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Quality Culture Model in Improving Development Madrasah Universitas Islam Negeri Jakarta Indonesia and Ma'had Al Ulum Addiniyah Thailand

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Abstract: The purpose of this research is to compare the quality culture of Islamic Education Institutions in Indonesia and in Thailand, specifically the UIN Jakarta Development Madrasah and Ma'had Al-Ulum Addiniyah Pohontanjong Narathiwat with the eight National Education Standards (SPN). This research method is descriptive-comparative with a qualitative approach. The results showed the characteristics of the quality culture of each Islamic Education Institution in Indonesia and in Thailand, in addition to the similarities in the management of these Educational Institutions such as, the characteristics of the quality culture of the UIN Jakarta Development Madrasah and the characteristics of the quality culture of Ma "had Al-Ulum Addiniyah Pohontanjong Narathiwat in Thailand. The similarity of the quality culture of the two institutions refers to the national curriculum set by the respective governments by strengthening the local curriculum according to the needs of each institution. The difference in the governance of these two institutions, shown in the UIN Jakarta Development Madrasah is managed by a foundation that is responsible to the State University, while Ma "had Al-Ulum Addiniyah Pohontanjong Narathiwat is managed by local community leaders. The development of a culture of quality in each Islamic educational institution is highly dependent on the leadership of the madrasah/ma "had as the "central" driver in managing the learning process and quality institutions that can improve the quality of education that is universal and competitive at the international level.

Keywords: QualiCulture, Madrasah, Ma'had, Indonesia, Thailand

1. Introduction

Madrasahs in Indonesia were born as early as 1912, through the movement of KH. Ahmad Dahlan and the Muhammadiyah Movement attempted to integrate the conventional pesantren model with the secular school model of the Dutch East Indies. KH Ahmad Dahlan's thinking was born with the concern that the nation's children did not have the opportunity to go to school and have general knowledge; most of them studied religious knowledge only in pesantren. Seeing these conditions, madrasahs were established to eliminate the dichotomy of general education and religious education in one place called madrasah. While in Thailand in 1933 with the establishment of the first modern school in Pattani. The first religious school construction project in Pattani began to be built at the end of 1933 with a total fund of 7200 Bath, which was donated by Muslims who were in the village of Anak Ru and its surroundings with the name of the school *Madrasah Al-Ma'arif Al-Wathaniyah Fathani* (Pendi Susanto, 2015). Therefore, the Pondok educational institution gradually turned into an Islamic private school (madrasah).

The development of education from time to time has tremendous dynamics both in Indonesia and in Thailand, such as macro and micro issues, the dynamics of the learning process, and socio-culture, including the governance of quality culture. The learning process that takes place so far includes the *transfer of knowledge*, *transfer of competency*, and *transfer of value*, while the problem of micro issues, is less of a full concern, especially in the governance of Islamic educational institutions, such as the leadership of the principal/madrasah, the independence of the school/madrasah and the quality culture of the school/madrasah is largely determined by the realization or not of good interaction and cooperation of the elements of *human resources* and *human resources* in the school/madrasah such as the principal/madrasah, teachers, students, employees and the community (parents/guardians of students). (Sudarmayanti, 2008).

Efforts in the education process have not been maximised in increasing, and improving the quality of culture in Islamic Education Institutions, both in Indonesia and Thailand. Improving the culture of quality is highly dependent on the established educational standards, leadership, planning, implementation, organisation, evaluation, improvement and control. This needs to be a concern in improving the culture of quality in Islamic Education Institutions. The driving force in implementing the governance of Islamic Education Institutions is the main thing to measure success in implementing a culture of quality in Islamic Education Institutions.

As an agent of civilization and social change, Islamic education is in the atmosphere of modernization and globalization, required to be able to play its role dynamically and proactively. The development of the concept of the role of integrated quality management implementation in madrasah through the process, products, and services of an organization systemically and continuously. Creativity and innovation of Islamic education institutions, in the learning process in madrasahs, is a demand for the community, the better the quality of learning in Islamic education institutions, the more people will entrust learning in madrasahs.

In the life of a country, education plays an important role in ensuring the survival of a country and nation, because education is a vehicle to improve and develop the quality of human resources. Efforts to improve the quality of education are continuously made by the government to prepare education graduates to enter the challenging era of globalization, education is needed that is truly designed by the times.

Globalisation, which is full of challenges and competition, demands professionalism in all aspects of life, both individual existence and the existence of an organisation. Globalization has emerged as a new phenomenon due to the progress of the times. This condition requires an organization to always make various innovations to anticipate very intense competition. Organizations in the current global era are required to have a competitive advantage both in terms of quality of service products, costs and professional human resources.

Education in Indonesia and Thailand has undergone many reforms to keep education products relevant to the needs of the world of work, as well as being able to face international globalization competition. One of the keys to successfully competing in the global market is the ability to ensure diversity in quality, so it is necessary to establish the same standards. Efforts to achieve quality as expected.

The Development Madrasah of UIN Syarif Hidayatullah Jakarta and Mahad Al-Ulum Adiniyah Pohontanjong Narathiwat prove that with a professional school system and management as well as adequate facilities and infrastructure, this madrasah has been able to present its existence as a madrasah that can be accessed by all levels of society. Both madrasahs are madrasahs that prioritize Islamic development, science and karakul Karima by appreciating the potential of students in responding to the challenges of the globalization

era. The two madrasahs are from different countries, namely Madrasah Pembangunan UIN Jakarta Indonesia and Madrasah Al-Ulum Adiniyah Pohontanjong Ruso Narathiwat Thailand.

Based on the above background, researchers will examine the Quality Culture Model in Improving Development of Madrasahs in Indonesia and Ma'had Al Ulum Addiniyah in Thailand by trying to explore the phenomenon/uniqueness of some of the advantages of the two madrasahs in improving quality. The consideration of two madrasahs can represent madrasahs in Indonesia and Thailand.

1.1 Literature Review

Education reform in Indonesia needs to be a concern, especially for Islamic Education Institutions, related to the decentralization of education, school-based management, the Education Unit Level curriculum and the 2013 Curriculum, as well as the teacher certification program, are central issues in improving school quality culture. On the other hand, Thailand certainly has its policies by taking into account the differences in background, social, economic, political, cultural and geographical conditions of the two countries. Therefore, to improve the quality of culture, it is necessary to reform education in a country. (Sa'adah, 2020)

Strategies that need to be pursued in services in madrasah are as follows (1) determine quality criteria, (2) build quality commitment, (3) build a culture of quality, (4) develop the quality of educational services, and (5) evaluate the quality culture of madrasah. These criteria need to be elaborated into a foundation for the development of a quality culture, for which all elements in educational institutions need to be understood for the implementation of a quality culture in Islamic educational institutions. To achieve international-level education standards, madrasahs need to have modalities in educational development to achieve excellence in all fields so that people believe both nationally and internationally in providing educational services, this is where the importance of strengthening a culture of quality. (Widodo, 2021)

Quality culture is realized in the form of cultural development, related to the vision, mission, goals, strategies and values of educational institutions. This determines the implementation of the components of a madrasah, such as curriculum, governance, infrastructure development, and the learning process. The development of the quality culture mentioned above also determines the characteristics of the principal in building relationships with teachers, the community, and stakeholders in a harmonious, integrated and holistic manner to realize a superior and trusted madrasah. (Husni, 2020).

Stages in quality culture need to consider the Quality Maturity Model and Quality Culture Assessment Instrument to improve institutional governance as a strategy for achieving quality culture in Madrasahs (Wilson Frankie, 2015). The achievement of quality culture in a Madrasah depends on its leadership which consists of a transactional leadership model that is oriented towards the ability of Madrasah heads, in meeting the needs of teachers, education personnel, and students to improve the progress and quality of education, then the transformative leadership model that provides Madrasah heads with an understanding of the needs and appreciation of the learning process. The visionary leadership model is very decisive in achieving the vision in a Madrasah for a quality governance process. (Taufik, 2021)

Governance needs to be organized properly and correctly by Education quality standards so that the implementation of the learning process is by Education standards as well as to achieve the vision and mission of Madrasah.

الحق بال نظام يغلبه الباطل بالنظام

"unorganized truth will be destroyed by organized falsehood".

إن هلا يحب إذا عمل أحدكم عمال أن يتؤنه

The Messenger of Allah S.A.W. said: Indeed, Allah, the Glorious and Most High, likes it when one of you does work professionally/itqan (neat, organized and good) HR Baihaqi.

The Islamic Education Institution during the time of Rasullulah S.A.W., known as Dar al Arqam or Baitul Arqam was located in the Mosque, in the residence of the prophet's companions. Mosque to optimize building Medina society towards a better civilization. In addition, there is also Al Suffah, a room or building connected to the mosque which is used for the assembly of knowledge. Meanwhile, Al Kuttab was founded by the Arabs before the arrival of Islam and aims to provide education to children. In the development of these educational institutions, the figure of Rasullah as a leader is very decisive for the success of the governance process of Islamic Education institutions. This is evidenced by the success of Rasullah in educating the khulafa al raiding or the early generation in making obedience and persistence for the propagation of Islam and educating the people in carrying out Islamic law.

The current development of Madrasah governance needs to pay attention to the concept of personal Balanced Scorecard (PBSC) theory. The Plan-Do-Act-Challenge (PDAC) cycle needs to be applied in Madrasah governance consistently and continuously. Personal Balanced Scorecard using the PDAC cycle is very important by considering the balance between the purpose of organizing education starting with good planning, then doing what has been planned, acting according to what is a priority, and capturing all opportunities and various challenges. (David, 2006).

2. Method

This research method uses descriptive-comparative with a qualitative approach. This descriptive research is to make a description, description, or painting systematically, factually and accurately about the facts, properties and relationships between phenomena related to describing certain phenomena so that the results of differences and similarities appear. This research will be conducted in Indonesia and Thailand, by comparing the quality culture in Indonesia, namely the UIN Jakarta Development Madrasah and in Thailand Ma'had Al-Ulum Adiniyah Pohontanjong Ruso Narathiwat. The procedure of this research, researchers the formulate topics and sub-topics for the proposal. Then a preliminary study by conducting observations and interviews, especially with the school director, looking for the necessary documents, so that it is analysed and a description of the differences or similarities in the governance of Madrasah quality culture in the two countries.

3. Result and Discussion

3.1 Result

The comparative analysis of education quality management in Indonesia and Thailand, with a specific emphasis on UIN Jakarta Development Madrasah and Ma'had Al-Ulum Addiniyah Pohon Tanjong Narathiwat, yields fascinating findings. A salient remark pertains to the comparability and disparity in the standard content and curricula of the subjects in question. Detailed documentation of the subtle methodologies adopted by these two madrasahs may be found in the Comparative Study on Quality Improvement Management, which offers a comprehensive review of the subject matter. In order to facilitate understanding, the results obtained from both study locations are meticulously displayed in a tabular structure, providing a visually concise depiction of their individual merits and areas requiring further development.

Upon further examination of the comparative analysis, it becomes apparent that the UIN Jakarta Development Madrasah in Indonesia and Ma'had Al-Ulum Addiniyah Pohon Tanjong Narathiwat in Thailand exhibit similarities in their educational frameworks. Nevertheless, notable disparities also arise, indicating the diverse methodologies and preferences of each establishment. The tabular form utilised in the Comparative Study of Quality Improvement Management serves as a beneficial instrument for analysing and examining the variations present. It provides a succinct yet complete overview of the educational tactics implemented by the two madrasahs under investigation. This graphic aid enhances the comprehension of the strengths and potential areas for improvement of the individual subjects.

Table 1 - Comparison Table of Findings at UIN Jakarta Development Madrasah and Ma'had Al-Ulum Addiniyah Pohontanjong Narathiwat

Management Aspects	Madrasah MTs Pembangunan UIN Jakarta	Ma'had Al-Ulum Addiniyah Tanjong Tree
Planning	Curriculum development at the education unit level uses guidelines prepared by BSNP.	Curriculum development at the education unit level uses guidelines compiled by the Curriculum <i>Office of the Private Education Commission</i> OPEC the government has outlined the general curriculum while the religious curriculum is at the discretion of each school in accordance with the vision and mission of the school.
	The basic framework of curriculum is also based on philosophical, and juridical theoretical foundations.	The basic framework of the curriculum is based on philosophical juridical theoretical foundations.
	The curriculum structure refers to the KTSP/Curriculum 2013.	The curriculum structure refers to the 2010/2024 curriculum. That is an integrated curriculum
	Mulok consists of Tahfidzul Qur'an and Arabic English.	Mulok consists of Sunnah practices (Qur'an, Dhikr and prayers, Khutbah, Arabic and Malay Berzanji), English language.
	Schools provide extra-curricular activities to meet the personal development needs of students.	Ma'had provides extra-curricular activities to meet the personal development needs of students.
	Education Calendar in accordance with the Decree of the Ministry of Education and Culture and Foundation.	The Education Calendar adapts to what has been set by the government and policies by the ma'had itself.
	The curriculum has shown time allocation and remedial and enrichment program plans for students.	The curriculum has shown time allocation and remedial and enrichment program plans for students.
Implementation	Schools provide guidance and counselling services to meet learners' personal development needs.	Ma'had provides guidance counselling services to meet the personal development needs of students.
	The structure and content of the Madrasah Tsanawiyah / Junior High School curriculum. UIN Development includes 4 groups (consortium) of subjects, namely:	The structure and content of the Mutawasit / Junior High School curriculum uses an integrated curriculum, namely the General Education Curriculum and the Religious Education Curriculum.
	Religious subject groups, namely: Al-Qur'an Hadith, Akidah Akhlak, Jurisprudence, History of Islamic Culture (SKI) and Khot/Kaligrafi.	General Education Curriculum, The general subject group consists of 8 subjects that are tested nationally namely: Thai language, Mathematics, Science, Sociology, English, Career (skills) and technology, Health and physical education, Art.
	The language subject groups are: Indonesian, Arabic and English.	The Religious Education curriculum, as for the religious subjects, consists of 8 (eight) subjects, namely (1) Al-Qur'an and interpretation of Al-Qur'an (2) hadith (3) Tauhid (4) Fiqh (5) Tarikh (6) Akhlak (7) Arabic (8) Malay.
	The MIPA subject group, namely: Mathematics, Integrated Science (Biology, Physics, Chemistry), and ICT/Workshop.	
Evaluation	General subject groups, namely: Pancasila and Citizenship Education (PPKn), Integrated Social Studies (Geography, Economics, History), Cultural Arts, Physical Education and Health, and Counseling Guidance (BK).	
	Our madrasah curriculum can integrate into the city's reference for local curriculum development.	Our ma'had curriculum is an integrated curriculum of religious and general curriculum.

Our madrasah needs to motivate learners to attend remedial classes as scheduled.

Our Ma'had has always received good cooking by the Office of the Private Education Commission OPEC Private education institutions.

Our Ma'had uses an integrated curriculum, namely the religious curriculum and the general curriculum.

Planning activities are formulated in the form of all institutional activities that include setting goals, determining strategies, and developing plans to be implemented properly and correctly. The madrasah leader is the top manager in his madrasah and has the task of making plans, in the fields of learning programs, curriculum, staffing, student affairs, services, and finance as well as the necessary infrastructure.

Implementation (actuating) is the most fundamental advanced function in management, because it is the pursuit of various types of actions, so that all stakeholders or policy makers involved, try to achieve organizational goals according to the plan that has been set, in the best and right way. Here are four approaches in improving the quality of education: a) Preliminary Control, which is preventive in nature to avoid unexpected and productive quality to achieve increased quality. This approach is focused on the input or the source of the cause. Improving inputs means controlling the components of transformation, output, and value for graduate users. b) Concurrent Control, carried out on activities that have been carried out and describes operational control. The focus of this approach is on transformation or process. c) Rework Control, carried out if the first and second approaches are less successful so that it is necessary to rework defects and outputs that are not in accordance with the expected goals. The focus of this approach is on the output component. d) Damage Control, is carried out to minimize the negative impact of not achieving the expected goals. The focus of this approach is on the value component for stakeholders. (Rusman, 2009). Change curriculum push change curriculum and paradigm learning (Efendi1 & Suastra, 2023).

3.2 Discussion

Education Quality Evaluation

The implementation of evaluation is very important to assess the accountability of the organization. Evaluation is an assessment process from planning to implementation. The results of the assessment can achieve criteria that meet the standards, above the standards or below the established quality standards. (Rizki Al Kharim, 2016). Implementation of management functions in Islamic education is an important key in ensuring the success of educational institutions in achieving educational goals of quality and integrity based on Islamic values (Syah & Apriyani, 2023)

National Education Standards in Indonesia

The implementation of education in Indonesia is based on the National Education System Law Number 20 of 2003. This is the mandate of Pancasila and the 1945 Constitution, which is to educate the nation's life with good governance and quality education. Determination of the achievement of the success of education in Indonesia is based on the National Education Standards Agency (BSNP) as a body that determines the standard and criteria for achievement in the implementation of education. National education standards are standards that must be the basis for the implementation of education as stated in Article 2 of Government Regulation No. 19 of 2005, including: 1) Content/curriculum standards, 2) Process standards, 3) graduate competency standards, 4) educator and education personnel standards, 5) facilities and infrastructure standards, 6) management standards, 7) financing standards, and, 8) education assessment standards. Financing standards, and, 8) Educational assessment standards. (Susi Susilawati Harahap, 2009).

National Education Standards in Thailand.

Student management development strategies are really needed by every educational institution in improving the quality of its students (Firdaus & Aslinda, 2020). Thailand's education system is based on the education reform regulated by the 1999 National Education Act. The significant changes of this education reform lie in the implementation of standardized policies, flexibility of policy implementation, decentralization, quality assurance, teacher quality improvement training at all levels and resource utilization. The key changes include:

first, the extension of compulsory education to junior secondary education and free education to senior secondary education; second, curriculum reforms in primary education, vocational education and higher education, which are based on the needs of society; third, the establishment of the Office for National Education Standards and Quality Assessment (ONESQA), which is responsible for external quality control.

The establishment of education standards aims to determine certain qualities in education services, such as the desired quality of learners, curriculum and learning process. Therefore, to ensure quality, educational institutions are expected to develop excellence in areas such as routine activities and administrative tasks, so that the quality of education will improve for the better. Improved education quality will directly benefit service recipients, including students and parents, as well as indirect recipients, such as employers, individuals and society as a whole. In order to ensure the improvement of the quality of education at all levels and of all types, the two main tasks that must be carried out are the development of educational standards and the development of quality assurance. (Yunardi: 2014). Teachers are people who are very influential in the teaching and learning process (Ainah, 2023)

Thailand's National Education Standards are in accordance with the provisions of the 1999 National Education Act. The Office of the Board of Education is responsible for proposing national education standards. The set of standards is formulated by the office in cooperation with the agencies responsible for primary, vocational, and higher education and the Office for National Education Standards and Quality Assessment (ONESQA). Through the approval of the Council of Ministers set regulations since December 26, 2004, institutions providing education at all levels are expected to comply with the national education standards, which consist of three categories. First, In accordance with the characteristics of the Thai people, both as citizens and as members of the world community, comprising five indicators: a) good physical and mental health, b) sufficient knowledge and skills to lead a meaningful life and social development, c) skills in learning and self-adjustment; d) social skills, and e) honesty, mindset, and awareness as

Thai citizens and world citizens. Second, the Guidelines for the provision of education consist of three indicators: a) curriculum development and a diversified atmosphere that allows learners to develop themselves according to their abilities and potential; systematic and effective development of administrative personnel, teachers, lecturers, staff and education personnel, and c) implementing school-based management. Third, the guidelines for creating a learning society/knowledgeable society consist of three indicators: a) the provision of academic services and the establishment of cooperation between educational institutions and the community so as to turn educational institutions into a learning society/knowledgeable society; b) research and study, promotion and support for teaching and learning resources and mechanisms; and c) development and management of knowledge for the benefit of all strata and components of society (Yunardi, 2014).

4. CONCLUSIONS

The development of a culture of quality education in Indonesia and Thailand has been running in accordance with Quality Management standards for each madrasah. In the Indonesian context, the improvement of quality culture has been successfully implemented by the UIN Jakarta Development Madrasah. Meanwhile, the improvement of quality culture in Thailand can be applied by Ma'had Al-Ulum Addiniyah Pohontanjong Narathiwat Thailand. Quality culture is built in an effort to improve the quality of education quality through several stages, namely planning, implementation, and evaluation. The successful development of quality culture refers to the establishment of quality standards in the form of national education standards in each country. The standard components and indicators are different but the substance is relatively the same. Achievement of the indicators of national standards of education must be met by each unit of education in each country, including madrasah as a unit of education that is characterized by Islam.

Based on the results of the research, it was found that the two madrasahs have characteristics as independent private schools and have a good and correct quality culture in accordance with applicable regulations while maintaining the characteristics of an Islamic education unit. The leaders of the two madrasahs have a vision and mission that is far ahead, to instill an Islamic personality, namely akhlakul kharimah.

The quality culture of the two madrasahs is built on religious values which are the basic foundation for the development of quality culture, namely: The spirit of studying knowledge (religious and academic) (tholabul 'ilmi) and learning the Qur'an (ta'alum Al-Qur'an), while preserving local cultural values in a balanced and sustainable manner.

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