

Modernization of Pesantren and Graduate Quality

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ABSTRAK

Pesantren as an educational institution that produces human resources who have faith and the ability to implement knowledge as the quality of its graduates, needs to make adjustments to the times, both technologically and in terms of the quality of graduates. Pesantren graduates will be measured by their ability in the community to do something useful and felt directly in real terms. Therefore, pesantren should not close themselves off from the modern education system, but rather adapt to the existing and developing system to produce quality graduates. Along with the times, the requirements and indicators of quality graduates were born, this became a reference for pesantren to make changes to the education process, as well as changes in technology became a reference for pesantren to make changes to infrastructure facilities as a forum for developing the quality of graduates.

INTRUDCTION

Education has a very close relationship with the progress of a nation's civilization. Education(Hidayati, 2016). can be said to be the driver of civilization. The better the education, the higher the progress of a nation's civilization. Therefore, education and civilization have a mutually influencing relationship(Susilawati, Pratiwi, & Abdullah, 2021), because an advanced civilization will automatically produce an advanced education system as well. Conversely, if the civilization of a nation is bad, then the education system will also be bad.

The achievement of scientific and technological progress achieved by nations in various parts of the world is access to the products of education, even though it is known that the progress achieved by the world of education is always below the progress achieved by the industrial world that uses the products of educational institutions.

The rapid development (Khorofi, 2021)of education along with the rapid advancement of technology and culture. is not accompanied by human attitudes. The development of technology and science to a level that makes it strained is delivered by education. The destructive nature(Hidayat, Rizal, & Fahrudin, 2018) of humans resulting from admiration for technology and knowledge has seen its tendency clearly as well the distance of humans from the roots of religion and the erosion of ties and directions to their creator are clear evidence.

The product of education(Adisaputro, 2020) it self is the birth of quality human resources. The progress or failure(Baswedan, 1997) of a nation's civilization is highly dependent on the quality of its human resources. The human resources in question are students, who are defined as a person's changing experience in developing himself so that he needs help and guidance from other than himself, in the formation of his personality. as well as part(Sidik, 2016) of the elements and design in education in the process.

Some incidents in the world of education(Pratama, 2023) actually show the badness of educational institutions, even a handful of cases of violence in pesantren were committed by pesantren managers. Komnas Perempuan's records throughout 2015-2020 show that 19% of cases of sexual violence and discrimination occurred in Islamic boarding schools or Islamic religious-based education, ranking second after universities(Firti Rachmawati, 2023). In 2021 (TvOne, 2022)there were 6 cases of violence in Islamic boarding schools, in 2022 there were 5 acts of violence in Islamic boarding schools with dozens of female students in various regions in Indonesia. In 2023 (Liputan6, 2023) there were 2 violent boarding schools in East Lombok, (Zulfikar, 2023)41 female students were victims, a boarding school in Batang, Central Java, a boarding school in Cianjur.

In the Islamic perspective, education is not only limited to making it quality by developing the potential of students, but more than that he must be able to make his competence as a provision in implementing his religion. In other words, the development of students' potential is directed towards the pleasure of Allah SWT. Therefore, education should not break away from the rules and teachings of Allah in achieving quality graduates and such education is obtained in pesantren. Pesantren as an Islamic educational institution that is still consistent with these goals in producing quality human resources and excelling in the

religious field needs to develop in preparing itself as a means of producing quality graduates. So the study of the quality of graduates is very important to be developed and analyzed.

LITERATURE REVIEW

Graduates

Graduates in the language (Suharso & Retnoningsih, 2009) means having passed the exam; graduates from school. In terminology, the quality of graduates (Zazin, 2011) is a major component that is the target of an educational institution in realizing educational goals. Graduates are the result of the educational process that has been carried out from schools that have completed the study process. Graduates are only an output but not the ultimate goal (Rahman, 2022). Graduates are the spearhead of an education's accountability in the eyes of society. Their existence and activities will carry the attributes of the institution, the advantages, uniqueness and disadvantages of the institution will not be separated from the graduates. Graduates who are well absorbed by the market, whether they are entrepreneurs or work with others, are able to become the basis for whether the existence of the institution will still be maintained or not. graduates (Setyaningsih & Abrori, 2013) make a considerable contribution in terms of donations and their attitude in the field, both in society and the work environment.

Graduates can be summarized as people who undergo education in an educational institution and complete it to completion, they become the benchmark for the quality of the institution and become the biggest contributor to the institution in the future, and determine the continuity of the existence of the institution. The quality of graduates in general can be interpreted as a clear picture of the good and bad results achieved by students in undergoing the educational process they are carrying out.

Pesantren

Pesantren is linguistically derived from the word santri which gets the prefix pe- and the suffix an which means the place where the santri live. The word santri itself, said C. C. Berg, has roots in the Indian language, shastri, which is a person who knows the holy books of Hinduism or a scholar of Hindu scriptures. In contrast to Robson who says the word santri comes from Tamil sattiri which means people who live in a poor house or religious building in general. There is another term for pondok pedantren, namely the term dayah or rangka or meunasah in Aceh. Of the various terms nationally more worn as pondok pesantren.

According to Zamakhsyari (Dhofir, 2011) "before the 60s, pesantren education centers in Indonesia were better known as pondok. The term probably comes from the notion of dormitories for students called pondok or dwellings made of bamboo. In addition, pondok comes from the Arabic word funduk, meaning hotel or dormitory. A similar statement is also found in the Modern Indonesian Dictionary (Yanto, 1994), which defines pondok as a building for temporary accommodation, a house.

Regarding the origin of boarding schools, there are two views that actually complement each other. According to (Steenbrink, 1994) quoting from Soegarda Purbakawatja, states that boarding school education in terms of its form and system comes from India and from Hindu society. Before the process of spreading Islam in Indonesia, the system had been used for Hindu education and teaching in Java. After Islam entered and was widely spread in Java, the system was then taken over by Islam. While Mahmud Yunus stated, that the origin of education used by boarding schools came from Baghdad and was part of the education system at that time.

The combination of the words pondok and pesantren, according to (Ziemek, 1986), is in accordance with the nature of pesantren, in which the two components, namely religious education and life together in a study group, coexist in a balanced manner.

Pesantren have characteristics that distinguish them from other educational institutions (Arifin, 1993), including huts, mosques, santri, kiai, and classical books. First, Pondok comes from the Arabic funduq which means hotel or dormitory. Pondok functions as a dormitory for students is a distinctive feature that distinguishes it from traditional education systems in other Islamic countries. Second, the mosque is an element that cannot be separated from the pesantren because the mosque is the most appropriate place for worship and educating students. Third, santri is a person who studies in pesantren.

Pesantren is Islamic educational institutions founded by a kyai or shaykh, in which there are santri (students) who study Islamic religious sciences from classical books using the mosque as a teaching and learning facility. In other words, boarding school is an Islamic educational institution in which there are elements that are not found in general (modern) educational institutions, so then there is a term that boarding school as a traditional Islamic educational institution.

METHODOLOGY

The method in this article uses library research, which is a method of collecting data by understanding and studying theories from various literatures related to the research. There are four stages of library study in research, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading or recording research materials. The data collection uses a way of searching for sources and constructing from various sources such as books, journals and research that has been done. Library materials obtained from various references are analyzed critically and must be in-depth in order to support propositions and ideas.

RESULTS AND DISCUSSION

Graduate Quality

The definition of graduate quality etymologically graduate quality consists of two words namely quality and graduates. Quality in Arabic (Mahmud Yunus, 2010) means good, in English (Jhon & M. Shadily, 2003) quality means quality or quality. In the Indonesian Dictionary (Tim, 2002) Quality is (measure), good or bad of an object; level or degree (intelligence, intelligence, etc.). In terms of

quality is the quality of meeting or exceeding customer expectations. Thus quality is the level of quality that has met or can even exceed what is expected.

In terminology, the quality of graduates is a major component that is the target of an educational institution in realizing educational goals. quality can also be interpreted as the quality of a product, service or something in accordance with predetermined standards, so that it makes it relatively superior to others. Quality is something related to a person's passion and self-esteem, he also explained that quality in the world of education is something that can distinguish between good and bad, successful and failed, so from here quality is something very important that must continue to be developed in every existing educational institution. Quality is defined as everything that is able to meet the desires or needs of customers, quality is everything that can be improved because basically there is no perfect process. From the above understanding, it can be concluded that what is meant by the quality of graduates is the quality standard or level of good and bad graduates of an educational institution. This is in accordance with Slamet in(Jamaluddin, 2016) the quality of graduates is a comprehensive description and characteristics of graduates who show their abilities in the form of learning outcomes achieved by students (academic achievement), which will generally be seen from the National Final Exam scores.

The quality of graduates (Fadhli, 2017)is related to graduates with good grades (cognitive, affective, and psychomotor) accepted to continue to a higher level of quality and have a good personality. To determine the criteria for graduates in a school, there needs to be standardization which is an embodiment of the notion that everything can be measured. Because everything can be measured, efficiency will be achieved and the quality of graduates produced will be known. In the context of national education, standards need to be achieved within a certain period of time in order to realize the goals of national education. According to Beare, it provides guidance that the quality standards of graduates can be determined by: *comparation with the past , quality of other system, desired quality, professional standars of quality, survoival qualiti, planned quality, optimal quality.*

in Islamic education (Hidayat , R., & Wijaya, 2017)quality improvement management, something is said to be of quality if it provides goodness, both to itself (the educational institution itself), to others (stakeholders and customers). The purpose of providing goodness is to be able to satisfy. Siswanto(Siswanto, 2015) quoted Abdul Hadis and Nurhayati; that in the learning process one of the indicators of quality education is the ability of the educational institution to produce quality human resources. There are also characteristics of quality resources that have the ability of initiative, cooperation, teamwork, peer training,

assessment, communication, reasoning, problem solving, decision making, use of information, planning learning skills and multi-cultural skills.

Graduate Quality Standards

The explanation of Law No. 20/2003 in article 35 states that graduate competency standards are qualifications of graduates' abilities that include attitudes, knowledge, and skills of students that must be fulfilled or achieved from education units at certain education levels. There are several things that are indicators of good quality education, including the following: a) The quality standards of graduate competence are at least equal to the national standards of education, in this case the educational institution / school must have a minimum quality standard for graduates equal to the national quality standards of education, so that it can be measured and clear targets, b) Have clear competency standards and basic competencies, besides having to have quality standards, a good educational institution is to have clear competency standards and basic competencies, because then the educational process will run well in accordance with the desired, c) Having a clear vision and mission, educational institutions should have a clear vision and mission in order to become a reference and guideline as the ideals of educational institutions / schools, d) School quality policy targets in content and assessment standards, good and quality institutions are institutions that always have quality policy targets in content and assessment standards, This is important as a reference in the future education process, e) Educational objectives for each subject, educational institutions / schools must have educational objectives for each subject, this is very important so that students and teachers are able to maximize the teaching and learning process in the classroom, f) Description of the profile of graduates expected to be realized for each subject, Each educational institution is also expected to explain as well as possible how the profile of graduates in each subject, so that it can be a reference and benchmark in every educational process, g) Each subject should be oriented and contribute to realizing national education that is pious, noble, healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.

There are eight standards as benchmarks to measure the quality of our education The eight standards are as follows: 1) Graduate Competency Standards. The Graduate Competency Standards (SKL) are used to guide the grading and passing of primary and secondary education units. SKLs are used to guide the provision of minimum graduation scores, minimum competencies obtained and minimum subjects studied. 2) Content Standards. Content standards are the least material coverage that students receive in order to arrive at the minimum graduate competencies at certain levels and levels. loading in

the content standards is the basic framework and curriculum structure, learning weight, ktsp and learning calendar. 3) Process Standards. Process standards imply that the learning process carried out refers to a process that leads to activeness, provokes inspiration, makes fun, provides challenges, provides motivation for activeness and provides space for the development of initiative, creativity, independently tailored to the requests and abilities of each individual learner and considers the physical and psychological growth rate. In addition, process standards also provide educators with guidance in teaching, conducting assessments, supervising so that educational goals are achieved through learning effectively and efficiently. 4) Education and Education Personnel Standards. Not everyone can do education, only those who have certain qualifications and requirements, these requirements become standards that must be met both physically, spiritually and ability. Because only with that standard will educational goals be achieved. Educator qualifications can be seen from the existence of a diploma or other evidence in line with education in accordance with the provisions that have been required to become educators. The educator requirements include: First, pedagogical ability. Second, personality ability. Third, professional ability. Fourth, social skills. 5) Facilities and Infrastructure Standards. Every educational institution is obliged to fulfill the facilities and infrastructure needed in education according to its level.

These facilities include furniture, learning tools, media used in learning, learning resources, disposable equipment, and other equipment needed in the learning process. In addition, the completeness of the infrastructure must also be owned so that each telibat has its own room, such as classrooms, teachers' rooms, leadership rooms, administrative rooms, administrative rooms, library rooms, laboratories, workshops, production units and many more infrastructure according to the needs and level of education itself. All of these infrastructures must be held and sustainable not once there, because they will support the success of the educational process and its sustainability. 6) Management Standards. Management standards consist of three parts, namely management standards by education units, management standards by local governments and management standards by the government. 7) Education Financing Standards. Education financing consists of investment costs, operational costs, and personal costs. Investment costs of education units as referred to above include the costs of providing facilities and infrastructure, developing human resources, and fixed working capital. Personal costs include education costs that must be incurred by students to be able to follow the learning process regularly and continuously. 8) Education Assessment Standards. Educational assessment at the education level

consists of: assessment of learning outcomes by educators and assessment of learning outcomes by education units.

The quality standard of graduates means that they are ready with various abilities, tools or equipment to be utilized in their field of expertise. Graduates who are ready to use when they are prepared with a relatively perfect curriculum or set of learning experiences that later after graduation they are ready to work in accordance with their field. Nevertheless, education cannot be separated from external effects that mutually influence its existence, especially for the surrounding community, which has an interdependent relationship. In this case, the influence of education on society basically depends on the quality of the educational output itself. The greater the educational output (Hasbullah, 2012) is accompanied by a steady quality, in the sense of being able to print quality human resources (human resources), then of course the effect is very positive for the community. Conversely, although educational institutions are able to spend its output, but with low quality human resources, it is also a problem, not only for the output concerned, but also affects the community.

The quality of educational products will be influenced by the extent to which the institution is able to optimally manage all potential ranging from education personnel, students, learning processes, educational facilities, finance and including its relationship with the community. On that occasion, Islamic educational institutions must be able to change the new paradigm of quality-oriented education of all activities that interact in it, all leading to the achievement of quality.

Indicators of quality graduates

The quality of education is measured universally in terms of input, process, output and outcome. There are 13 characteristics (Usman, 2006) that are assessed in terms of education quality, namely: a) performan, b) timelines, c) reliability, d) durability, e) aesteties, f) personal interface, g) easy of use, h) feature, i) comformance to specification, j) concistency, k) uniformity, i) serviceability, m) accuracy. Meanwhile, according to Hari (Suderadjat, 2005) quality education is education that is able to produce graduates who have abilities or competencies, both academic competencies and vocational competencies, which are based on personal and social competencies, as well as noble moral values, all of which are life skills, education that is able to produce whole people (plenary humans) or humans with an integral personality (integrated personality) those who are able to integrate faith, knowledge, and charity.

Based on a review of the quality of education in terms of processes and results, indicators of quality graduates can be seen from: competence, relevance,

flexibility, efficiency, results, credibility. Indicators of graduate quality are several criteria or characteristics inherent in the quality of graduates of an educational institution, such as the achievement of report cards and graduation grades that meet the specified standards, while the character of the quality of non-academic graduates can be in the form of honesty, devotion, politeness, responsibility and skills, in accordance with the standard of knowledge obtained at school.

The educational process (Rohiat, 2018) makes something change into something else. Something that affects the process is called input while something from the process is called output. The process is said to be of high quality if the coordination and integration of school inputs (teachers, students, curriculum and so on) are carried out in a harmonious and integrated manner so as to create enjoyable learning situations, encourage motivation and interest in learning and be able to empower students. Educational output is school performance. School performance is a school achievement resulting from school processes/behavior.

While school output is graduates who are useful for life, namely graduates who are beneficial to themselves, their families and their environment, meaning that these graduates also include outcomes, namely the results of the educational investment that students have been undergoing to become something useful and beneficial (benefit). In plain sight, the outcome of primary and secondary school education is that students can continue their education to a higher level. Meanwhile (Nurmaryam & Musyarapah, 2022), if he does not continue, in his life he can successfully make a living by working for others or independently, live properly, can socialize and society.

Quality education is an education that can carry out the process of maturing the state of students by developing the liberation of students from ignorance, dishonesty, and from damaged behavior. Improving the quality of graduates needs to involve five dominant factors in education (Saifulloh, Muhibbin, & Hermanto, 2012), namely: (1) Principal leadership; (2) Students / children as the center; (3) Maximum teacher involvement; (4) Dynamic curriculum; (5) Cooperation network. The good quality (Mulyasa, 2011) of graduates cannot be separated from the quality education process. Quality education is education that is able to mature the condition of students into quality by developing their potential and releasing them from bad behavior and actions towards the perfection of potential that benefits others in their maturity.

Improving the quality of education should take the following steps: 1) The government bears the minimum cost of education required for school-age children in both public and private schools on an individual basis for students.

2) Optimizing educational resources that are already available, among others through double shifts (for example, empowering open junior high schools and distant classes). 3) Empowering private schools through assistance and subsidies in order to improve the quality of student learning and optimize available capacity. 4) Continue the construction of new schools and classrooms for areas that need attention to the education map in each region so as not to interfere with the existence of private schools. 5) Provide special attention for school-age children from poor families, remote communities, isolated communities and slum areas. Increase the participation of community members and local governments to participate in the completion of the nine-year compulsory basic education program.

To produce the next generation of the nation that is aspired to, good cooperation between educational institutions, communities and parents is needed. Support from the government is a policy on the right curriculum is also very necessary, as well as learning that is oriented towards the acquisition of knowledge. In addition, there needs to be a mutual relationship between the school and the community, to develop school power and the running of the learning process effectively and efficiently and produce productivity that is able to produce graduates who are useful for society. These graduates will be measured by the mastery of various basic competencies as a provision in carrying out work tasks in the business world, being an impetus to continue to higher schools, being able to live a decent life in the community and provide benefits in society and continue to improve themselves. Circumstances like this will make the community's encouragement of institutions higher and give more meaning to educational institutions, a sense of belonging, and a sense of taking part in the success of the learning process will be felt by the community and ultimately the responsibility for the sustainability of education will be shared. This quality (Arif, 2008) is also influenced by several factors which are interrelated with one another, namely: (1) environment, (2) residents / students, (3) curriculum, (4) leadership, (5) alumni, and (6) simplicity.

Pesantren in the era of modernization are required to maintain a typical pesantren culture. Some of these cultures are related to the elements of the pesantren and some are related to the value of the pesantren culture itself. The pesantren culture related to its elements is the boarding house, the mosque, the teaching of classical Islamic books, and the santri, namely students who live in pesantren to surrender themselves. In pesantren, santri are taught to live in an atmosphere of honesty, away from greed, let alone justify all means. In the traditional education system, the relationship between santri and kyai is very close. And the last is the kyai. Speaking of Kyai, according to Amin Haedari, pesantren is an educational institution whose characteristics are influenced and

determined by the personalities of its founders and leaders. This is where the significance of the kyai. Kyai (Haedari, 2006) is the most essential element in pesantren, because generally kyai is the founder. While (Dkk, 2003) the pesantren culture related to values according to Mashud are; (a) independence, (b) empowerment, (c) trust, (d) synergy and (e) responsibility.

Globally, the progress of pesantren is closely related to two things, namely actualism and originality. Actualism of pesantren plays a major role in the modernization process and is related to the aspects of revamping the curriculum and teaching methodology as well as improving learning facilities as discussed in the discussion of pesantren and modernization. Meanwhile, the originality of pesantren is closely related to the preservation of culture in pesantren. What is meant by the originality of pesantren here is the authenticity of Islamic education itself in terms of material and spirit. It is a necessity that Islamic boarding schools will never be able to break away from their social roots that instill Islamic joints plus into the soul with the spirit of their students. Modesty and simplicity are characters that should not be ruled out. In the midst of modernity, simplicity becomes a kind of valuable ammunition so that excessive behavior can be avoided. The modesty and simplicity in question is not only limited to daily performance, but also in the realm of mindset.

Seen in terms of simplicity or non-materialism, pesantren can make a very valuable contribution to the nation, even though the reach is for a fairly far future. It has now begun to be realized that development that is only oriented towards the material aspect is not a guarantee for the success of overall development. In fact, modern materialistic life in the West itself shows destructive symptoms followed by increasingly complex social problems, and a solution is being sought. But the non-materialistic attitude in this pesantren must be seriously questioned as to where its authenticity is. Thick non-materialism and "austere", simple, *prasojo* and *zuhud* seem to occur in pesantren as an indirect result of the social conditions of society in general. Is the general atmosphere that encompasses the pesantren only a reflection of the socio-economic situation of the community it represents (i.e. rural communities, although some are rich but still agrarian and less educated). Or is it really a manifestation of a conscious concept full of intentions.

In addition to the non-materialistic concept, pesantren also has another most prominent element, namely, dormitories. Dormitories in pesantren according to Tholhah can be said to be an alternative education for other Islamic education. There are several positive sides of the dormitory that can be taken and adopted by other educational institutions, namely: first, spiritual reasons. Superior resources are not only high in mastery of science and technology

(IPTEK), but also strong in faith and piety (IMTAQ). This is because the journey of life and living in the future not only requires intelligent, qualified, creative and productive people, but also has the ability of faith and spiritual depth and nobility of character. Second, objective economic reasons. Sustainability can only be achieved if economic growth can be maintained or increased. Talking about the education budget from the APBN (government) which is often questioned because it is too small, the dormitory system is perhaps one of the answers to minimize the shortcomings that are often questioned by every education provider. Where with this dormitory system, the efficiency and effectiveness of education fund management can be done. Third, the reason for global competence. Entering the era of globalization is inevitable for open competition. Fourth, dormitories can also be used as a means of learning and developing good role models and ways of getting along for students. Because basically the dormitory has its own rules and regulations for moral and moral control, which of course has sanctions and penalties for any violations. Another aspect that needs to be considered in pesantren culture is the association between students. In general, the culture of association in pesantren has been widely discussed, both in terms of morals among each other and to the community. Therefore, in this section, the problems faced by pesantren related to the association of pesantren will be presented. First, in general, the santri are very devoted to the moral values they learn in the pesantren. Second, the santri generally have not reached puberty, so their concentration is only focused on reciting the Quran and worshipping. Although there are santri who are at the aliyah level (have reached adolescence), they usually indirectly have to show a good personality (commendable, role model), considering that they are the kyai's representatives (assistants) or auxiliary teachers in the pesantren. Third, the students get very little stimulation from outside, both from the opposite sex and other stimuli such as mass media, the environment and others. Because the association of students will be limited by their own environment. The existence of such an environment has gradually begun to be eroded by the development and modernity of the era. Santri are required to be able to synergize their abilities obtained from pesantren with the needs of the global market which is the effect of modernity today.

For this reason, after the spirit of modernization among pesantren, it is necessary to formulate several things regarding the demands of modernization. Azyumardi (Azra, 1999) explains several variables that can be applied in the modernization agenda of pesantren in particular and Islamic education in general: 1) Administrative modernization: Modernization demands differentiation of the education system to anticipate and accommodate various interests of social, technical and managerial differentiation. This anticipation and accommodation must be translated into the formulation, adoption and

implementation of educational policies at the national, regional and local levels. In the context of this administrative modernization, Islamic education systems and institutions, especially pesantren, are generally only able to carry out limited administrative reform and modernization. Most still adhere to the "traditional administration" framework, including in the aspect of leadership, so that pesantren are not able to develop themselves properly. 2) Structural differentiation: The division and differentiation of educational institutions according to the functions they will play. Thus, in a society that is undergoing a modernization process, general educational institutions are no longer sufficient. More specifically, the Islamic education system, such as pesantren, must provide opportunities and even require the establishment of specialized educational institutions directed at anticipating the socio-economic differentiation that occurs. The Islamic education system, especially pesantren, so far does not seem to have a definite direction regarding the structural differentiation that must be carried out; whether it remains in its religious differentiation - which seen in the framework of modernization may no longer be sufficient - or develops differentiation outside that field, for example through "agricultural pesantren", agro-business pesantren", polytechnic pesantren", and others. 3) Capacity expansion: The expansion of the education system to provide education in terms of as many learners as the needs of various sectors of society demand. On the one hand, the Islamic education system and institutions have actually been expanding their capacity for a long time-including the continued establishment of many new pesantren in various places-so that pesantren from this point of view can be referred to as "people's education" which is quite massive. But on the other hand, the capacity expansion occurred without taking into account the needs of various sectors of society, especially regarding available employment opportunities. As a result, many pesantren graduates are unable to find their "right" place in society. Seeing the heavy demands of modernization, pesantren must at least dare to try new breakthroughs in their education system, including: first, making an integrated curriculum, gradual, systematic, egalitarian and bottom up (not top down). This means that curriculum preparation is no longer based on the concept of plan for students but plan by students. Second, equipping facilities to support the learning process, such as a library of classical and contemporary books, magazines, organizational facilities, sports facilities, the internet and so on. Third, giving freedom to santri who want to develop their respective talents, both with regard to thinking, science, technology and entrepreneurship. Fourth, providing a vehicle for self-actualization in the midst of society.

CONCLUSION AND RECOMMENDATIONS

Pesantren must carry out quality control and planning, so that in every process it can be carried out properly and correctly. Good quality will be achieved and obtained, if it has carried out a good process, if the process of educational institutions is good, it will automatically produce good output, and automatically the quality of graduates will also increase. Improving the quality of pesantren will lead to efforts to produce quality graduates. The main principle is that all teachers are able to work well in realizing the quality of graduates in each subject by setting standards so that there are targets and measurable results.

Pesantren must try to develop six values that should be developed, namely; (1) Science with basic thinking behavior, (2) Economic values with basic working behavior, (3) Arts with basic behavior to enjoy beauty, (4) Religion with basic behavior to worship God, (5) Society with basic behavior to serve and be devoted, and (6) Politics / State with basic behavior to rule and govern.

The quality of a pesantren is measured by the quality of its graduates, quality graduates are graduates who have quality. Quality is the quality of a product, service or something that is in accordance with predetermined standards, so that it makes it relatively superior to others. Quality in the world of education is something that can distinguish between good and bad, success and failure, so from here quality is something very important that must continue to be developed in every existing educational institution.

Improving the quality of pesantren can be obtained in two ways: First, improving the quality of academically oriented pesantren to provide a minimum basis for the journey that must be taken to achieve the quality of education required by the demands of the times. Second, improving the quality of education oriented towards essential life skills (non-academic), which is covered by broad-based, real, and meaningful education.

In the end, pesantren should not only give birth to two groups of graduate quality characters, namely academic graduate quality and non-academic graduate quality. However, pesantrens must be able to produce graduates who have both academic and non-academic quality, graduates that are characterized by; (1) academic achievement, seen from passing grades that meet the specified standards, (2) having noble character values, devotion, and being able to appreciate cultural values, (3) having high responsibility and abilities that are realized in the form of skills, implemented in real work in the community.

ADVANCED RESEARCH

This research is only limited to theoretical exploration, it is hoped that there will be field research related to quality graduates and the role of pesantren in graduating quality graduates.

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