



## **Strategies for Strengthening the Quality of Islamic Boarding Schools To Improve Student Achievement: A Case Study of the Tafaqquh Al-Bahjah Islamic Boarding School in Central Jakarta**

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### **ABSTRACT**

Education plays a central role in shaping a generation that excels both intellectually and morally. However, the quality of national education in Indonesia currently faces various challenges, such as low relevance, professionalism, and effectiveness of the existing system. These issues are a serious concern, including for Islamic educational institutions like pesantren. Pondok Pesantren Tafaqquh Al- Bahjah Pusat is one such institution striving to address these challenges by strengthening the quality of education to comprehensively enhance students' achievements. This study aims to explore and analyze the educational quality standards at Pondok Pesantren Tafaqquh Al-Bahjah, the strategies implemented to achieve these standards, and concrete efforts made to improve student performance. The focus of this study includes institutional aspects, learning systems, curriculum development, educator quality, and evaluative approaches to both academic and moral student achievements. The study employs a qualitative approach with a descriptive method, aiming to provide an in-depth depiction of the phenomena under investigation. Data were collected through direct observation, interviews with administrators and teachers, and internal documentation. Thematic analysis was used to identify patterns in quality strategies and student achievement within the context of modern salafiyah pesantren education. The findings reveal that quality enhancement strategies at Pondok Pesantren Tafaqquh Al-Bahjah are implemented through the application of Total Quality Management (TQM). These strategies include improving teacher quality, developing a curriculum based on classical Islamic texts, integrating learning technologies, and conducting holistic evaluations of student development. The teaching methods talaqqi, sorogan, and memorization form the core of instruction, supported by systems of appreciation, guidance, and supervision. Altogether, these strategies position the institution as a model of pesantren management that is adaptive to contemporary challenges while preserving traditional Islamic values.

**Keywords:** *education quality, student achievement, learning strategies*

## INTRODUCTION

Education plays a crucial role in human life. A nation's progress depends heavily on the quality of education, which can create individuals who excel both physically and mentally. If the quality of education stagnates, this can have negative impacts, such as decline or even the destruction of the nation in various fields. Currently, national education faces various serious challenges, particularly related to quality, relevance, accountability, professionalism, efficiency, reduction of bureaucracy, and the attitudes of policymakers. However, these issues are not entirely in line with the objectives stipulated in Article 3 of the National Education System Law (Sisdiknas), which aims to develop abilities, shape character and civilization, and educate the nation's life, with an emphasis on developing the potential of students to become individuals who are faithful, pious, have noble character, are healthy, knowledgeable, skilled, creative, independent, democratic, and responsible. Muhammad Arsyad (2022) stated that the quality of education is greatly influenced by the institution's ability to optimally manage potential, which includes teaching staff, students, the learning process, educational facilities, finances, and interaction with the community. Therefore, Islamic educational institutions need to adopt a new paradigm that emphasizes quality in all aspects of their educational activities. The Quran repeatedly emphasizes the importance of education.

The Quran also explains the importance of seeking knowledge, especially religious knowledge. Allah SWT does not even require everyone to participate in war (jihad). Some of the Companions were commanded to seek knowledge. The wisdom is that knowledge will continue until the end of time. This is explained in Surah At-Taubah, chapter 9, verse 122. Allah SWT says: It is not appropriate for all believers to go (to war). Why didn't some of each group of them go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they returned, so that they could protect themselves?

From the two verses above, we can understand the importance and nobility of knowledge for human life. With knowledge, we can distinguish between right and wrong, good and bad. Knowledge has many benefits in our lives, guiding us to the right path, a path that is pleasing to Allah SWT and the Prophet Muhammad (peace be upon him). General knowledge is also important as a guide for our daily routines. Management plays a crucial role in achieving educational goals, encompassing the ability to organize and implement activities efficiently. To achieve optimal results in the educational process, management functions such as planning, organizing, implementing, and supervising are required. Without effective management, educational implementation can become chaotic and erratic and deviate from the desired goals. The concept of

Total Quality Management (TQM) reflects the results of well-executed managerial tasks, which in turn results in optimal quality. Quality can be measured through intelligence, skills, and various other aspects. The concepts of input, process, and output are integral parts of quality management, interconnected to achieve desired goals.

Laksono (2021) states that quality management in educational institutions involves systematic and continuous improvement methods, providing practical tools to meet customer expectations, desires, and needs, both now and in the future. The application of a comprehensive systems approach is also relevant to improving the quality of Islamic educational institutions.

Islamic boarding schools (*pesantren*) are traditional Islamic educational institutions whose activities involve studying, understanding, deepening, internalizing, and practicing Islamic teachings, emphasizing the importance of religious morality as a guideline for daily behavior. (Mastuhu, 1994).

Historically, Islamic boarding schools (*pesantren*) have served not only as centers for Islamic religious studies but also as places for *da'wah* (Islamic preaching) and bastions of the community's faith. They were even pioneers in the independence movement, guardians of national culture, and drivers of the people's economy. Furthermore, education in Islamic boarding schools has proven effective in developing the potential of the Indonesian people in a balanced and professional manner, both physically, intellectually, and spiritually. Thus, Islamic boarding schools are able to produce individuals with high levels of piety, both in religious understanding and in providing benefits to others. Moh. Hasjim Munif (2018).

According to RZ. Ricky Satria Wiranata (2019), the function of Islamic boarding schools as educational institutions is inseparable from their very purpose: to educate the nation. Initially, education in Islamic boarding schools used simple traditional systems, such as *sorogan*, *watona*, and *bandongan*. However, over time, Islamic boarding schools began to adopt modern learning systems, as the old systems were deemed inadequate for modern developments. Therefore, innovation is needed in addition to maintaining the traditional system that characterizes Islamic boarding schools.

Islamic boarding schools, as Islamic educational institutions, differ significantly from other educational institutions, both in terms of their learning systems and the educational elements they employ. The learning system in Islamic boarding schools tends to be simple and traditional, although some schools combine these methods with modern Islamic learning approaches. This striking difference lies in the dominant elements present in Islamic boarding schools, which are the distinctive characteristics of these institutions. In addition

to focusing on religious education activities, Islamic boarding schools also serve as community development institutions. Moh. Hasjim Munif (2018) stated that:

The presence of Islamic boarding schools in society initially served not only as educational institutions but also as places for the dissemination of Islam. Islamic boarding schools have many advantages and unique characteristics compared to formal educational institutions. As the only educational institution in Indonesia that focuses on tafaquh fiddien, Islamic boarding schools foster a holistic understanding of religion. Religious education in Islamic boarding schools encompasses all aspects of life, so the kyai are tasked not only with educating students but also with educating them morally and spiritually. M. Sulton Masyhud and Moh. Khusnurridlo (2003).

Along with the development of globalization, changes in society regarding Islamic boarding school education are increasingly visible, even though the outcomes of Islamic boarding school graduates remain the same. The main problem lies not in the lack of student abilities, but rather in shifting assessment criteria. Society now places greater emphasis on aspects of social insight, modern organizations, scholarly pluralism, and market share, which were previously not the focus of Islamic boarding school education. New challenges facing Islamic boarding schools include development, progress, innovation, and openness in the era of globalization. Therefore, to maintain the existence of Islamic educational institutions, particularly Islamic boarding schools, effective management is necessary. One managerial approach that can improve the quality of Islamic boarding school education is Total Quality Service. By implementing this concept, it is hoped that the community will be increasingly motivated to send their children to Islamic boarding schools, according to Baharuddi (2011), so that these institutions can become the primary choice for education.

Improving student achievement is a primary focus in efforts to strengthen the quality of Islamic boarding schools. Strengthening strategies are key to ensuring that Islamic boarding schools can make a maximum contribution to national education development. Therefore, a literature review on strengthening strategies is highly relevant to provide guidance and direction for Islamic boarding school administrators in improving student achievement.

In this introduction, we will further discuss the concept of quality in the context of Islamic boarding schools, the importance of improving student achievement, and the relevance of this literature review in formulating strengthening strategies. Through a thorough understanding of these issues, it is hoped that Islamic boarding school administrators can implement effective strategies to sustainably improve the quality of their institutions and student achievement.

## METHOD

This research uses a qualitative approach to describe the problem and focus of the study. Qualitative methods are social research procedures that aim to obtain descriptive data in the form of words and images. According to Lexy J. Moleong (2007), data collected in qualitative research are in the form of words, images, and not numbers. Lexy J. Moleong (2007) argues that this qualitative approach does not rely on statistics as a basis for its work, but rather focuses on qualitative evidence. From another perspective, this approach is based on the reality in the field and the experiences of respondents, which are then matched with relevant theories (Sujdarwo, 2011).

The choice of a qualitative approach was made based on the specifics of the research subjects and to obtain in-depth information that encompasses social reality. According to Nasution, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior. In this research, efforts were made to collect as much descriptive data as possible, which will be presented in the form of reports and descriptions. Nasution (1996) Suharsimi Arikunto also explains that descriptive research is used when researchers want to determine the status of something, and so on. Therefore, the research is descriptive, meaning it explains events and things. (Suharsimi Arikunto, 1992).

S. Margono (2003). With a qualitative descriptive approach, the data obtained are in the form of words, images, or behavior. They are not presented in the form of numbers or statistics, but rather by providing an explanation or depiction of the situation or condition being studied in the form of a narrative. The explanation must be conducted objectively to avoid researcher subjectivity in making interpretations.

The method used in data collection is a descriptive-analytical method designed to obtain information about strategies for strengthening the quality of Islamic boarding schools (pesantren) in improving student achievement at the Al-Bahjah Tafaqquh Center in Sendang, Cirebon, West Java. The purpose of descriptive-analytical research is to create a systematic, factual, and accurate description, depiction, or illustration of the facts, characteristics, and relationships between the phenomena being investigated. (Moh Nazir, 2003).

The qualitative descriptive research method focuses on fact-based problems, conducted through observation, interviews, and documentation. This method was chosen as one of the writing methods to obtain a picture of the field and strategies to strengthen the quality of Islamic boarding schools in improving student achievement at the Al-Bahjah Center Tafaqquh Institution, Sendang, Cirebon, West Java.

## RESULTS AND DISCUSSION

### A. Quality Standards of the Al-Bahjah Tafaqquh Institution

This chapter discusses the research process and data collection, including interview reports, implementation processes, problem descriptions, data selection, data presentation, and conclusions.

Quality management is a management system focused on improving product or service quality by identifying and meeting customer needs, as well as increasing the efficiency and effectiveness of business processes. Therefore, educational institutions need to design quality standards to improve the quality of the teaching and learning process. In Indonesia, TQM is known as Integrated Quality Management (TQM), a systematic, practical, and strategic approach to providing education that prioritizes customer satisfaction and is quality-oriented. This definition emphasizes the crucial role of components within the education system related to input, process, and output, as well as their supporting tools. TQM is a tool for achieving maximum competitiveness through continuous innovation in services, people, products, and the environment (Husaini Usman, 2006).

Fandy Tjiptono and Anastasia Dian (2001) stated that to achieve high-quality and highly competitive education, educational institutions must implement a quality-oriented concept. This concept is called Integrated Quality Management, often referred to as Total Quality Management (TQM). In this context, TQM further discusses how it can be applied in education, particularly in Islamic boarding schools. Goetsch and Davis, in their book "Total Quality Management," define quality as a dynamic condition related to products, services, people, processes, and the environment that meets or exceeds expectations. The head of the Al-Bahjah Tafaqquh Institute stated, "At the Al-Bahjah Tafaqquh Institute, educational quality standards are established based on three main pillars: teacher quality, curriculum completeness, and a learning evaluation system. We ensure that each teacher has a strong Islamic boarding school educational background and is competent in delivering knowledge using methods that suit the character of the students.

Furthermore, we utilize learning modules that have been systematically developed and align with the applicable curriculum. Furthermore, we establish quality standards based on disciplined study time, memorization targets, understanding of the scriptures, and the ability to apply knowledge to everyday life. These standards are consistently implemented through routine guidance and periodic evaluations, including oral, written, and practical exams. All of this is done to ensure that the teaching and learning process remains within the expected quality corridor." In measuring the success and achievements of

students based on quality standards, the head of the Tafaqquh Al-Bahjah institution stated, "Student success is measured through several aspects, starting with academic scores on exams, the ability to understand and explain the yellow books, and moral experience in accordance with Islamic values. We use a periodic evaluation system, including monthly, semester, and annual exams, to assess the students' understanding of the material taught. Beyond academic aspects, we also consider students' involvement in religious activities, such as leading prayers, preaching, or teaching younger students. This assessment is holistic, as we want to produce students who are not only intellectually intelligent but also spiritually and socially mature."

Onong Uchjana Effendy (1993) stated that as a non-profit educational institution, measuring the success of educational programs in Islamic boarding schools differs from that conducted in the industrial world. Evaluation is the final stage after the research, planning, and implementation stages carried out by an organization. Conducting an assessment involves two steps: measuring and evaluating. (Suharismi Arikonto, 2001).

M. Chabib Thoha (1991) defines the basic elements of an evaluation as follows: the object to be evaluated, the purpose of the evaluation, the measurement tools (measurement/comparison standards), and the evaluation results, whether qualitative or quantitative. Frank Jefkins (1992) states that "Qualitative" means that the results cannot be measured statistically, but rather through experience and actual comparisons. Quantitative, on the other hand, means that the results of an evaluation can be measured numerically or statistically.

In engaging external oversight to maintain quality standards, the tafaqquh institution is always open to input from external parties, such as the Ministry of Religious Affairs or Islamic boarding school accreditation institutions. "Here, we maintain regular communication and coordination, especially regarding administrative compliance and academic reporting, aligned with national policies. However, because this institution has a unique educational approach, external oversight is more of a supervision and coaching approach, rather than a total intervention. We maintain independence in terms of curriculum and methods, but adhere to the national quality framework as a reference and minimum standard."

In managing Islamic boarding schools from a total quality service perspective, support plays a crucial role in achieving organizational goals. Without internal or external support, Islamic boarding schools will struggle to meet their organizational needs. Systematic support, both internal and external, will emerge when the leadership system in Islamic boarding schools is

implemented openly. This means that Islamic boarding school leaders open the door to various ideas, concepts, and criticisms as a form of continuous improvement oriented toward customer satisfaction. Regarding the leadership system in Islamic boarding schools, Hessey and Blanchard (1969, 1979, 1996), through their continuum theory, provide a concept of how Islamic boarding school leaders should focus on their duties and responsibilities and on building positive relationships with their followers. The Islamic boarding school's efforts to update and improve quality standards include "regularly conducting internal evaluations of the curriculum and teaching methods. Furthermore, we provide training and upgrading for the *asatidz* (teacher), including pedagogical and classroom management training. This is crucial to ensure the methods used remain relevant to the character of today's students. Furthermore, we keep abreast of technological and educational developments by incorporating technological elements into certain learning environments. This ensures the quality of education remains up-to-date and keeps pace with the outside world."

To ensure that the teaching and facilities provided meet standards, "here we have a monitoring system carried out by a team of teachers and daily administrators. Each classroom is regularly inspected for suitability, including the availability of books, stationery, whiteboards, and ventilation and cleanliness. Facilities such as the library, dormitories, and activity hall are also being gradually upgraded to support a comfortable and conducive learning environment. In terms of teaching, we utilize a classroom supervision system that allows for direct evaluation by education coordinators. If obstacles or inconsistencies in teaching methods are identified, guidance will be provided to teachers to maintain quality standards."

Edward Sallis (2006) stated that for every institution, especially Islamic boarding schools (*pesantren*), quality is a top priority, and improving it is the most important task. However, some consider quality a puzzling concept. Quality is considered confusing and difficult to measure. Quality can be said to exist when a service meets existing specifications. Quality is a way to determine whether the final product meets standards.

According to Crosby, quality is conformance to requirements, that is, compliance with predetermined quality standards, including input, process, and output. Therefore, the quality of education provided by schools is required to meet standard educational quality standards. Quality, in Deming's concept, is conformity to market needs. In Deming's concept, quality education is education that produces outputs, both services and graduates, that meet the needs and expectations of its customers. Meanwhile, Fiegenbaum defines quality as full

customer satisfaction. In this sense, a quality school is one that can satisfy its customers, both internal and external.

## **B. Strategies for Achieving Quality Standards**

One of the objectives of this strategic plan is to improve the quality of Islamic religious education. Quality can be defined when services meet existing specifications and meet customer needs. One strategy for improving the quality of Islamic religious education is to establish an Islamic educational organization that excels in creating and delivering greater customer value through improved performance. This Islamic educational organization is, of course, supported by a cooperative strategy.

Buchari Alma and Ratih Hurriyati (2008) state that the main strategy implemented by the tafaqquh institution is "strengthening the teacher and student development system. We hold regular meetings between teachers to discuss the most effective learning methods. In addition, each teacher receives regular training and is given the opportunity to improve their capacity through seminars or training, both internally and externally. Furthermore, we implement a mentoring system between students, where senior students help guide their junior students. This strategy not only fosters a sense of responsibility but also strengthens understanding of the material through reteaching. We believe that by creating a collaborative and supportive learning environment, the quality of education will continue to improve."

To ensure the competence of teachers meets quality standards, "Before becoming a teacher at a tafaqquh institution, every prospective ustadz or ustadzah must undergo a rigorous selection process. We assess their academic credentials, teaching methods, and morals. Furthermore, they are required to participate in an orientation period and a teaching internship before being released to teach independently. After starting teaching, their competence is continuously evaluated periodically by the academic management team. If deficiencies are identified, we provide specialized guidance or additional training. This approach ensures that competency standards are maintained and improved according to learning needs."

The role of Islamic boarding school management in maintaining and improving quality is as follows: "Islamic boarding school management acts as a policy director and implementer of quality improvement strategies. We have a well-organized structure, starting with the head of the institution and the head of education, down to the divisions. Each structure has responsibilities and regular reports that must be systematically submitted. Everything is done through deliberation. Every important decision regarding the curriculum,

student evaluation, and facility development is made with the involvement of all administrators. This system ensures the active involvement of all elements of the institution in maintaining educational quality."

Total involvement must adhere to the following principles and concepts: First, quality is the responsibility of every individual in every organization. Second, quality objectives involve all levels and every individual. Third, training is a means of communication. Fourth, each individual involved must be aligned with their abilities. Fifth, the communication process developed in Islamic boarding schools.

To involve all parties, including students, parents, and the community, this institution "has an open communication forum with parents of students, both through regular meetings and periodic reports on student progress. This way, parents feel involved and can provide input on our education system. Meanwhile, students are also involved in program evaluation through learning satisfaction surveys and open discussions."

Zamakhsyari Dhofier (2015) stated that in the future, Islamic boarding schools must be able to adapt to developments in modern society, but they must remain firmly grounded in their past traditions. From this perspective, Islamic boarding schools can see that there are old elements that may need to be discarded, then new elements with positive values can be introduced, there are old habits that have been abandoned and new institutions have begun to be introduced.

By utilizing modern technology and resources, the Tafaqquh institution "has begun to incorporate technology into the learning process, particularly in managing academic data and student administration. In teaching, some instructors also utilize digital presentations or instructional videos, particularly for materials requiring visualization, such as Islamic history."

The Al-Bahjah Tafaqquh institution utilizes the Salafiyah pesantren model in its curriculum and learning methods. Indonesian Minister of Religious Affairs Regulation Number 3 of 2012 explains that a Salafiyah pesantren, as the name suggests (Salaf, meaning "old"), is a pesantren that implements learning using a traditional approach, as has been the practice since its inception. Salafiyah pesantren are pesantren that provide education using yellow books and a teaching system implemented by a kiai (leader).

The curriculum implemented by the Al-Bahjah Tafaqquh Institute uses the typical Salafiyah Islamic boarding school curriculum, focusing on religious knowledge such as fiqh (Islamic jurisprudence), grammar (nahwu), morphology (shorof), interpretation (tafsir), hadith, and morals. This curriculum is developed by a team of senior teachers and tailored to the needs and developmental levels

of the students. Furthermore, we incorporate character development, time management, and personal hygiene into the curriculum. This curriculum is developed so that students not only master religious knowledge but also learn to live independently and adapt within society. Currently, the Al-Bahjah Tafaqquh Institute runs a five-year educational program.

During this educational program, students learn fiqh (Islamic jurisprudence), ushul fiqh (Islamic principles), grammar (nahwu), morphology (shorof), rhetoric (balaghah), interpretation (tafsir), hadith, aqidah (belief), Islamic history (tahrikh Islam), Arabic language, and da'wah management. All these lessons are delivered using reference books from the Salaf scholars. We also instill moral and ethical values to produce a generation that is not only intellectually intelligent, but also spiritually and socially noble."

### **C. Strategies for Achieving High-Achieving Student Standards**

Teaching and learning activities at the Al-Bahjah Tafaqquh Institute employ the talaqqi method, which is "direct learning from teacher to student, where students listen to and take notes on the teacher's explanations. This method is highly effective in maintaining the sanad of knowledge."

The term talaqqi, also known as direct instruction, has been used by several researchers to refer to a teaching model consisting of a teacher explaining a new concept or skill to students. This explanation is followed by asking students to test their understanding by conducting controlled practice under the teacher's guidance. (Joyce, 2016).

The talaqqi method is a teaching method of the Prophet Muhammad (peace be upon him), continuously applied by his companions, his followers, and even today's educators. In practice, this method is divided into two methods: first, a teacher delivers the lesson from the front, and a student listens to the teacher's explanation, concluding, if possible, with questions. Second, students read the Quran or a religious book from the front, and the teacher corrects any reading errors. (Putra, 2016). The talaqqi method is a learning process carried out by a teacher delivering a reading to students verbally while they sit quietly and comfortably. The teacher then guides the students in reading until they are fully proficient. (Halimah, 2019).

### **D. Arabic Language Learning**

The method used in the Arabic language teaching and learning system "uses a method that refers to the Dalwa Islamic boarding school system, which uses a system that begins with memorizing basic vocabulary, followed by the muhawaroh system, which uses Arabic for everyday conversation, and insha

learning, which involves stringing together the Arabic vocabulary that the students have memorized. This method encourages students to use Arabic in their daily activities so that the memorized vocabulary becomes stronger and becomes more familiar."

The Arabic language learning method used by the Dalwa Islamic Boarding School in Pasuruan uses a humanistic approach with a variety of methods and comprehensive learning strategies that encompass speaking, listening, reading, writing, and grammar.

After learning and memorizing, Arabic vocabulary must be practiced in daily activities to strengthen it. At the Tafaqquh institution, "students are required to use Arabic in everyday conversations within the pesantren, including in classrooms, dormitories, and the mosque. In addition, there are activities such as muhadhoroh (Arabic lectures), Arabic drama, and Arabic speeches."

#### **E. Learning Nahwu and Shorof**

The method used in learning Nahwu and Shorof is the "Al-Miftah Lil Ulum Sidogiri method," a method developed by the Sidogiri Islamic boarding school. This method helps students, especially young children, understand and read Islamic texts more easily and quickly. Al-Miftah contains concise summaries of well-known texts, such as Jurumiyah, Imrithi, and Alfiyah Ibn Malik. This method maintains the authenticity of the terminology from classical Nahwu texts.

The Al-Miftah Sidogiri method is a quick method for learning to read Islamic texts, developed by Ustad Ahmad Qusyairi Isma'il Sidogiri. This method is designed to facilitate understanding of Nahwu and Shorof rules, especially for beginners, with a fun and easy-to-memorize approach. In practicing grammar and morphology, students must understand the rules of i'rab (reading a bare yellow book) and understand the rules of i'rab (proper pronunciation) for each word and sentence structure. Students must also practice constructing Arabic sentences with correct sentence structure. This is usually done using the sorogan system.

Aziz Masyhuri (1987) Sorogan. The word "sorogan" originates from the Javanese word "sorog," meaning to push. It is called sorogan because students who want to learn to push their books in front of their kyai (Islamic teacher). In practice, skilled students push a book to the kyai to read in front of him, and if there are any mistakes, the kyai immediately corrects them. This method is often referred to as individual learning to recite the Quran.

According to Zamarkhsyari Dhofier, "The sorogan system has proven to be very effective as a first step for students who aspire to become scholars."

According to him, this system allows a teacher to monitor, assess, and guide a student's ability to master Arabic to the fullest.

## **F. Fiqh Learning**

The method used in fiqh learning is "we follow the teaching and learning method of Sheikh Mustafa Abdun Nabi." Sheikh Mustafa Abdun Nabi, a prominent figure at Al-Azhar University, is known for his fiqh learning approach that emphasizes dialogue and the freedom to choose a school of thought. He taught students from an early age about the right to dialogue and differences of opinion, and allowed them to choose one school of thought for in-depth study. The methods used in fiqh learning are as follows:

- Group discussion method: Fiqh learning often involves group discussions to discuss current fiqh issues, analyze cases, and find solutions together.
- Cooperative learning method: In this method, students work together in small groups to complete fiqh assignments or projects, encouraging collaboration and knowledge sharing.
- Project-based learning methods: Students can work on fiqh projects relevant to everyday life, such as analyzing social problems from a fiqh perspective, or designing fiqh education programs for the community.
- Technology-based learning methods: Technology can be utilized to support fiqh learning, for example through presentations, videos, or online applications that provide interactive fiqh materials.

It's important to remember that Sheikh Mustafa Abdunnabi, as an educator at Al-Azhar, may also employ other learning methods tailored to the needs and characteristics of the students, as well as the learning context at Al-Azhar.

In terms of practicing Islamic jurisprudence (fiqh), "the students are taught to apply the laws of fiqh in daily worship such as ablution, prayer, fasting, and so on. The students do this directly and are supervised by a religious teacher or mentor to ensure compliance with sharia provisions. Furthermore, students are assessed during their worship. Here, we also conduct activities such as funeral prayers, zakat, and hajj."

Ahmadi explained that it has become a relatively common understanding that intelligence plays a significant role in determining whether someone is successful in learning something or participating in an educational program. More intelligent people are generally more capable of learning than those who are less quick to grasp the material. The results of intelligence measurements are usually expressed as a number that indicates a comparison of intelligence, known as the Intelligence Quotient (IQ).

Yudrik Jahja (2012) stated that if someone is not interested in learning something, they cannot be expected to succeed in learning it. Conversely, if someone learns something with interest, the expected results will be good. Interest is a drive that causes an individual to be attached to a particular object such as work, lessons, objects, and people. Ahmadi stated that if every educator is aware of this, the problem that arises is how to ensure that the learning experience presented is interesting or that students learn things that interest them. Therefore, tafaqquh institutions "will provide special guidance or mentoring for students who have difficulty understanding lessons by ustads or peers who are more knowledgeable in the subject." This is because attention can guarantee good student achievement, and students must pay attention to the material they are studying. Abu Ahmadi (1991).

Focusing on academics and morals is crucial for students to advance to the next grade level. "Students must pass annual exams and demonstrate improvement in both academic and moral aspects. The exams cover the salaf books studied by students, such as nahwu, shorof, fiqh, and Arabic. Furthermore, behavior and discipline are also key considerations in class promotion. We want to ensure that students who move up are truly mature, not only academically but also morally."

The Al-Bahjah Tafaqquh Institute will provide prizes and recognition to students who excel. "We award outstanding students with certificates, prizes, and even scholarships. At the Haflah Akhirusnah (final Islamic celebration) or Maulid (the birthday celebration), they are also given the opportunity to perform in public as a form of motivation for their fellow students." Ahmadi said that this motivation can encourage students to be more active and enthusiastic in their studies.

The primary goal of Islamic boarding school education is not the pursuit of power, money, or worldly glory, but rather, learning is solely an obligation and devotion to God Almighty. In general, the dominant characteristics of Islamic boarding school education are independence, life skills, and reliance and submission to God Almighty. Islamic boarding school kyai (Islamic boarding school teachers) place great emphasis on developing individual character according to their individual potential. Martin Van Bruinessen (2012) stated that Islamic boarding schools, as educational institutions that prepare the nation's next generation with character, must receive continued attention. Good character is not formed automatically but requires a long process. This is done to prepare for global challenges and national competitiveness. Indeed, producing the nation's next generation, in this case, students who are superior, resilient, creative, and civilized, as stipulated in the law.

## CONCLUSION

Based on research on quality improvement strategies at the Al-Bahjah Tafaqquh Institute, it can be concluded that the institution implements an educational quality management system based on Total Quality Management (TQM) or Integrated Quality Management (MMT). This system is implemented through planning, implementation, evaluation, and internal and external supervision involving various parties, including the Ministry of Religious Affairs and Islamic boarding school accreditation institutions. The three main pillars of focus are teacher quality, curriculum completeness, and an integrated learning evaluation system.

The quality of education at Al-Bahjah is determined by input, process, and output standards tailored to the characteristics of Salafiyah Islamic boarding school education. Each teacher is required to possess scientific competence, teaching methodology, and good morals. The learning system is systematically structured through an in-depth, tiered curriculum based on classical texts, complemented by an approach to character and student personality development.

The evaluation process for measuring student achievement is conducted periodically, encompassing academic, spiritual, and social assessments. The institution utilizes holistic evaluation methods, such as oral, written, and practical exams, as well as student involvement in religious and social activities. The success of students is not only assessed cognitively, but also in terms of morals and discipline.

The institution's primary strategy for achieving quality standards is through strengthening the teacher and student development system, pedagogical and classroom management training, learning supervision, and mentoring among students. Furthermore, a monitoring system, classroom supervision, and facility evaluation are implemented to ensure the ongoing quality of the teaching and learning process.

The Al-Bahjah Tafaqquh Institute is also active in updating its learning methods through technology integration. The use of digital tools in administration and the learning process is part of adapting to modern challenges, without abandoning the traditional values of Salafiyah Islamic boarding schools. This aligns with the principle that educational quality is dynamic and continuously evolving.

In terms of learning strategies, Al-Bahjah applies the talaqqi method as the core of its teaching. This method is believed to be effective in maintaining the sanad of knowledge and ensuring in-depth understanding. In practice, talaqqi is

complemented by the sorogan, tatbiq, and memorization methods for various disciplines, such as nahwu, shorof, fiqh, and Arabic.

Arabic language learning at Al-Bahjah adapts the Dalwa Islamic boarding school's approach, which involves memorizing the mufradat (words), muhawaroh (inspiration), and insha (inspiration). Students are required to use Arabic in their daily lives to strengthen their vocabulary. In grammar and morphology lessons, the Al-Miftah Lil Ulum method from Sidogiri is used to accelerate comprehension of the yellow books.

In fiqh (Islamic jurisprudence) learning, the institution adopts the approach of Sheikh Musthafa Abdunnabi, who emphasizes dialogue between schools of thought and the development of a deep and applicable understanding of fiqh. Learning is not only theoretical but also practical through simulations of religious practices, such as the funeral prayer and the Hajj pilgrimage, so that students become accustomed to putting their knowledge into practice.

To support student achievement, the institution provides an appreciation system in the form of certificates, prizes, and scholarships. Students who demonstrate academic and moral excellence are given the opportunity to perform at official events as a form of motivation. Students experiencing learning difficulties also receive special attention through mentoring programs provided by teachers or peers. The Al-Bahjah Tafaquh Institute is committed to producing a knowledgeable, moral, and independent generation while adhering to the principle of devotion to Allah SWT. The quality standards applied emphasize not only intellectualism but also spirituality and readiness for social life. Therefore, the institution's educational quality management system can serve as an example of a quality Islamic boarding school education management model that is relevant to current developments, without losing its traditional identity.

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