



INTEGRATION OF QUALITY EDUCATION SYSTEM TO INCREASE THE COMPETITIVENESS OF GRADUATES PESANTREN

Sri Wahyuni¹, Pardiman², Djoni Harijanto³

^{1,2,3}Universitas Islam Malang, Malang Indonesia

Email: yuyun@pomi.co.id

Received: 20-05-2022

Revised: 12-08-2022

Accepted: 07-09-2022

Abstract

This article reveals the contribution of the education quality system in increasing the competitiveness of Miftahul Midad Lumajang Islamic Boarding School graduates. Integration of the quality of the education system in order to increase the competitiveness of graduates Islamic boarding schools, with their salaf characteristics, continue to innovate continuously in the management of inputs, processes, and outputs to the outcome of the competitiveness of graduates. This type of research is qualitative with a case study approach, data obtained from interviews, observations, and documentation, then analyzed by condensing, displaying data, and drawing conclusions. The research findings show that the quality of the Miftahul Midad Lumajang Islamic Boarding School education system begins with the integration of visions between institutions under the auspices of the Miftahul Midad Lumajang Foundation. They were followed by setting goals and strategies for improving the academic quality of students through three models of quality development, namely coaching in the recitation, extracurricular activities, and activities in the pesantren environment.

Keywords: Quality of education, Education system, Competitiveness of graduates, Islamic Boarding School.

Abstrak

Artikel ini mengungkap kontribusi sistem mutu pendidikan dalam meningkatkan daya saing lulusan Pondok Pesantren Miftahul Midad Lumajang. Pesantren dengan ciri khas salafnya terus melakukan inovasi yang terus menerus dalam manajemen input, proses, output hingga outcome daya saing lulusan. Penelitian berjenis kualitatif dengan pendekatan studi kasus, data diperoleh dari hasil wawancara, observasi dan dokumentasi, kemudian dianalisis dengan tahap kondensasi, display data dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa mutu sistem pendidikan Pondok Pesantren Miftahul Midad Lumajang diawali dengan integrasi visi antar lembaga yang berada dibawah naungan yayasan Miftahul Midad Lumajang. Dilanjutkan dengan menetapkan tujuan, strategi peningkatan mutu akademik santri melalui tiga model pembinaan kualitas, yaitu pembinaan pada pengajian, ekstrakurikuler, kegiatan di lingkungan pesantren.

Kata Kunci: Mutu Pendidikan, Sistem Pendidikan, Daya Saing Lulusan, Pesantren

INTRODUCTION

The strategy for increasing the power of graduates in the context of Islamic boarding school education is measured by: the quality of student input, the quality of the education process, the quality of output, and the quality of graduate outcomes.¹ The quality of educational information is all the characteristics available from Islamic boarding schools because they are needed for the ongoing resource input process, including human resources (Kiai, teachers, employees, and students) and the rest of the resources (equipment, equipment, funds, materials and so on)².

The input quality of the software includes the structure of the pesantren or school, the rules and regulations, job descriptions, plans, programs, and so on³. The quality of the education process is in the form of a vision, mission, goals, and objectives to be achieved by schools/Islamic boarding schools in carrying out the educational process⁴.

Meanwhile, the quality of the outcome of the pesantren is measured by the gait of the alumni and their contribution to the community, both locally, nationally, and internationally, which is evidence of the success of the pesantren's output in educating and providing competence (skills) and character building for the students⁵.

As explained by Zamakhsari, who mentions that Islamic boarding schools with various hopes and predicates placed on them lead to three functions that are always carried out: a center for the cadre of religious thinkers. as an institution that prints human resources, as an institution that has the power to empower the community.⁶

This research was conducted at Miftahul Midad Islamic Boarding School Lumajang, with a total of 3000 students, making it the pesantren with the most significant interest in Lumajang Regency. In addition to maintaining the values of the Salaf, it is also very responsive to the times. This is evidenced by the opening of formal educational institutions in the pesantren environment, ranging from Madrasah Ibtidaiyah to universities⁷.

Based on the report archives of the Teaching and Learning Tasks Affairs Agency (TMTB) and Dai Miftahul Midad, it can be detailed that in 2019 sent as many as 33 Teachers/Ustadz Tasks and Dai, then in 2020, sent as many as 37 Teachers/Ustadz Tasks and Dai, the last in 2020 the 2021 academic year officially releases 41 Dai to six regions in

¹ Tatang Muttaqin, "Determinants of Unequal Access to and Quality of Education in Indonesia," *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning* 2, no. 1 (2018): 1–23, <https://doi.org/10.36574/jpp.v2i1.27>.

² Gina Rohadatul Aisyi and Lutfi Zulkarnain, "SWOT ANALYSIS IN AN EDUCATIONAL INSTITUTION (Case Study: Baitul Qur'an Islamic Boarding School, Depok)," *Jurnal Ekonomi Dan Perbankan Syariah* 8, no. 1 (2020): 85–101, <https://doi.org/10.46899/jeps.v8i1.177>.

³ Yazidul Busthomi and Syamsul A'dlom, "Pengembangan Dan Evaluasi Kurikulum Pendidikan Di Pondok Pesantren Desa Ganjaran Gondanglegi Malang," *Jurnal Pendidikan Islam* 5, no. 2 (2019): 215–34, <https://doi.org/10.37286/ojs.v5i2.60>.

⁴ S Pradini et al., "Pesantren Transformation System in the Food Sustainability," *International Journal of Development and Economic Sustainability* 4, no. 2 (2016): 1–18.

⁵ Sutiton Umar, Punaji Setyosari, Waras Kamdi, "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia," *International Journal of Instruction* 14, no. 4 (2021): 753–74, www.e-iji.net%0AOctober.

⁶ Ahmad Zarkasyi, "STRATEGY OF EDUCATION BOARDING RAUDHATUL ULUM" 11 (2021).

⁷ Observation. the condition of the Miftahul Midad Islamic Boarding School. February 2022

Indonesia. The six areas are; East Java, Central Java, West Kalimantan, East Nusa Tenggara (NTT), Bali, and Papua.⁸

These factors are the uniqueness and attractiveness of the Miftahul Midad Lumajang Islamic boarding school for the community, so this is an effective promotion tool for the community to send their children to the Miftahul Midad Lumajang Islamic boarding school. Therefore, in addition to the number of students being educated, this pesantren also has graduates who contribute significantly to strengthening the religious aspects of society through strengthening the education quality system.

Several previous studies and articles, such as those conducted by Bungsu (2021)⁹, Zarkasyi (2021)¹⁰, Mashudi (2021)¹¹, Suharya (2021)¹², Alhasyimi (2020)¹³, Al-Idrus (2020)¹⁴, Zulkarnain (2020)¹⁵, Warisno (2019)¹⁶, generally examined the impact and role of Islamic boarding schools in character education, morals, curriculum and learning methods to Sufism. In fact, in line with what was mentioned by Umar¹⁷, pesantren have been able to adapt modern management as a quality standard for managing the education system.

Islamic boarding schools, with their salaf characteristics, continue to innovate continuously in the management of inputs, processes, and outputs to the outcome of the competitiveness of graduates¹⁸. The difference between this article and several previous studies is in the inclusion of an analysis of the competitiveness of pesantren alumni in the development of civil society, which is reviewed with the theory of the education quality system. Furthermore, this article tries to explore and further analyze the contribution of alumni in strengthening competitive graduates in the socio-economic field.

⁸ Documentation. Laporan Lulusan Pondok Pesantren Miftahul Midad. February 2022

⁹ Rajo Bungsu, Mukhtar Latiff, and Kasful Anwar, "Isu Global Manajemen Kualitas Total Dalam Pendidikan Islam Studi Pada Lembaga Pendidikan 'IIBS' Malang Jawa Timur," *Jurnal Inovasi Penelitian* 1, no. 10 (2021): 2139–48.

¹⁰ Ahmad Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 86–94.

¹¹ Imam Mashud, Agus Suradika, and Gofur Ahmad, "Quality Management of Islamic Educational Institutions Service (Study of Customer Satisfaction Analysis in Madrasah Ibtdaiyah Al-Husna Ciledug Tangerang City)," *International Journal of Educational Management and Innovation* 2, no. 1 (2021): 55, <https://doi.org/10.12928/ijemi.v2i1.3007>.

¹² Yayan Suharya, "THE ROLE OF KYAP'S LEADERSHIP IN PREPARING QUALITY SANTRI (CASE STUDY OF DARUSSALAM GONTOR MODERN ISLAMIC BOARDING SCHOOL)," *Jurnal Visipena* 9, no. 2 (2018).

¹³ Muhammad Lutfi Alhasyimi, "SISTEM PENDIDIKAN DI PONDOK PESANTREN AL FATAH DESA TEMBORO KECAMATAN KARAS KABUPATEN MAGETAN," *Jurnal Paradigma* 10, no. 2 (2020): 55–69.

¹⁴ S. Ali Jadid Al Idrus, "Modern Pesantren (Islamic Boarding School): Competitive Advantages in Darul Yatama Wal-Masakin (Dayama) Islamic Boarding School in Jerowaru East Lombok," *Palapa* 8, no. 1 (2020): 97–112, <https://doi.org/10.36088/palapa.v8i1.702>.

¹⁵ Zulkarnain Zulkarnain and Zubaedi Zubaedi, "Implementation of Community-Based Education Management: A Case Study of Islamic Boarding Schools in Bengkulu City, Indonesia," *Cypriot Journal of Educational Sciences* 16, no. 5 (2021): 2640–50, <https://doi.org/10.18844/cjes.v16i5.6331>.

¹⁶ Andi Warisno, "Pengembangan Sumber Daya Manusia Dalam Peningkatan Mutu Lulusan Pada Lembaga Pendidikan Islam Di Kabupaten," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 3, no. 02 (2019): 99, <https://doi.org/10.32332/riayah.v3i02.1322>.

¹⁷ Umar, Punaji Setyosari, Waras Kamdi, "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia."

¹⁸ Professional St, "Exploring the Effects of Boarding School Staffing Models on Staff and Student Wellbeing: A Comparative Case Study of Boarding Staff Perspectives Author," 2021.

RESEARCH METHOD

The method used in this research is a qualitative method with a descriptive analysis approach.¹⁹ The primary data sources in this study are person and place with procedures and techniques for collecting data through interviews and observations, while the secondary data sources in this study are paper through document study activities.²⁰ The primary research sources are the leadership of the Miftahul Midad Lumajang Islamic Boarding School, the head of the madrasa, teachers, lecturers, students, and the community as additional data sources to strengthen answers and test the truth.

To obtain comprehensive data, the researcher conducted observations to see the general situation in Islamic boarding schools, especially regarding the process and results of implementing strategies to improve the quality of students²¹. In addition, a document study was conducted to obtain a profile document of Miftahul Midad Lumajang Islamic Boarding School, along with its vision and mission, student data, teaching staff data, educational data, organizational structure, pesantren infrastructure data, Islamic Boarding School plans related to improving the quality of students, work programs, grades students, and the schedule of routine activities of the pesantren.

These documents are used to complete the research data so a comprehensive picture of the research object can be displayed.²² Improving human quality is the central vision of establishing this Islamic boarding school; from that basis, the researchers will describe the extent to which the contribution of the education quality system in increasing the competitiveness of the graduates of Miftahul Midad Islamic Boarding School Lumajang.

RESULTS AND DISCUSSION

Integration Of Quality Education System To Increase The Competitiveness Of Graduates Pesantren Miftahul Midad Lumajang

Based on research results in ensuring the success of the education and teaching process, Miftahul Midad Islamic Boarding School has several institutions that carry out this process, either directly or indirectly. The pesantren foundation, a legislative body that is fully responsible for the implementation and development of every level of education that is under the auspices and supervision of the foundation, the caretaker mandates the chairman of the Miftahul Midad Islamic Boarding School Foundation as his mandate to ensure the continuity of the education and teaching process, as explained below.

Quality of Institutional Integrated Education System

Academically, there are two levels of education organized by Miftahul Midad Islamic Boarding School, namely the non-formal level of Madrasah *diniah* and the elevated level of Madrasah Ibtidaiah, Mts, MA to tertiary institutions under the name STAI Miftahul Midad

¹⁹ Juliana Batubara, "Paradigma Penelitian Kualitatif Dan Filsafat Ilmu Pengetahuan Dalam Konseling," *Jurnal Fokus Konseling* 3, no. 2 (2017): 95, <https://doi.org/10.26638/jfk.387.2099>.

²⁰ Mimansha Patel, "Exploring Research Methodology: Review Article," *International Journal of Research and Review* 6, no. 3 (2019): 48–55.

²¹ Lynda M. Baker, "Observation: A Complex Research Method," *Library Trends* 55, no. 1 (2006): 171–89, <https://doi.org/10.1353/lib.2006.0045>.

²² John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

Lumajang. In the non-formal sphere, two institutions directly handle education and teaching: Madrasah diniah (Madin) Miftahul Midad and Pesantren Santri.²³

Extracurricular activities are carried out by Madin and led by the head of the Islamic boarding school. In contrast, extracurricular and partly co-curricular activities are carried out by the Santri Care Institution and are led directly by the santri caregivers, who are also the Pondok Leaders. However, in its daily implementation, it is managed by an asatidz named "Santri Care".²⁴

At a high level, like other private Islamic universities, STAI Midad is led by a chairman and his staff, who are also responsible to the chairman of the Miftahul Midad Islamic Boarding School foundation. Unlike Madin, the Mts, MA, and STAI Midad curricula use national education standards. The development of the education quality system at both levels of education is independent and free from intervention from any party because the Miftahul Midad Islamic Boarding School Foundation is independent in providing education and teaching.²⁵

For example, the curriculum is independently adapted to the Pondok program as a whole. The Madin Miftahul Midad system is an institution that manages the academic activities of the students, where the tiering system has been implemented since 1940. Madin has certain sections to ensure the running and improvement of academic quality. Such as the Teaching-Learning Process Section (PBM), Curriculum Research and Development (R&D) Section, Asatidz Career Section, Libraries, Administration and Equipment (inventory).²⁶

Regarding improving the quality system, "Continous Improvement" is a motto always held so that Madin Miftahul Midad is always dynamic and able to improve its academic programs. Because of this, coordination between departments within Madin Miftahul Midad is unavoidable. Because of the importance of this coordination, Madin Miftahul Midad has set a schedule for regular meetings/meetings between sections of Madin Miftahul Midad once a month.²⁷

The meeting also serves as a means of evaluating programs that have been carried out and planning programs that will be carried out. However, this is not enough; each division also allocates a particular time to hold weekly internal meetings.²⁸

Miftahul Midad Islamic Boarding School, in its pesantren education, focuses on two concentrations of santri competence, namely on the studies of the yellow book (Salafi Islamic Boarding School), language strengthening, and on memorizing the Qur'an (Tahfidz Islamic Boarding School), from the three concentrations the guardians of the santri and the santri. May choose one at the time of registration so that later the students are guided and fostered according to the concentration of competence they have chosen.

²³ Interview. Ahmad Zamroni, M.Pd.I (Kepala Pesantren Midad), 26 Februari 2022.

²⁴ Interview. As'adul Umam. (Kepala Pengurus Midad), 27 Februari 2022

²⁵ Observation. the condition of the Miftahul Midad Islamic Boarding School. February 2022

²⁶ Interview. Ahmad Zamroni, M.Pd.I (Pengasuh Pesantren Midad), 26 Februari 2022

²⁷ Interview. KH Muhammad Mas'ud (Ketua STAI Midad), 3 Maret 2022

²⁸ Observation. the condition of the Miftahul Midad Islamic Boarding School. Maret 2022

Quality of the Academic Integrated Education System

To find out how far the students had mastered the material given, Miftahul Midad Islamic Boarding School held a recitation evaluation test at the end of the semester, then the results were known through the student report cards themselves. For Tahfidz Islamic Boarding Schools, the exams are carried out continuously, both from weekly exams, namely students continuing the verses read by Ustadz, monthly exams in which students do Sim'aan by reading memorization in front of other students, and the last annual exam held at the end of the semester is to use the Test.²⁹ Tamrinatul'am, the minimum memorization for students every year is two juz. Therefore, the success of the strategy in improving the quality of students academically is not only proven by mastery of the material, but the success of winning each competition can also measure students' achievement.

The bandongan system is a typical strategy that is usually found in salafi Islamic boarding schools; in this strategy, all students gather at the Majlis to listen to the ustadz read the yellow book and its meaning, then the students speak (write) again, meaning after that the ustadz explains the contents of the book that has been read. The classical system is a method taken from contemporary or modern education, where students are divided into several levels, and then religious sciences are studied from the yellow book at each level.³⁰

The levels and subject matter at the Evaluation Boarding School are important stage because, with the evaluation, the manager can find out which strategies are being carried out correctly and achieving goals. In essence, strategy evaluation determines how far the success of the strategies is carried out in improving the quality of the students themselves.³¹

Quality of Individual Moral and Ethical Guidance Education System

As the hallmark of the Miftahul Midad Islamic Boarding School is reflected in its vision, namely the spirit of the ulama with the character of Ahl Sunnah wal jama'ah, knowledge is a need for students, but it is based on good morals. The seriousness of the Miftahul Midad Islamic Boarding School in forming morals is shown by the existence of a moral culture that is carried out. If there are students who are not good in morals to the Kiai, the teacher even to guests, the other students will remind the students concerned; this is called the formation of a pesantren culture so that students become accustomed to it—doing good.³²

To measure this individual quality, the authors observed the level of discipline of students participating in pesantren activities such as the Fajr prayer in congregation, the Koran four times a day, and the Duha prayer. As in the author's personal experience, one of the improvements in the quality of santri worship is marked by their worship activities in the early morning, before dawn, and before dawn. The author observes that in this pesantren activity, there is no strict mechanism so that all students pray in congregation at Fajr, but the author sees that almost all male students participate in performing the Fajr prayer in congregation, even before the call to prayer, the students have performed other prayers.

One of the steps for the quality system of individual santri education is to focus on studying the classical/yellow books. The Salafi Islamic Boarding School in question is Islamic

²⁹ Interview. Ahmad Zamroni, M.Pd.I (Pengasuh Pesantren Midad), 26 Februari 2022

³⁰ Interview. As'adul Umam. (Kepala Pengurus Midad), 27 Februari 2022

³¹ Interview. KH Muhammad Mas'ud (Ketua STAI Midad), 3 Maret 2022

³² Interview. Ahmad Zamroni, M.Pd.I (Pengasuh Pesantren Midad), 26 Februari 2022

boarding school education using a simple curriculum containing subjects that are arranged based on the needs and abilities of students, typical methods, and learning resources for the yellow books. This is included in the category of characteristics of Islamic religious education.

Quality of Social Sensitivity Education System

Miftahul Midad Islamic Boarding School itself, in the social field, involves its students in the development of human resources and the surrounding natural environment. Miftahul Midad seeks to train students to live side by side with the surrounding community through various activities such as community service in the *ma'had* environment, holding social services in the form of donations to orphans, and mass circumcision, free medical treatment, and so on.³³

These are all strategic policies carried out by Islamic boarding schools to train students to play an active role and live alongside the community.³⁴ Pondok Miftahul Midad, as a bastion of da'wah, provides its students with an understanding of religion and the ability to practice muamalah with the community. Miftahul Midad Islamic Boarding School calls it social sciences such as da'wah and *tablilan*, students are ready and not surprised to be a solution to face phenomena in society.

Discussion

The results show that the quality of the education system of Miftahul Midad Lumajang Islamic Boarding School begins with the integration of visions between institutions under the auspices of the Miftahul Midad Lumajang foundation. This is marked by the establishment of formal educational institutions (madrasas) from Madrasah Ibtidaiyyah, Madrasah Tsanawiyah, Madrasah Aliyah, and also universities (STAI Miftahul Midad Lumajang). These changes are intended to produce graduates who can be competitive in the context of the times on the one hand and students who still maintain the values of ahlussunah wal jama'ah.³⁵

The second stage is through the quality of the education system to improve the academic quality of students at Miftahul Midad Islamic Boarding School; students are fostered in three quality developments, namely coaching in recitation, second coaching on extracurricular activities, and third coaching on activities in the pesantren environment³⁶. In its implementation, these subjects are inserted into the recitation system. Two recitation systems are applied at Madin Miftahul Midad Islamic Boarding School: the *bandongan* or public recitation and the classical system or levels.³⁷

The result of this research is the coaching strategy at Miftahul Midad Islamic Boarding School, namely by applying discipline, exemplary, simplicity, habituation, and multiplying activities that can maximize the potential of each student.³⁸ For the field of Islamic boarding

³³ Observation. the condition of the Miftahul Midad Islamic Boarding School. Maret 2022

³⁴ Interview. KH Muhammad Mas'ud (Ketua STAI Midad), 3 Maret 2022

³⁵ Umar, Punaji Setyosari, Waras Kamdi, "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia."

³⁶ Bungsu, Latiff, and Anwar, "Isu Global Manajemen Kualitas Total Dalam Pendidikan Islam Studi Pada Lembaga Pendidikan 'IIBS' Malang Jawa Timur."

³⁷ Aisyi and Zulkarnain, "SWOT ANALYSIS IN AN EDUCATIONAL INSTITUTION (Case Study: Baitul Qur'an Islamic Boarding School, Depok)."

³⁸ Mashudi, "Pesantren -Based Higher Education Institutions : The Format of Modern Islamic Education," *Ta'dib : Jurnal Pendidikan Islam* 25, no. 2 (2020): 119–35.

school, Madin Miftahul Midad has compulsory programs such as Compulsory Congregation, Qiyamul-Lail, One Day One Verse, Literacy, Duha Prayer, Deliberation, Pilgrimage, attendance, learning Arabic and English vocabulary, Reading the Qur'an, Halaqoh together with the Head of Caregiving, Public Speaking or speech training.

The findings above are by the opinion of Al-Idrus³⁹, that Islamic Religious Education is education based on the values of Islamic teachings as stated in the Qur'an and Al-Hadith. Therefore, various components in education, starting from the objectives, curriculum, teachers, methods, teacher-student relationship patterns, infrastructure, environment, and educational evaluation, must be based on the values of Islamic teachings⁴⁰.

Efforts made by Islamic boarding schools in the quality of the education system in order to increase the social sensitivity of students foster a sense of sympathy and empathy for students because sympathy and empathy are significant in instilling in students so that students are sensitive to situations and circumstances that are around and help each other to those around them.⁴¹ Through various activities that come into contact with various levels of society

These findings are by the opinion of Hasan Basri Tanjung that the essence of human education is good or has an Islamic character (akhlak karimah). Good morals can only grow from repetition and habituation every time. In addition, the cultivation of morals must be supervised and guided by teachers who also have morals. Morals can be seen in words, attitudes, and daily behavior.

Efforts made by Islamic boarding schools in the quality of the education system in order to increase the social sensitivity of students foster a sense of sympathy and empathy for students because sympathy and empathy are significant in instilling in students so that students are sensitive to situations and circumstances that are around and help each other to those around them, through various activities that come into contact with various layers of society.

The research findings align with Robin's explanation, which states that social skills are the ability to create harmonious and satisfying social relationships, adjust to the social environment and solve social problems faced, develop aspirations and present themselves with the characteristics of mutual respect, and independence, knowing the purpose of life, disciplined, and able to make decisions. Social skills can be in the form of communication skills, conflict resolution, with friends who have different characteristics in boarding schools.

CONCLUSION

The results show that the quality of the education system of Miftahul Midad Lumajang Islamic Boarding School begins with the integration of visions between institutions under the auspices of the Miftahul Midad Lumajang foundation. The second stage is to improve the academic quality of students at the Miftahul Midad Islamic Boarding School. Students are

³⁹ Al Idrus, "Modern Pesantren (Islamic Boarding School): Competitive Advantages in Darul Yatama Wal-Masakin (Dayama) Islamic Boarding School in Jerowaru East Lombok."

⁴⁰ Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School."

⁴¹ Warisno, "Pengembangan Sumber Daya Manusia Dalam Peningkatan Mutu Lulusan Pada Lembaga Pendidikan Islam Di Kabupaten."

fostered in three quality coaching, namely coaching in the Koran, the second is coaching in extracurricular activities, and the third is coaching in activities in the pesantren environment. The third stage is to improve the quality of education through social sensitivity of students, a sense of sympathy, and so that students are sensitive to situations and circumstances that are around and help each other to those around them through various activities that come into contact with various levels of society.

Efforts made by Islamic boarding schools in the quality of the education system to increase students' social sensitivity foster a sense of sympathy and empathy for students because sympathy and empathy are significant to be instilled in students so that students are sensitive to situations and circumstances around them and help each other to those around them. through various activities that come into contact with various levels of society.

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