Proceeding of 1ˢᵗ Internasional Conference on Empowering Scientific Religious Studies in Post Pandemic Era

Quality Assurance Management of Islamic Education at Fakultas Agama Islam Universitas Islam Sumatera Utara

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Abstract: The problems of quality assurance of Islamic education at the higher education level are related to the meaning of quality assurance, regulation, implementation, independent standards, and quality culture. This study aims to determine the planning, organizing, implementing, and controlling of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. The type of research is qualitative research. Data was collected by observation, interviews, and document studies. Data analysis is done by compiling, connecting, reducing, presenting and concluding. The findings show that Fakultas Agama Islam Universitas Islam Sumatera Utara implements quality assurance which philosophically refers to the Deming quality cycle, namely: plan, do, check, action. Practically based on regulations, quality assurance is carried out through four stages, namely: planning, organizing, implementing, and controlling quality assurance. Quality assurance planning is carried out by involving university leaders, faculty leaders, lecturers, faculty senate, experts, students and stakeholders in the preparation of vision, mission, policies, standards, and quality documents. Organization of quality assurance is carried out by allocating resources, implementing education and training, and monitoring organizational effectiveness. Implementation of quality assurance is carried out by strengthening quality leadership and managerial functions.

Keywords: *assurance; quality; islamic education*

A. INTRODUCTION

Universities as higher education institutions have an important role in the development of a nation. This role is carried out in the higher education sector. Higher education is one of the determinants of the human development index. For this reason, universities are obliged to provide quality education services for everyone. Universities provide various competencies to students. The competencies possessed by educational outputs and the impact of education are benchmarks for the achievement of higher education quality. To ensure that students get the specified quality, universities need education quality assurance.

Universities have stakeholders who have demands on the quality of educational output and the quality of the impact of education. To find out the

demands in question, universities must accelerate and expand educational services to stakeholders. Universities need to carry out a quality culture of systems, institutions, and programs, as well as a commitment to educational services carried out by universities.

Educational problems seem to never decrease over time, and types of problem never change, which are still around the following: 1) uneven education coverage, 2) unsatisfactory quality of educational outcomes, 3) limited funds available , 4) there is no relevance between educational outcomes and the type of workforce needed by the community, 5) the welfare of educators is still low, 6) educational facilities and infrastructure are not sufficient, 7) education management management, should it be handled by one department or is it possible for various department to take part in handling it (Suprayogo: 2009, 31).

Quality assurance of higher education is not something new. It is integrated between two things, namely: expertise and professionalism. Currently, the quality assurance of higher education is separated and then standardized and transformed into the object of investigation. In addition, quality assurance of higher education is part of an education policy that involves the responsibilities of all members of the organization. The modernization of higher education is characterized by the implementation of quality assurance.

Regarding the need for quality assurance of higher education, there are several assumptions as follows. First, if management fails to implement the quality policy due to lack of commitment, the resulting quality problems will be felt by the customer. Second, most educational output problems are caused by problems in engineering design. Third,

marketing decisions that result in inadequate field access result in delayed repairs and can result in significant customer dissatisfaction. Fourth, services to stakeholders of educational institutions that are not good result in the loss of the relationship between educational institutions and stakeholders. Fifth, errors in analyzing needs result in damage to educational outcomes (Kimber *et.al*: 1997, 219).

Quality assurance in higher education is implemented in response to the challenge of making changes. For this reason, there is a need for mutual awareness of the need to make changes in higher education. The implementation of quality assurance in higher education is motivated by the leadership and management of higher education institutions. The purpose of ensuring the quality of education in this case is to protect the public in order to obtain education and services as promised by university.

The implementation of quality assurance requires elements of supporting equipment so that the implementation runs smoothly. The elements that must exist are prepared by the quality assurance provider of educational institutions which are used as policy lines and references when quality assurance is implemented. These elements must be documented and widely disseminated and understood by each concerned education provider. The elements in question are academic policies, academic quality policies, quality assurance procedure manuals, periodic program monitoring and review, student measurement, quality assurance for educators, and information systems (Supriyanto: 2008, 338).

Fakultas Agama Islam Universitas Islam Sumatera Utara has three study

programs. Pendidikan Agama Islam study program has a B accreditation *al-Aḥwāl Asy- Syakhṣiyyah* study program has a B accreditation, and Ekonomi Syariah study program has a C accreditation.

Scope of quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara includes: 1) academic standards including the suitability of the quality level of lectures with their objectives, curriculum updates, and the extent to which curriculum objectives are achieved; 2) the quality of learning includes the quality and motivation of lecturers, the attractiveness and relevance of the courses, the effectiveness of learning methods, lecture management, student responses, the ability of courses to develop student knowledge, understanding or competencies required for the required level; 3) the quality of service support to students and lecturers by academic service units and by administrative infrastructure; 4) the level of student achievement includes the results of formal assessments, the level of student satisfaction with the progress of studies, and the level of achievement of alumni in obtaining jobs and awards; 5) research quality includes the quality of research processes and products; and 6) the level of customer satisfaction.

This study aims to know the planning, organizing, implementing, and controlling of quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. Based on the literature review, several studies were found that were relevant to the research.

There are differences in the character of quality assurance process in educational institutions (Muhammadiyah Colleges) that are just developing and those that are already advanced. In educational institutions that are just developing, the quality assurance

implementation process is latent. While in educational institutions that have advanced the process of implementing quality assurance is radical. Furthermore, the process of implementing quality assurance at Muhammadiyah University in the early stages begins with the emergence of the rectorate's commitment, then followed by the formulation of quality standards that accommodate the demands of Universitas Muhammadiyah, Pimpinan Pusat Muhammadiyah, Direktorat Jenderal Pendidikan Tinggi, graduate users, and stakeholders (Supriyanto: 2008, 252).

The Education quality assurance cycle consists of stages, namely: 1) education quality planning, 2) implementation of quality standards-based plans, 3) quality control, 4) internal and external quality audits, and 5) continuous improvement and quality improvement actions. The success of quality management in the business world gives impetus to the world of education, especially formal education in schools, with a process of adaptation and modification. In the implementation of quality management, the most important thing is how to run the quality management of education itself. corrective action and continuous quality improvement is the fourth cycle in quality management after planning, implementation, and supervision (Makbuloh: 2011, 83).

Implementation of quality assurance is a manifestation of the accountability of educational institutions to the rights of the community, especially stakeholders. The quality policy developed so far is based on particular quality concepts that are scattered and separated from one another. An integrated quality assurance system is required (total quality assurance system). This system needs to be further elaborated in a systematic and

planned manner so that it can be applied in the governance of educational institutions. In addition, to achieve a quality assurance system, four stages of activity are needed, namely: 1) improving quality planning, 2) strengthening commitment to an implementable quality policy, 3) organizing quality with good governance, and 4) conducting evaluation and monitoring (Ghafur: 2008, 176).

B. MATERIALS AND METHODS

The concept of quality assurance in Islamic perspective can be studied for its meaning through the terms used by the Qur'an, namely *iḥsān* and good deeds (*amal salih*). The terms of which are mentioned in the Qur'an surah *an-Naḥl* verse 90. The term *ihsan* comes from the word *ḥusn* which means everything that is pleasant and desirable. Al-Aṣfahānī explained the term *iḥsān* with two meanings, namely: 1) many blessings, and 2) goodness in deeds. He further explained that the term *iḥsān* in the verse above has a better emphasis on meaning than the term *'adl*. The term *'adl* means to give something as it should and not to take something that does not belong to him. While the term *iḥsān* means to give more than you should, and take less than you should (al-Aṣfahānī: 2001, 236).

Meanwhile, al-Marāgī explained the meaning of the term *ihsan* with the meaning of giving kindness to others in greater numbers than it should be, while at the same time giving forgiveness by removing the mistakes of others. In the context of human relations as good deeds aimed at people who have done wrong or evil. Therefore, it is not called *iḥsān* when the good deed is directed to people who do good as a form of recompense (al-Marāgī: 1946, 132).

From the description above, it can be understood that the concept of *iḥsān* in Islam has three main elements, namely: 1) the value of goodness, 2) good deeds that go beyond what should be, and 3) forgiveness for mistakes. If the three elements of ihsan above are understood in the context of education quality assurance, the meaning of the essence of quality assurance in Islamic education has three elements, namely: 1) the existence of good values, 2) providing better services, 3) making improvements.

According to Peraturan Menteri Riset, Teknologi, dan Pendidikan Tinggi Nomor 62 Tahun 2016 quality assurance of education is a systemic activity to improve the quality of higher education in a planned and sustainable manner. Higher education quality assurance aims to ensure the fulfillment of higher education standards in a systemic and sustainable manner so that a culture of quality grows and develops. Then, higher education quality assurance functions to control the implementation of higher education by universities to realize quality higher education (Bab I, pasal 2, ayat [1] dan [2]).

This study intends to reveal, find, and explore information about the concept and implementation of quality assurance of Islamic education at Fakultas Agama Islam. For this reason, a qualitative phenomenological approach is used to describe, describe, explore, and describe the implementation of quality assurance of Islamic education at Fakultas Agama Islam.

In the context of education quality assurance research at Fakultas Agama Islam Universitas Islam Sumatera Utara, the participants in this study were the Vice Rector for Academic Affairs, Dean of Fakultas Agama Islam, deputies of dean, faculty senate, lecturers, heads of administrative affairs, students, heads of

study programs, and heads of quality assurance institutions.

In order to describe the implementation of quality assurance of Islamic Education at Fakultas Agama Islam, observations were made on what was experienced and carried out by the informants. This activity is carried out to provide interpretation and analysis in obtaining meaning or to find out what is focused on in the research question first.

This research was conducted at Fakultas Agama Islam Universitas Islam Sumatera Utara. This setting was chosen because Fakultas Agama Islam implements quality management (university level), quality assurance (faculty level), and quality control (study program level) in academic and non-academic fields.

Subjects are informants who are needed to obtain information in revealing cases under consideration. For this reason, the subjects in this study are limited to the vice rector for academics, deans, deputies of deans, faculty senate, lecturers, heads of administrative affairs, students, heads of study programs, and heads of faculty quality assurance institutions.

The phenomenon in this study is defined as a phenomenon that occurs at one time within the context of research that is of concern and provides important and necessary information related to the process of implementing education quality assurance at Fakultas Agama Islam.

In this study, researchers collected data in three ways, namely observation, document study, and interviews with the following explanation. Observations in this study were carried out carefully with the aim of obtaining a high level of validity and reliability. This observation is intended to see directly the implementation of quality assurance by first preparing written guidelines on the aspects to be observed (structured observations).

In this study, observation activities were carried out by attending the room of vice rector of academics, the dean's room, the administration room, the faculty education quality assurance room, the lecture room of Fakultas Agama Islam. In the grand tour stage, observations were carried out passively on the situation at Fakultas Agama Islam with the understanding that mutual trust, intimacy and general data were obtained on education quality assurance.

Observations were made to find out how quality assurance activities were carried out by actors or data sources at Fakultas Agama Islam Universitas Islam Sumatera Utara. After developing familiarity with the actors or data sources and the faculty environment and the presence of researchers can be accepted without suspicion to them, the next step is to take an active role or conduct participatory observations.

In the context of research on quality assurance of Islamic education at Fakultas Agama Islam in the early stages of observation, observations were made by describing everything that was seen, heard, and felt on education quality assurance activities at Fakultas Agama Islam. The observation activity in question includes the observation of the research subject's activities.

Furthermore, observations were made more focused-on education quality assurance activities at Fakultas Agama Islam which included planning, organizing resources, implementing quality assurance plans, and controlling education quality assurance at Fakultas Agama Islam. In the next stage, observations are made by outlining the

focus on planning, organizing resources, implementing quality assurance plans, and controlling education quality assurance at Fakultas Agama Islam so that the data is more detailed.

Interviews were conducted at a time and context that were deemed appropriate in order to obtain data that had depth and were carried out several times as needed to obtain clarity. Furthermore, in conducting interviews, the main questions are carried out in succession. This method is intended to create a relaxed atmosphere in conducting interviews naturally. The structured interview process is directed at the facts regarding: 1) planning for quality assurance of education at Fakultas Agama Islam, 2) organizing resources in quality assurance of education at Fakultas Agama Islam, 3) implementation of the guarantee plan. quality of education at Fakultas Agama Islam, and 4) control of quality assurance of education at Fakultas Agama Islam.

In the context of this research, interviews are conducted by asking questions about experiences or activities that reveal what has been or is usually done. In addition, the interviews in this study were directed to reveal the reasons behind the quality assurance of education at Fakultas Agama Islam Universitas Islam Sumatera Utara, knowing the thoughts, feelings, attitudes, opinions and involvement of research subjects in quality assurance of education at Fakultas Agama Islam Universitas Islam Sumatera Utara.

The document study in this research was conducted by reviewing documents related to the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. This data is used to add to existing data to add to existing data obtained through interviews, participatory observations, all of which are to obtain in-depth understanding. The documents to be analyzed in this research are: 1) strategic plan, 2) operational plan, 3) faculty academic policy document, 5) faculty quality assurance manual document, 6) college statute document, 7) alumni album, 8) program work and division of tasks, 9) faculty self-evaluation, 7) annual work plan and budget, 8) new student admission documents, 9) academic procedure manuals, 10) quality internal audit documents, and 11) faculty senate work programs. In the context of this research, the documents collected are used as a benchmark for achieving the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

Miles and Huberman explained that data reduction was carried out by taking the following steps (Miles and Huberman: 1992, 399). First, perform calculations at the time of determining quality. In this study, calculations were carried out on data that occurred several times and the data that appeared consistently were related to the focus of research on quality assurance of Islamic education at Fakultas Agama Islam Universitas Islam Sumatera Utara. Second, pay attention to patterns or themes. In this study, paying attention to patterns or themes means paying attention to structured and unstructured research data and then sorting the data.

Third, pay attention to plausibility. This step is carried out by drawing temporary conclusions that seem rational and reasonable and then making the data more systematic for analysis by sorting the fields contained in each category of research data on quality assurance of Islamic education at at Fakultas Agama Islam Universitas Islam Sumatera Utara.

Fourth, perform data grouping. In this study, this grouping is carried out on events, actors, processes, research places for quality assurance of education at at Fakultas Agama Islam Universitas Islam Sumatera Utara as a whole.

The data display is carried out after performing data reduction and this section is a process of providing a set of information that has been compiled which allows for drawing conclusions. The data display intended to make it easier to see the pattern is done by: a) making a more systematic data summary on education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara; and b) presenting in the form of a matrix the results of research on education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

Conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description or description of an object that was previously still in the form of something that is not clear so that after research it becomes clear, it can be causal or interactive, hypotheses, or theories. Conclusions can be in the form of words, writings and social behavior of the research subjects related to the implementation of the education quality assurance system at Fakultas Agama Islam Universitas Islam Sumatera Utara. The results of observation data, interviews, and documentation, are then processed and analyzed to become data to be presented, which will ultimately be concluded by the researcher. The conclusions in this study are data, writing, and work behavior of research subjects related to the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

C. RESULT AND DISCUSSION

1. Planning of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

Based on the results of interview obtained information regarding the establishment of a Quality Assurance Institution that Quality Assurance Institute and the Quality Control Circle were formed by the Dean with due observance of the considerations given by the Deputy Dean I for Academic Affairs and Islamic Da'wah. In addition, Deputy Dean I has a role in carrying out the coordination function with the Faculty Quality Assurance Institute and the Quality Control Circle.

Furthermore, based on the document study, information was obtained that the Dean of Fakultas Agama Islam formed a Team for Revitalizing the Vision, Mission, Objectives, and Achievement Targets of the Study Program for each study program through a decree. The decree is valid for four years. The composition of the team consisted of the Dean, Deputy Dean I, Deputy Dean II, Deputy Dean III, Quality Control Circle, Head of Study Programs, lecturers, alumni, stakeholders, and students.

Then, from the document study, information was obtained that the education quality assurance plan at Fakultas Agama Islam involves three levels of implementation, namely university as the first level, faculty/postgraduate as the second level, and department/study program/section as the third level. The three levels have responsibilities based on the existing work units in preparing various documents in

accordance with their respective authorities through their respective work units. Documents produced by the University Quality Assurance Institute become a reference and basis for elaboration for the Faculty Quality Assurance Institute and the Quality Control Circle.

Based on the explanation of the results of interview, it can be understood that the formulation of quality policies, standards, and specifications at Fakultas Agama Islam involves the Faculty Senate, Dean, Deputies of Dean, Faculty Quality Assurance Institutions, and the Quality Control Circle. The Faculty Quality Assurance Institute prepares a new faculty level quality document or continues to use the old document. Fakultas Agama Islam carries out benchmarking by inviting resource persons to obtain information, experience, and advice on higher education quality assurance. In addition, the faculty conducts a tracer study to determine the achievements of faculty graduates.

Fakultas Agama Islam sets the Semester Credit System (SKS) beyond the minimum standard set by Standar Nasional Pendidikan. The minimum standard for the semester credit load specified in the content standard is 144 credits, while the semester credit load set by the faculty is 150 credits. In addition, the mastery of knowledge specified in the Content Standards is described in accordance with the level equivalence in the Indonesian National Qualifications Framework in the Higher Education Standards. Then, the faculty establishes a mechanism for determining curriculum components as a follow-

up to the Higher Education Standards.

Related to the National Research Standards, the Research Content Standards set by the Higher Education National Standards are described by Universitas Islam Sumatera Utara by developing these standards. In this case, Universitas Islam Sumatera Utara goes beyond the standard qualitatively in the aspect of superior research according to their respective faculties. In addition, Universitas Islam Sumatera Utara adds derivative standards in research materials that require the internalization of Islamic values. Meanwhile, the statement of Research Content Standards at the faculty level is directed to the development of disciplines according to their respective study programs. This means that the faculty is given the authority to make derivative standards from the Research Content Standards.

According to Hedwig and Polla the organizational structure, it is recommended that the quality assurance unit (central, institution, bureau, office) be directly under the Rector's line if the scope of assurance is at the university level, or under the dean's line if the guarantee scope is at the faculty level. The head of the quality assurance unit should not be a person who serves and stands alone (Hedwig and Polla: 2006, 14).

From the findings and opinions above, it can be understood that the Quality Assurance Institute for Fakultas Agama Islam has a direct line of coordination with the Dean of Fakultas Agama Islam on a par with the Faculty Senate. This is different from the opinion of Hedwig and Polla

who suggested that the quality assurance unit at the faculty level is under the command line of the Dean.

2. `Organizing` of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

From the document study, information was obtained that the formulation of Lecturer Standard formulated by university is relatively the same as the standard formulation of lecturers and education personnel in the National Higher Education Standards. Lecturers of the undergraduate program at Fakultas Agama Islam are required to have a minimum educational qualification of S2. In addition, it is related to Education Financing Standards that university developes derivative standards related to Higher Education Financing Standards. In this case, university formulates indicators of the effectiveness of learning financing in the university environment. Fakultas Agama Islam then formulated a derivative standard for learning financing in the form of a mechanism for planning, using, and controlling financing. Islamic Da'wah Financing Standard and Islamic Da'wah Facilities and Infrastructure Standard formulated by universities and faculties are the same standard formulations. Both standards contain indicators of achievement of funding and infrastructure for Islamic da'wah.

Document study shows that the formulation of research standards formulated by university is relatively the same as the formulations set by the National Higher Education Standards. Guidelines regarding the authority to carry out research are set by rector. This means that there is no standard exceedance both qualitatively and quantitatively.

The formulation of Research Standard set by university and faculty will be appropriate by including the nomenclature of the Director General of Research and Development Strengthening. Thus, the statement of research standards formulated by university is a guideline regarding the authority to carry out research determined by the Rector's decision by taking into account the Decree of the Director General of Strengthening Research and Development.

The standards for Lecturer and Education Personnel set by Fakultas Agama Islam are the composition of the academic staff of the faculties/study programs according to need, the curriculum related to qualifications, experience, talent, age, status, and education level at least equivalent to Master's Degree. Citing the opinion of Ibn Jamā`ah, Asari explained that scientists should deepen their knowledge continuously. In addition, scientists must have seriousness, tenacity, and consistency as prerequisites for the success of scientists. Throughout life scientists are required to combine scientific activities and worship. In this case, the activities that can be done are reading, thinking, contemplating, taking notes, writing, researching, and carrying out obligatory and sunnah practices (Asari: 2005, 50).

3. `Implementing` of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

Leadership at Fakultas Agama Islam is directed at realizing Islamic

characteristics such as regulations on wearing Muslim clothing for all academics, greeting employees and leaders as well as students and lecturers, every starting and ending lectures saying greetings and in lectures conveying at least one verse of the Qur'an and hadith. to improve student character. Effective leadership is setting an example.

Syafaruddin explained that the characteristics of effective leadership include giving orders, conveying vision, inspiration, building work teams, building examples, and meeting member expectations. The ability to work with university leaders greatly determines the smooth process of influencing the actions of the members they lead (Syafaruddin: 2005, 87).

Fakultas Agama Islam establishes the principles of the learning process carried out. These principles are that the learning process must involve students actively. The learning process must be directed so that students achieve high order thinking and freedom of thought so that they can carry out intellectual activities in the form of thinking, arguing, questioning, researching, and predicting. Learning methods must be varied, innovative, and appropriate to achieve lecture objectives in an effective and efficient manner.

From the aspect of classical Islamic education practice, Stanton explained that the learning process in Islamic higher education institutions such as in academic mosques and *fiqh* study *madrasah*, a *sheikh* describes the subject matter in a syllabus called ta`*liqah*. *Ta`liqah* is compiled by each teacher based on

his lecture notes while he was a student, his readings, and his personal conclusions on related topics. *Ta`liqah* contains details of the subject matter and can take up to four years to convey in lectures. Students copy *ta`liqah* by dictation; and very few changes. Serious students may add ideas from class discussions or from their own research, so that their ta`*liqah* is more of their personal reflection on the lecture material delivered by the *sheikh* (Stanton: 1994, 54).

4. Controlling of Quality Assurance at `Fakultas` Agama Islam Universitas Islam Sumatera Utara

Fakultas Agama Islam has mapped 10 potential problems that will occur in controlling the quality of education. The ten potential problems referred to are categorized into domains, namely: 1) learning includes curriculum design, syllabus and program content, process of learning activities, teaching materials and materials, lecturers and lecturer training, monitoring progress, and students; 2) facilities, namely campus and campus environment; and 3) managerial, namely staff development and decision making.

Syafaruddin and Anzizhan explained that problems in educational institutions are closely related to decision making. In this regard, the thing that must be done is to determine the choice of several alternatives to determine an action in achieving the desired goal. There are several frameworks that exist in decision making, namely: 1) the position of the person in charge of decision making, 2) the problem, 3)

the situation the decision maker is in, 4) the condition of the decision maker, and 5) goals. Here the decision-making activity becomes the core task of a manager who penetrates the entire implementation of the management function which includes planning, organizing, mobilizing, and supervising all organizational activities (Syafaruddin and Anzizhan: 2004, 47).

Related to the implementation and evaluation of quality improvement, university formulates Research Results Standards in the form of indicators of achievement of Research Results Standards, namely the number of lecturers' works that have received national/international awards at least one work per study program per three years, and the number of researches that have obtained Intellectual Property Rights is at least one per study program in every three years.

Then, related to the Research Assessment Standards, university formulates these standards in the formulation of research assessments carried out by lecturers set out in the Rector's decision and formulate indicators of achievement of Research Assessment Standards including planning, implementation, and research evaluation and improvement standards.

Mastuhu explained that the dharma of higher education is a single link in the chain. Observing the experience so far, Mastuhu concludes that the dharma of research is the weakest link in the chain. The reason he put forward is that almost all community service programs are the practice of the dharma of education and teaching. For this reason, one

thing that is needed at this time is to apply the results of research into the dharma of community service (Mastuhu: 1999, 157).

From the opinion above, it can be understood that there has been a gap in the implementation of higher education dharma. The results of research conducted by lecturers and students are not brought into people's lives. Ideally, research findings carried out by researchers are brought into community service programs as an effort to re-examine scientific theories built in research. For this reason, university is currently considered necessary to formulate a model for implementing research-based community service activities carried out by the university itself. Thus, the integration of the Tri Dharma of higher education into a unified whole.

Picture 1: Interview with the Head of Sub-Division of Administration, Zainidah Siagian, M.Pd.

D. CONCLUSION

Planning for the quality assurance of Islamic education at Fakultas Agama Islam Universitas Islam Sumatera Utara began by establishing a quality assurance

institution to implement a quality assurance system. The institution formed at the faculty level is called the Faculty Quality Assurance Institute and at the study program level it is called the Quality Control Circle. Quality assurance planning involves the Senate, Deans, Vice Deans for Academic Affairs and Islamic Da'wah, Faculty Quality Assurance Institutions, Quality Control Circle, Lecturers of Study Program, Staff, Experts, stakeholders using graduates, and students taking into account the needs and expectations of stakeholders and applicable regulations.

Organizing is done through allocating resources, education and training, and monitoring the effectiveness of the organization. The implementation of quality assurance is based on academic documents and quality documents. Academic documents contain directions or policies, vision and mission, educational standards, research, and community service, as well as academic regulations. While the quality document is an instrument document to achieve and meet the standards that have been set. Implementation of quality assurance is carried out by strengthening quality leadership and managerial functions.

Control in quality assurance is carried out by distributing questionnaires to students at the end of each semester. The purpose of this step is to assess the ability and discipline of lecturers in lectures. The study program also held a Lecturer Teaching Activity Report conducted by the Academic Administration section. The contents of the report include teaching materials, the number of face-to-face meetings, the number of students who are not present, the level of attendance of lecturers, and others, so that the Head of the Study Program and the Academic Bureau can easily monitor the activities of lecturers in

the lecture room. Quality assurance control is carried out in three aspects, namely: 1) learning (curriculum design, syllabus, and learning programs); 2) facilities (campus and environment), and 3) managerial (staff development and decision making).

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