Analysis*.

communication of knowledge about and within the policy process are the goals of the intellectual and practical activity of policy analysis. A complicated and non-linear cycle of intellectual work, the process of policy analysis consists of five interconnected stages and is fundamentally political. [26]

An intellectual activity used in the political process is policy analysis. This procedure can be seen as a policy-making process, which has five key stages: setting the agenda, formulating the policy, adopting the policy, putting the policy into practice, and evaluating the effectiveness of the policy. At specific points in the policy-making process, policy analysis might generate information. [27]

Verifying, establishing criteria, identifying alternatives, and evaluating those options are the processes of education policy analysis. presenting policy options, keeping track of policy results, as seen in Table 2.1 below:

**Table 2.1**
**Stages of Policy Analysis[28]**

| Process Stages | Method |
|---|---|
| Each stage | Data identification and collection, library search methods, interviews for policy data, basic data analysis, communicating analysis. |
| Verify issue definition and details | Calculations: *back of envelope*, rapid decision analysis, creating valid operational definitions, political analysis, and brief analysis |
| Set evaluation | Technical fisibility, economic and financing |

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[26] Dunn.
[27] Dunn.
[28] Patton and Sawicki, "*Basic Method of Policy Analysis and Planning Prentice Hall.*"

| criteria | possibilities, political possibility, administrative implementation |
|---|---|
| Identify policy alternatives | Research analysis, inaction analysis, rapid surveys, literature review, comparison of real-world experience, passive collection and classification, typology development, analogy, metafora, synectetics, *brainstorming*, transforming existing solutions. |
| Evaluation of policy alternatives | Extrapolation, theoretical forecasting, *discounting*, sensitivity analysis, allocation formulation, rapid decision analysis. |
| Show and choose between policies | Pairwise comparison, lexicography level, equivalent alternative method, standard alternative method, political analysis, implementation analysis, scenario writing. |
| Monitor policy *outcomes* | Before-after comparisons of policies, with or without comparisons, actual vs. planned outcomes, experimental models, pseudo-experimental models, profit-oriented approaches |

Based on table 2.1 there are differences in policy stages between Paton and Dunn. In this study researchers simplify the stages of policy by using management functions: planning, organizing, implementing, supervising, and evaluating. However, basically this management function already covers the policy stage of Dunn and Paton.

## 2. Islamic Education Policy

The words "policy" and "objectives," "programs," "decisions," "laws," "regulations," "standards," "proposals," and "major projects" are all interchangeable. Operationally, a policy can be understood as provisions, ways of doing things, a structured enterprise, or the dynamics of a set of interrelated acts. [29] The terms "action plan" and "statement of ideal goals" are also used to describe policies. Thus, the policy changes from being a promise to a problem.[30] Politicians frequently discuss education concerns throughout the political campaigning phase while delivering speeches and outlining their vision, goal, and initiatives. One of the political initiatives that has the ability to appeal to potential voters is education, namely Islamic education.

James E. Anderson puts it more succinctly when he says that what is meant by policy is the development strategy adopted by government leaders and agencies. The following are some implications: (a) policies always have a specific goal or are goal-oriented actions; (b) the policy contains the actions or patterns of action of government officials; (c) policy is what the government actually does; (d) policies can be positive in the sense that they are some form of government action on a particular issue or negative in nature, which is the decision of a government official not to do something; (e) policies in a positive sense are based on laws. [31]

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[29] Solichin Abdul Wahab, *Analisis Kebijakan: Dari Formulasi Ke Penyusunan Model-Model Implementasi Kebijakan Publik* (Bumi aksara, 2021).

[30] Nanang Fatah, *Analisis Kebijakan Pendidikan: Rumusan Analisis Kebijakan Pendidikan Yang Baik Mencakup: Proses, Metode Dan Teknik, Serta Prosedur Untuk Memecahkan Masalah Pendidikan* (Bandung: Remaja Rosdakarya, 2013).

[31] *Ibid*.

Heclo uses the term "policy" in a broad sense, referring to a set of governmental activities or inactions on an issue that are either more general than individual decisions or actions. The definition is categorized as decision-making, which is what the government chooses to do or not do in order to handle a public problem.[32] Instead than being viewed as a single decision, policy should be viewed as a series of more or less related actions having implications for everyone involved. Policy is not just a decision to do something; it is viewed as a direction or pattern of behavior. Another description is when the government intervenes with its citizens to solve societal issues, which will lead to discussion between those who support and oppose the government's decision. [33]

The education policy that is being investigated in this study is that of the head of the pesantren, or an analysis of the micropolicies within the unit of Islamic educational institutions. Next, policy indicators are being examined, such as Islamic education programs, decisions made by the founders or leaders of Islamic boarding schools, rules implemented in schools, and future plans or proposals.

## 3. Education Policy Analysis Approach

Because education policy is viewed as a form of public policy, theoretically there is no difference between the approach used to formulate policies in both fields. Here are some strategies that can be used when creating educational policies. The institutional approach

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[32] Hessel Nogi S. Tangkilisan, *Teori dan Konsep Kebijakan Publik: Kebijakan Publik yang Membumi, Konsep, Strategi dan Kasus* (Yogyakarta: Lukman Offset dan YPAPI, 2003), 3

[33] Budi Winarno, *Apakah Kebijakan Publik: Teori dan Proses Kebijakan Publik* (Yogyakarta: Media Pressindo, 2002), 15.

is the first and assumes that the government has the authority to make decisions on education. This strategy is thought to be the simplest and most focused when creating educational policy. This strategy is centered on how education runs institutionally and at different levels when formulating policy.

The second method is the process approach, which develops educational policy gradually rather than abruptly. This method views education policy as a political process that involves a number of steps, such as identifying educational issues, formulating policy proposals, determining the viability of those proposals, and implementing and evaluating those policies. Third, the group theory approach holds that interaction within groups will result in the optimal balance when it comes to education policy. In accordance with this strategy, members of interest groups engage in official and informal direct communication as well as media interaction to urge the government to implement required policies.

Fourth, there is the elitist method, in which the political system's elites heavily influence and make decisions about education policy. As a result, education policy only reflects the ambitions of the elite and not those of the general public. Fifth, a rational approach advances the notion that public policy is the largest societal advantage, meaning that the government, as a policy maker, must select policies that offer the greatest benefits to the society. The logical approach employed compares costs and benefits and places more emphasis on efficiency or economic factors. [34]

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[34] Hasbullah, *Kebijakan Pendidikan: Dalam Perspektif Teori, Aplikasi, Dan Kondisi Objektif Pendidikan Di Indonesia* (Jakarta: Raja Grafindo Persada, 2015).

**RESEARCH METHODOLOGY**

The Al-Hidayah Islamic Boarding School in Sarolangun Regency, the Al-Baqiyatush Shalihat Islamic Boarding School in West Tanjung Jabung Regency, and the Al-Kinanah Islamic Boarding School in Jambi City were the three districts where this research was carried out.

The following criteria were used to select informants for this study: 1) In three districts of Islamic boarding schools in Jambi Province, namely Al-Hidayah Sarolangun Islamic Boarding School, Al-Baqiyatush Shalihat Islamic Boarding School West Tanjung Jabung, and Al-Kinanah Jambi Islamic Boarding School, the research subjects were directly involved in the development of Islamic education policy. 2) Informants were involved in the pesantren where the research was conducted for at least three years. When researchers acquire the same information from resources, the process of gathering data from them will come to an end; at this point, the data is considered saturated and can be halted. Leaders, heads of foundations, ustadz/ah, santri/wati, and communities will be the sources of the data for this study.

**Table 3.1**
**Research Informant Data**

| No | Informant | Al-Hidayah | Al-Baqiyatush Shalihat | Al-Kinanah |
|----|-----------|------------|------------------------|------------|
| 1 | Chairman of the Foundation | Mulkan Azim | Hj. Fauziah | H. Hermanto Aaron Lc, M.A. |
| 2 | Lodge Leader | Khairul Anwar, S.H. | KH. Abdul Hakim, S. Ag | H. Hermanto Aaron Lc, M.A. |
| 3 | Head of the Office of the | Zoztafia, S. Ag., M. Pd.I | | |

| | | |
|---|---|---|
| | Provincial Ministry of Religious Affairs | |
| 4 | Subcoordinator of the Islamic Boarding School and Ma'had Aly Section of the Ministry of Religious Affairs of Jambi Province | M. Mujahid Al Muhtaram, S. Ag |
| 5 | Ustad/ah | As needed |
| 6 | Alumni | As needed |
| 7 | Community | As needed |
| 8 | Students | As needed |

## DISCUSSION

### 1. Development of Islamic Boarding Schools in Jambi Province

Three research sites discovered that face-to-face interaction was used in the learning process as usual. The implementation of schooling has also been impacted because Jambi Province is also a Covid-19-affected area. activities for learning and teaching at that period.

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All educational units utilized online learning throughout the COVID-19 Pandemic in compliance with the relevant appeal provisions. Significant changes have also been observed in relation to the rise in the number of Islamic boarding schools. This increase of more than 100% demonstrates that the community is paying attention and is growing more interested in sending their kids to Islamic boarding schools. [35] Al-Hidayah Sarolangun Islamic Boarding School's teaching and learning routine has resumed its prior course following the epidemic. [36] According to the government's request, an online teaching and learning procedure was conducted in 2020–2021.

Al-Baqiyatush Shalihat Islamic Boarding School in West Tanjung Jabung conducted all of its instruction face-to-face. During the epidemic in 2020–2021, online courses were taken. Additionally, after the pandemic was over, the government urged all educational institutions to resume their regular operations.[37] Due to the Covid-19 Pandemic, Al-Kinanah Jambi Islamic Boarding School complied with the government's request to do online instruction in 2020–2021. then after the Covid-19 Pandemic had passed, started returning to face-to-face instruction. [38]

## 2. Stages of Education Policy: Planning, *Organizing,* Implementing, *Controlling*, and Evaluating

Al-Hidayah Sarolangun Islamic Boarding School leadership and the head of the foundation have been in touch during the planning stage to talk about what issues arise, what programs will be implemented, and how to find answers. The leadership agreed and then asked the caregiver,

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[35] Wawancara, MM, Subkoordinator pada Seksi Pondok Pesantren dan Ma'had Aly Kemenag Provinsi Jambi.

[36] Observasi, 29-30 Juli 2022.

[37] Observasi, 6 Agustus 2022.

[38] Observasi, 18 Januari 2023.

ustadz / ah, to validate the issues that had arisen in the field. A meeting seeking resolutions and agreements was then held. Meetings are held on a regular basis and come in the form of weekly, monthly, and quarterly gatherings.

Even though incidental meetings are held periodically, they are not even closed and can communicate via WhatsApp to find the quickest solution and take the necessary action. Policies will be released from both meetings in the form of written and verbal policies. If the agreed-upon policy is directed toward students and parents, the head of the foundation will then socialize it among the leadership, caretakers, ustadz/ah, and pupils.

At Al-Baqiyatush Salihat Islamic Boarding School in West Tanjung Jabung, policy-making begins with a leadership meeting, moves into a joint meeting that produces policies, and concludes with socialization activities for students and parents led by lodge leaders, caregivers, and ustadz/ah. Planning for policies at Al-Kinanah Jambi Islamic Boarding School involves normal meetings that are held once a month or incidental meetings when a policy is necessary. Meetings are held on a regular basis involving all aspects of the Islamic boarding school. All elements that are socialized or communicated through written rules, such as those governing students, then put into practice the resulting policy.

Based on the research conducted in the three pesantrens mentioned above, it can be concluded that the following activities are typically involved in the planning stage: regular meetings, incidental meetings, small meetings, participation of residents in meetings, communication through WhatsApp groups on social media, generation of policies, and dissemination of those policies to students and parents by the foundation's chief, cottage leaders, caregivers, and ustadz/ah. There are differences in

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the way policies are planned at Pondok Pesantren A l-Baqiyatus Shalihat Tanjung Jabung Barat, where the caretaker of the Islamic boarding school, K. H. Abdul Hakim, only serves as a structural official without playing a significant role in the planning and decision-making of the Islamic boarding school's policies.

The chairman of the foundation and the leadership collaborate and coordinate in accordance with the portion of each position while formulating policies for Pesantren Al-Hidayah Sarolangun and Al-Kinanah Jambi.    The Chairman of the Foundation at Al-Hidayah Sarolangun Islamic Boarding School made the decision to inform the Islamic boarding school's administration after that. The chairman of the foundation and the administration at the Jambi Al-Kinanah Islamic Boarding School uphold the concept of collective collegiality.   Following are the stages of the policy formulation process: identification of the policy problem, development of the government agenda, formulation of the policy proposal, approval of the proposal, implementation of the proposal, and evaluation of the proposal. [39]

### 3. Strategy of Islamic Boarding School Leaders in PolicyImplementation to Improve the  Quality of Islamic Education

An indicator of the Indonesian educational system is the National Education Standard. There are eight parts to the parameters that the government has announced, and all institutions and educational institutions in Indonesia must comply with these requirements. Every strategy, implementation, and guardian of national education must be built upon this educational standard in order for Indonesian education to fulfill its full potential.
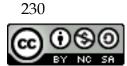
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[39] Winarno Surakhmad, *Pendidikan Nasional, Strategi, Dan Tragedi* (Penerbit Buku Kompas, 2009).

Al-Hidayah Sarolangun, Al-Baqiyatush Shalihat Tanjung Jabung Barat, and Al-Kinanah Jambi are three Islamic boarding school leaders whose policies have an impact on the quality of Islamic education, which is categorized in this study into five categories: curriculum, human resources, facilities and infrastructure, governance, and alumni. The national content (general) and Islamic boarding school content (special) aspects of the curriculum at Al-Hidayah Sarolangun Islamic Boarding School represent the best possible Islamic education. The 2013 Curriculum (K13) from the education office is used for the general curriculum, which consists of general topics including PAI, Civics, Indonesian, MTK, English, IPA, IPS, SBK, PJOK, and Mulok. The particular curriculum makes advantage of the subjects taught at Islamic boarding schools, such as Nahwu, Sharaf, Tawhid, Fiqh, Tajweed, Khot/Imlak/Mahfudzoh, Hadith, Tarikh, Arabic, Tafsir Al-Qur'an, and Tahfidz. The lack of qualified teachers (ustadz/ah) is the issue with implementing the general curriculum policy and the special curriculum.

At the Al-Hidayah Sarolangun Islamic Boarding School, the issue of facilities and infrastructure continues to be a deficiency in the teaching and learning process. While this is going on, implementing high-quality Islamic education is still not proceeding optimally in terms of governance, including finance, administration, and security of the lodge. However, the community and student service went very well. Al-Hidayah Sarolangun Islamic Boarding School offers an excellent education that is sufficient to have a significant impact on society. Islamic boarding school graduates

Al-Hidayah Sarolangun is dispersed across numerous locations with members from a wide range of vocations and areas of competence, including politicians, soldiers, teachers, ustadz / ah, lecturers, and lecturers at renowned universities. The standard of Islamic instruction at

Al-Baqiyatush Shalihat Tanjung Jabung Barat Islamic Boarding School as seen from the perspective of the curriculum utilizing both the general national curriculum and the specific curriculum for Islamic boarding schools. Fiqh, Tawhid, Akhlaq, Nahwu, Hadith, Arabic, Tafsir, Science of Tafsir, Science of Hadith, Ushul Fiqh, Sufism, Tarikh, Mantiq, and Balaghah are examples of cottage disciplines. When compared to the general subjects, which include: PAI, Civics, Indonesian, MTK, English, IPA, IPS, SBK, PJOK, and Mulok. Al-B aqiyatush Shalihat Tanjung Jabung Barat, an Islamic boarding school, has adopted entrepreneurship as a method of preparing pupils to live independently. The Salafi curriculum, which is broken down into three levels: isti'dad, wustho, and ulya, is what distinguishes the Islamic boarding school curriculum. One of the benefits that draws people to line up their kids at Al-Baqiyatush Shalihat Tanjung Jabung Barat is the National Curriculum and Islamic boarding school curriculum. The Tahfidzul Qur'an, which is held annually after students remember and finish the entire Qur'an in 30 juz, is one of the school's signature events.

The administration of al-baqiyatussalihah enlists the aid of ulya level students in implementing curriculum policies. One of the issues of Al-B aqiyatush Shalihat Tanjung Jabung Barat's human resources is the continued underrepresentation of ustadz/ah with undergraduate degrees (S1). Pondok Pesantren Al-B aqiyatush Shalihat Tanjung Jabung Barat has sufficient infrastructure and facilities to support the continuation of high-quality Islamic education. Islamic boarding schools have cooperatives that distribute and sell books and other stationery for students as part of their financial management efforts. However, there is still ineffective and closed management in place for community administrative services.

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The founder's family is in charge of managing Pondok Pesantren Al-B aqiyatush Shalihat Tanjung Jabung Barat, ostensibly to make management simpler. Alumni from West Tanjung Jabung's Al-Baqiyatush Shalihat Islamic Boarding School are distributed throughout many countries and occupations, including lecturers, Ustadz/ah, instructors, and even regional authorities. There are alumni students that were accepted into Ma'had Aliy in Situbondo for the output. Al-Kinanah Jambi Islamic Boarding School uses two curricula—the national curriculum and the Islamic curriculum—to provide high-quality Islamic education. subjects from the general curriculum, including: information and communication technology, civics, Indonesian, MTK, English, IPA, IPS, SBK, PJOK, and Indonesian. Ustadz/ah, which has 2 undergraduate (S1) 21 employees and 5 undergraduate (S2) graduates, is a leader in the human resources sector. One of the draws for the community to line up kids for admission to the Jambi Al-Kinanah Islamic Boarding School, which enables its rapid growth, is the quality of its human resources.

The Islamic boarding school can sustain a high-quality Islamic boarding school because it already has all of the necessary infrastructure and amenities. The manager has made a variety of sports facilities, transportation, and laundry available to students at Islamic boarding schools. Only one batch of aliyah level was issued when the administration of Al-Kinanah Jambi Islamic Boarding School Jambi was established in 2018. Four pupils were listed in the records of the Islamic boarding school's administration as having passed and receiving scholarships to continue their education in East Tengah.

According to Malik Fajar, who was referring to the idea of angrem, there are pupils in Albaqiyatush who are given specific programs in the form of time and coaching for students who remember the Qur'an.

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Separate prayers were also held with other students. Students may memorize the Quran in the hut at night for Al-Kinanah's tahfidzul. In Alhidayah, learning the fardu kifayah worship ritual, which is directly directed by the ustadz/ah, is the main goal rather than memorization of the Qur'an.

Al-Hidayah Sarolangun, Al-Baqiyatush Shalihat Tanjung Jabung Barat, and Al-Kinanah Jambi were chosen as the three best Islamic boarding schools based on research and discussions about their quality Islamic education in the following areas: curriculum, facilities and infrastructure, human resources, governance, and alumni. Every pesantren has unique benefits and features. The alumni of Islamic boarding schools who are dispersed throughout diverse locations and professions are Al-Hidayah Sarolangun Islamic Boarding School's greatest asset in terms of the quality of Islamic education. The Qur'an tahfidzul program that yields hafidz / ah is a benefit of the Islamic education provided at the Al-Baqiyatush Shalihat Islamic Boarding School in West Tanjung Jabung. Facilities and infrastructure, human resources, strong governance, and alumni who are beginning to display universal global competitiveness are all examples of the high quality of Islamic education offered at the Al-Kinanah Jambi Islamic Boarding School.

4. **Development of Islamic Boarding Schools** in **Improving Islamic Boarding School Education in Jambi Province**

At the Al-Hidayah Sarolangun Islamic Boarding School, students can observe the coaching program that has been developed by the Ministry of Religious Affairs in relation to the task of the next development related to adequate human resources, budget funds that have not met some basic needs, and various educational assistance in the form of scholarships as well as infrastructure facilities that support the

implementation of education for the better. Overall excellence has been observed with numerous programs at the Al-Baqiyatush Shalihat Islamic Boarding School in West Tanjung Jabung that are capable of producing great pupils in this sector. Similar to this, the Jambi Al-Kinanah Islamic Boarding School is still in desperate need of guidance regarding the excellent student assistance program by disseminating more pertinent information.

The following quality improvement measures are offered by Edward Sallis: a) Total Quality Management (TQM) aims to excite customers; b) leadership and commitment to quality must come from above; c) quality facilitators should be appointed; d) a quality control group should be established; e) a quality coordinator should be appointed; f) senior management seminars should be held to assess the program; g) analyze and diagnose the situation; h) use examples that have developed elsewhere; i) hire external consultants; j) staff should begin receiving quality training. [40]

Government officials and pesantren managers should take into account the following Crosby actions in order to raise the standard of pesantren: a) Management's commitment to long-term quality improvement; b) the creation of an interdepartmental quality team; c) the identification of the root causes of current and potential issues; d) the assessment of quality costs and an explanation of how they are used as management tools; e) the raising of awareness of personal qualities and commitment in all employees; f) the taking of immediate action to address identified issues; g) the establishment of zero defects programs; and h) the training of supervisors to be: j) Encourage individuals and teams to form

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[40] Edward Sallis, *Total Quality Management In Education* (Yogyakarta: IRCiSoD, 2012).

personal and team improvement goals; k) Encourage employees to disclose to management what obstacles they face in achieving quality goals; l) Recognize outstanding employees; m) Establish a quality council to develop communication continuously; and n) Repeating each of these stages explains quality improvement is a never-ending process. [41]

Deming, on the other hand, suggested the following steps to improve quality: a) Create an effort to improve products and services, with the aim of being competitive; b) Adoption of a new philosophy; c) Avoid reliance on mass inspections to achieve quality; d) End the practice of valuing business at a price; e) Constantly improve production systems and services, to improve quality and productivity; f) Institute job training; g) Institutionalize leadership; h) Eliminate fear, so that everyone can work effectively; i) Describe interdepartmental constraints; j) Eliminate slogans, urges, and targets, and increase productivity without increasing workload; k) Abolish work standards that use *numerical quotas*; l) Eliminate obstacles that rob employees of pride in their expertise; m) Institutionalize various educational programs that increase morale and improve the quality of work; n) Put everyone on the team in order to transform. [42]

Deming contends that every endeavor to raise quality will result in progressively improved industrial systems and processes. As waste and inefficiencies decline, the overall productivity of the industry will rise. Customers will be able to purchase industrial goods of the highest quality at a steadily declining unit cost rate. If someone finds a high-quality

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[41] Marita Lailia Rahman, "*Quality Education Development Models In The Philip Perspective. B. Crosby,*" El Bidayah: Journal of Islamic Elementary Education 2, no. 1 (2020).

[42] W. Edwards Deming, *Out of the Crisis* (New York: MIT Center for Advanced Engineering Study, 1986).

product at a reasonable price, he will tell his friends about it, which will increase demand. The market will eventually grow as a result, increasing market share. Enhancements in quality will boost job possibilities. [43]

Quality improvement programs can be carried out using the following steps: a) Select and assign quality improvement programs; b) State the reasons why choosing the program; *c*) Conduct situation analysis through situational observation; d) Conduct data collection for some time; e) Perform data analysis; f) Establish improvement plans through setting quality improvement goals; g) Implement improvement programs for a specified time; h) Conduct an assessment study of the quality improvement program; i) Take corrective action on deviations that occur or standardization of appropriate activities. [44]

**5. *Out put Islamic* Boarding School in Jambi Province Society**

Islamic boarding schools are located in the neighborhood in the province of Jambi. The majority of the alumni of Al-Hidayah Sarolangun Islamic Boarding School participate as politicians, politicians, soldiers, teachers, ustadz / ah, lecturers, and lecturers at esteemed universities, demonstrating the school's benefits in terms of productivity.

Alumni from Al-Baqiyatush Shalihat Islamic Boarding School work as professors, Ustadz/ah, teachers, and even regional leaders in the field of Islamic syiar. Additionally, there are former pupils who were accepted into Ma'had Aliy in Situbondo. Two batches of graduates from the new Al-Kinanah Jambi Islamic Boarding School have achieved success by passing the entrance exams for four prestigious Islamic universities in the Middle East, including Cairo University, as well as numerous other public and private universities across Indonesia.

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[43] Gaspersz, "T*otal Quality Management*"

[44] Gaspersz.

One of an institution's quality indicators is the output of students, specifically those who have graduated, as described by Gaspersz in the following manner: Customer satisfaction or quality is characterized by these factors: a; continual improvement is emphasized; b; top management commitment; c; business-specific goals; d; measurement; e; employee involvement; and g; compensation and recognition. [45]

A customer is a person who does not depend on us, but we depend on it; b) The customer is the one who leads us to his desires; c) No one ever wins an argument with a customer; d) The customer is a very important person who must be satisfied. For these reasons, the output of an Islamic educational institution such as a pesantren must be of high quality from the customer's perspective. [46]

**CONCLUSION**

The researcher came at the following conclusion after considering the research results and discussion:

Particularly following the Implementation of Community Activity Restrictions (PPKM) of the Covid-19 outbreak, which happened within a year from 2020 to 2021, the growth of Islamic boarding schools in Jambi Province has accelerated.

Al-Hidayah Sarolangun, Al-Baqiyatush Shalihat Tanjung Jabung Barat, and Al-Kinanah Jambi are the heads of Islamic boarding schools, and their policy stages are as follows: Each pesantren's planning, organizing, implementing, controlling, and evaluating processes correspond to its unique issues and dynamics. The Planning Phase of Al-Hidayah Sarolangun Islamic Boarding School is conducted efficiently and

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[45] Gaspersz.
[46] Gaspersz.

collaboratively, but it is still supervised and directed by the Islamic boarding school administration. Infrastructure, finances, and human resources issues plague the organizing stage. Organizational communication, as well as efforts to remove barriers to policy implementation, have been miscommunicated throughout the implementation stage. Alumni who have worked in diverse locations and fields of community life are present at the evaluation stage.

There are issues with financial governance, administration, infrastructure, human resources, and security of Islamic boarding schools, which are reflected in the quality of Islamic education at Al-Hidayah Sarolangun Islamic Boarding School. However, it has alumni who have made genuine and positive contributions in a variety of places and professions.

In Jambi Province, the development of pondok pesantren has improved the standard of Islamic boarding school education. The Ministry of Religious Affairs' coaching program is still not being implemented to its full potential. The unseen and accomplished things, such as: at the Al-Hidayah Sarolangun Islamic Boarding School, where the task in the upcoming development is related to adequate human resources, budget funds that have not met some basic needs, and various educational assistance in the form of scholarships, as well as infrastructure facilities that support the implementation of education for the better, can be used to demonstrate this. Overall, there has been a sense of greatness at the Al-B Islamic Boarding School in aqiyatush Shalihat Tanjung Jabung Barat, with a number of programs that are able to produce exceptional pupils in the sector. Similar to this, the Jambi Al-Kinanah Islamic Boarding School is still in desperate need of guidance regarding the excellent student help program by disseminating further pertinent information.

Islamic boarding schools are located in the neighborhood in the province of Jambi. The majority of Al-Hidayah Sarolangun Islamic Boarding School's alumni work as politicians, politicians, soldiers, teachers, u stadz / ah, lecturers, and professors at esteemed institutions, demonstrating the school's benefits in terms of output.

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