PORTRAIT OF EDUCATIONAL INSTITUTIONS UNDER MUSLIMAT EDUCATION FOUNDATION (YPM) AT KEDIRI: IN QUALITY IMPROVEMENT MANAGEMENT

Nurul Hanani*

Abstract
This study intends to explain the portrait of educational institutions fostered by Muslimat Education Foundation (YPM) NU in Kediri Regency, and try to describe the effectiveness of Muslimat NU in Kediri Regency in improving quality. This study seeks to describe in depth the problems in accordance with the data obtained in the field and on the interpretation of researchers. Muslimat NU is one of the organizations of many organizations in the community. Muslimat NU is a community organization and is an autonomous body of Nahdlatul Ulama whose task is helping to implement policies on women members. Among YPM's work programs in order to improve the quality of education in the district of Kediri are improving the quality of Al-Qur'an Kindergarten and play group, including on managerial aspects, facilities and infrastructure, administration, curriculum and Human Resources (teachers, managers and employees).

Keywords: Educational Institution, YPM, NU, Quality Improvement Management

* Institut Agama Islam Negeri Kediri, Jl. Sunan Ampel No 7, Ngronggo, Kediri, Jawa Timur 64127 Indonesia. Email: nurulhananimhi@yahoo.co.id
الفم

الهدف من هذه الدراسة هو شرح صورة المؤسسات التعليمية التي تقدمها منظمة مسلمات نهضة العلماء (YPM) كاديري، ومحاولة وصف فعالية مساهمة منظمة مسلمات نهضة العلماء (YPM) في تحسين الجودة. تسعى هذه الدراسة إلى وصف هذه المشاكل بشكل متعمق وفقاً للبيانات التي تم الحصول عليها في الميدان وتفسير الباحثة. إن منظمة مسلمات نهضة العلماء YPM كاديري، هي منظمة و هيئة مستقلة من جمعية نهضة العلماء ولياً مسؤولة عن تنفيذ السياسات الخاصة بالأعضاء النساء، ومن بين برامج عمل المؤسسات التعليمية لتحسين جودة التعليم في كاديري هي تحسين جودة روضة الأطفال ومؤسسة تعليم القرآن، بما في ذلك الجوانب الإدارية والمرافق والبنية التحتية والإدارة والمناهج والموارد البشرية (المدرسين والمديرين والموظفين).

المفتاح الكلمات: المؤسسات التعليمية، المؤسسات التعليمية التي تقدمها منظمة مسلمات نهضة العلماء YPM، إدارة تحسين الجودة

Abstrak


Kata Kunci: Lembaga Pendidikan, YPM, NU, Manajemen Peningkatan Mutu

Introduction

The Indonesia is a nation that is actively developing in all fields of life, participation from all components of the nation is very much needed, so that the national development goals can be realized, namely to realize a just and prosperous society that is material and spiritual. TAP MPR II / MPR / 1993 stated that;
One of the basic capital and dominant factors in development is "a large population of potential and productive human resources. As part of human resources, it is clear that women are required to participate responsibly and play a role in the success of national development, according to the level of education, creativity, and career and social roles.¹

Women in their positions in society have various roles that are no less important than men. In the family, woman is the person in charge and the main actor for the implementation of household duties, and the development of human resources. Women are the first and foremost educators for their children’s personality, because instinctively a child has an emotional closeness with his mother especially in the early stages of child growth and development.

Education is a very important and strategic role to ensure the continuity and development of the life of the nation. In this case education must prepare citizens to face their future. Thus, it is not wrong if people think that the future of a nation and state is brightly determined by education. Education is an effort or process of change and human development towards a better and more perfect. There is an expression that education is a process of improvement and an effort to reach perfection. This implies that education is dynamic because if goodness and perfection are static then it will lose the value of its goodness.²

The essence of the success of education, in fact what has become the ideals and functions of national education, is to develop the ability and shape of dignified national character and civilization in order to educate the lives of the nation. Whereas the aim of national education is to develop the potential of students to become faithful and fearful people to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic citizens as well as responsible.³

Today, the process of internalizing religious values has been widely practiced in schools, from elementary to secondary level. Nonetheless, the internalization of Islamic religious values so far still focuses on the cognitive realm which tends to display religion as a normative-indoctrination

formulation. This is proven that learning is only focused on the delivery of material or knowledge (transfer of knowledge), transfer of skills without being accompanied by exemplary and habituation of morals and ethics (transfer of value). Whereas the effort to internalize the values of Islamic religion does not only concern the dimensions of trust but more than that is civilization in everyday life.

The process of internalization of Islamic religious values is not only applicable in formal educational institutions, but the process of analyzing is starting to bloom and develop and is applied in the community through community organizations, one of which is the Muslimat NU.

Islamic organizations that grew up in Indonesia long before independence had a large share in the intellectual life of the nation. The Indonesian nation's awareness of the importance of education is marked by their efforts in the field of education both through organizations and individuals. There are several Islamic organizations that have a very large share and participate in the reform process in Indonesia, which is the Nahdlatul Ulama (NU).

NU is a moderate mass organization. This moderate NU view can be seen in his view of Kyai Achmad Siddiq, as stated by Najib Burhani as follows:

The term commonly used in the NU tradition to describe moderatism is al-tawassuṭ wa-l i’tidāl. Although the root of this attitude can be traced back to the early stages of the NU, it gains more popularity after Achmad Siddiq promoted it in 1980s. He explains this concept in his two short but influential books: Khittah Nahdliyyah (2005), published for the first time in 1979, and Islam, Pancasila dan Ukhwah Islamiyah (1985).

Siddiq mentions that there are three characteristics of the Sunni Islam as understood by the NU: al-tawassuṭ (moderate), al-i’tidāl (justice), and al-tawāzun (balance). Sometimes he adds one more characteristic, namely al-tasāmu (tolerance). These three characteristics, which are based on passages from the Qur’an 2:143, 5:9 and 57:25 respectively, actually have quite similar meanings. All of them describe that a Muslim community is a middle community that does not lean either to the right or to the left; it is a perfect balance.

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4 Haidar Putra daulay, Historisitas dan eksistensi Pesantren, Sekolah dan Madrasah (Tiara Wacana Yogyakarta, 2001), 44.
Getting to know Nahdhatul Ulama in the context of education is interesting. This is because of an awareness that NU covers various types of education from elementary to tertiary level. The quantity of education under the auspices of NU (Ma'arif) is undeniable. However, in terms of quality, the existence of education under the auspices of NU must still be improved.

The number of educational institutions under the auspices of NU is directly proportional to the number of NU majority people in this country. This then requires the provision of educational institutions that can be used as learning and development media for NU people. NU needs to coordinate educational institutions under its auspices, given that there are special characteristics that must be included in NU educational institutions, namely the Aswaja material (Ahlus Sunnah wal-Jama'ah). This material does not have to be given in educational institutions outside the NU.

Muslimat NU is one of the organizations of many organizations in the community. Muslimat NU is a community organization and is an autonomous body of Nahdlatul Ulama whose task is helping to implement policies on women members. It is clear that Muslimat NU must be able to make a positive contribution to the realization of the expected nation building.

One of Muslimat NU activities is in the field of education. This is the area that Muslimat has first established and received important attention because development will not succeed if it is not accompanied by spiritual development. Muslimat NU intensifies education for women so that it can strengthen and help NU's work in upholding and preserving Islamic teachings.

In the 3rd congress, May 1950, it was stated explicitly that Muslimat specific tasks included "... intensifying illiteracy against Indonesian women". Considering that there is a separate institution that handles education in the NU environment, namely LP Maarif NU, the division of roles is carried out. Muslimat NU is devoted to handling kindergarten schools which have been pioneered and developed by Muslimat NU from the beginning. In addition, Muslimat NU also handles Muslim women's assemblies and provides skills training for women. To deal with this educational problem, Muslimat NU established the Bina Bakti Wanita Foundation. The foundation initially only handled educational activities and skills training from the cooperation between Muslim NU and the Ministry of Manpower, but since October 1990, the foundation was asked to manage all educational institutions under the auspices of the Muslimat NU. For April 1, 1992, the foundation changed its name to the Muslimat NU Education Foundation Bina Bakti Wanita, better
known as YPM. In summary, this study discusses "Portrait of an educational institution fostered by the Muslimat NU Education Foundation (YPM) in Kediri Regency" with the formulation of the problem: What and how is the educational institution fostered by the Muslimat NU Education Foundation (YPM) Kediri Regency?

The approach chosen in this study is a qualitative approach. The sampling technique in this study is purposive technique, the sample is determined intentionally by the researcher. Data collection method in this study is the documentation and review (examination and reading) of the library, while the data analysis method used is in accordance with the nature or characteristics of the problems under study.

**Islamic Education Institution**

Educational institutions are one system that enables ongoing education in order to achieve educational goals. The existence of institutions in the community, in the framework of the empowerment process of the people, is the cultural and educative duty and responsibility. The responsibility of the educational institution in all its types according to Islam is closely related to the effort to succeed the mission as a Muslim.7

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7 In a report to the Muslimat Congress in Lampung in July 2011, the number of TPQ 13,568, TPA / RA 9,800, playgroup 4,567. In the 16th Muslimat congress of NU, four arable fields will be the main focus, including education, da'wah, health and economics. To discuss the material regarding the work, experts and officials from the ministry concerned will be presented to provide input. PP Muslimat NU Chairperson Khofifah Indar Parawansa explained, several Ministries and institutions that would provide the material. In the case of education, for example; Director General of PAUD NI (Ministry of National Education Republic of Indonesia) with the theme of the Director General of PAUDNI Program in Early Childhood Education and the Improvement of women's economy through various life skills programs as part of Human Resource Improvement in Indonesia. Director General of Islamic Education: Director General of Islamic Education's program in encouraging the strengthening of the quality of RA and TPQ through improving the quality of teaching and education personnel and infrastructure facilities.

8 There are two contradictory elements in the sense of the institution, the first is material physical understanding, concrete, and the second is non-physical, non-material and abstract. There are two versions of understanding the institution can be understood because the institution is reviewed from several people who mobilize it, and in terms of non-physical aspects of the institution is a system that has a role to help achieve the goals. From the above definition, it can be concluded that the educational institution contains concrete understanding in the form of facilities and infrastructure and also an abstract understanding, with the existence of certain norms and regulations, and the person in charge of education itself. In the terminology according to Hasan Langgulung educational institutions are a system of regulations that are mujarrad, a conception that consists of codes, norms, ideologies and so on, whether written or not, including
Islamic education institutions are the result of thoughts that are triggered by the needs of society which are based, driven and developed by the Islam (al-Qur’an and al-Sunnah). Islamic education institutions as a whole are not something that comes from outside, but in their growth and development have a close relationship with Islam in general.

The aim of Islamic education institutions is that it cannot be separated from the objectives of Islamic education itself. The purpose of Islamic education is based on the values of Islamic teachings which originate from the Qur’an and Hadith. According to Muhaimin:

"Lembaga pendidikan Islam secara umum bertujuan untuk meningkatkan keimanan, pemahaman, penghayatan dan pengalaman peserta didik tentang agama Islam, sehingga menjadi manusia muslim yang beriman dan bertakwa kepada Allah SWT serta berakhlak mulia dalam kehidupan pribadi, bermasyarakat berbangsa dan bernegara".9

Islamic education institutions have the aim to develop all the potential possessed by humans, starting from cognition, knowing the students’ knowledge and understanding of the teachings of Islam, to continue with the affection stage, namely the occurrence of the process of internalizing the teachings and values of religion into students, in the sense of living and believing it. These stages of efficiency are expected to grow motivation in students and move to practice and obey the teachings of Islam (psychomotor stage) that has been internalized in him. Thus, there will be Muslim who are pious and noble.

Regarding the problem of Islamic education institutions, Muslimat NU also plays an active role in it, so that theoretically it is necessary to present a glimpse of the NU Muslim work program in the field of Education. The education and cadre programs include;

1. Improving the quality of Al-Qur’an Kindergartens and Play group, including on managerial aspects, facilities and infrastructure, administration, curriculum and Human Resources (teachers, managers and employees) including: Revamping Foundation Decrees to the establishment of kindergartens and the appointment of teachers, uniform signing of TK SKTB (Principals, Foundation Managers, Chairmen of Branch Managers), Provision of SK and award certificates for material equipment and symbolic organizations: groups of people who consists of individuals who are formed intentionally or not, to achieve certain goals and places that groups carry out these regulations are mosques, schools, kuttub and so on. Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, 2008), 56-79


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kindergarten teachers who are PGTKM administrators, Establishment of PGTKM at the Provincial level, Uniformity of Muslimat Kindergarten identity (Seals, uniforms, nameplate and so on), Formation of school committees at the district level, Uniformity of TK report cards by entering NU’s lessons and displaying the Muslimat Kindergarten symbol, Procurement of NU handbooks (Kemuslimatan) and education calendar for Muslimat kindergarten, improvement training HR in the field of education (read and write the Qur’an qiroati or Yanbu’a method), RA Muslimat NU Kindergarten Artists, Selection of TK / RA teachers outstanding PAUD students, Implementation of building construction, Selection of Featured Muslimat Kindergarten / PAUD at the Provincial level, Provision of scholarships to children who excel among the Nahdliyin people, in collaboration with NU.

2. Actively and pro-actively recruit Muslimat NU cadres in collaboration with other fields. Increased training, both managerial and sectoral, such as: Management of organizational leadership, motivator training and voter education, business management training (in collaboration with the Economics, Cooperation and Agribusiness), job skills training (in collaboration with the Manpower Sector), Extraction of contributions from kindergarten / RA / PAUD students to the region.

**Muslimat NU in Brief**

One of the largest religious organizations in Indonesia, Nahdlatul Ulama (NU), which was established on January 31, 1926, is an organization that originally consisted only of men. Seeing this phenomenon Ny. Djunaisih, as a pioneer of the Muslimat NU organization, had the idea that, "In Islam, not only men must be educated in relation to religious knowledge, but women must obtain education in accordance with the demands and will of the Islamic religion".  

The idea was delivered in her speech at the 13th NU Congress at Banten Minister of Justice in 1938 which became the forerunner of the birth of Muslimat NU. Although this initiated movement was loaded with patriarchal traditions and culture, women at that time managed to rise up and voiced the importance of women organizing and playing an active role not only in domestic areas.

In the same moment, Ny. Siti Syarah as the second speaker who supported Mrs. Djunaisih’s opinion in her speech. Thus, the two figures

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played a major role in the establishment of the Muslimat NU in the period 1938-1952 which until now has become one of the autonomous bodies in the NU organization. The Muslimat NU organization then initiated the establishment of Fatayat NU as a Muslim women’s organization which both have relationships such as brother and sister with all the joys and sorrows of brotherhood.

The two women in the 13th NU Congress in Menes, Banten was supported by the decision of the Bahtsul Masa’il ad-Diniyah fatwa in 1935, that a woman standing in the midst of another man was illegitimate, except if she could "Silence" (away) from the prohibition of Islam, such as being able to cover his awrah and be safe from all slander, the law may be (jaiz). This is because women’s voices do not include genitals, in the opinion of the ashhah. The decision was based on the foundation of the book *Ittihaf al-saddah al-Muttaqin, Syarah al-Sittin, al Fawa al-Kubra al-Fiqhiyah.*

Muslimat NU was originally named NOM (Nahdatul Oelama Moeslimat) who later held a NOM general meeting at the 14th NU Congress in 1939 in Magelang. On this occasion were attended by six NU women from a number of regional representatives to present their ideas. They are Mrs. Saodah and Mrs. Gan Antang are both from Bandung, Mrs. Badriyah from Wonosobo, Ny. Sulimah from Banyumas, Mrs. Istiqomah from Parakan and Mrs. Alfiyah from Kroya Cilacap. The essence of the speech delivered by NU women is that there is a need for association to support the important tasks of women, because they play an important role in educating the nation. Therefore, it is necessary to form a women’s organization within the Traditional Islamic Organization.

Then, at the 15th NU Congress in 1940 a closed meeting was held in Surabaya led by Mrs. Djunaisih and Siti Hasanah as the secrataries. The negotiations resulted in a decision: the legalization of NOM by NU, the endorsement of the NOM Articles of Association by the NU Congress, the existence of the NOM Executive Board, setting a list of lessons for the Madrasah Banat level, plans to publish NOM magazine, sightseeing around Surabaya on Thursday 12 December 1940. Travel track record this was not yet completed because at the 16th NU Congress in Purwokerto in 1946

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13 Aboebakar Atjeh, Sejarah Hidup KH. A. Wahid Hasjim, Pustaka Tebuireng. 615

officially the birth of NOM was named Nahdlatul Ulama Muslimat (NUM) as a women’s organization under the auspices of NU. The acceptance of the NOM by the PBNU was inseparable from the support of some NU figures who at the time thought that it had arrived at the stage of the need for women’s presence in the struggle and organization, so that understanding the Ahlus Sunnah Wal Jama’ah as a religious understanding of NU could be accepted equally between men and woman.\(^{15}\)

Then, at the 19th NU congress in Palembang in 1952, the NUM became an NU autonomous body and changed its name to Muslimat NU which is widely known today.\(^{16}\) Muslimat NU is an organization based on Islam and ideologies according to the understanding of Ahlus Sunnah Wal Jama’ah that the Unitary State of the Republic of Indonesia (NKRI) was established by all Indonesians. The background of the formation of Muslimat NU is inseparable from the social, educational, economic and political conditions of the community in placing women in an all-disadvantaged position at the time. Both progressive female figures Ny. Djunaisih and Ny. Siti Syarah who then fought for the rights of women to have the opportunity to be educated the same as men in general. Women are not only trapped in the bustle of domestic work but also naturally they have space to develop their potential, talents and interests in the wider domain of the public.

In order to realize the Muslimat NU organization, there is often a tough debate among NU figures\(^{17}\) because the characteristic of the NU organization is indeed known for its very patriarchal traditionalism in treating women. Moreover, at that time there was still a dominant view that applies to some NU figures, especially the ulama who rejected the presence of women on the organizational stage for reasons of shari‘i.\(^{18}\) So, it cannot be denied that the time needed to give birth to Muslim NU is really not short. Some kiai who had previously understood the equality of rights between men and women like K.H Muhammad Dahlan who had a large share in supporting the birth of Muslimat NU began their role as a man who fought for women’s rights. This is evidenced by the support for his wife, Chadijah Dahlan who became the first chairman of NUM. The same was true for K.H Wahid Hasyim who supported his wife to organize and get a management post at Muslimat NU.

\(^{15}\) Afif, “Merintis Kebangkitan Kaum Ibu”, 27.
\(^{16}\) Saifuddin Zuhri, dkk., Sejarah Muslimat Nahdlatul Ulama., 81.
\(^{18}\) Saifullah Ma’shum dan Ali Zawawi, ed., 50 Tahun Muslimat NU., 70.
The term *conco wingking* embedded in women at that time actually made women not get the same access to be active in activities outside the home. They are only directed to focus on monotonous activities every day as mothers who are filled with household activities such as cooking, washing clothes, taking care of children, cleaning the house, taking care of their husbands. On the one hand, most women do feel comfortable with the position in accordance with the concept of "ibuism" adopted by the Suharto regime. They openly do not realize that such things will actually bring a lot of setbacks if they are not balanced with the continuous learning process to develop the knowledge they already have.19

As a result, women at that time were very dependent on all aspects of their lives to men. Even in determining the voice, women do not get the right to argue even in their own homes. All decisions are only entitled to be decided by the head of the family, the husband who holds full rights in determining family affairs. Whether the husband is included in the category of trust or not this matter is a matter of such numbers, because basically the wife will always be placed following the husband from behind the term in the Javanese language: *swargo nunut neroko katut*. Ironically, how can women develop more independently if they are confined to a patriarchal culture which they consider to be pleasant because they feel that their lives are “fully covered” by men.20

The circumstances of women like this are also exacerbated by some of the complicated things experienced by women, such as the marriage of R.A Kartini, the son of a nobleman of the Rembang Regent in his book *After Darkness*. He was forced to marry a husband who had a wife and was prohibited from continuing his education in the Netherlands.21 In another source of Sukarno's literacy in his work *Sarinah* who was always

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20 In addition, in the aspect of getting the right to education women are not prioritized. Especially if they were born and grew up in a middle to lower class family. It can be ascertained that boys will get more support to get the opportunity to be educated because they are considered more able to get formal formal education or non-formal education. They are directed to become future leaders while women's access is simply trimmed to be conditioned to be a homeless person who does not know the outside world. Women's lives are limited to kitchens, mattresses and wells. In its history, the pesantren that first received female students was Mamba'ul Ma'arif in Denanyar Jombang in 1921 who had previously only received male students in 1917 and held education for men. Evi Muafiah. “Pendidikan Perempuan di Pondok Pesantren”, *Nadwa: Jurnal Pendidikan Islam*, Vol. 7, No. 1, April 2013, 2.

underestimated as a pearl who was always helped to death and never became an akil baligh.\textsuperscript{22} The complexity of the problems experienced by women is not only felt by the lower middle class. The two figures clearly illustrate how the position of women who cannot be freed from the control and power of men in all aspects of their lives even though they live in noble families.

In addition to the reasons in the social and economic fields that constructed the mindset of the community towards women, the political condition at that time deeply haunted the movement of the Indonesian people in defending independence. Even with the influence of New Order’s hegemony in terms of welcoming the political party in 1955 the direction of the Indonesian people’s struggle at that time experienced a change in the form of struggle in the formation of the organization. They use forms of organizations to move massively through a mass base. This condition was agreed with the emergence of the Muslimat NU organization which also had a role in supporting the "Jihad Resolution" which was promoted by NU as an effort to maintain Indonesia's independence to support NU politics itself.

The condition of women in the body of the Nahdlatul Ulama (NU) organization has been manifested in the women's movement which was accommodated by Muslimat NU. Throughout the establishment process this organization has shown that social, economic, educational and political backgrounds in society have had a profound influence on the changing direction of women's struggles. Moreover, in the process of realizing the autonomous body of the Muslim NU in the NU organization, there is no immediate interference from women. However, the role of the kiai that shows that gender justice and equality between the rights and obligations of men and women should indeed be realized through cooperation between both parties, both men and women.\textsuperscript{23}

\textsuperscript{22} Sukarno, Sarinah: Kewajiban Wanita dalam Perjuangan Republik Indonesia (Yogyakarta: Penerbit Media Pressindo dan Yayasan Bung Karno, 2014), 9.

\textsuperscript{23} Because the culture and character of NU and the teachings of the Ahlussunah wal jamaah are very relevant to people's lives, before Muslimat was born at the central level, NU women's activity groups were formed in the regions such as recitation, tadarusan, etc. as the forerunner of the establishment of a Muslim NU in the area. So when the Muslimat NU center was officially established, then quickly in various regions of Java and outside Java NU Muslims were easily established. This is also against the spirit of independence that still burns on every soul of the Indonesian people at that time, especially NU women to play more roles in the public sphere. Dra. Siti Aisyah Thoha as the manager of Kediri Muslimat Nu Cab in the field of Organization and Membership, Interview, Kediri May 5, 2017.
Muslimat’s Role in Education

In 1975, TK / RA / PAUD were initiated by Mrs. Hj Andarzuni Ghozali. He is now an advisor to Muslimat NU in the City of Kediri. In 1986 the Muslimat of the Kediri Regency established the Darul Aitam Muslimat Foundation NU Budi Mulia. This foundation was formed during the time of Hj Zainuri. This foundation houses educational and social activities such as orphanages and Islamic boarding schools. The Darul Aitam Foundation was first established in PAC Gurah in 1987. The orphanage is one of the institutions that serve to provide protection for children’s rights.  

The Darul Aitam Orphanage consists of two parts, namely children living in the home and children who do not live in an orphanage. Children who do not live on the beach are given guidance and study once a month. Darul Aitam Orphanage is prioritized for orphans, and residents of the poor community. As stated by Dra. Siti Rufiah, that;

Untuk peningkatan mutu pendidikan yang mampu mengikuti tuntutan perkembangan perlu dirumuskan suatu system manajemen mutu pendidikan guru yang tepat. Sebagai suatu ramburambah, lembaga pendidikan tenaga kependidikan haruslah mengikuti arah paradigma baru pendidikan yaitu mengedepankan layanan mutu dengan membuka diri terhadap penerapan prinsip otonomi pendidikan, siap menerapkan akuntabilitas publik, siap diakreditasi bahkan mengusahakannya, dan dari waktu ke waktu melakukan evaluasi diri untuk perubahan yang lebih baik agar menghasilkan suatu lembaga dan lulusan yang bermutu.  

Overall, now NU Muslim women have accommodated 13568 TPQ, 9800 TK / RA, 4657 Play Group, 38000 majlis ta’lim, 103 orphanages, 74 BKIA / maternity homes / hospitals, 11 vocational training centers, 146 KBIH, 9 centers for coprasi, 131 primary corporations and marketing outlets for the agro sector and 17 pioneers of PKBM majlis ta’lim, 29 entrepreneurial and savings and loan based pioneers, 79 pioneering life skill programs for out of school children and those in productive age. Muslimat provides services that are institutionally permanent in pursuit of the achievement of tarjet the development goals of the Millennium Development Goals, as well as various programs with the MOU with the government related to various ministries. Now at the age of 67 NU Muslims have had a long history and have been proven by history that Muslims are so beautiful and skillful in playing their part in struggling to build society. Aslihah, S.Pd as the administrator of the Kediri Muslimat NU Cab Kediri in the field of Education and Cadre. Interview, Kediri May 10, 2017.

The institution carries out fundamental efforts in quality management, namely paying attention to all the demands and needs of “stakeholders”, encouraging intrinsic motivation in the institution to pursue quality, and continuously make improvements, and establish cooperation from all elements involved in the process of achieving these qualities. Institutions must be able to bring all internal elements of the institution to place themselves as “service” institutions that must be able to "serve" the parties concerned to be satisfied and served their needs well. Interview with Dra. Siti Rufiah,
The existence of an information technology revolution encourages teacher-producing institutions to improve graduate professionalism through efforts to prepare prospective teachers/other education personnel to be able to master and adjust to the demands of change due to the information technology revolution. Readiness and openness to the pattern of relationship between students - teachers, instructional technology and others, must be anticipated through changes within the institution itself. Collaboration with professional organizations and alumni is very important, especially in formulating and improving teacher competencies, including providing inservice training for teachers/other education personnel who need refresher skills.

**Quality of Education**

Educational institutions under the auspices of Muslimat NU PC Kediri Regency

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2. Ny. Hj. Sofiyah Rozi,

Board of Axperts:
1. Ny. Dr. Hj. Noer Chalidah Badrus, M.HI

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2. Dr. Muawanah, Mpd,

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Hj. Dr. Nurul Hanani,
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1. Hj. Mariyatul Kibtiyah,
2. Hj. Umi Jamilah

Session on Organization and membership:
1. Dra. Hj. Rifkiawati Zahara, M.Pd.I,
2. Dra. Siti Aisyah Thoha,
3. Ny. Atika Mubasyir

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as the administrator of the Kediri Muslimat Nu Cab in the field of Education and Cadre. Kediri, July 6, 2017.

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Session on Education and regeneration:
1. Ny. Mahmudah Ahmad,
2. Dra. Siti Rufiah,
3. Aslihah, S.Pd

Session on citizenship and environment:
1. Ny. Hj. Binti Umayah,
2. Hj. Umu Salamah,
3. Siti Nafiah

Session on Health:
1. Ny. Asma’,
2. Siti Zulaikha Spd, MM,
3. Umi Nadhri

Session on Dakwah:
1. Ny. Hj. Mutmainah Sholihin,
2. Ny. Hj. Maslihah,
3. Halimatus Sa’diyah

Session on economy, cooperation and agrobusiness:
1. Hj. Fauziah Anwar,
2. Mufadiyah, Hj.
3. Lis Farida

Session labour Force:
1. Hj. Mashudah,
2. Salamah, S.Kom.
3. Ny. Jaziroh

Session Law and Advacation:
1. Hj. Bunyanah,
2. Hartatik Hudzaifah, S.Ag,
3. Anis Syuriah

Quality Improvement of Education under the auspices of Muslimat NU PC Kediri Regency

To achieve quality education, a new paradigm of education is needed which focuses on autonomy, accountability, accreditation and evaluation. The four pillars of management are expected to eventually be able to produce quality education. Quality is a subjective and relative terminology that can be interpreted in various ways where each definition can be supported by equally good arguments. Broadly speaking, quality can be interpreted as aggregate characteristics of products or services that satisfy the needs of consumers / customers.
Quality characteristics can be measured quantitatively and qualitatively. In education, quality is a successful learning process that is fun and provides pleasure. Customers can be those who directly become recipients of these products and services or those who will later benefit from these products and services. The definition of autonomy in education has not fully gained agreement on understanding and implementation. But at least, it can be understood as a form of delegation of authority such as in the acceptance and management of students and teaching staff / non-academic staff, curriculum development and teaching materials, as well as the determination of academic standards. In its application in schools, for example, at least teacher should be given the rights of professionals who have authority in the classroom, and not just as an arm of the bureaucracy on it.\footnote{Accountability is defined as the ability to produce outputs and outcomes that satisfy customers. Accountability demands equivalence between the goals of the educational institution and the reality in terms of norms, ethics and values including all programs and activities carried out. This requires transparency (transparency) of all parties involved and accountability for the use of all of its resources. Accreditation is an external control through an evaluation process on the development of the quality of the educational institution. The results of the accreditation need to be known by the community which shows the position of the relevant educational institution in producing quality products or services. The implementation of accreditation is carried out by an independent body authorized. In Indonesia the implementation of Higher Education accreditation is carried out by the National Accreditation Board (BAN). Evaluation is a systematic effort to collect and process information that results in conclusions about the value, benefits, and performance of the educational institution or work unit that is evaluated, then uses the results of the evaluation in the decision making and planning process. Evaluation can be done internally or externally. An evaluation will be more useful if done continuously. Ibid.}

To be able to produce quality in the formation of educational institutions under the auspices of Muslimat NU, according to Aslihah, there are four fundamental efforts that must be done in an educational institution, namely: 1. Creating a "win-win" situation and not a "losing-win" situation between parties with an interest in educational institutions (stakeholders). In this case, especially between institutional leaders and staff of the institution. There must be conditions that are mutually beneficial to each other in achieving the quality of products / services produced by the educational institution. 2. Intrinsic motivation needs to be developed for everyone involved in the process of achieving quality. Every person in an educational institution must grow in motivation that the results of its activities achieve certain qualities that increase continuously, especially in accordance with the needs and expectations of users / subscriptions. 3. Each leader must be
process oriented and long term. The application of integrated quality management in education is not a short-term change process, but a consistent and continuous long-term effort. 4. In mobilizing all the capabilities of educational institutions to achieve the specified quality, cooperation must be developed between the elements of the processors to achieve quality results.\(^{27}\)

In integrated quality development management, education business is a service business that provides services to its customers which is primarily to those who study in the educational institution. Education service customers can consist of various elements of at least four groups. The first is to lean. They can be students / learning participants commonly called clients / primary customers (primary external customers). These are those who directly receive the benefits of educational services from the institution.

Second, clients are related to people who send them to educational institutions, namely parents or institutions where the client works, and we call them secondary customers (secondary external customers). The other third customers are tertiary, namely employment, government and community users of education output (tertiary external customers). In addition, the fourth, in the institutional relationship there are still other customers, namely those from internal institutions; they are teachers / lecturers / tutors and administrative staff of educational institutions, as well as leaders of educational institutions (internal customers).\(^{28}\)

As mentioned above, the quality improvement program must be oriented to the needs / expectations of customers, then the education services of an institution must pay attention to the needs and expectations of each customer above. The satisfaction and pride of them as recipients of educational services must be a reference for education service quality improvement programs.

\(^{27}\) There should be no competition between them which disrupts the process of achieving the quality results. They are a unit that must cooperate and cannot be separated from each other to produce the quality that is expected. Interview: Aslihah, S.Pd as the administrator of the Kediri Muslimat Nu Cab in the field of Education and Cadre. Kediri August 10, 2017.

\(^{28}\) In the management of Muslimat NU Kab. Kediri, although the teachers and administrative staff, as well as leaders of educational institutions are involved in the service process, but they are also customers when viewed from the management relationship. They have an interest in the institution to advance, because the more advanced and quality of an educational institution they will benefit, both pride and financial. Interview; Mrs. Dr. Hj. Noer Chalidah Badrus, M.HI as the Muslimat Expert Council Nu Kab Kediri, 7 Jui 2017.
Moral-Based Quality Management (Form of Achievement Guidance for Improving the Quality of Fostered Educational Institutions Muslimat Education Foundation (YPM) NU Kediri Regency)

The development of science and technology creates better social problems and demands. The task of education is answering challenges to solve these problems. The existing educational programs have been designed in such a way as to be the right source in order to answer the problems of education with all its challenges. Education itself is essentially a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power.

The purpose of religious education in Indonesia is to strengthen the faith and piety towards God Almighty in accordance with the religious teachings adopted by the students concerned by considering the demands to respect other religions in the relationship between religious harmony in the community to realize national unity. National education mentioned in the National Education System Article 1 paragraph 1 is intended to enhance religious spiritual strength. The aim of national education also emphasizes to make people who are faithful, pious and noble, healthy, knowledgeable, creative, independent, as democratic and responsible citizens.

It is not easy, of course, for an educator to make teaching and habituation to achieve educational goals in general so that students can change positively as a manifestation of the process of transformation and internalization of the values of Islamic education. Integration of education has an important role that determines the existence in the development of the community. Because education is an effort to transform and preserve cultural values in all aspects and types to the next generation. Interview; Mrs. Mahmudah Ahmad, as the manager of Kediri Muslimat Nu Cab in the field of Education and Cadre, May 3, 2017.

Goals are a very important component in the teaching process because they become a reference for all steps in each process. In addition, he is also at the same time a benchmark for the success of the teaching process. It is a description of the behavior that is expected to be achieved by students after following the process. The expected behavior is operationally described in the form of ideal individual characteristics to be realized in students after the education process is complete. Chabib Thoha et al, Religious Teaching Methodology (Yogyakarta: Faculty of Tarbiyah Walisongo and Student Library, 1999), cet 1, 12-13.

In addition to this, in the explanation of article 36 paragraph 1 of the National Education System Law in 2003, it was also stated that religious education provided was intended to form a person of faith, devotion. Meanwhile the implementation of religious education and noble character is one of the national education development strategies. The growth and formation of religious values is the most important part in order to make people believe, to be devoted to God Almighty, to have noble character, a strong personality and a growing sense of civic responsibility and nationality. Interview; Dra.
Character education is an effort to help learners know, understand their importance and live the values that are appropriate and should be used as a guide for human attitudes and behavior, both individually and in a society. Values underlie principles and norms that guide a person’s behavior in life. A person’s quality is determined which is actually lived as a guide to his attitudes and behavior, both in relationships with himself, others, the environment, and with God.\(^{32}\)

Today, the process of internalizing religious values has been widely practiced in schools, both from elementary to secondary level. Nonetheless, the internalization of Islamic religious values so far still focuses on the cognitive realm which tends to display religion as a normative-indoctrination formulation. This is proven that learning is only focused on the delivery of material or knowledge (transfer of knowledge), delivery of skills (transfer of skills) without being accompanied by exemplary and habituation of morals and ethics (transfer of value). Whereas the effort to internalize the values of Islamic religion does not only concern the dimensions of trust but more than that is civilization in everyday life.

The process of internalization of Islamic religious values is not only applicable in formal educational institutions, but the process of analyzing is starting to bloom and develop and is applied in the community through social institutions, one of which is the Muslimat NU organization.

Conclusion

It can be concluded that the implementation of quality education requires a new paradigm of education that focused on autonomy, accountability, accreditation and evaluation. Muslimat PC Kediri Regency (especially those engaged in Education), among work programs, intends to

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Siti Rufiah, as the administrator of the Kediri Muslimat Nu Cab in the field of Education and Cadre, Kediri, July 27, 2017.

\(^{32}\) The character and personality of a person are shaped by values that are actually chosen, cultivated and consistently manifested in action. Internalization of religious values is a process of fully incorporating religious values into the heart, so that spirit and soul move based on religious teachings. The internalization of religious values occurs through understanding the teachings of religion as a whole, and is continued with the awareness of the importance of religious teachings and found the possibility to realize in real life. Internalization of Islamic religious values is fundamental and becomes an azaz in the formation of the nation's character to create a human figure that enforces Allah, performs His commands and behaves in an Islamic manner. Therefore, a constructive forum is needed to achieve these goals, namely through educational institutions that have an education system that is in accordance with the Qur’an and the Sunnah. Halimatus Sa’diyah as the administrator of the Kediri Muslimat Nu Cab in the Da’wah field, Kediri, July 27, 2017.
improve the quality of education in the district of Kediri. It is improving the quality of Al-Qur’an Kindergartens and play groups, including managerial aspects, facilities and infrastructure, administration, curriculum and Human Resources (teachers, managers and employees) including: Revamping Foundation Decrees for TK establishment and the appointment of teachers, Training for human resources improvement in the field of education (read and write the Qur’an qiroati or Yanbu’a method), TK RA Kusuma Mulia Muslimat NU, the selection of TK / RA Kusuma Mulia teachers PAUD Bunga Mulia educators achieving.

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