DEVELOPMENT OF QUALITY EVALUATION INSTRUMENTS FOR ISLAMIC UNIVERSITIES BASED ON *ULUL ALBAB* VALUES

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Abstract

Islamic universities possess unique characteristics in the development of management and scientific integration aimed at producing graduates with an Islamic character. The Quran, the primary guide for Muslims, outlines the ideal human profile as ulul albab. This study aims to develop an instrument for evaluating the quality of Islamic universities based on ulul albab values. The developed instruments are used to assess the quality of management and scientific development in Islamic universities, ensuring they produce graduates with ulul albab characteristics—spiritual depth, moral integrity, extensive knowledge, and professional maturity. This research is classified as research and development.The results of this study demonstrate that the quality evaluation model of Islamic universities, based on ulul albab values, is highly valid, with experts and practitioners providing a V Aiken score of 0.95. Product trials, conducted both on a limited and expanded basis, indicate that the quality of the UAQEM guidelines falls within the Excellent category.

Keywords: evaluation model, quality of Islamic universities, *ulul albab*

1   INTRODUCTION

According to data from the Ministry of Religion, there are 847 Islamic universities (PTKI) in Indonesia, comprising 58 public Islamic universities (PTKIN) and 789 private Islamic universities (PTKIS) (emis.kemenag.go.id). The sheer number of PTKI does not equate to high quality, as indicated by the accreditation results from the National Accreditation Board for Higher Education (BAN-PT). In 2018, BAN-PT data revealed that only three PTKI were accredited A, fewer than 50 were accredited B, and the majority were accredited C or unaccredited.

BAN-PT's accreditation outcomes reflect the current quality of PTKI in Indonesia. Although not the sole entity measuring higher education quality globally, BAN-PT is the official body designated by the government to implement the External Quality Assurance System (SPME) under Law No.12 of 2012 concerning Higher Education. BAN-PT establishes higher education quality assurance criteria based on the National Higher Education Standards (SN-Dikti) set by the Ministry of Research, Technology, and Higher Education (Kemristekdikti) in Permenristekdikti No.44 of 2016. BAN-PT sets nine quality criteria, and Kemristekdikti defines 24 educational standards covering education, research, and community service. Furthermore, the Ministry of Research, Technology, and Higher Education allows universities the flexibility to set higher standards exceeding SN-Dikti.

The BAN-PT and SN-Dikti criteria are generic and broadly applicable to all universities. The Ministry of Religion also has similar standards, often surpassing SN-Dikti by

incorporating standards specific to PTKI, as outlined in the Decree of the Director General of Islamic Education (Kepdirjen Pendis) No.102 of 2019 on Religious Standards for Islamic Higher Education. These standards also include 24 standards encompassing education, research, and community service, tailored to the unique nature of PTKI, distinct from general universities (PTU).

Jaenudin (2016) asserted that PTKI lag behind public universities partly due to the lack of a management and quality assurance system aligned with PTKI's unique characteristics. Islamic values significantly influence the management practices at PTKI. The integration of Islamic values in the curriculum is a defining strength in PTKI's institutional development. For instance, UIN Maulana Malik Ibrahim Malang's educational philosophy is based on ulul albab values. Ulul albab refers to an intellectual who utilizes inductive and deductive scientific methods to analyze natural phenomena and applies this knowledge for the benefit and happiness of humanity, embodying both objective and subjective analysis (Saefudin, 1987).

However, there is currently no institution specifically mandated to conduct official quality evaluations for PTKI, similar to BAN-PT but tailored to religious standards and PTKI's unique characteristics. Therefore, there is a need to develop an evaluation model that addresses PTKI's specific needs to maintain and assure institutional quality. Quality assurance encompasses various activities like monitoring, evaluation, or review to build trust by meeting minimum standards in inputs, processes, and outcomes as expected by stakeholders.Quality evaluation aims to identify improvement areas for the continuous development of the internal quality management system (Continuous Quality Improvement).

2   METHODOLOGY

This research is developmental research, aiming to create instruments for evaluating the quality of Islamic universities based on ulul albab values, known as the Ulul Albab Quality Evaluation Model (UAQEM). The study targets quality assurance institution organizers, experts, practitioners, and study program organizers, which include heads of study programs, lecturers, and educational staff. The research process consists of three steps: (1) Product Validation, (2) Product Trial, and (3) Product Revision.

Product validation employs the Delphi technique, chosen to gather constructive feedback through expert judgment. The data analysis technique combines quantitative and qualitative methods. The content and readability validation of the instrument products are determined based on recommendations or feedback from experts and practitioners, utilizing the validity index formula from Aiken (1996, p. 91) and Azwar (2012, p. 134) as follows:

$$V = \frac{S}{N(c-1)} \quad \text{,where} \quad S = \sum n_i(r - l_0) \quad \text{,therefore} \quad V = \frac{\sum n_i(r - l_0)}{N(c-1)}$$

Notes:
- V   = Aiken Validity Index
- ni   = Number of Experts choosing i criteria
- r   = the number of criteria
- lo   = lowest rate
- N   = Numbers of Experts Involved
- E   = the number of criteria

The Aiken Validity Index (V) or V value is located between 0 and 1, with a grading scale from low (lo) to high © : 1 to 5, where I from (lo + 1) to (lo + c − 1) = 2,3,4,5 and ni = the multiplicity of values on i.

Table 2. Instrument Validity Criteria

Coefficient V	Category
$0,75 < V \leq 1$	Excellent Validity
$0,50 < V \leq 0,75$	Good Validity
$V < 0,5$	Poor Validity

Furthermore, quantitative data obtained through assessment instruments of procedures, instruments, and guidelines, and the effectiveness of the model are calculated the average score, then converted to qualitative data on a scale of 5 and finally interpreted qualitatively. The results of the qualitative analysis are used as a basis for determining the model developed is good or not.

Table 3. score conversion provisions used

Score	Score Range	Category
A	X > Mi + 1,5 SBi	Excellent
B	Mi + 0,5 SBi > X ≤ Mi + 1,5 SBi	Good
C	Mi – 0,5 SBi >X ≤ Mi + 0,5 SBi	Enough
D	Mi – 1,5 SBi > X ≤ Mi- 0,5 SBi	Less
E	>X≤ Mi – 1,5 SBi	Very Less

Source: (Azwar, 2008:163)

Notes:
X   = Mean
Mi   = Ideal Mean
           = ½ (ideal maximum score + ideal minimum score)
SBi   = Standard deviation
           = 1/6 (ideal maximum score – ideal minimum score)
Ideal Maximum Score = Σ indicator x maximum score
Ideal Minimum Score = Σ indicator x minimum score.

3   FINDINGS AND DISCUSSION

3.1.1 *Instrument Validation*

Content validity represents a consistent measurement of the intended content. This study employs Aiken's theory (1985), which formulated Aiken's formula to calculate the content-validity coefficient based on the assessment of a panel of n experts on the extent to which an item represents the measured content. Instrument validation in this study will be analyzed for each component: context, inputs, processes, products, and impacts.

3.1.1.1 Instrument Validation of Context Components

Validation involved seven experts in measurement, Islamic Education, Islamic Education Management, and Quality Assurance. The context component includes one criterion—the scientific vision of the study program—and six indicators: the availability of an education development philosophy based on ulul albab, the alignment of the vision with the university's vision, the inclusion of ulul albab character in the scientific vision, the scientific vision's alignment with stakeholders' needs, the updating and socialization of the scientific vision. The expert assessment yielded a validation score of 0.94, indicating that the context instrument is valid and capable of measuring the specified indicators.

3.1.1.2 Instrument Validation of Input Components

Validation involved seven experts in measurement, Islamic Education, Islamic Education Management, and Quality Assurance. The input component includes four criteria: curriculum, human resources, student affairs, and facilities and infrastructure, along with 20 indicators. The expert assessment yielded a validation score of 0.95, indicating that the input instrument is valid and capable of measuring the specified indicators.

3.1.1.3 Process Component Instrument Validation

Validation involved seven experts in measurement, Islamic Education, Islamic Education Management, and Quality Assurance. The process component includes two criteria: curriculum, human resources, student affairs, and facilities and infrastructure, along with eight indicators. The expert assessment yielded a validation score of 0.95, indicating that the process instrument is valid and capable of measuring the specified indicators.

3.1.1.4 Output Component Validation

Validation involved seven experts in measurement, Islamic Education, Islamic Education Management, and Quality Assurance. The output component includes one criterion and two indicators. The expert assessment yielded a validation score of 0.95, indicating that the output instrument is valid and capable of measuring the specified indicators.

3.1.1.5 Instrument Validation of Outcome Component

Validation involved seven experts in measurement, Islamic Education, Islamic Education Management, and Quality Assurance. The outcome component includes one criterion and three indicators. The expert assessment yielded a validation score of 0.95, indicating that the outcome instrument is valid and capable of measuring the specified indicators.

Based on the results of the assessment above, it can be concluded that all readability indicators from the *Ulul albab* Values-Based Islamic Religious College Quality Evaluation Guidelines are valid and can be used in the opinion of appraisers consisting of experts and instrument users.

UAQEM's limited trial will be conducted on 3 study programs representing 3 faculties based on the faculty's scientific fields, namely, the faculty of humanities, the faculty of economics, and the faculty of science and technology. The three study programs are the Management Study Program, the Arabic Language and Literature Study Program and the Biology Study Program. The three study programs were also chosen for the reason that the study programs have been accredited A by BAN PT. The three study programs were given a UAQEM guidance package and asked to fill in instruments according to the conditions of the study program. And then after finishing filling in the heads of study programs are asked for opinions related to the UAQEM Guidelines that have been made.

Product revisions are conducted based on feedback from experts and practitioners during the Delphi technique process, readability test records, validation result inputs, and analysis from both limited and extensive trial results. The necessary improvements have been implemented, ensuring the product is accepted by researchers, experts, practitioners, and trial subjects. Theoretically, according to Alkin (2011), the developed model has satisfied the essential management activities, including inputs, implemented activities, outputs, and impacts.

As illustrated, ulul albab values, which encompass four pillars—spiritual depth, moral integrity, breadth of knowledge, and professional maturity—serve as the core values in

evaluating the quality of study programs. The evaluation indicators are designed by integrating ulul albab values into Islamic management, using this paradigm for assessment. Islam, as a religion, has a comprehensive construct that extends to nearly all life areas, including management. The Quran and Hadith provide numerous examples related to management, including quality culture, which emphasizes continuous development.

4 CONCLUSION

Based on the conducted analysis, the developed instrument has been determined to be valid. The content validity index for the instruments measuring context components is 0.94. For the input component, the content validity index is 0.95. Similarly, the process component instrument has a content validity index of 0.95, as do the output and outcome components, each with a content validity index of 0.95. The readability aspect of the developed instrument is also validated based on the Aiken validity index.

Limited trials concluded that the quality of the UAQEM guidelines falls within the Excellent category. This conclusion is based on assessments in the management study program and the Arabic Language and Literature program. Additionally, expanded trials conducted across 10 study programs confirmed that the UAQEM guidelines are of Excellent quality.

This instrument development research is expected to contribute to improving the quality of PTKI in Indonesia. The developed instruments are anticipated to accommodate the unique characteristics of PTKI and serve as a reference for similar educational institutions.

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