

The Role of Stakeholders in Improving The Quality of Islamic Education in *Madrasah Aliyah Nahdlatul Wathan Suela*

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Abstract: *This research aims to determine stakeholder governance in improving the quality of education at Madrasah Aliyah Nabdlatul Wathan Suela. This governance includes the management of teaching staff and educational staff in improving the quality of secondary education at Madrasah Aliyah Nabdlatul Wathan Suela, management of students in improving the quality of secondary education at Madrasah Aliyah Nabdlatul Wathan Suela, governance of partner communities and graduate users in improving quality. Secondary education Madrasah Aliyah Nabdlatul Suela. The methodology in this research uses a qualitative approach. Data collection techniques in this research include observation, in-depth interviews, and document review. And visualization and representation of findings. The research results show that stakeholder governance in improving the quality of education at Madrasah Aliyah Nahdlatul Wathan Suela includes management of teachers and education personnel, student governance, and how the madrasah manages the role of stakeholders in improving the quality of secondary education. Education at Madrasah Aliyah Nabdlatul Wathan Suela is carried out very well so that the quality of education at Madrasah Aliyah Nabdlatul Wathan Suela is very good.*

Keywords: *Stakeholders; Quality of Education; Madrasah Aliyah*

INTRODUCTION

Madrasahs are Islamic educational institutions implementing a combination of traditional Islamic boarding school education systems and modern school education. The existence of madrasahs is a form of community and Muslim awareness in order to prepare a better future generation. Madrasahs are expected to be able to educate their students to have abilities in the fields of science and technology, but still have an Islamic identity. Education in Madrasahs to this day still experiences many problems. One of the problems of education in Madrasahs is the stakeholder problem. Among the problems related to stakeholders include: dissatisfaction, communication difficulties, lack of involvement, changes in policy or regulation, uncertainty, limited resources and imbalance of power. This is what causes its importance the role of a stakeholder in setting policies to improve the quality of education in an institution.

An indicator shows that based on the Human Development Index (HDI), Indonesia is ranked 102nd out of 164 countries and Indonesia's position is below Vietnam (Qomariyatin, 2023). Characteristics of *Madrasah Aliyah* Islamic boarding schools with the subject matter taught are religious lessons whose sources are taken from classical books, students live in dormitories, and the madrasa curriculum is directly developed by the boarding school itself plus the government curriculum which is integrated with religious lesson material. The advantage is that madrasahs have a stronger Islamic character and mastery of several languages. The term stakeholder was first introduced by Edward Freeman at the Stanford Research Institute in 1963 (Manghayu et al., 2018), he put forward the definition of a stakeholder as a group or individual who can influence or be influenced by the process of achieving the goals of an organization. Another definition of a stakeholder is a holder or stakeholder. an individual or group that has any interest in an object. Stakeholders in educational institutions are people or bodies who have a direct or indirect interest in educational activities in schools. Become a holder and at the same time provide support for education or educational institutions. Educational institutions have various stakeholders. namely primary stakeholders (government), secondary stakeholders (school principals, educators, and education staff, students, administrative staff, foundations, and school committees), and tertiary stakeholders (partner communities providing employment opportunities or community users of educational institution graduates) (Marwan, 2022). Stakeholder management in a madrasah is an effort to involve all people or groups in synergy and harmony among the madrasah academic community to achieve improvements in the quality of the madrasah, including the involvement of madrasah leaders, teaching staff, educational staff, students, committees, and others. The involvement or participation of stakeholders is intended to develop quality madrasahs (Boaz et al., 2018).

Good and accountable administrative governance is one of the necessary conditions and an important pillar for efforts to improve the quality of madrasah education (Kabeta et al., 2013). There have not been many studies on school stakeholder governance, but there are several researchers who link the concept of quality to school stakeholder management. (Kholis et al., 2014) in his research concluded: that school principals are actors in developing quality school culture and stakeholder participation. Two aspects of quality achieved in the academic and non-academic fields are the level of participation starting from leaders, teaching staff, education staff, students, school committees, and class associations. The culture of quality being developed is consolidating and synergizing internal-external potential, bringing schools closer to the community, collaborating with various parties, restructuring and revitalizing

school committees, and developing a clean, beautiful, and comfortable culture. (Muhadi et al., 2021) concluded that madrasa management from the perspective of Total Quality Management in madrasas has been running well. Judging from the superior academic management and administration of madrasas. The management strategy implemented is planning, action, organizing human resources, checking results, and providing direction to advance increasingly superior madrasas with competent graduates (Siregar, 2016). The quality of educational output in the form of high and superior Human Resources (HR) and up-to-date skills can only be produced by quality educators. Good education will be determined by how good the educational staff are too (Sunaengsih et al., 2019). Good education management should include transparency and accountability in the implementation of curriculum and learning administration, student affairs, educators and education staff, educational facilities and infrastructure, finance or funding, school-community relations programs, guidance and counseling programs, and correspondence administration which the principal must always pay attention to.

Therefore, the concept of quality must first be understood as an improvement effort in building quality. The issue of quality is a description of the way of life and philosophical values in managing each institution, which in time will turn into building a culture of quality (Manan, 2019). To anticipate and respond to these changes requires a modern management called Integrated Quality Management (Total Quality Management). Gaspersz stated that total quality management (TQM) is a way of continuously improving performance (continuous performance improvement) at every level, and in every function of an organization by using all existing human resources and available capita (Prabowo et al., 2020). Integrated quality management is a philosophy of continuous improvement, which can provide educational institutions with a set of tools to meet and exceed the wants, needs, and expectations of customers today and in the future (Marwan, 2022).

School principals have an important role in implementing TQM because it is closely related to cultural change, top-down organization, openness to consumers, quality of learning, determining obstacles and how to overcome them, and planning strategies. Two factors are most urgent, firstly the needs of staff inside and outside the work environment, and secondly, the attitude and work ethic which is supported by educational background and cultural environment to achieve work success. Arrangement of personnel and organizational work procedures, accurate information to consumers, skills in understanding problems and how to overcome them as well as dynamics in planning are closely related to improving the quality of management. In implementing madrasa quality management, the school principal certainly has a

strong role in coordinating, mobilizing, and aligning all available educational resources (Setiawati, 2020).

School or madrasah principals can focus on developing the potential of internal and external stakeholders. A school principal with a clear vision and mission, able to explain it in the form of concrete steps and actions, able to provide stimulus to other people to work together to achieve quality education, and able to mobilize all units, for example in the field of teaching and curriculum, field of infrastructure and student affairs, as well as the fields of public relations and publications, as well as the fields of planning and finance. Meanwhile, other smallest units are also capable of being moved. Everyone is proud to produce and develop work that not only increases in quantity but also better quality (Mistiani, 2019).

The head of the madrasah in this case has the role of carrying out educational administration activities, namely a comprehensive process, joint activities in the field of education which includes planning, organizing, directing, coordinating, supervising, financing, and reporting by utilizing available facilities, both personnel, materials and spiritually to achieve educational goals effectively and efficiently. The scope of educational administration in schools/madrasahs is divided into seven groups, namely: (1) school administration, (2) administration of teachers and school employees, (3) administration of students, (4) administration of teaching supervision, (5) administration of implementation and curriculum development, (6) administration of planning and construction of school buildings, (7) administration of school and community relations (Astuti et al., 2023).

Administrative activities in schools are carried out to implement education programs well and provide satisfactory services for education stakeholders (Aeni, 2021). The implementation of educational administration in schools is carried out by a school principal who is assisted by school administration staff. School administrative staff often referred to as school administration officers have a vital role in the implementation of education so that educational goals are achieved well (Agustriani et al., 2022). By the hadith of Rasulullah SAW, which means that Rasulullah SAW said: "My God has menta'dib (educated)) me, then he perfected my ta'dib (education). The hadith provides views related to the efforts that must be made in preparing quality individuals for a better life in ethics, systematic in thinking, having sharp intuition, active in creativity, upholding high tolerance for others, competing in good things, speaking good and correct spoken and written language and having several skills (Muhadi et al., 2021).

Madrasah principals, in this case, must be able to lead change by inviting all school members to learn again about how to manage education. Madrasah heads must be able to maintain a commitment to change, innovation, and improvement (*Strategi Manajemen Kepemimpinan Kepala Sekolah.Pdf*, n.d.). Various forms of approaches that can be used to make schools of higher quality are by synergizing effective leadership functions with the implementation of a quality assurance system by involving as many school stakeholders as possible (Nasir, et, 2023). Efforts to improve the quality of education can be made by standardizing education management which of course requires the readiness of all stakeholders to make changes (Purwoko, 2017).

(Nabila, 2022) Quality education is a concept that can be used as a benchmark for the success of an education. This concept is education that can answer all forms of challenges and problems that will be faced now and in the future. Quality of education is the ability of educational institutions and systems to empower educational resources to improve quality by educational expectations and goals through an effective educational process. Characteristics of quality education are education that can produce competent graduates, namely graduates who have academic and non-academic achievements and who can become pioneers of reform and change so that they can answer the various challenges and problems they face, both now and in the future (Manan, 2019). One of the efforts to improve the quality of education in madrasahs that have often been highlighted and paid attention to is making changes in terms of the curriculum without being accompanied by improvements in management and education management. The program (curriculum) changes, but the people who will run it and the management of the implementation of the program (curriculum) are not well organized and managed. Finally, the curriculum program that was determined was not able to be implemented optimally as expected. This is because it is not accompanied by an increase in the competence of adequate educators and education staff, and is not supported by good management (Rohaenah, 2019).

RESEARCH METHODOLOGY

The problem that is the focus of the research entitled "The Role of Stakeholders in Improving the Quality of Islamic Education (Case Study at *Madrasah Aliyah Nahdlatul Wathan* Suela". The research approach used is a descriptive qualitative approach. In this approach, the researcher will describe the activities Head of the Madrasah and Education Staff, attitudes and thoughts both individually and in groups,

The research location is located in *Madrasah Aliyah Nahdlatul Wathan* Suela, Suela District, East Lombok Regency. Data collection techniques use

documentation and interviews. The instruments used are documentation tools and interview questionnaires. The data analysis technique uses observation and interview methods, where researchers will examine data related to the relationship between policy and quality of education at *Madrasah Aliyah Nahdlatul Wathan* Suela to answer questions regarding the role of stakeholders in improving the quality of Islamic education.

The stages in data analysis include: 1) The initial stage in qualitative data analysis is transcribing all the qualitative data that has been collected. This includes transcription of interviews, field notes, or recorded observations into processable text; 2) researchers need to understand the context and background of the data collected. This includes understanding the situation or context in which data were collected, participant characteristics, and research objectives; 3) The qualitative analysis process often involves verification and validation of findings by returning to raw data or through discussions with fellow researchers; 4) interpret and interpret the analysis findings to answer research questions or develop a deeper understanding of the phenomenon under study; 5) The results of qualitative data analysis are presented in the form of a report or narrative that describes the findings, analysis process and interpretation of the results in detail. This report can also be accompanied by direct quotations from the data to support the findings produced (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019).

RESULTS AND DISCUSSION

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The above information is evidence of the involvement of *Madrasah Aliyah Nahdlatul Wathan* Suela teachers and students with community activities

but still refers to the guidelines and understanding of Islamic religious values. This was also conveyed by the principal of *Madrasah Aliyah Nahdlatul Wathan Suela*, Ma'sum Ahmad Hamidi, QH., S.Pd.:

"We always emphasize for our students to be able to mingle with society, build community trust from an early age and form a strong mentality for our students, remain guided by Islamic beliefs whatever form of activity they carry out and engage in activities with local culture" (Interview, 2024)

Then the information above was confirmed again with the statement delivered by the Deputy Head of the Curriculum Section, Nurul Hilmi, S.Si., M.Pd:

"There is no special curriculum that we use at *Madrasah Aliyah Nahdlatul Wathan Suela*, but by following the government curriculum in general and adding the typical Islamic boarding school religious curriculum, successful education is education that is felt by the community. "We want the community, especially parents, to see firsthand the results of education at *Madrasah Aliyah Nahdlatul Wathan Suela*" (Interview, 2024).

Directly or indirectly, the curriculum can influence the quality of education in an institution. Good quality is what is felt by the community and vice versa (Rahman & Akbar, 2021). Furthermore, the second finding is that madrasas involve student guardians in every activity carried out by students. The relationship between the school and the parents is very close. Every school activity always invites parents and every parent activity always asks for the school's willingness to participate. One example is when there are activities for Walimah celebrations, Tahlilan, circumcisions, etc., the parents always send invitations to the teachers at school, not only as guests but as a performer and so on. The third finding, there is collaboration with the local community. *Madrasah Aliyah Nahdlatul Wathan Suela* is one of the schools that collaborate with local communities such as mosques, religious institutions, and other community organizations. The existence of the Hiziban program every Friday night is an implementation of collaboration with the Hizib congregation around Suela. Get students involved in the Ramadhan safari by giving lectures at prayer rooms and mosques

The second finding is the construction of facilities and infrastructure at *Madrasah Aliyah Nahdlatul Wathan Suela* is an important step and the efforts of stakeholders, in this case, the school principal, to increase the quality of Islamic education at *Madrasah Aliyah Nahdlatul Wathan Suela*. *Madrasah Aliyah Nahdlatul Wathan Suela* received waqf assistance in the form of funds for the construction

of a madrasah prayer room to support all forms of religious activities in the madrasah environment.

Stakeholders, in this case, the school principal, are central figures in efforts to implement policies to improve the quality of Islamic education at *Madrasah Aliyah Nahdlatul Wathan* Suela. The policies taken are inseparable from collaboration with the chairman of the Foundation, committees and of course, external parties are also allowed to participate in helping develop facilities and infrastructure to support religious activities to improve the quality of religious education. The findings that we found in the research were the construction of facilities and infrastructure for religious activities in the form of mosques or madrasah prayer rooms, in this case, the head of the madrasah and the Foundation collaborated with donors from Singapore as parties who donated several funds to participate in advancing the quality of Islamic education in *Madrasah Aliyah Nahdlatul Wathan* Suela.

The statement of the Deputy Head of the Facilities and Advice Section as the party overseeing the development of the musolla waqf from the H. Yusuf Singapore family, that they have an interest in helping *Madrasah Aliyah Nahdlatul Wathan* Suela in improving the quality of Islamic education because the teachers and students directly mingle with the community in various social activities. and religious.

The interview above is proof that the muwakkif or endowment family, namely H. Yusuf Singapore, came to visit on February 18 2024 for the inauguration of the madrasa prayer room as a forum for improving the quality of Islamic religious education.

Then the above information is strengthened by our interview with the Deputy Head of Facilities and Infrastructure at *Madrasah Aliyah Nahdlatul Wathan* Suela Mr. Fathurahman, QH., S.HI., S.Pd.I:

"H, Yusuf indeed provided waqf assistance in the form of a prayer room to be used as a place for Islamic religious studies and activities by all students and the community can also use it. Then the time given to complete the construction of the prayer room was two months, and thank God it has been completed, and has been inaugurated and can be used for activities." (Interview, 2024).

Then the results of our next interview with the endowment party represented by H. Yusuf's son-in-law:

"Very grateful to be able to help provide facilities and infrastructure for the advancement of Islamic education at *Madrasah Aliyah Nahdlatul Wathan* Suela, hopefully in the future we can help in other ways as an

effort to express gratitude and support for the world of education" (interview, 2024).

The third finding is that routinely every morning *Madrasah Aliyah Nabdlatul Wathan* Suela students are accustomed to praying together before attending class lessons, this activity is an *IMTAK* activity in the form of getting used to the Dhuha prayer and then after that, the teacher gives a short lecture or recitation to *Madrasah Aliyah Nabdlatul Wathan* Suela students to remain guided by the teachings of the Islamic religion. .

This presentation proves that *Madrasah Aliyah Nabdlatul Wathan* Suela every morning before taking lessons first takes part in *IMTAK* activities. In an interview with *IMTAK* Supervisor Ustadz Tontowijauhari, QH., S.Pd.I. he said that:

"By carrying out *IMTAK* activities before the learning process in the classroom begins, students are first advised to always be obedient and obedient to school rules, have a high culture of discipline, respect teachers, parents and be good at socializing in society, because the most important thing is how to maintain the trust of the community and maintain the good name of the school" (interview, 2024)

Then it was again strengthened by the statement of the Deputy Head of the Facilities and Infrastructure Division as the Supervisor, namely Ustadz Fathurahman, QH., S.HI., S.Pd.I.:

"*IMTAK* activities can shape spiritual intelligence and the soul of the Qur'an. Smart means not only in the cognitive field but emotional intelligence and spiritual intelligence will also be obtained. That is why the Tahsin and Tahfiz Al-Qur'an programs are the most important part of this madrasa. "We want our female students to be good at reading the Koran well and memorizing it well, because at least when they grow up they will be useful in society, leading prayers, becoming imams in prayer" (Interview, 2024)

It was emphasized again by the Deputy Head of Curriculum, *Madrasah Aliyah Nabdlatul Wathan* Suela:

"Our school is boarding-based, although not everyone is required to board, many people think that our school is a school with expensive fees we provide free uniforms for students who can't afford them, and only spend I'anah money once every six months, policy "To create and advance the quality of Islamic education at *Madrasah Aliyah Nabdlatul Wathan* Suela begins with the social interactions of students nowadays

and the lack of interest of students in religious studies" (Interview, 2024)

The fourth finding, Madrasah Aliyah Nahdlatul Wathan Suela routinely provides training to both teachers and students. Teachers were given training in making learning tools, technical guidance on implementing the Merdeka curriculum, and strengthening the development of school principals in the Suela sub-district madrasah working group, while students were given emotional intelligence training. This training is an effort made by the school principal to make educators and students qualified or qualified. Then provide training in the fields of information technology, organizational leadership management, and others. Apart from that, every two weeks teachers, students, and the community carry out studies in the madrasah environment which are filled by teachers and ustadz as a form of the madrasah's responsibility to provide knowledge to all groups.

Head of *Madrasah Aliyah Nahdlatul Wathan Suela* emphasized again through an interview with researchers, namely:

“We play an active role in providing technical guidance and training to teachers and students. Because it is very in line with the current development of the world of education where teachers are required to be proficient in making administration and learning tools, mastering technology as an answer to the challenges of the digital era because the success of education is in the hands of educators, we want quality education so there must be qualified teachers” (Interview, 2024).

All school activities and programs at *Madrasah Aliyah Nahdlatul Wathan Suela* are a form of policy from the school principal as the highest leader in the institution. Different policies produce different programs, but they produce the same goal, namely improving the quality of Islamic education.

Islamic education policy is closely related to the quality of Islamic education. The policies made can be said to determine the quality of Islamic education itself because policy refers to the choice to do or not do (Sarjana et al., 2020). Policies will be reduced to school programs, and school programs become a means to achieve educational goals (Rahmatin, 2019). Different programs can get the same results because the substance of the program is the same in this research. The existence of a policy from the school principal will determine the school program and educational goals. Researchers want to see the policies and programs of school principals as stakeholders. In addition, researchers will see the relationship between policy and the quality of Islamic education in the school.

Firstly, *Madrasah Aliyah Nabdlatul Wathan* Suela is a madrasa that can be said to be still young and was built in 2011. However, the head of the madrasah always adapts his policies to current developments. This cannot be separated from the school's policies, among the policies implemented, including:

1. Implementation of the Curriculum

The curriculum applied in the implementation of teaching and learning activities for students at this school is no different from the curriculum of other schools in general, namely the curriculum from the government, only there is an additional curriculum, namely the religious curriculum which discusses Islamic studies and law like the curriculum of most Islamic boarding schools. This curriculum produces programs related to the community, such as Ramadhan safaris, visits to the community, training to become a priest, funeral prayers, and active participation in community social activities. As explained in the findings above, students and teachers are actively involved in local community activities. The vision and goal of the school principal is to produce Islamic education without forgetting local culture (Saihu & Aziz, 2020). The Islamic religion is used as the principle or basis for carrying out all community traditions. Furthermore, the community will be able to experience the results of the education instilled by the school. The quality of education at *Madrasah Aliyah Nabdlatul Wathan* Suela is socially very high, as seen from the response of the local community and organizations there, and the quality of education academically is still considered good, seen from good cognitive, emotional, and spiritual intelligence. This is because The social environment with society forms a character that is by society and remains guided by Islamic values (Nuwa, 2020).

2. Educational facilities and infrastructure

Madrasah Aliyah Nabdlatul Wathan Suela has limited educational facilities and infrastructure due to limited land owned. Having a Deputy Head of the Infrastructure and Infrastructure Division who manages or regulates the facilities and infrastructure section makes these limitations regular in the use of facilities and infrastructure (Torismayanti et al., 2023). There are classrooms, a teacher's room, a principal's room, an administration room, a prayer room, a football/futsal field, a dormitory and others. Limited facilities and infrastructure mean that activities prepared by the curriculum team must be carried out as much as possible. The existence of sufficient facilities and infrastructure allows students to carry out training in various skills such as volleyball practice, playing futsal/football, extracurricular activities, etc. Even with limited facilities and infrastructure, *Madrasah Aliyah*

Nabdlatul Wathan Suela was able to achieve achievements in several events in which it participated, such as Fast Accurate champion, table tennis champion, scouts, and others. Based on student achievement indicators and facilities and infrastructure, this school has very good educational quality.

3. Development of learning materials

Currently, the Minister of Education's policy is to regulate the development and use of relevant and appropriate learning materials, such as the implementation of an independent curriculum that applies learning patterns not only indoors but also outdoors to ensure that the teaching and learning process is not saturated and more enjoyable. close to nature and applying varied learning patterns, as well as prioritizing Islamic principles and paying attention to the latest developments in education and technology (Alimuddin et al., 2023). Judging from the learning process, the government's curriculum still uses K13 for grades 10 and 11, while for grade 12 the Independent Curriculum has been implemented by the circular and decree obtained by *Madrasah Aliyah Nabdlatul Wathan* Suela. This means that the main goals are in 3 parts, namely cognitive, affective, and psychomotor. Based on each teacher's assessment questionnaire, the average achievement of students is above the minimum completeness criteria score, meaning that in terms of cognitive, affective, and skills, they are considered safe. Every semester, students are always sent to take part in Olympiads, lectures, quizzes, and so on. In terms of ability, students have met the indicators of being called a quality school.

4. Religious Education

The policy holder or stakeholder in this case is the school principal who manages the educational institution under the Islamic boarding school foundation implementing policies that have become mandatory in providing religious education as the main point of Islamic educational institutions. Educational institutions based on Islamic religion certainly implement religious education (Sucipto et al., 2023). *Madrasah Aliyah Nabdlatul Wathan* Suela provides religious education through 4 branches of science, included in the curriculum, namely Al Qur'an Hadith, Aqidah Akhlak, History of Islamic Culture, and Fiqh. These 4 branches of religious knowledge provide a deep understanding for students. Furthermore, there are several other religious education which are additional lessons or local content as an added value to *Madrasah Aliyah Nabdlatul Wathan* Suela in improving the quality of Islamic education, namely Aklakul lil Banin, Fathul Qarib, Nahwu, and Shorof and *Nabdlatul Wathan* basic. In connection with the quality of Islamic education, religious education is one of the policies in schools referring to several

indicators of the quality of Islamic education such as character development through instilling complete religious values, involvement of students in community activities such as religious, social and cultural, which is certainly a big opportunity for schools. further improving the quality of Islamic education (Saepudin, 2019).

5. Parent and community involvement

The involvement of parents and the community in the learning process at *Madrasah Aliyah Nabdlatul Wathan* Suela has a very positive impact because it can reduce the number of students bullying each other. The existence of a religion-based curriculum makes the involvement of parents and the community very large (Darihastining et al., 2020) It will refer to several indicators of the quality of Islamic education such as character development, student involvement in various community activities, and the learning process. Such policies can improve the quality of Islamic education.

Of the several programs above, the role of stakeholders, in this case, is that the principal has a big responsibility, to implement religious education policies at *Madrasah Aliyah Nabdlatul Wathan* Suela, these policies lead to educational goals both instructional and nationally, namely to make the nation's life intelligent and based on Islam. These 2 main goals can be achieved well.

CONCLUSION

From the material presented, several key points can be concluded: Between policy and the quality of Islamic education, seen from the alignment of policy with indicators of the quality of Islamic education, they are very closely related and inseparable. School programs are a form of implementation of existing policies and all these policies are appropriate and can achieve indicators of the quality of Islamic education. This means that good policies will have an impact on good quality or good quality starts from implementing good policies. The policy taken by stakeholders, in this case, the school principal, in improving the quality of Islamic education is not limited by the limited facilities and infrastructure they have it is the limited facilities and infrastructure they have that makes the implementation of the policy more efficient and carried out. Seriously to achieve the quality of Islamic education in madrasas as expected. Improving the quality of Islamic education in madrasas with learning methods that integrate with the community and surrounding environment will certainly increase community trust without having to abandon the cultural values of the local area.

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