

Strategy for Improving the Quality of Islamic Religious Education Study Programs with Total Quality Management

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Abstract

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This article aims to find a strategy to improve the quality of the Islamic Religious Education Study Program with Total Quality Management at Islamic Religious Colleges. The method used in this article is qualitative descriptive by describing the existing phenomena. The results showed that the strategy for implementing Total Quality Management in the Islamic Religious Education Study Program, University of Muhammadiyah Malang, began with improving the learning program, providing an Education Laboratory, Arabic and English laboratory, both manual and digital libraries, revamping and repairing ideal infrastructure and facilities, learning facilities. complete, innovative, creative, and fun learning methods, training for lecturers and students, as well as distribution of graduates through the job market. Improvements were made based on data from a questionnaire to students. The strategy for improving the quality of the Islamic Religious Education Study Program with Total Quality Management is for the leaders of the University of Muhammadiyah Malang who are quality-oriented, both input, process, and output by relying on cooperation, stakeholders, both staff and staff lecturers, human resource development, strengthening the body. Quality assurance, implementation of the internal quality audit cycle, management review in Management Review Meetings, formulation and updating of strategic plans and operational plans. Thus, the Islamic Religious Education Study Program, University of Muhammadiyah Malang has implemented Total Quality Management to improve quality. This can be seen from various achievements and accreditations at regional, national and international levels.

Kata kunci:

Managemen Mutu Terpadu, Strategi Mutu, Pendidikan Agama Islam

Abstrak.

Artikel ini bertujuan untuk menemukan strategi peningkatan mutu Program Studi Pendidikan Agama Islam dengan Total Quality Managemen pada Perguruan Tinggi Keagamaan Islam. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan menggambarkan fenomena yang ada.. Teknik analisis data adalah dengan display data, reduksi data dan kesimpulan. Hasil penelitian menunjukkan bahwa strategi penerapan Total Quality Managemen pada Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Malang dimulai dengan pembenahan pada program pembelajaran, penyediaan Laboratorium Pendidikan, laboratorium bahasa Arab dan Inggris, perpustakaan baik manual dan digital, pembenahan dan perbaikan sarana dan prasarana yang ideal, sarana pembelajaran yang lengkap, metode pembelajaran yang inovatif, kreatif dan menyenangkan, pelatihan bagi dosen, dan mahasiswa, serta penyaluran lulusan melalui bursa kerja. Perbaikan dilakukan dengan berbasis data hasil angket kepada

mahasiswa. Strategi peningkatan mutu Program Studi Pendidikan Agama Islam dengan Total Quality Managemen adalah para pimpinan Universitas Muhammadiyah Malang yang berorientasi pada mutu, baik input, proses maupun output dengan bertumpu pada kerjasama, para stakeholder, baik dosen staf dan karyawan, pengembangan Sumber daya manusia, penguatan badan Penjamin mutu, pelaksanaan siklus audit mutu internal, peninjauan managemen dalam Rapat Tinjauan Managemen, perumusan dan pembaharuan Rencana strategis dan Rencana operasional. Dengan demikian Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Malang telah menerapkan Total Quality Managemen dalam rangka meningkatkan mutu. Hal ini dapat dilihat dari berbagai prestasi dan akreditasi baik tingkat regional, nasional maupun internasional.

INTRODUCTION

The development of Islamic Religious Universities in Indonesia which organizes Islamic Religious Education Study Programs from year to year continues to increase in terms of quantity. The development and growth of Islamic Religious Universities do not only occur in big cities, but also small towns at the sub-district level. The Directorate General of Islamic Higher Education, Ministry of Religion of the Republic of Indonesia, noted that in 2020 the number of private Islamic Religious Universities that held Islamic Education Study Programs throughout Indonesia amounted to 848 Private Islamic Universities. (Ministry of Religion, 2020) However, if it is not accompanied by an increase in the quality of both inputs, processes, and outputs, it is feared that there will be poor or unqualified outcomes. Considering the intense competition in the world of work, including graduates of the Islamic Education Study Program. As a sample, in the province of West Java, Kopertais II West Java noted that in 2021, out of around 430 study programs organized by Islamic higher education institutions, around 320 study programs still have an accreditation value of C, 85 study programs have an accreditation value of B and the rest have an accreditation value of C. accreditation A (Kopertais II West Java, 2021) In the case of Islamic Religious Education Study Programs, some will have an accreditation value of C or Good.

Whereas the Islamic Religious Education Study Program is a study program that is mostly organized by both State Religious Universities and Private Islamic Religious Universities. The Islamic Religious Education Study Program is one of the study programs that are almost always available at Private Islamic Religious Universities. The existence of the Islamic Religious Education Study Program is a good thing, considering that this study program produces prospective educators who will educate at the elementary and secondary school education unit level. Therefore, improving the quality of the Islamic Religious Education Study Program is very important, because if the outcomes produced by the Islamic Religious College are of low quality, it will have an impact on the quality of the students where the graduates of the Islamic Religious College serve.

One of the problems in Islamic Religious Colleges is the quality of the input, process, and output of education. Where the users of higher education services, in this case, students and parents, prefer universities that have superior quality (Antasari et al., 2022; Firman et al., 2021; Rahmawati et al., 2022). The input problem for Islamic Religious Colleges is the lack of students who have a high intellectual level, so students who enter Islamic Religious Colleges on average are not like students who enter strictly (Abdullah, 2014; Hadijaya et al., 2018). Prospective students who are accepted at Islamic Religious Colleges do not go through a strict

selection, as long as they register and can pay tuition fees, they will be accepted as students. As a result, this has an impact on the quality level of graduates of Private Islamic Religious Colleges. Prospective students who have good intelligence prefer state universities or public universities that have good quality (Rusdiana & Nasihudin, 2021).

In addition to academic quality, the acceptance of prospective lecturers prioritizes family relationships, friends, close people, or the presence of a deposit, without paying attention to the quality, capability, professionalism, and competence of prospective lecturers. It is rare for Islamic Religious Universities to make Standard Operating Procedures for accepting lecturers and education staff, and conducting fit and Profer tests. Likewise, from a financial point of view, most Islamic Religious Universities only rely on educational operational funds from Student Education Development Donations. Education donation funds are mostly used for learning, very little for the allocation of research funds and community service. This has an impact on services, the welfare of lecturers and employees as well as managers (Rusdiana & Nasihudin, 2021).

Judging from the input, Islamic Religious College students are dominated by less capable prospective students. Where many prospective students who have high intelligence prefer state universities (Fitrah et al., 2018). So that students who enter Islamic Religious Colleges are the rest of the prospective students who enter state campuses. This of course has an impact on the output of students who have high intellectuality with students who have ordinary intellectual capacity (Kazeem Kayode, 2014).

Thus, it is necessary to continuously and continuously improve the quality of the Islamic Religious Education Study Program. One way to improve the quality of the Islamic Religious Education study program is to apply the quality of education with integrated quality management (Jamaluddin et al., 2019; Welch & Wahidyar, 2019). Total Quality Management is a value and fundamental in managing an organization to improve performance on an ongoing basis by paying special attention to achieving customer satisfaction (Wiyani, 2020).

In this case, Total Quality Management is one of the strategies for improving the quality of the Islamic Religious Education Study Program. This strategy must be understood and realized by the policy makers within the Private Islamic Religious Universities (Baharun, 2017; Saihu, 2020). This strategy is realized if all Islamic Religious Higher Education policies that oversee the Islamic Religious Education Study Program implement Total Quality Management which is oriented to the quality of Private Islamic Religious Colleges (Khikmah et al., 2019).

The Study Program of Islamic Education at the University of Muhammadiyah Malang is the first study program established since the University of Muhammadiyah Malang was established in 1964. The existence of this study program is the longest study program compared to the existing study programs. The Islamic Religious Education Study Program received an accreditation score from BAN-PT for 12 years with an A or superior score. This is interesting considering that to study, to my knowledge, it is rare for Islamic Religious Universities to have accreditation values with superior values, of course getting an accreditation value from the National Accreditation Board for Higher Education is not something easy. A good strategy and management of continuous improvement are needed in all fields.

Previous studies that have conducted research with the same scope are those studied by Abdul Wrist; Islamic Religious Higher Education Quality Development Strategy Based on Islamic Boarding School, Thesis of UIN Maulana Malik Ibrahim, 2015. In this study, the

researchers found that the strategy for improving the quality of Islamic Religious Colleges is to equate perceptions, prepare strategic planning and strategic planning meetings, campus integration, and employee commitment. The significance of this research with previous research is continuous and continuous improvement in all aspects, good cooperation between all components, emphasis on human resources, and driven, motivated, facilitated, and evaluation by the leaders. Quality-oriented Islamic Religious Higher Education Leadership policies are very important in the implementation of Total Quality Management in the Islamic Religious Education Study Program of Private Islamic Religious Colleges. Based on the facts above, few researchers have conducted research on Total Quality Management in Islamic Religious Education Study Programs at Private Islamic Religious Universities.

RESEARCH METHODS

The type of research approach in this study is a qualitative research approach, which is a type of research that produces descriptive data in the form of written or spoken words from people and their behavior can be observed. In other words, qualitative research is research that examines the quality of relationships, activities, situations, or materials (Arikunto, 2006).

The research method in this research proposal is the descriptive method. The Descriptive method is research conducted to observe problems systematically and accurately regarding certain facts and objects. The descriptive research method aims to describe, describe, map, and interpret facts based on certain perspectives and frameworks of thought. (Mahmud, 2011). The research was conducted for five months, from October 2021 to February 2022. The research period time includes pre-research, conducting research in the field, data collection, data processing, and data analysis.

The primary data sources in this study as the main informants are the Head of the Islamic Education Study Program at the University of Muhammadiyah Malang, the Secretary of the Islamic Religious Education Study Program at the University of Muhammadiyah Malang, and the administrative staff of the Islamic Education Study Program. The sampling in this research proposal is two students and two alumni students as Education customers in the Islamic Religious Education Study Program. The sample above was chosen with the consideration that they are the ones who feel the most services, the quality of learning, and the output of the Educational Services of the Islamic Religious Education Study Program, University of Muhammadiyah Malang. This sample is called a purposive sampling sample. Purposive sampling is a data source sampling technique with certain considerations (Sugiyono, 2008).

While the data collection techniques in this study were observation, in-depth interviews, documentation, and triangulation. Observation is a technique of collecting data by observing and direct involvement of daily research subjects. The selected observation is participatory observation. Observations in this study were carried out three times by observing directly the facilities around the University of Muhammadiyah Malang, both those related to the Islamic Religious Education Study Program and general facilities for all students, such as mosques, parks, parking lots, libraries, and others.

In-depth interviews were conducted by dialogue with the informants directly with prepared and detailed questions using notes and audio recordings. In this study, the researcher made prior promises to related parties. After getting permission and recommendations,

interviews were conducted. In-depth interviews were conducted with the Head of the Islamic Education Study Program, the Secretary of the Study Program, security officers, and several students of Islamic Education. In-depth interviews were conducted to obtain in-depth information on strategies to improve the quality of the Islamic Religious Education Study Program.

While documentation by collecting official documents and unofficial documents. Triangulation is a data collection technique that combines various data collection techniques and existing data sources. Triangulation in credibility testing is defined as checking data from various sources, in various ways, and at various times (Sugiyono, 2012). In the context of triangulation, the researchers in this study checked the data not only once, but three times, both in the form of observations and interviews with various sources, namely the head of the Islamic Education Study Program, the Secretary of the Study Program, students, and security officers.

The data that has been collected both from interviews, observations, and documentation are collected and sorted into which data is important and which data is less important. Furthermore, important data is processed and analyzed using qualitative data processing data. data verification is drawing conclusions based on existing data, and the possibility of conclusions can change if more data is found.

RESULTS AND DISCUSSION

Implementation of Total Quality Management in the Islamic Religious Education Study Program of Private Religious Universities.

Based on the results of interviews with the head of the Islamic Religious Education Study Program, data were obtained about the implementation of Total Quality Management at the Islamic Religious Education Study Program, the University of Muhammadiyah Malang in the academic field by providing training to lecturers and students. The training for lecturers and students is adjusted to the conditions that will be faced in the learning and teaching process. For example, when the Covid-19 pandemic emerged, and learning was done online, the Islamic Religious Education Study Program held online learning application training so that student lectures were well served.

Improvements and improvements that continue to be made by the Islamic Religious Education Study Program, at the University of Muhammadiyah Malang in the academic field outside of lecture hours, are among others by holding a final project writing workshop delivered by Islamic Religious Education lecturers at the University of Muhammadiyah Malang on January 21, 2020. Workshop conducted online which is followed by all students of semester V and above. In addition, students are provided with assistance in writing Block Grant-based Journal Articles, Talk shows on opportunities and challenges for Islamic Religious Education students preaching on Social Media, public lectures for Islamic Religious Education Study Program students whose speakers are from outside the university, Talks with millennial lecturers, and presenting lectures. visitor. In developing the quality of the Islamic Religious Education Study Program, academic support programs such as Arabic and English programs are arranged. (Kamaluddin, 2021)

In helping to finance student lectures, the University of Muhammadiyah Malang provides study scholarships to students of several types of scholarships. The scholarships provided include assistance for study costs affected by Covid-19, the Ajinomoto Scholarship,

the Cendikia Baznas scholarship, an undergraduate scholarship for the Madrasah Diniyyah teacher quality improvement program which is a collaboration between the Islamic Education Study Program of the University of Muhammadiyah Malang with the East Java Provincial Government, and Master's Degree Scholarships. Madrasah and student scholarships at the University of Muhammadiyah Malang. The scholarships mentioned above are the result of collaboration with other institutions that provide scholarships and scholarships from the University of Muhammadiyah Malang itself. The scholarships given to students are open to all students of the University of Muhammadiyah Malang, with announcements on the website of the University of Muhammadiyah Malang. (Kamaluddin, 2021)

Based on the results of interviews with the Secretary of the Islamic Religious Education Study Program, Improving services for alumni, by helping alumni of the Islamic Education Study Program in their work, Universitas Muhammadiyah Malang disseminates job vacancies on the pie website. University of Muhammadiyah Malang.ac.id. The job vacancies are open. The job vacancies include teacher job vacancies, for example, teacher vacancies at MA Muhammadiyah 1 Plus Malang City, Islamic Religious Education teacher vacancies at SD Muhammadiyah 8 Malang city, and conducting job fairs at the University of Muhammadiyah Malang, teacher job vacancies for Islamic Religious Education teacher at Muhammadiyah 7 Vocational High School. Gondang Legi Malang, teacher job vacancies at the Al-Hikmah Educational Institution and Islamic Religious Education teacher vacancies in border areas (Zulfikar: 2021).

In the field of student affairs, the Islamic Religious Education Study Program provides freedom for students to participate in student organization activities. Student organizations that have developed at the University of Muhammadiyah Malang are the Muhammadiyah Student Association, the Islamic Student Association, and the Islamic Religious Education Student Association.

Integrated management is carried out by the leadership of the University of Muhammadiyah Malang. In this case, every decision is made based on an internal meeting of the leadership, including the Chancellor, Vice-Chancellor, Director, Dean, and Head of Study Program. Every decision of the chancellor is documented in the Chancellor's Decree, for example regarding Ethics in the distribution of academic task activities, the Chancellor's Decree on the Equivalence of Creative and Innovative Students' Work, the Rector's Decree on the Implementation of Plagiarism on the scientific works of lecturers and students and so on. Every decision of the Rector is then socialized to lecturers, employees, and students.

Based on the observations of researchers, Total Quality Management in financial services at the University of Muhammadiyah Malang implements a payment system in collaboration with the Bank. Among the banks that cooperate with the University of Muhammadiyah Malang is Bank Negara Indonesia.

What is interesting related to the implementation of Total Quality Management implemented by the University of Muhammadiyah Malang is the establishment of the Laboratory of the Faculty of Islamic Religion. This unit is one of the academic support units at the Faculty of Islamic Religion. Managed by a chairman from the elements of the lecturer, operational staff, and two assistant staff. This laboratory is intended for students of the Faculty of Islamic Religion, lecturers, and other enthusiasts outside the FAI. Implementing Arabic language learning development programs and Islamic studies by utilizing electronic media such

as computers. for a year all students of the Faculty of Islamic Religion are required to take this Arabic language mastery program so that in the second year onwards students can use these abilities for Islamic studies optimally. For three courses (Qur'an Studies, Hadith Studies, and Fiqh Studies) each is taught with an introduction to Arabic. students who write these in Arabic are given the flexibility to use the laboratory computer.

The development of Total Quality Management in the Islamic Religious Education Study Program continues to be addressed by establishing a Micro Teaching laboratory. The Tarbiyah Microteaching Laboratory seeks to develop prospective teachers/students through cognitive, psychomotor, reactive, and interactive skills. In addition, the Microteaching Laboratory performs the following functions; Instructional Function: The Microteaching Laboratory functions to provide practical/practice facilities for prospective teachers/students to practice and/or improve and enhance learning skills, which is essentially an exercise in the application of knowledge of teaching methods and techniques and/or teacher knowledge that has been studied theoretically.

To increase digital learning innovation to increase the competence of Islamic Religious Education students at the University of Muhammadiyah Malang virtually. The Tarbiyah Laboratory launched the "click teaching" application. This integrated application combines features to support teaching during the process and reporting of student internships at national and international levels. This application can be downloaded on the click teaching.com page by inputting verified student data. The available features on the teaching click are student internship reports, interesting Islamic Religious Education teaching methods, creative learning media, making simple Learning Implementation Plans, innovative ice breaking, national and international internship activities, learning assessment and evaluation, online Ministry of Education and Culture Portal, upgrades teaching, learning management systems, and academic websites.

Strategy to Improve the Quality of Islamic Religious Education Study Programs with Total Quality Management in Private Islamic Religious Universities

The quality improvement strategy at the Islamic Religious Education Study Program, University of Muhammadiyah Malang is to make comprehensive improvements in all aspects so that it can satisfy customers, both internal customers and external customers, both primary customers and secondary customers. Based on the results of interviews with the secretary of the Islamic Religious Education Study Program, it was explained that quality improvement was carried out based on the results of distributing questionnaires to students, regarding the complaints, satisfaction, hopes, and desires of students towards the Islamic Religious Education Study Program (Zulfikar: 2021).

Thus the quality improvement in the Islamic Religious Education Study Program, at the University of Muhammadiyah Malang, is based on data and facts, by following by under the expectations, desires, and needs of customers, namely students as the main customers. Not based on wishful thinking, estimates, and wishes from the leaders and lecturers of the Islamic Religious Education Study Program, University of Muhammadiyah Malang.

To continue to maintain and develop the quality of the Islamic Religious Education Study Program, Benchmarking or comparative studies with other Universities are carried out. The benchmarking carried out by the Religious Education Study Program includes benchmarking other universities and colleges. One of them in 2019 conducted a comparative

study at UIN Sunan Gunung Djati Bandung and in 2020 a comparative study at the Indonesian Education University in Bandung. This comparative study is not only a collaboration but also to share experiences in managing the Islamic Religious Education Study Program (Zulfikar,2021).

Within the scope of research, the University of Muhammadiyah Malang applies two types of research; namely internal research and external research. Internal research is research conducted by the academic community of the University of Muhammadiyah Malang with funding from the University of Muhammadiyah Malang, while external research is research funded by the government or sponsoring institutions. Internal research consists of; Science and Technology Development Research, Scientific Basic Research, Product-Oriented Research Research Center for Study Centers/Institutions, Research on Improving the Quality of Learning in Higher Education, and Development of Doctoral Scientific Work Development of Professor's Scientific Work.

Likewise, in the scope of service, there are several types of service programs at Muhammadiyah University. Broadly speaking, it can be grouped into internal research (funded internally by the University of Muhammadiyah Malang) and external research (funded by the Director-General of Higher Education and other agencies). The internal service program consists of; Group Service, Competitive Service, Study Center / Work Unit Service, and Community Business Development Service.

This research and development are important. Considering that lecturers must contribute to the development of science and technology in the form of research. The embodiment of the development of science is implemented in the form of community service so that the benefits of science and technology are widely felt (Bukman Lian, 2013)

The strategy to improve quality in the field of Student Real Work Lectures, the University of Muhammadiyah Malang applies the principles of Integration, Needs, Self-Ability, Interdisciplinary, Active Participation, and Sustainability. The nature of Real Work Lectures is institutional, coordinating, interdisciplinary, sustainable, and community-based. Devotion is under the Directorate of Research and Community Service. The Directorate of Research and Community Service has formulated several agendas related to service by lecturers and students. The agenda for community service activities are Real Work Lectures and regional development, Structuring Management Information Systems, Involvement of Muhammadiyah Regional Leaders and Muhammadiyah Branch Leaders, Mapping and regional development, Development of Real Work Lecture Models, Education and Community Services.

The strategy to improve quality at the University of Muhammadiyah Malang is to establish an Intellectual Property Rights Institute. Intellectual Property Rights have a lot to do with various findings that have been produced by universities and industry. The existence of the Hki Center-Universitas Muhammadiyah Malang is expected to act as a technology licensing organization for inventors and investors, as well as the wider user community so that research and development products are expected to be better known and utilized by users. In addition to developing cooperation with various parties that are mutually beneficial

To tracer studies and linkages between the University of Muhammadiyah Malang and alumni, the University of Muhammadiyah Malang applies the following steps: 1). Alumni communication forum; The alumni communication forum is facilitated by universities and faculties for sharing between the University of Muhammadiyah Malang and alumni. 2) Alumni

Gathering; Almost all faculties have held alumni gatherings. The university itself schedules a grand alumni gathering at certain times. Through alumni gatherings, coaching and communication will be well established. In addition, it can also be used as a means of business meetings and job fairs. 3) Establish an Alumni Organization; To accommodate the existence of alumni, the University of Muhammadiyah Malang facilitates the formation of an alumni organization called the Alumni Association of the University of Muhammadiyah Malang. 4) Alumni re-education; Homecoming activities for alumni are also carried out by the University of Muhammadiyah Malang.

Homecoming is held to communicate and at the same time hold re-education for alumni who have not yet found work. In re-education, alumni will be re-educated with new knowledge that is appropriate to their field and some materials on management, leadership, and personality. Most of the re-education speakers were taken from lecturers at the University of Muhammadiyah Malang themselves and added speakers from outside, especially professionals in their respective fields. Through re-education, it is hoped that alumni of the University of Muhammadiyah Malang will have more value in terms of mastery of knowledge and by following the needs of stakeholders. Re-education is carried out regularly and coordinated by the alumni of the University of Muhammadiyah Malang. 5) Alumni Development; To ensure the quality of alumni to meet the needs of stakeholders, the University of Muhammadiyah Malang seeks to guide alumni. The forms of coaching carried out include alumni debriefing, alumni apprenticeships, re-education, training, and others. In addition, a digital alumni study tracer was carried out which was facilitated on the website of the University of Muhammadiyah Malang.

The strategy for improving the quality of the Islamic Religious Education Study Program is to pay attention to the human resources of lecturers. Lecturers in the Islamic Religious Education Study Program consist of 22 lecturers. Lecturers of Islamic Religious Education consist of three professors, five doctors, and four 14 masters. Some of them are continuing their doctoral program. A student of the Islamic Religious Education Study Program, Taqiya Fathin stated that Islamic Religious Education lecturers develop creative and fun learning models. Likewise in scientific writing, the lecturers continue to work. Professor Ishomuddin, among others, won the MuRI record as the largest producer of scientific works in Indonesia. Among Islamic Religious Education Lecturers there are assessors of the National Accreditation Board, assessors of Schools and Madrasas, and Assessors of Madrasah Aliyah. In the field of community service, Islamic Religious Education lecturers are active as study fillers, administrators of the Mosque Prosperity Council, administrators of the Rukun Tetangga, and administrators of the Citizens Association as well as other activities in the community. Likewise, Islamic Religious Education lecturers are active as administrators of the Muhammadiyah Malang Region and are Deputy Chairpersons of the Islamic Religious Education Association. There is a slogan that has become an icon in the Islamic Religious Education Study Program which is "great lecturers produce great students."

The quality improvement strategy at the university level and the Islamic Education Study Program at the University of Muhammadiyah Malang are planned, controlled, and implemented by the Internal Quality Assurance Agency. Quality assurance conducts an internal quality audit every year. Auditing includes academic internal quality assurance, non-academic internal quality assurance, and quality assurance. Meanwhile, external quality assurance is carried out by the

National Accreditation Board for Higher Education, UNIRANK, and international accreditation.

Quality assurance in the Islamic Religious Education Study Program refers to the quality standards of the University of Muhammadiyah Malang, the quality policy of the University of Muhammadiyah Malang, the quality manual, and standard operating procedures. The quality assessment of the Islamic Religious Education Study Program is described in the report on the Implementation of the Internal Quality Audit of the PAI Study Program. The report on the implementation of the internal quality audit illustrates the achievement of each National Higher Education standard with nine standards, namely the Vision, Mission, and Study Objectives Standards, Governance Standards, Cooperation Standards, Student Standards, Financial Standards, Learning Standards, Research Standards, Service Standards. Communities, Standards for Facilities and Infrastructure, and Standards for Outcomes

From continuous and sustainable management improvements that have an impact on improving the quality of learning in the Islamic Religious Education Study Program, University of Muhammadiyah Malang. The quality of the Islamic Religious Education Study Program is marked by student satisfaction with services, and learning in the Islamic Religious Education Study Program. This is as stated by one of the students of Islamic Religious Education, Dhimas Arya, that those who take courses in the 7th semester of the Islamic Religious Education Study Program are, the state of learning both methods, learning media, teaching materials, communication and lecturer ethics, politeness of employees and staff, is good. Likewise, learning facilities and infrastructure, and their completeness, is good and proper. Sports facilities, parking, and security are also well guaranteed. The University of Muhammadiyah Malang also provided socialization related to the program, vision, and mission as well as satisfaction surveys to students.

Based on the strategy to improve the quality of the Islamic Religious Education Study Program above, the quality assurance of the Islamic Religious Education Study Program is at the Directorate of Quality Assurance Institutions, the quality assurance must ensure the quality of the Islamic Religious Education Study Program, provide input for improvements both to the Leader, Head of Study Program, Chairperson -Chairman of the Institute, lecturers and education staff. Ensuring the quality of communication, cooperation, and coordination with various university stakeholders is very important. Quality assurance following Total Quality Management must be carried out continuously on an ongoing basis in all standards. So continuous improvement has implications for customer satisfaction, in this case, students and parents as users of Education Services at the University of Muhammadiyah Malang, both in terms of input, process, and output of education.

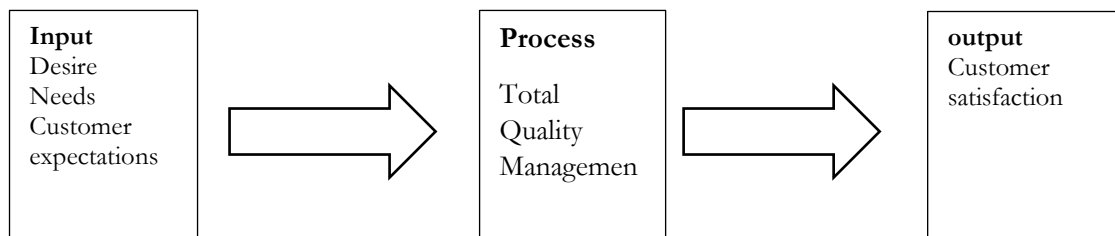
Discussion

Total Quality Management is an approach used to produce quality processes and products through continuous improvement of organizational resources (Wiyani, 2020). From a quality process, a quality product will be produced. Quality in higher education is in the form of services, not goods (Aminbeidokhti et al., 2016).

Total Quality Management, which is oriented to customer satisfaction, must make improvements and systematic management of both the input, process, service, and output of the organization (Drăgan et al., 2014). Whereas in Integrated Quality Management, the process

starts from the customer and ends at the customer. Total Quality Management must pay attention to customer input, meaning the wants, expectations, needs, and expectations of customers. Which then processes inputs within the company to be produced which can then provide satisfaction to customers (Arifin, 2017). The framework of Total Quality Management can be seen in the image below;

Figure 1. TQM Framework



Source: Ismanto, (2009).

Thus, the implementation of Total Quality Management in Islamic Religious Universities must start from customer input, in this case, parents, the community and prospective students, and the government based on the needs, desires, and expectations of students. If prospective students have entered, they are processed with Total Quality Management which can satisfy students and alumni of Private Islamic Religious Colleges (Mohammed et al., 2013).

The concept of quality in the Islamic Religious Education Study Program includes inputs, processes, outputs, outcomes, and added value. Quality must also pay attention to the marketing of Islamic Religious Education services. Where the market is a place to transact various commodities produced by producers that are needed, desired, and expected by consumers (Untung, 2019). While the Islamic Religious Education Study Program is a service product produced by Islamic educational institutions. Viewed from a marketing point of view, the Islamic religious education market segment includes the emotional market segment (Ikhsannudin & Pakpahan, 2021). The meaning of emotional market segment is a collection of customers or customers who come to register and join an Islamic educational institution because of religious considerations. This market pays little attention to price, quality, quality, and adequate network availability. Customers who come to their Islamic Religious Education institutions who have religious affiliations, parents who are alumni of the Islamic Studies Program, or have studied Islamic boarding schools, recitation congregations, hijrah communities, or repentant people who hope to instill good faith, morals, and morals (Furqon et al., 2018; Setiawan et al., 2019).

Thus, the implementation of Total Quality Management in Islamic Religious Universities must start from customer input, in this case, parents, the community and prospective students, and the government based on the needs, desires, and expectations of students. If prospective students have entered, they are processed with Total Quality Management which can satisfy students and alumni of Private Islamic Religious Colleges (Silva et al., 2021).

The concept of quality can be determined by university customers, including the Islamic Religious Education Study Program. The term customer in higher education has different views among management experts. Are students college customers? Bonser (1992), as quoted by (Hanuni & Yuniawan, 2016), argues that students as customers are something foreign in educational administration. Students and lecturers are more accurately called suppliers who produce knowledge products for companies.

Total Quality Management is very important to be applied to universities, including the Islamic Religious Education Study Program, to realize the quality improvement of the higher education process. By improving the quality of the process, it is hoped that quality graduates will be realized so that they can be easily absorbed by the world of work (Al-shafei et al., 2015). Implementation of Total Quality Management in Higher Education can reduce the perception gap between universities and the world of work. In addition, the implementation of total quality management in universities can win a very competitive global competition (Sonia, 2020, 2021).

Universities, including the Islamic Religious Education Study Program, are said to be of quality if they can establish and realize the vision of the campus and the Study Program through the implementation of their mission, and can meet the needs and satisfaction of stakeholders, as an inductive element. The stakeholders of the Islamic Religious Education Study Program are students, the community, the world of work, and professionals (Muslim & Sururin, 2018).

In the implementation of Total Quality Management, it is necessary to apply the principles of implementing Total Quality Management in the Islamic Religious Education Study Program. The principles of Total Quality Management are; Focus on customers or users (Asmani, 2015). Every Islamic Religious Higher Education institution must understand that every educational product has its customers, users, and users of educational services. Every higher education institution must have suppliers and users of higher education services. According to (Sallis, 1996), there are two users of higher education services; external users. Internal users of higher education are parents of students, students, lecturers, education staff, and the foundation that oversees Private Islamic Religious Colleges.

While external users are the community, school leaders, educational foundations, government agencies, educational institutions both formal and non-formal, religious institutions such as MUI, and other universities.; 2) Involvement and cooperation of all components. 3) The existence of standards is clear. Professional educators must measure the quality of education from the ability and performance of graduates based on user goals and demands. 4) Education as a system. The establishment of a continuous relationship in the continuity in the implementation of the system.

The components of Islamic Religious Higher Education such as the Chancellor, chairperson, vice chairman, dean, head of the Islamic Religious Education Study Program, lecturers, students, facilities and infrastructure, media, learning resources, parents, and the environment form a quality-oriented higher education system. 5) Continuous improvement (continuous improvement). This principle is the main principle in Total Quality Management in the world of Education. This continuous and continuous improvement is a permanent goal in the implementation of Total Quality Management in higher education. because the principle of continuous improvement is a management principle that distinguishes Total Quality Management from other managements. 6) Quality Control; Quality control is a system to detect the occurrence of deviations in the quality of the output that is not following the standard.

Quality control requires clear and definite quality indicators so that quality deviations can be determined. The characteristics of inclusive school quality improvement management include elements of effective schools which are categorized into inputs, processes, and outputs.

Quality assurance in higher education is in the Internal Quality Assurance System. The successful implementation of the Internal Quality Assurance System needs to be supported by a strong organization with independence that can carry out quality assurance. In implementing the quality assurance system, it is necessary to carry out an annual cycle by implementing the following steps; (a) standard-setting, (b) implementation, (c) monitoring, (d) self-evaluation, (e) internal quality audit, (f) formulation of corrections and (g) quality improvement. Socialization and implementation of quality audits are carried out periodically per year, which is then stated in the internal quality audit report. The results of the quality audit are discussed in the management review meeting at the faculty level for follow-up plans and quality improvement. Internal quality audit activities are carried out through a cycle abbreviated as PPEPP, which consists of (1) Determination (P) of Higher Education standards and education standards set by Higher Education, (2) Implementation (P), namely activities to fulfill Higher Education standards, (3) Evaluation, implementation of higher education standards, (4) Control of implementation of higher education standards and (5) improvement of higher education standards. (Rifki Jaelani, R Sufyan Sauri, 2021)

Furthermore, which are categorized into inputs, outputs, and processes, namely; Input (input), In general, the inputs of the Islamic Religious Education Study Program include: vision, mission, goals, objectives, management, human resources, and others (Sahin, 2018). The process includes teaching and learning processes, leadership, school environment, management of education personnel, schools a culture of quality, schools have a cohesive work system, schools have authority, high participation from school members and the community, schools have management transparency, Schools willingness to change, carry out evaluations on an ongoing basis, schools responsive, has good communication, has accountability, and the ability to maintain sustainability (Lahmar, 2020). Output is the achievement achieved by the school as a result of the teaching and learning process and school management, both in the form of academic and non-academic achievements. 7) Quality Assurance; The Quality Assurance will produce information that is feedback for the school and assure parents of students that the school always provides the best service for students of Islamic Religious Education.

The strategy for improving the quality of the Islamic Religious Education Study Program lies in the leadership of the Study Program in particular, and the Chancellor in general, as the manager. Higher Education Managers and Study Program Leaders must do the following; 1) Benchmarking, which is imitating and being better than being imitated, 2) Differentiation, which is unique, different from others, and difficult to imitate, 3) Partnership, namely doing many partnerships, 4) networking, namely, the existence of a network, 5) added value, namely the added value, 6) outsourcing, outsourcing, and 7) empowerment, namely empowerment. (Widagdo & Lestari, 2018).

Although the implementation of total quality management as an effective management approach is applied to the Islamic Religious Education Study Program, as a method to improve the quality of graduates, total quality management is not without obstacles. Barriers to the implementation of total quality management include; (1) rigid universities, when total quality management clashes with an organizational culture that is difficult to change. Organizations

with top-down policies are very slow in transforming from centralized ones to decentralized bottom-up. (2) Dysfunction of the organizational system, namely overlapping and non-working of higher education institutions. If the higher education institutions do not function properly and optimally (3) the commitment of the leaders of higher education institutions, including Islamic religious universities, is weak in implementing total quality management. The policy of the leadership of Islamic religious colleges in developing higher education is very decisive because the leader has the authority and policies and authority that his subordinates do not have. Quality-oriented leaders will continue to make improvements and improvements continuously on an ongoing basis (Ismanto, 2009).

In this case, the Islamic Religious Education Study Program, University of Muhammadiyah Malang, in implementing Total Quality Management in improving quality, departs from the leaders who are oriented to quality improvement. The leaders formulate and update the vision, mission, goals, and quality changes based on the data from the questionnaire distributed to students which contains a survey of student satisfaction, hopes, and desires. Furthermore, it is formulated in the Rector's policy which is socialized to the leaders under him, lecturers, staff, and employees. Then carried out continuous improvements both in the input, process, and output of learning, facilities, and infrastructure, organizational governance, and improvement of human resources. In this case, the Islamic Religious Education Study Program, University of Muhammadiyah Malang upholds cooperation, solidity, and solidarity as a condition for implementing Total Quality Management.

CONCLUSION

The implementation of total quality management in the Islamic Religious Education Study Program emphasizes improvements and improvements that are carried out thoroughly and continuously. Continuous improvement in the Islamic Religious Education Study Program based on the needs, desires, and expectations of students as the main customers. Improvements include improvements to the concept of learning during the Covid-19 outbreak and learning in normal times, development of learning innovations, scholarships, improvement, and addition of classroom learning facilities and infrastructure, and learning support rooms, such as laboratories, micro-teaching, mosques, parking lots, and libraries. In addition, the distribution of manpower for all graduates of the Islamic Religious Education Study Program either through the job market or in collaboration with educational institutions. Improvements in the quality of human resources, both lecturers and education staff, are encouraged to continue to study further, conduct research and service, as well as attend training, seminars, and workshops. Improving community service is carried out by students in the form of student real work lectures that vary according to community needs. The quality improvement strategy in the Islamic Religious Education Study Program is emphasized at the Directorate of Internal Quality Assurance at the University of Muhammadiyah Malang. The Directorate of Quality Assurance conducts and stipulates Internal Quality Assurance Standards, socializes and carries out internal quality audits, prepares quality audit reports by internal auditors, discusses the results of quality audits in quality review meetings and leaders take follow-up actions for improvements. The principles of total quality management include focusing on customers, having a high obsession with quality, having a long-term commitment, requiring teamwork, carrying out continuous improvement processes, providing education and training, having a unified goal, and

empowering employees. The quality of higher education leaders and leaders of Islamic Religious Education study programs will determine the implementation of total quality management.

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