

# Quality of Islamic Education Management in Developing Curriculums of Industrial Era 4.0 in Indonesia

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## Quality of Islamic education management in developing curriculums of industrial era 4.0

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### Abstract

<sup>3</sup> The aim of the study is to investigate the quality of Islamic education management in developing curriculums of industrial era 4.0. This research was a qualitative approach, which is describing phenomena in the open, through data collection tools, namely interviews, observation and documentation. As a result, Total quality management (TQM) is an effort to create a quality culture that encourages all members of his staff to satisfy customers. In conclusion, Islamic universities are able to serve customers (customer's satisfaction) and to be choices in the hearts of the people.

**Keywords:** Quality, Islamic, management, curriculum, industry 4.0.

# Calidad de la gestión de la educación islámica en el desarrollo de planes de estudio de la era industrial 4.0

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## Resumen

El objetivo del estudio es investigar la calidad de la gestión de la educación islámica en el desarrollo de planes de estudio de la era industrial 4.0. Esta investigación fue un enfoque cualitativo, que describe fenómenos a la vista, a través de herramientas de recopilación de datos, a saber, entrevistas, observación y documentación. Como resultado, la Gestión de calidad total (TQM) es un esfuerzo por crear una cultura de calidad que aliente a todos los miembros de su personal a satisfacer a los clientes. En conclusión, las universidades islámicas pueden servir a los clientes (satisfacción del cliente) y ser opciones en el corazón de las personas.

**Palabras clave:** calidad, islámica, gestión, currículum, industria 4.0.

## 1. INTRODUCTION

Higher education quality services cannot be denied any more because in the era of very rapid change (digitalization era) as it is today. Universities are forced to feast with the importance of service to customers by promoting education quality, so Islamic tertiary institutions are present together with the community, with the development of a society that is very rapidly undergoing a change in accordance with the progress of the era (digitalization era). On the other hand, many private universities have begun to be abandoned by society (die slowly), as well as experienced by private Islamic universities. This problem was caused by Perguruan Tinggi Keislaman

Swasta which is not the main choice of students. This educational theory substantially contains a view of the function of education that is not only seen as a means to prepare the lives of students in the future but also for the present life experienced by individuals in their development towards maturity (Crown & Crow, 1992; Ebert & Culyer, 2010).

Data on the number of Perguruan Tinggi Keislaman Swasta in each Coordinator of Islamic tertiary educational institutions in 779 spread out of 13 Kopertais, with around 15,000 graduates, from the data organization for economic cooperation development (OECD), reporting that Indonesia will become country number five in the country with many scholars, in 2013 had reached undergraduate education with as many as 360,000 people around 5.04% of the total unemployment of around 7.17 million, not to mention that the number of graduates of Indonesian graduates failed to share market desires, marked by the quality of graduates is not in accordance with the needs of the business world.

There are two weaknesses of undergraduate graduates in Indonesia, including hard skills (technical and academic abilities) ability soft skills (Inter and intrapersonal, adapting, leadership, commitment, initiative, optimism and decision making) and friendliness (friendliness, hospitably, sociability). Doing mapping in the educational programs into praxis and academic education programs. As an academic discipline, education is organized in the



process, its products, and its profession, which is based on history, philosophy and the human sciences.

The problems in this article will be able to be solved by several strategic steps for Islamic universities in Indonesia, including 1). Changes in quality planning that are capable of adopting the stance of the business world, 2). Implementation of quality learning involves all stakeholders in totality, 3). Emphasize competence in Soft skill and hard skills aspects with 40% versus 60%, 4). Programmed quality control and correction are carried out, and 5). Carry out continuous and continuous quality improvements.

## **2. RESEARCH METHODOLOGY**

This research was a qualitative approach, which is describing phenomena in the open, through data collection tools, namely interviews, observation and documentation. Data obtained from informants who representative provided information that was able to describe related to the topic of this article, data sources were obtained from the Chancellor of Islamic Higher Education, Vice Chancellor of Academic Affairs and Chair of Quality Assurance Institutions (LPM) and several lecturers in two colleges IAIM NU Metro Lampung and IAI Agus Salim Metro. Data was analyzed by data reduction steps, data tabulation and data interpretation to get conclusions.

### **3. FINDING AND DISCUSSION**

#### *3.1. The Concept of Islamic Higher Education Developing Quality of Graduates*

##### *3.1.1. Quality of Islamic Higher Education*

Understanding quality in various academic literature has a quite religious meaning. Quality Human resources are determined by good quality education at the basic, middle and high levels. This is the key in the effort to educate the life of the nation. This according to the author is seen as something that is reasonable considering the development of dimensions and aspects that form at once coloring the meaning of quality is quite complex. In general terms, for example, according to Jafreh, Al abedallat, RAI quality is seen as something that contains a meaning of degree from the superiority of products, as well as goods or services (Jaafreh & Alabedallat, 2012).

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In the context of education, according to the researchers, quality is oriented to goods and meaningful educational services can be seen and cannot be seen, but can be felt. That is, there are certain measures in which the dimensions of quality can be seen or cannot be seen but indirectly give a sense of satisfaction to the users of these educational services or customers. More explicitly, Quality is a product of attributes that show its ability to fulfilling requirements from direct or indirect customers implicit and UN implicit requirements (Dale et al., 2016; Parsons, 2017). In that context, quality is a need can be

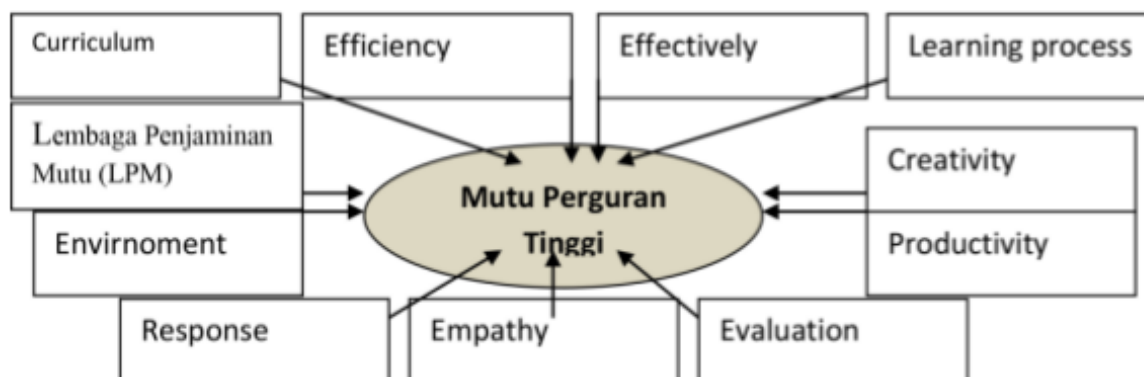
interpreted as a need not only for the present but also for the future. This means that community satisfaction with the results of education achieved by higher education including Islamic tertiary institutions and in accordance with the expectations of society in the present and future is what is called quality.

In this case Mukhopadhyay (2005) and Tampubolon (2011) give the results of its identification of the quality attributes of higher education which essentially includes a number of things as follows 1) Relevance, which is conformity to needs, as well as whether academic policies (such as curriculum, syllabus lectures, educational facilities) according to the needs of students, the government and the community. 2) Efficiency, namely savings in the use of resources (funds, labor, time, etc.) 3) Effectiveness, namely the suitability of planning with the results achieved, or the accuracy of the system, methods, or processes (procedures) used to produce planned services,

4) Accountability (i.e. accountability), which can be said as an effort to be able or not the performance and products of higher education including the behavior of managers, legally accountable, academic ethics, religion, and cultural values. 5) Tangibility, namely neatness, cleanliness, beauty and physical harmony of universities, especially the managers (leaders, lecturers, administrative staff), which make the situation and service more attractive. 6) Responsiveness, namely the ability of higher education institutions, especially managers, to pay attention to and respond to the conditions and needs of customers quickly and precisely, 7) Productivity, namely the ability



of universities and all management staff (lecturers, and others other) to produce products that meet customer requirements according to a predetermined plan, both quantitatively and qualitatively. In simple terms, all the quality attributes of the college described by the Giroux (2001) can be illustrated in the following figure;



Picture 1: Islamic College Quality and Its Attributes  
Source: (Tampubolon, 2011)

Definition of the quality of higher education here is not something stasis, but a concept that can develop in tune with the demands of educational outcomes related to the advancement of science and technology inherent in the manifestation of the development of quality human resources. The problem of the quality of education is one of the national problems faced by the higher education system, especially Islamic higher education in our country. Various efforts and programs have been developed in order to improve the quality of Islamic higher education in a direction that is more quality and competitive including among them applying integrated quality management (of higher education institutions total quality management) in the management.

### *3.2. The Urgency of the Curriculum on the Existence of Islamic Higher Education*

Quality confirmed earlier is the conformity of the characteristics of a product to the needs of its customers. In the context of Islamic higher education, the statement normatively contains some of the urgency of the curriculum for the existence of an Islamic tertiary institution, especially the private sector in the stage of higher education competition in Indonesia. First, the curriculum is able to be directly designed with material components, objectives, learning and evaluation processes (bechamb developing curriculum) showing the characteristics and identity of Islamic higher education institutions themselves.

The better the curriculum planning, the higher education will automatically get the social assurance to always use its education services. Second, the learning process that promotes the ability of soft skills with a capacity of 60% (leadership ability, communication skills, discipline and honesty) and academic ability 40%, the public response states that: superior Islamic higher education will always have a coherent relevance to the needs of society. This assumption arises as an implication of the credibility of quality management shown by Islamic universities in strengthening the quality of human resources (graduate quality).

### *3.3. Development of Islamic Higher Education curriculum*

Quality improvement program Islamic tertiary education at PTAIS has been continuously strived for the past several decades, both

through reforming the curriculum and managing the organization of its tertiary institutions, but the quality of higher education achieved is still not optimal. Most of the curriculum in Indonesia have not clearly visible between the philosophy of the curriculum with the formulation of planning, implementation and planning of an evaluation. It is because curriculum development is not as fast as the changes that occur in the world of work and industry, moreover the world of industry has now reached industrial point 4.0 while development education in curriculum innovation occurs once every 2 or 4 years, it is not directly proportional to the output of higher education with employment.

The higher education curriculum program applied by a large number of PTAIS in Indonesia has not been able to meet the quality standards that should be achieved. Reality can be seen from the indicators of quality of higher education that it generates as well as the absorption of output education in the world of work and so forth.

In the aspect of the indicator, Atkinson & Heath (1990), put it into 3 things, these are: (1) a higher educational quality which is viewed from its ultimate outcome, (2) higher educational quality which is viewed from its immediate outcomes, and (3) higher educational quality viewed from its process. In the context of Islamic higher education quality, its relevance to the three quality indicators, the author can describe it more comprehensively as follows: first, the quality of higher education can be seen from the end result of

education (Ultimate Outcome) which is the essence of all efforts in education.

It is usually a measure of the behavior of graduates of an educational institution after they enter the community or in the world of work competition. In other words, the level of achievement of competencies is a tangible manifestation as the contribution of higher education including PTAIS is illustrated by how competent social attitudes, competencies in academic knowledge and skills) are able to meet the demands of society or the world of work as commonly stated in general education goals (in the Indonesian context is the national education goals and general objectives of educational institutions).

Second, another way of looking at the quality of the process of higher education is by measuring Immediate Outcome. The results are usually in the form of student behavior (in the form of knowledge, skills and attitudes) after they have completed their tertiary education. The direct result of higher education is a measure of the quality of education which includes both cognitive and non-cognitive aspects, both those that are easily measured and those that are difficult to measure, both those that have been previously estimated and those that have not been previously predicted. The size of students' behavior is not only (soft skill) and knowledge competence (skill hart). Third, the picture of higher education quality can be seen also from the learning process because the learning process can determine the direct results or the final results of education there is an integration process between

the needs of the business world skills and cognitive (knowledge) according to the 2014 SNTD (KKNI).

The learning process that will be used as a measure of the quality of higher education must really have something to do with the results of education, both theoretically and empirically. This is not much different from the theory that was also put forward by Crawford & Shutler (1999) which confirms that the competitive quality of education including higher education can be seen (1) input, (2) process and (3) product that desired by stakeholders.

#### *3.4. Development of Three Quality Systems for Islamic Higher Education*

In the development of more competitive Islamic higher education, attention to the development of higher education quality is an absolute thing to do if it is to become a competitive Islamic university and exist in the midst of global competition in higher education. In the context of quality development in the world of higher education including, in this case, Islamic higher education itself especially for PTAIS, there are 3 quality systems which according to Sallis (2014) can be developed in a manner integrated, namely (quality control quality control), quality assurance (quality assurance), as well as integrated quality management (total quality management). In applicative, three quality systems can be explained and described as follows; first, quality control is theoretically the oldest quality



system concept, but until now there are still many institutions that apply it.

The system functions to detect and eliminate components or failed products that are not in accordance with predetermined quality standards. It is a post-production process that tracks and rejects defective items. The aim is to see whether the product that has been caught has quality, in the sense according to the plan or not. The focus of attention is mainly on product quality. Even if supervision is carried out in the process, it is usually only an inspection which is generally not systematically linked to efforts to improve the quality of the higher education products concerned, including in this case for PTAIS in Indonesia.

Secondly, quality assurances very different from quality control. Quality assurance functions to determine quality standards based on objective customer needs and work procedures (systems and processes) that are detailed in a systematic, sharp and strict manner that must be followed by every implementation of higher education as well as possible. Quality assurance is designed in such a way as to ensure that the production process produces products that meet pre-determined specifications (Khan et al., 2018). Quality assurance is a way of producing products that are free from defects and errors.

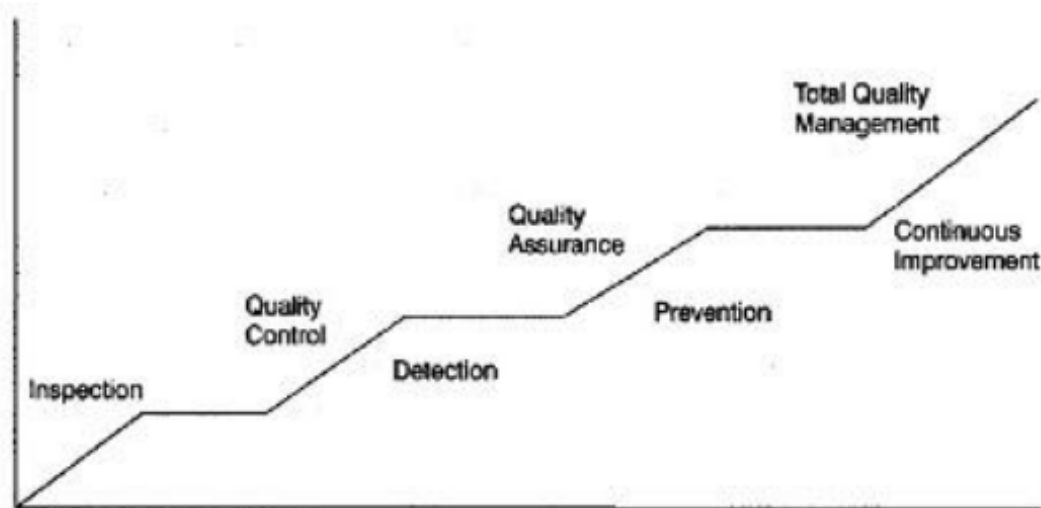


Figure 2: Quality Concept Hierarchy  
Adapted from Total Quality Management in Education by (Sallis, 2014)

These three quality systems can be applied integrally in the world of Islamic higher education, even though the concept of TQM or the last quality system is an improvement of the previous two quality systems. This means that with the right and optimal application of TQM undoubtedly the products produced by Islamic higher education, in this case, PTAIS, in particular, will undoubtedly increase, because it is supported by the commitment and attention of the PTAIS manager to the quality that will be produced, both on the operational management and strategic management as makers and implementers of higher education quality policies (Jahani et al, 2016).

#### **4. CONCLUSION**

Islamic universities in implementing the quality of high school programs are carried out in the preparatory stages, namely by establishing a Guarantee Institution (LPM) complete with operational procedures (SOP) by referring to vision and mission, conducting SWOT analysis to pay attention to the development of the environmental community at large, and paying attention to the objectives of the university the level is to prepare graduates who are able to be absorbed in the world of work and able to break the life in the community in the industrial digital era 4.0. As for the changes made, 1). Revise the curriculum that is tailored to the development of the community environment, 2) multiply the learning process by strengthening personal skills and building self-confidence (soft skills) 3). Assessment of learning more in the process is not in the form of learning outcomes and 4). Analyzing the results of higher education quality by paying attention to market needs and customer needs and supported by all stakeholders.

The strategic steps implemented by Islamic universities in Indonesia include 1). Changes in quality planning that are capable of adopting community and business interests, 2). Implementation of learning quality emphasizes on Soft skill and hard skills aspects of 60% versus 40%, 3). Implemented quality assurance systems with PDCA concepts and programmed quality monitoring and correction. 4). Carry out continuous quality improvement (quality improvement). The impact that is reversed is that PTKIS is able to surf and build the survival of higher education institutions and college graduates capable of supporting the development of the industrialization era 4.0.

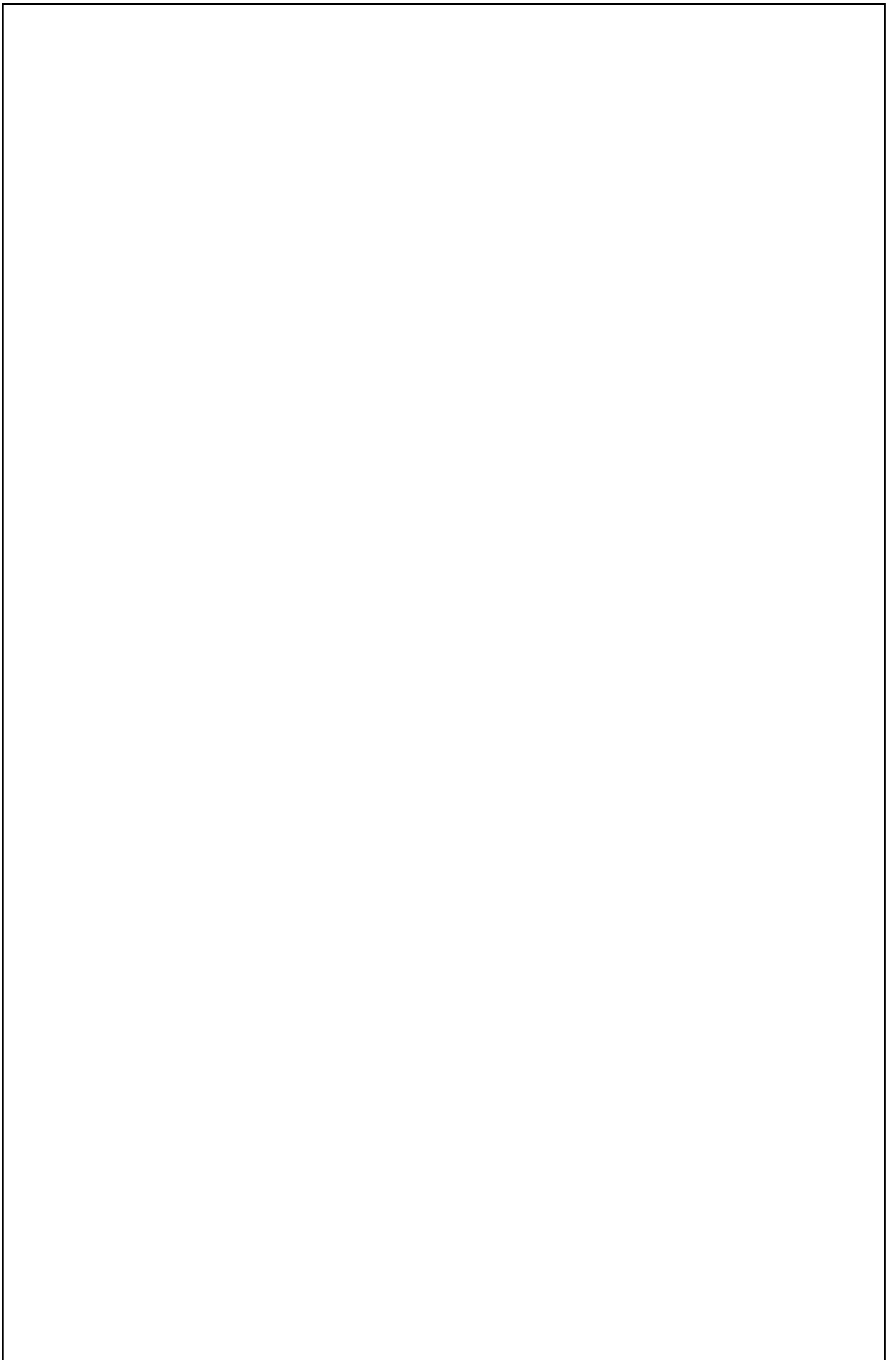
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