QUALITY MANAGEMENT OF EDUCATION OF DAI CADERIZATION (CASE STUDY AT STID MOHAMMAD NATSIR)

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ABSTRACT

This study aims to describe the quality management of preaching cadre education at the Mohammad Natsir College of Da'wah (STID). The research method used is approach*analytical descriptive.* The results of the study show that first, the competence of graduates formulated by the institution is in accordance with the needs of students who are cadres to become preachers. Second, the management function in academic services at STID Mohammad Natsir has been implemented, namely by the stages of planning, organizing, implementing, and controlling. Third, that the academic service management system that runs at STID Mohammad Natsir is still not optimal to produce graduates who have the competence as preachers in accordance with the competencies formulated by the higher education institution. The recommendation is that an ongoing quality management system should be carried out in totality and ensure that each management function has been carried out properly.

Keywords: Quality management, education, preacher regeneration.

INTRODUCTION

As a civilized nation, in the last few decades Indonesia's face has been smeared with worrying and embarrassing events, such as student brawls, teenage promiscuity, drug abuse (narcotics, psychotropics and addictive substances) and illegal drugs, criminal acts and radicalism, widespread corruption. carried out by the majority of power holders and policy makers, and other behaviors that are shown freely by those in power who lack examples in front of their people.

In addition, this nation must face the globalization era. The era of globalization, which is supported by technological advances, is a door for stepping into the outside world, besides having a positive impact on several aspects of national life, it also turns out to raise national problems, such as decreased social solidarity, low spirit of nationalism and patriotism, dismal spirit of defending the country, loss of trust. themselves as children of a cultured nation because of admiration for the lifestyle of foreign nations, thus encouraging children of the nation to behave and live a lifestyle that is not in accordance with the rules of religion and national culture.

The blurring of the vision and the weakness of the nation's character become a heavy national burden when it accumulates with various complex internal problems within the body of this nation. Such as poverty, unemployment, stupidity, underdevelopment, corruption, environmental damage, foreign debt, elite behavior that does not set an example as a statesman. And it's getting worse with the existence of external factors, such as the intervention of foreign interests and the impact of the global crisis in various aspects of life. As a result, this nation has lost its resilience and independence. If left unchecked, this problem will become like a snowball that will get bigger and bigger. Indonesia has not only lost the opportunity to grow and develop into a nation and state that has succeeded in carving out the glory of civilization,.

Religious and national awareness is claimed to be able to be a way out of all current national problems. By instilling the nation's religious and cultural values from an early age, it is hoped that the next generation of the Indonesian nation will be able to face the challenges of the times, the challenges of globalization, namely to become a generation that is able to adapt to changing times but still adhere to principles.

Growing religious and national awareness in the community, especially the younger generation, this is where the urgency of the presence of preachers lies. Because the main task is to spread kindness through preaching.The meaning of da'wah as conveyed by Mohammad Natsir is a call that emits vitality for mankind, da'wah calls on people to live a balanced life between knowledge and faith, endeavor and prayer, balance between relationships with Allah ta'ala and fellow human beings, and da'wah is call on people to be good and prevent evil from being wrong with love and not hatred[1]. Through this meaning of da'wah it can be stated that Islam is

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[1]Adian Husaini, Mohammad Noer, Ujang Habibi. The Thoughts and Struggles of Mohammad Natsir in the Field of Education. Jakarta: Indonesian Islamic Da'wah Council. p.156.

upright because of da'wah activities or in other terms amar ma'ruf nahyi munkar (inviting to good and preventing from evil).Islam as a religion of da'wah can be traced from the footsteps of Allah's messengers who were sent one after another to the center of human life with the task of conveying messages. Da'wah is a mandate from Allah subhanahu wa ta'ala to the prophets and apostles, then passed on to his people.

*Da'i illallah*comes from the word da'i which means "one who invites", ilaallah means "to Allah", so da'i ilallah means one who invites to the way of Allah, or one who preaches either orally, in writing, or by example (deeds) . The main activity of a da'i is preaching. According to Ibn Taimiyah, da'wah is an invitation to believe in Allah ta'ala and His Messenger, and what the Prophet salallahu 'alaihi wasallam brought by believing what was conveyed and obeying what was ordered.[2]The Prophet sallallaahu 'alaihi wasallam was the first preacher in Islam, therefore every da'i/preacher must follow in the footsteps of his da'wah by continuing to study and practice the sunnah of the Prophet sallallaahu 'alaihi wasallam.

According to Mohammad Natsir, the main foundation for the cadre of preachers/ preachers is to start with the formation of good personalities. Da'i / strong preachers are those who have evidence to be easily accepted by common sense and have good summons to be able to pick up the souls and feelings of the people they call on. The proof and summons will be realized in every da'i if he fulfills three conditions, namely mentality, knowledge, and kaifiat and adab.[3]. Based on this, this is where it is important to cadre preachers through higher education.

In the history of the growth and development of society, education has always been a major concern in order to advance the life of the nation's generation in accordance with the demands of the progress of its society. Humans as God's creatures have been equipped with basic physical and spiritual abilities, in order to be able to maintain life and prosper their lives. Basic human ability is the basic capital to develop life in all fields. The main means needed to develop these basic skills is education. Education is the key to all forms of progress in human life throughout history. Through

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[2]Akram Kassab. 2010. Yusuf al-Qordhowi's preaching method. trans. Muhyidin Masrida, Lc. Jalarta: Pustaka al-Kautsar. matter. 1.

[3]Adian Husaini, Mohammad Noer, Ujang Habibi. The Thoughts and Struggles of Mohammad Natsir in the Field of Education. Jakarta: Indonesian Islamic Da'wah Council. p.151.

education, humans grow and develop rapidly in accordance with the progress of the times and the demands of life.[4]

In Islamic society, education is also the key to progress. The Islamic community that has developed since the time of the Prophet Muhammad SAW carried out the sacred mission of spreading Islam through education. One of the goals created by humans on earth is to become caliphs on earth, and this task as caliph can be carried out well by humans if they are educated with an Islamic education.[5]When education is defined as mental, moral and physical (physical) training, which produces highly cultured humans to carry out duties and responsibilities in society as servants of God, then education means developing personality (personality) and instilling a sense of responsibility.[6]

STID Mohammad Natsir is a campus for cadre of da'i ilallah as reflected in its vision which reads, "To become a center for preaching cadres for the development of Islamic da'wah on the basis of faith and piety towards creating the resilience of the ummah and nation". Thereforegraduates are prepared to have the competence to become da'i illallah in society.STID Mohammad Natsir graduates who have gone through the cadre process will be directed to serve the community through the da'wah route to all corners of Indonesia.The majority of Indonesia's population is religiousIslam,[7]of course these adherents of Islam need the existence of preachers who are able to carry out the task of preaching in their midst.

The preacher who is able to answer the challenges of the globalization era, who is able to bring about good and big changes in society, as a nation and as a state, is what STID Mohammad Natsir wants to give birth to. For this purpose, of course, it must refer to the management of educational units based on quality-based management. The principle of quality management is, write what is done, and do what is written. Writing what is done means that every activity or activity is always recorded and a report is made. Doing what is written means that in practice it always refers to the plans that have been made and agreed upon. Quality assurance in the world of education that has been stipulated in law, is managed through planning

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[4]Fauti Subhan, The Contemporary Concept of Islamic Education, Journal of Islamic Religious Education, Vol.2 No. 2, November 2013. Pg. 354.

[5]Fauti Subhan, The Contemporary Concept of Islamic Education, Journal of Islamic Religious Education, Vol.2 No. 2, November 2013. Pg. 356.

[6]Nur Ubiyati, Islamic education", 12.

[7]Quoted from an online source. Throughhttp://dukcapil.kemendagri.go.id. (accessed 08/06/2022).

(plan), implementation (do), monitoring and evaluation (check) processes. and a follow-up plan (action) that rotates like a wheel with the principle of continuous improvement until quality is achieved in accordance with established standards. Establish goals and processes needed to achieve results in accordance with the requirements and policies of educational institutions that refer to the law. Perform all necessary activities in accordance with the program and procedures. Monitor and measure processes and products against policies, objectives and requirements for products and report results, and take actions for continuous improvement of process performance. This is in line with what was conveyed by Daming which stated that PDCA stands for in English, plan, do, check, act (plan, do, check, and follow up). Establish goals and processes needed to achieve results in accordance with the requirements and policies of educational institutions that refer to the law. Perform all necessary activities in accordance with the program and procedures. Monitor and measure processes and products against policies, objectives and requirements for products and report results, and take actions for continuous improvement of process performance. This is in line with what was conveyed by Daming which stated that PDCA stands for in English, plan, do, check, act (plan, do, check, and follow up). Establish goals and processes needed to achieve results in accordance with the requirements and policies of educational institutions that refer to the law. Perform all necessary activities in accordance with the program and procedures. Monitor and measure processes and products against policies, objectives and requirements for products and report results, and take actions for continuous improvement of process performance. This is in line with what was conveyed by Daming which stated that PDCA stands for in English, plan, do, check, act (plan, do, check, and follow up). objectives, and requirements for the product and report the results, and take action for continuous improvement of process performance. This is in line with what was conveyed by Daming which stated that PDCA stands for in English, plan, do, check, act (plan, do, check, and follow up). objectives, and requirements for the product and report the results, and take action for continuous improvement of process performance. This is in line with what was conveyed by Daming which stated that PDCA stands for in English, plan, do, check, act (plan, do, check, and follow up).[8]. This is where the importance of quality management in the world of education. In this case, namely dai regeneration education.

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[8]Jamaluddin. 2017. Quality Management: Theory and Application in Educational Institutions. Jambi. JAMBI HERITAGE. h. 12.

Education that meets the quality standard criteria will have a major influence on improving the quality of the dai's cadres. The tertiary institution in this study, namely STID Mohammad Natsir, as an agent for forming intellectual preachers, must indeed show its existence by being able to give birth to competitive and innovative preachers. To achieve this, high credibility is needed, so the management system is responsible for always being sensitive to changes that occur and at the same time adapting to these changes.

The aim of quality management in this case is to adjust to the needs of customers, namely the community, educated preachers, stake holders, etc. Customer satisfaction is an essential factor in quality management. Therefore, tertiary institutions must record how competent their graduates are, as a result of educational services that have been provided during the study period, then evaluate their work, so that it can become a reference in making policies to be implemented in the future. Thus the hope is that good quality management will have an effect on increasing the competency of STID Mohammad Natsir graduates. It is for this purpose that it is necessary to conduct an in-depth study/research on the quality management of preacher regeneration education.

Based on the things explained above, this study tries to reveal about the quality management of preaching cadre education at the Da'wah Campus of the Da'wah College of Mohammad Natsir. The author uses a descriptive analytical research method, collecting data through observation, interviews, and document searches. Data analysis usingthe Milles and Hubberman technique, the data validity technique uses data triangulation.Meanwhile, in presenting this research, the authors present this study using a qualitative descriptive method, namely presenting important data that is only in accordance with the focus of the problem and the issues raised which were found from the results of open interviews, observations, and searches of related documents.

RESULTS AND DISCUSSION

Quality management

Quality management is a process of planning, organizing, implementing, and controlling quality efficient and effective, including creating and maintaining environment in which people work together, so

as to fulfill and exceed customer requirements.[9]This definition is consistent with Gasperz opinion that quality management are all management activities and functions as a whole which determines the quality, objectives, and responsibilities, as well implementing it through quality management tools, such as quality planning, quality control, quality assurance, and quality improvement.[10]

Quality management has four components, namely: quality *planning, quality assurance, quality control and continuous improvements.*This includes the procedures, equipment and techniques used to ensure outcomes and benefits meet customer requirements. The explanation of the 4 components is as follows[11],

1. Quality planning, involves preparing a management plan quality that describes the process and metrics to be used. The quality management plan needs to be agreed with relevant stakeholders to ensure that expectations them to quality are properly identified.
2. which process described in the quality management plan shall comply with processes, culture and values of the host organization. Quality assurance gives confidence to the organization host that projects, programs and portfolios are managed well.
3. *quality control*, consist of inspection, testing and measurement. It verifies that the shipment conforms to specifications, is fit for purpose and meet stakeholder expectations. Activity quality control determines whether the acceptance criteria have been met or not fulfilled. To be effective, specs have to be on under strict configuration control. It is possible that, once agreed, specifications may need to be modified. Usually this is to accommodate change requests or problem, while maintaining time and cost constraints acceptable. Any consequences of changes to criteria Acceptance must be approved and communicated.
4. The last component, continuous improvement, is the term generic used by the organization to describe how the information provided by the underwriting process quality and quality control is used to encourage increase in efficiency and effectiveness.

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[9]Jamaluddin. 2018. Academic Service Quality Management. Jambi: Salim Media Indonesia. matter. 31.
[10]Jamaluddin. 2018. Academic Service Quality Management. Jambi: Salim Media Indonesia. matter. 31.
[11]Jamaluddin. 2018. Academic Service Quality Management. Jambi: Salim Media Indonesia. matter. 32.

Total Quality Management(TQM)is strategy and processes to manage the company/organization/institution as an integrated system of principles, methods, and best practices that provide a framework for organizations to pursue excellence in all that they are work under the leadership and commitment of management peak, supported by education and training, communication openness, change management, periodic self-assessment, supporting structures, systems and resources, which empower employees through their engagement to improve their performance as a team to present continuously improving products and services. Integrated quality management which is often referred to as TQM (Total Quality Management) is an approach in running a business to maximize organizational competitiveness through continuous improvement of products, services, workforce, processes and environment.[12]

Navaratnam and O. Connor (Navaratnam & O'Connor, 1993) states,"quality management is a set of concepts, strategies, tools beliefs and practices which is aimed at improving the quality of products and services reducing the waste and saving costs'. So, quality management is not just an activities but also means methods, concepts, strategies, and confidence aimed at improving product quality and services to reduce waste and improve efficiency.

Dai Regeneration

Preachers or in Arabic termed as preachers are people who carry out da'wah activities, namely inviting the people/society to do good and stay away from bad, or invite people to carry out orders and stay away from the prohibitions of Allah and His Messenger. In carrying out this da'wah task, a preacher must have certain abilities/competencies. What is meant by competence in this case is the ability or minimum basic characteristics that must be possessed by a preacher, both cognitive abilities (such as knowledge/insight about religious sciences), affective abilities (such as aqidah, attitude, and morals), ability psychomotor (skills), as well as the behavior needed and support activities and da'wah movements.[13]All of

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[12]Tjiptono Fandy. 1995. Total Quality Management. Yogyakarta: Andi Offset. Matter. 4.

[13]Adian Husaini, Mohammad Noer, Ujag Habibi. The Thoughts and Struggles of Mohammad Natsir in the Field of Education. Jakarta: Indonesian Islamic Da'wah Council. p.165.

these competencies must exist in a preacher, so that the preaching duties he carries out can be carried out optimally.

The types of da'I competencies above can be explained as follows: first, cognitive competence is insight, knowledge of vision, including knowledge of ushuluddin science, sharia science, social science, actual information, and sensitivity to the problems of the people, in other words a da'i must have extensive knowledge / insight. Second, affective competence is an attitude, creed, including the spirit of da'wah oriented towards service, protection, guidance, and empowerment of the people, in other words, a da'i must have authentic aqeedah and strong faith. Finally, psychomotor abilities are skills, the ability to act on what is believed and said, including the ability to operationalize and practice the principles of da'wah and morals of the da'I and the ability to solve people's problems,[14]

Based on the definition of graduate competence presented, it can be synthesized thatgraduate competencies include attitudes, knowledge, and general skills as well as specific skills. Attitudes, knowledge and skills of college graduates must comply with the National Higher Education Standards namelystandard units which include National Education standards plus Research Standards and Community Service Standards. The standard unit departs from the tri dharma of higher education. Every college graduate must master the theoretical concepts of certain fields of knowledge in general, and there are also certain fields of knowledge in depth. In addition to mastering a particular field of knowledge, college graduates are also required to have the ability to apply this knowledge to solve social problems in society, and be able to adapt to various situations encountered.

The findings from the documents and interviews with the leadership of STID Mohammad Natsir that the competencies of STID Mohammad Natsir graduates are designed based on the objectives and interests of stakeholders. Apart from setting out the expectations of stakeholders, these predetermined graduate competencies are also adjusted to the graduate standards set by SN-Dikti and KKNI.

Stakeholders in the implementation of education at STID Mohammad Natsir are the Indonesian Islamic Da'wah Council which has the aim of creating a cadre of preachers who will be spread throughout Indonesia. From that finally the competencies that must be possessed both from

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[14]Adian Husaini, Mohammad Noer, Ujag Habibi. The Thoughts and Struggles of Mohammad Natsir in the Field of Education. Jakarta: Indonesian Islamic Da'wah Council. p.165.

attitudes and values, knowledge, general skills and special skills, are all qualifications needed by a da'i to support his missionary duties in society.

The competencies of STID Mohammad Natsir graduates that the researchers found from the results of the document search are four, namely in terms of attitude, knowledge, general skills, and specific skills. Basically all these competencies are the same as those determined by SN-Dikti. The difference is in competence as a da'i. As for competenceda'i scholars graduated from STID Mohammad Natsir specifically in his ministry are as follows,[15]

1. Mastering the knowledge and steps to communicate both orally and writing using Arabic and English is in progress the world of academia, the world of work and da'wah.
2. Able to communicate both orally and in writing using Arabic and English in the development of the academic world, the world of work and da'wah.
3. Mastering the knowledge of ulumuddin as a substance in carrying out duties and responsibilities as da'i illallah
4. Mastering the knowledge of da'wah science to become a da'i yang professionalism, including mastery of ushul da'wah, da'wah fiqh, da'wah rhetoric, sirah nabawiyah lidda'wah, interpretation of da'wah verses, and da'wah hadiths
5. Able to read the Koran based on qira'at and tajwid knowledge.
6. Able to memorize the Qur'an at least 5 chapters and understand the contents of the Qur'an juz 30 (Juz Amma).
7. Able to carry out worship and lead religious rituals properly according to the Qur'an and Sunnah.
8. Able to memorize and understand the content of da'wah verses.
9. Able to memorize the hadiths of Arba'in (42 hadiths) and da'wah hadiths and understand their contents.
10. Able to practice da'wah supporting skills, namely digital maktabah, tibbun nabawi, Ruqyah Syar'iyyah, management of corpses, establishment and management of TPA/TPQ, management of mosques.
11. Able to deal with apostasy movements, heretical sects and contemporary thoughts that deviate from Islam.

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[15]Curriculum Documents for the Islamic Community Development Study Program and Islamic Broadcasting Communication Referring to KKNI and SN-DIKTI STID Mohammad Natsir.

12. Able to do da'wah in extreme areas such as; da'wah in rural areas, Muslim minorities, and borders.
13. Able to utilize the latest information technology for the benefit of da'wah.
14. Able to read and understand the content of turos books.
15. Able to think critically and read intensively, critically, and creatively.
16. Able to become a professional da'i ilallah who has the capacity memorizing the Qur'an 30 juz, memorizing thematic hadiths, having sanad books certain, fluent in Arabic as well as skilled as a mubalig, orator, writer Islamic books and others.

Real Competency Findings of STID Graduates Mohammad Natsir

The competencies listed above are an ideal design, but in reality it cannot be denied that some of the competencies that have been determined have not been fully achieved by some students. This condition is greatly influenced by the academic service management system that runs at STID Mohammad Natsir.Academic service management applied to a higher education institution certainly has a major impact on the competency of its graduates. It was found that the management of academic services held at STID Mohammad Natsir was still not optimal and the competence of graduates was also not in accordance with what had been formulated.

Data findings regarding the competency of STID Mohammad Natsir graduates through interviews with alumni, then comparing with the formulation of graduate competencies by the institution, there is a gap here. Because the competence of graduates was born from the management of academic services that run at STID Mohammad Natsir, the competencies of STID Mohammad Natsir graduates who are cadres to become preachers in society as formulated will be stated by researchers in the following paragraphs. As for what the researcher is reviewing is the competence from the religious side.

Competences in terms of knowledge that must be mastered in depth by STID graduate preachers Mohammad Natsir include mastering knowledge and being able to communicate both orally and writing using Arabic and English is in progress the world of academia, the world of work and da'wah. Based on the results of alumni interviews that have been described by the researchers, it shows that this competency has not been achieved, because on average the graduates interviewed admitted that their

mastery of both Arabic and English was very weak.[16]Whereas in terms of mastering knowledge about ulumuddin as a substance in carrying out duties and responsibilities as da'i ilallah, only some informants felt that mastery related to ulumuddin was still not deep.

Competence in the form of the ability to read the Koran based on the science of qira'at and tajwid science, in this competency the average is able to practice it, but to teach it or preach it still needs to be deepened. Meanwhile, competencies include memorizing the Qur'an at least 5 chapters and understanding the contents of the Qur'an juz 30 (Juz Amma), memorizing and understanding the content of da'wah verses, memorizing Arbain hadiths and da'wah hadiths and understanding their contents. , all of these competencies must be present in the da'I himself, but here also lies the weakness of the da'I graduated from STID Mohammad Natsir, based on data findings that they have memorized 5 chapters of the Qur'an, hadith, and other propositions of da'wah when in college, but after completing UTS or UAS the memorization is released, because it is not muroja'ah.[17]

There is one da'I task that is not considered urgent by the average STID graduate dai Mohammad Natsir, namely the ability to write da'wah materials, and research and present research results in written form with the aim of being a solution to problems faced by society and the academic world. This competence should be inherent in da'I, because the previous scholars who became our role models, their scientific activities could not be separated from reading, writing, and discussing knowledge.[18]

CONCLUSION

The application of quality management correctly and in accordance with the theory put forward by experts, will be able to produce graduates with competencies in accordance with the qualifications that have been formulated from the start, namely since quality planning, and vice versa, if the application of quality management has not been correct or has not been

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[16]Interview with STID alumni Mohammad Natsir, Syarifuddin al-Huzairie, S.Sos.I. on May 27, 2022.

[17]Interviews with STID alumni Mohammad Natsir, Yusmahega, S.Kom.I. on May 27, 2022.

[18]Researcher Observation Records, from December 2021 to June 2022.

fully implemented, or only only a few, then the results will not be optimal anyway.

The competency conditions of graduates found in the field are that some graduates have not achieved all the competencies that have been formulated by STID Mohammad Natsir, so STID Mohammad Natsir should re-record the needs of his students. Equipping students with entrepreneurial skills, competence in the field of education, increasing student competency in syar'i sciences, improving the quality of student internships and practicum, improving management skills

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