

# QUALITY ASSURANCE OF MAQASID SYARIAH-BASED ISLAMIC COLLEGES

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## ABSTRACT

In improving the quality assurance in Islamic colleges, internal and external harmony, conformity with standards, conformity of expectations, suitability of objectives, suitable of use and others that are in accordance with higher education are very important. This study uses qualitative method approach verification through the measurement of Quality Assurance of Educational Service in Islamic Colleges, such as: 1) *Tangible*, 2) *Reliability*, 3) *Responsiveness*, 4) *Assurance* and 5) *Empathy* that are combined with *Key Success Factors* of Educational Service Quality and analyzed by *Maqasid Sharia*. The result is *Maqasid Sharia* is an indicator in harmonizing the result of quality assurance measurement of educational service and *Key Success Factor* of Educational Service in Islamic Colleges. The aim of *Maqasid Sharia* existence is to realize the benefit of goodness for human beings in this world and in the hereafter. This study can also be used as a reference as an effort to become a Muslim who is professional and intellectual in carrying out his obligations and also has a sense of responsibility that must be carried out. Because Islam teaches its followers to responsible for what are done.

**Keywords:** Quality Assurance, Service, Education, *Maqasid Sharia*

## 1. INTRODUCTION

Colleges are required to produce qualified graduates and able to give solutions to various humanitarian and national problems, as well as in Islamic colleges. In facing the current era or industrial revolution 4.0, a competitive advantage in a country against other countries is a determining factor in order to be able to survive, to play role, and to compete. To perpetuate its existence, competitive advantage as a factor must be sustainable. Therefore, it is needed qualified human resources. In addition, to create a society that has high competitiveness in the international arena, of course, human resources with insight and skills that are in accordance with the times must be owned by each country.

Based on the *road map*, some Islamic colleges in Indonesia are in category of *World Class University* that

require maximum and comprehensive requirement in many aspects. It needs hard work and professionalism from the academic community. But if PTAIN is able to enter the world map or the list of *World Class University*, it will be a new history for the rise of the world of Islamic education.

Of course, this is not the hope of a group of Indonesia Muslims alone, but of all Indonesian in the world. However, there are many questions raised by some people regarding on the concern about the fading of Islamic values after becoming WCU, on the contrary that Islamic values will be visible in the public sphere if they can reach the international class category. For this reason, researchers try to examine this based on *Maqasid Sharia*.

**Tabel 1. The Top 10 Islamic State Universities in Indonesia version Webometrics**

No	Univercities	Position
1.	Islamic State University of Sunan Gunung Djati, Bandung	36th National
2.	Islamic State University of Syarif Hidayatullah, Jakarta	45th National
3.	Islamic State University of Sunan Ampel, Surabaya	62nd National
4.	Islamic State University of Sultan Syarif Kasyim, Riau	74th National
5.	Islamic State University of Maulana Malik Ibrahim, Malang	78th National
6.	Islamic State University of Raden Intan, Lampung	79th National
7.	Islamic State University of Wali Songo, Semarang	100th National
8.	Islamic State University of Alaudin, Makassar	137th National
9.	Islamic State University of Sunan Kalijaga, Yogyakarta	154th National
10.	Islamic State University of North Sumatera	177th National

Source : <https://sevima.com/10-universitas-islam-negeri-uin-terbaik-di-indonesia-versi-webometrics/>

Webometrics is a system that gives an evaluation to the best universities in the world through those websites. Webometric ranks more than 22,000 colleges around the world. This ranking is updated every January and July and four components are the major indicators of this Webometrics, namely: Presence, Impact, Openess, dan Excellence. With the assessment composition of Presence 5%, Impact 50%, Openess 10%, Excellence 35%.

## 2. QUALITY ASSURANCE

The importance of quality assurance in higher education has been established by the Government since 1990 as stated in Government Regulation No.30 of 1990 concerning supervision and accreditation, Law of the Republic of Indonesia No.20 of 2003 concerning the National Education System (Chapter XVI on Evaluation, Accreditation and Certification), Law of Republic of Indonesia No.12 of 2012 concerning Higher Education (Chapter III on Quality Assurance). The essence of the determination is that "Management of higher educations is carried out based on the principles of autonomy, accountability, quality assurance, and transparent evaluation." The determination of quality assurance for all colleges through the Higher Educational Quality

Assurance System (SPM Dikti) has been announced by the government. Based on Law No.12 of 2012 concerning Higher Education, this SPM Dikti includes the Internal Quality Assurance System (IQAS) and External Quality Assurance System (EQAS) or being known as Accreditation. So, SPM Dikti is a system of internal and external quality assurance.

In general, the definitions of Quality Assurance of Higher Education are:

1. The process of setting and fulfilling education quality standards consistently and continuously, so that customers get satisfaction.
2. The process to ensure that the quality of graduates in accordance with the specified/promised competencies, so that quality can be consistently maintained and continuously improved. Higher education is said to be qualified if it is able to establish and realize the campus vision through the implementation of its mission (deductive aspect), and is able to meet the needs/satisfy stakeholders (inductive aspect), namely the needs of students, the world of work and professionals. Thus, universities must be able to plan, execute, and control the process of quality achievement.

### 3. SYSTEM OF QUALITY ASSURANCE

A system of Internal Quality Assurance is assumed as one of solutions to answer the various educational problems in Indonesian colleges. Besides, the Internal Quality Assurance is considered capable or responding to challenges. The purpose of this quality assurance is to maintain and improve the sustainably colleges' quality that are conducted internally to build the vision and mission of the colleges, and meet the stakeholders' needs through the implementation of the tridharma of higher education. It can be done internally by the universities, controlled and audited by an accreditation activity by National Accreditation Board (BAN) for higher education or other institutions externally. Thus, the objectivity of the assessment of the maintenance and improvement of academic quality on an ongoing basis in a university can be realized.

In implementing SPMI and maintaining Continuous Quality Improvement (CQI), colleges need reliable tools or systems in their implementations, so that the form reporting process, measures the performance of individual and unit performance with KPI (Key Performance Indicators) and AMAI process (Internal Academic Quality Audit) become easier.

All of them are based on policy. It bases for implementing SPMI in Higher Education are:

1. In implementing SPMI or maintaining *Continuous Quality Improvement* (CQI), colleges requires a reliable tool or system in its implementation to report the process of Law No.20 of 2003 concerning National Educational System
2. Higher Education Long Term Strategy (HELTS) 2003 – 2010
3. Guidelines of College Quality Assurance, Dikti 2003
4. Working Program of Quality Assurance (Quality Assurance), Dikti 2003
5. Government Regulation No. 19 of 2005 regarding on Standard of National Education
6. Government Regulation No.17 of 2010 regarding on Educational Management and Administration

7. Government Regulation No.66 of 2010 regarding on Amendment to Government Regulation No.17 of 2010 concerning Educational Management and Implementation.

### 4. PARAMETER OF EDUCATIONAL SERVICE QUALITY

The Decree of Minister of State Apparatus Empowerment No.63 of 2004 concerning the Principles of Public Service stipulates process indicators in public services, with the following characteristics: transparency, accountability, conditional, participative, equal rights, balance between rights and obligations. Meanwhile, McDonald & Lawton (Dwiyanto, 2002) uses a result approach in assessing the quality of public services with indicators of efficiency and effectiveness. Meanwhile, Salim & Woodward (Dwiyanto, 2002) proposed a yield measurement model by adding economy and equity indicators to the model developed by McDonald & Lawton.

Zeithmal et al. (1990) showed 10 (ten) measurements to concern the public service quality, namely: (1) *tangibles*; (2) *reliability*; (3) *credibility*; (4) *competence*; (5) *understanding to customers*; (6) *communication*; (7) *responsiveness*; (8) *courtesy*; (9) *security*; and (10) *access*. Zeithaml, et., al.12 stated that the public service quality is defined as the overall assessment of the service by the customers.

To measure service quality, it can be done with measurement parameters that have been used by private organizations, namely the SERQUAL (Service Quality) Theory developed by A Parasuraman, Valarie A. Zithaml, and Leonard L. Berry in 1985, in Slamet, 2016.

### 5. MAQASID SHARIA

Linguistically, the word *maqashid* came from the word “maqshad” that means goal or target. Departing from this meaning, some scholars have different understanding or definition of maqashid sharia. Al Fasi, for example, stated that *maqashid sharia* is a purpose or

secret of Allah that lies in every sharia law. Whereas ar-Risuni said that *maqashid sharia* is a purpose being achieved by sharia for realizing the human benefit. In general, *maqashid sharia* has a purpose for the good or benefit of mankind. This goal is in line with the purpose of God's law, namely goodness. In this case, the benefits are in human's life, including human sustenance, the basic needs of life. It also includes emotional, intellectual qualities, as well as absolute understanding.

According to Asy-Syatibi, there are five types of *maqashid sharia*. They are called as five common principles or *kulliyat al-khamsah*. Each type has two division, namely realization or guard and 'adam or prevention. Those are as follows:

1. Maqashid sharia to protect the religion

The form of maqashid sharia to protect religion is the right to embrace and believe that someone may and has the right to embrace a religion that is believed to be free and without interference.

2. Maqashid sharia to protect the soul

The form of maqashid sharia to protect soul is a foundation and reason that a man is forbidden to be hurted, even killed.

3. Maqashid sharia to protect the mind

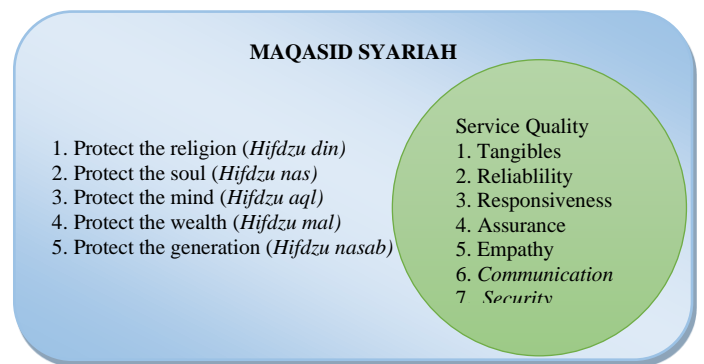
The form of maqashid sharia to protect the mind or prohibits loss of mind, including consuming drugs or alcohol, as well as freedom of opinion safely for everyone.

4. Maqashid sharia to protect the wealth

It protects the wealth that ensure everyone has a right to have property wealth and snatching it from others is forbidden, in the form or stealing, corrupting, or others.

5. Maqashid sharia to protect the generation

Maqashid sharia to protect the generation, including adultery is prohibited because it has a negative impact biologically, psychologically, economically, socially, kindship, inheritance law, and so on.



Figur 1. Framework

**6. RESULT AND DISCUSSION**

The measurement results adapted into one of the models for measuring service quality in the implementation of education in Islamic universities, by adjusting the nature and philosophy that exist and apply to Islamic universities. The following table is the result of the findings of this study by describing the service quality measurement model in which there is also an assessment of *Maqasid Sharia* in the implementation of Islamic higher education.

**Table 2. Measurement of Service Quality**

No.	Measurement	Operational Definition	Maqasid Sharia
1.	<i>Tangibles</i>	<p>There are quality measurements about facilities of educational service in the Standard of National Education. In the context of colleges involving: the existence and conditions of the campus environment; the building; the service room, the laboratory; the sport facilities; the praying space; the canteen; the health center; the public service; laboratory equipments; performance of educators and students; and representative library</p>	<p>1. Protect the religion (<i>Hifdzu din</i>)            2. Protect the soul (<i>Hifdzu nas</i>)            3. Protect the mind (<i>Hifdzu aql</i>)            4. Protect the wealth (<i>Hifdzu mal</i>)            5. Protect the generation (<i>Hifdzu nasab</i>)</p> <p>Islam teaches internally and externally to students; to enhance <i>ukhuwa Islamiyyah</i> and <i>amal jama'i</i>; to enhance the Islamic spread of <i>da'wah</i></p>
2.	<i>Reliability</i>	<p>There are measurement regarding on reliability, human resource competence that directly relates to the customers, from educators (lecturers) and administrators (staff of administration/technician/librarian).</p> <p>On the lecturer's level, the reliability parameter can be measured through:</p> <p>Competence and qualification of teaching lecturers; guiding, giving tests to students, including the educators' skill use strategies, methodologies, theories, and results of the study in learning process, including the educators' pedagogic.</p> <p>In staff level, it measures the ability in giving non-academic services.</p>	<p>1. Protect the religion (<i>Hifdzu din</i>)            2. Protect the soul (<i>Hifdzu nas</i>)            3. Protect the mind (<i>Hifdzu aql</i>)            4. Protect the wealth (<i>Hifdzu mal</i>)            5. Protect the generation (<i>Hifdzu nasab</i>)</p> <p>Contribute real and direct to the community, increase social awareness so as not to become an elitist leader, and build emotional closeness between lecturers and the community as the main stakeholders.</p>
3.	<i>Responsiveness</i>	<p>Measuring the response or speed levels in giving service. In lecturer's level, the measurements including:</p> <p>The extent to which the level of speed in providing services to the learning process; Including the level of discipline in the learning process;            The ability to answer student questions;            At the education staff level, the measurement of this parameter includes the level of speed of administrative services (non-academic services) which are directly related to the administration needed by students.</p>	<p>1. Protect the religion (<i>Hifdzu din</i>)            2. Protect the soul (<i>Hifdzu nas</i>)            3. Protect the mind (<i>Hifdzu aql</i>)            4. Protect the wealth (<i>Hifdzu mal</i>)            5. Protect the generation (<i>Hifdzu nasab</i>)</p> <p>Building a comprehensive, moderate, inclusive, and visionary understanding of Islam towards employees and lecturers so that the mission of being <i>Rahmatan lil alamin</i> can be established.</p>
4.	<i>Assurance</i>	<p>Measurements for certainty level or assurance of graduation from colleges have competencies or abilities as promised in the statement of vision and educational goals of each study program and recognized by other stakeholders. The measurement can be measured through variables, including:</p>	<p>1. Protect the religion (<i>Hifdzu din</i>)            2. Protect the soul (<i>Hifdzu nas</i>)            3. Protect the mind (<i>Hifdzu aql</i>)            4. Protect the wealth (<i>Hifdzu mal</i>)</p>

		<ol style="list-style-type: none"> <li>1. Certainty of the curriculum developed by the study program is able to create graduate competencies;</li> <li>2. The level of certainty of the learning process according to the specified standards;</li> <li>3. The certainty level of the lecturer's ability in teaching, mentoring, testing, and mentoring according to the competence and qualifications of the lecturer concerned;</li> <li>4. The certainty level of the educational infrastructure can be utilized in the teaching and learning process at any time;</li> <li>5. There are certainty of educational policies that can be realized;</li> <li>6. The availability of library books as required by students;</li> <li>7. The certainty in implementation of higher education according to the standards of the National Accreditation Board;</li> <li>8. The diploma is guaranteed to have legality and recognized</li> </ol>	<p>5. Protect the generation (<i>Hifdzu nasab</i>)</p> <p>To prepare the students physically, intellectually, emotionally, and spiritually at Ma'had (boarding house).</p>
5.	<i>Empathy</i>	<p>Measuring the level of individual attention of students. This parameter can be measured through the variable</p> <ol style="list-style-type: none"> <li>1. How much the university is able to provide scholarships to students who cannot afford it;</li> <li>2. The extent to which students can access opportunities in improving their competence;</li> <li>3. Willingness of lecturers to communicate with students at all times;</li> <li>4. The willingness of lecturers to understand the condition of students both during the teaching and learning process, guiding, testing, and mentoring;</li> <li>5. Willingness of lecturers to understand the background of students;</li> <li>6. Management wants to understand the importance of non-academic service needs; library staff are able to understand the difficulties of students when in the library in finding literary sources.</li> </ol>	<ol style="list-style-type: none"> <li>1. Protect the religion (<i>Hifdzu din</i>)</li> <li>2. Protect the soul (<i>Hifdzu nas</i>)</li> <li>3. Protect the mind (<i>Hifdzu aql</i>)</li> <li>4. Protect the wealth (<i>Hifdzu mal</i>)</li> <li>5. Protect the generation (<i>Hifdzu nasab</i>)</li> </ol>
6.	<i>Communication</i>	<p>Measuring the intensity of communication between parents, students, and universities</p> <ol style="list-style-type: none"> <li>1. How intense are the communication between parents and the university in this case through the guardian lecturer</li> <li>2. How do they communicate with parents and guardian lecturers?</li> <li>3. The existence of open communication services between the three (students, parents, and lecturers/college)</li> </ol>	<ol style="list-style-type: none"> <li>1. Protect the religion (<i>Hifdzu din</i>)</li> <li>2. Protect the soul (<i>Hifdzu nas</i>)</li> <li>3. Protect the mind (<i>Hifdzu aql</i>)</li> <li>4. Protect the wealth (<i>Hifdzu mal</i>)</li> <li>5. Protect the generation (<i>Hifdzu nasab</i>)</li> </ol> <p>Building trust to others</p>
7.	<i>Security</i>	<p>A sense of security is of course needed in every organizational environment, in order to create a sense of security, comfort and trust on both sides (students and universities).</p>	<ol style="list-style-type: none"> <li>1. Protect the religion (<i>Hifdzu din</i>)</li> <li>2. Protect the soul (<i>Hifdzu nas</i>)</li> </ol>

			3. Protect the mind ( <i>Hifdzu aql</i> ) 4. Protect the wealth ( <i>Hifdzu mal</i> ) 5. Protect the generation ( <i>Hifdzu nasab</i> ) Give each other comfort and security to rise mutual trust
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Source : Processed, 2021

Based on the results of the measurement of service quality above, it can be said that universities as an educational unit in conducting higher education must ensure the quality of education provided to external parties/stakeholders. And the implementation of education quality assurance must be carried out based on the system comprehensive, so it is hoped that it can be

used as a model for stakeholders interests based on Maqasid syariah in order to realize the benefit of fellow human beings. Researchers try to provide an overview of quality assurance in Islamic universities

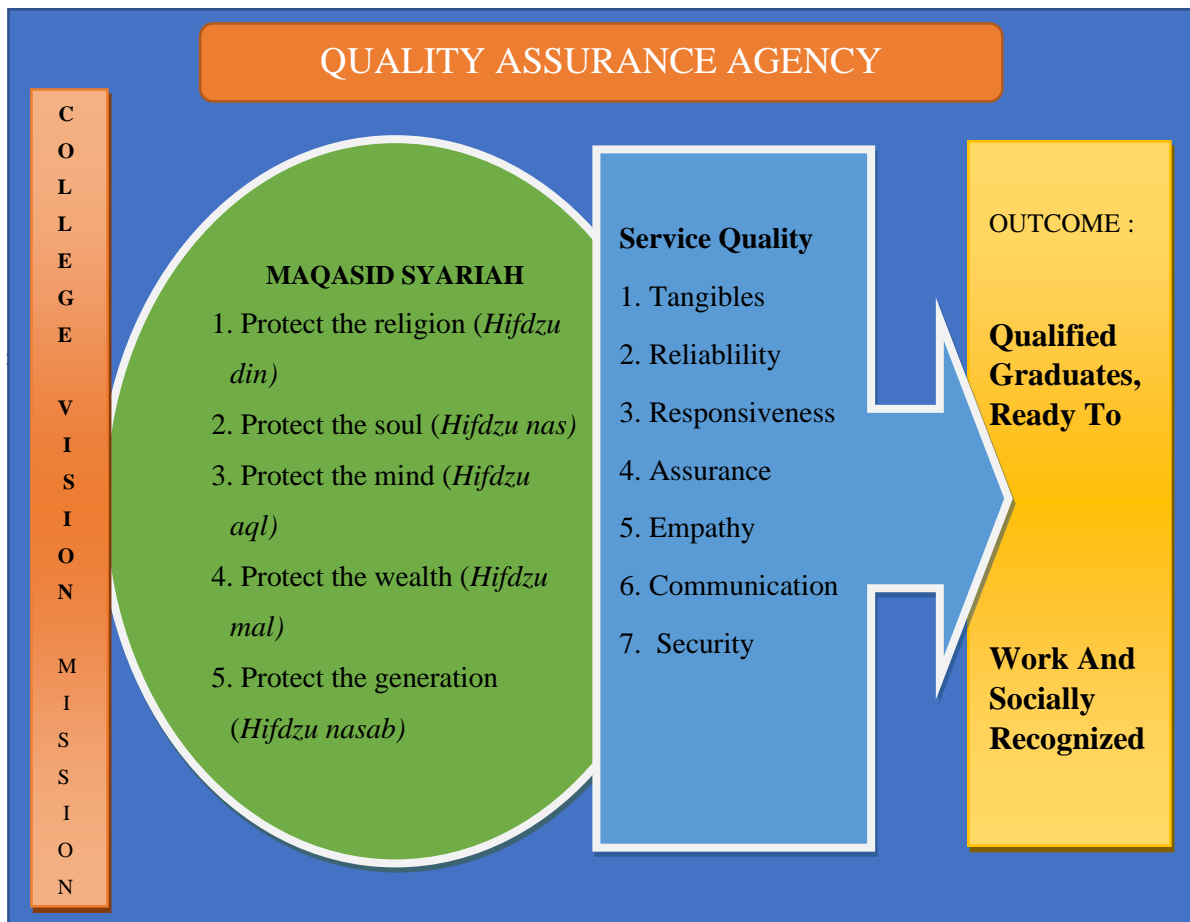


Figure 2. Model of Higher Education Quality Assurance based on Maqasid Syariah

## 7. CONCLUSION

Realizing the quality of education in Islamic colleges requires a quality assurance system model that is planned, systematic, and strategic as an approach in controlling and managing the implementation of quality higher education. Moreover, it is based on the provisions that have been taught in Islam. Then it will be a perfect implementation of both the service and at the same time get a definite reward without having to ask the power.

## AUTHOR'S CONTRIBUTION

This research has a contribution to the current condition, where the concept of this research follows the situation when conducting research related to the application of Quality Assurance Of Maqasid Syariah-Based Islamic Colleges. This publication provides an overview, potential views and developments of Islamic universities throughout Indonesia in educational services juxtaposed with the existence of Maqashid al-Syariah to realize the benefit as an effort to become a professional and intellectual Muslim in carrying out his obligations as a responsibility to the children of the Indonesian nation.

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