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Analysis Of Accreditation Policy As An Effort To Ensure The Quality Of Islamic Educational Institutions In Indonesia: Paradigm Transformation And Strategic Implementation

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Abstract

This study analyzes the transformation of accreditation policy in Indonesia through the establishment of the National Accreditation Board for Early Childhood Education, Primary Education, and Secondary Education (BAN-PDM) as a quality assurance instrument in Islamic educational institutions. The main problem raised is the disconnection between the administrative achievement of accreditation and the real quality of student learning outcomes and the integrity of the evaluation process in the field. This study is considered important to provide a new direction for the management of madrassas and formal Islamic boarding schools in harmonizing national standards with the peculiarities of religious values. The methodology used is descriptive qualitative research with a literature study approach and content analysis of the latest regulations as well as secondary data from national accreditation results. The results of the study found that the shift of the instrument from IASP2020 to performance-based IA2024 provides space for strengthening character and religiosity as primary quality indicators. However, its effectiveness is still hampered by the limitations of digital infrastructure, low internal quality culture, and the phenomenon of data manipulation for formal status. This study concludes that this policy transformation must be accompanied by the strengthening of an independent and sustainable internal quality assurance system to realize true public accountability.

Keywords: Accreditation, Quality Assurance, Islamic Education, BAN-PDM, Graduate Quality.

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INTRODUCTION

The existence of Islamic educational institutions in Indonesia, especially madrassas and Islamic boarding schools that provide formal education, is at the crossroads between the demands of modern standardization and the preservation of religious identity. Socially, madrassas are often seen as a second choice for society to public schools, a perception rooted in the institution's long history of marginalization since the colonial era. During the colonial period, policies such as the Wilde School Ordonantie explicitly targeted the closure of madrassas and schools that did not have official permits from the Dutch government, creating historical trauma to state regulation. However, post-independence, the political dynamics of education shifted towards integration. Politically, the recognition of madrassas reached its peak through Law Number 20 of 2003 concerning the National Education System, which aligned the position of madrassas with public schools in one national education system.

Economic conditions also affect the quality of Islamic education. Most madrassas are run by the private sector or foundations with limited funds, which often rely only on School Operational Assistance (BOS) so that their facilities and activities are below the minimum standards. Socio-religious facts show that although madrassas are in demand because of their character value content, they face great challenges in meeting the eight National Education Standards (SNPs) set by the government. The current Islamic education environment is also influenced by the current of globalization and information technology which requires these institutions to modernize management systems and teaching methods so as not to be left behind by the development of modern science.

Literature facts show that there is a debate about the effectiveness of accreditation as a quality assurance tool. Some previous research indicates that accreditation is often understood only as an administrative procedure to gain formal recognition from the government, rather than as a continuous process of quality improvement. There is a substantial gap between high accreditation status and student academic achievement as measured through international standards such as PISA or national standards such as the National Examination in the past. This triggered a comprehensive accreditation reform, the culmination of which was marked by the change of the National Accreditation Board for Schools/Madrasah (BAN-S/M) to BAN-PDM through Permendikbudristek No. 38 of 2023.

The purpose of this study is to comprehensively analyze the implementation of the latest accreditation policy as a quality assurance strategy in Islamic educational institutions. Specifically, this study aims to evaluate the effectiveness of performance-based accreditation instruments in

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capturing the real quality of madrasas and identifying systemic barriers faced by Islamic educational institutions in meeting national standards. The main argument put forward in this study is that accreditation will only be effective as a quality assurance effort if there is a shift from an administrative compliance culture to an internal quality culture driven by data integrity and leadership commitment. The underlying hypothesis is that a more inclusive and performance-based IA2024 instrument has greater potential to accommodate the peculiarities of Islamic education than previous instruments

Concept of Accreditation and Quality Assurance

The concept of accreditation in the Indonesian education system is defined as the activity of assessing the feasibility of an educational program or unit based on criteria that have been set by the government as a form of public accountability. According to experts, accreditation is an assessment from an external party that functions as a mirror to reflect the quality of schools in providing education. Global trends show that accreditation is no longer seen as just an audit mechanism, but rather as a catalyst for school transformation to continue to improve through an honest self-evaluation process.

The manifestation of this accreditation is manifested in the fulfillment of the National Education Standards (SNP) which includes standards for content, processes, competencies of graduates, educators, infrastructure, management, financing, and assessment. The current assessment pattern has shifted from the old paradigm that focuses heavily on physical evidence of infrastructure facilities (15% weight in IASP 2020) to an assessment that emphasizes more on the quality of graduates, the learning process, and holistic school management.

Quality Assurance in the Perspective of Islamic Education

Quality assurance in Islamic educational institutions involves the integration of modern quality management with religious spiritual values. The definition of quality in Islamic education does not only include intellectual skills, but also the function of schools in balancing the process and results of education so that students become quality Muslim individuals or kamil people. External quality assurance through accreditation is positioned as a systematic effort to ensure that the entire process of implementing education is in accordance with the minimum standards set.

The quality assurance pattern in madrasas often adopts the theory of Total Quality Management (TQM) which emphasizes customer satisfaction, both internal (students) and external (society and industry). However, there are challenges in manifesting national standards

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into the context of madrasas that have a dual curriculum load (general and religious). The strategy that is often used is to strengthen the quality culture of educational services starting from determining quality criteria, building commitments, to evaluating madrasah culture independently.

BAN-PDM Policy and IA2024 Instruments

The third concept that is the foundation of this research is regulatory transformation through the establishment of BAN-PDM. The change in organizational structure from BAN-S/M to BAN-PDM aims to synergize accreditation at all levels of primary and secondary education and improve the quality of information produced for the community. The latest instrument introduced, namely the 2024 Accreditation Instrument (IA2024), is designed with the principles of meaning and inclusivity.

The categorization in IA2024 divides the assessment into four major components: educator performance in the learning process, leadership of the head of the education unit, the climate of the learning environment, and learning outcomes. The weaknesses of the previous instrument that were too administrative were tried to be corrected with more diverse data collection techniques, such as in-depth interviews with a minimum of five students, classroom observations, and contextual document review. For Islamic educational institutions, this instrument provides an opportunity to include indicators of religious behavior more explicitly as part of the achievement of students' character.

Statistical Analysis and Quality Gap

Statistical data from national accreditation results show an increase in the quantity of madrasas that have received accredited status, but this increase is not always directly proportional to the quality of student learning outcomes. Analysis of the correlation between the score of 8 National Education Standards (SNP) and the results of the National Examination (UN) and PISA

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showed low to moderate scores.

Education Level	Correlation Range (SNP to UN)	Relationship Description
Junior High School / MTs	0.27 to 0.52	Weak to Moderate
SMA / MA	0.18 to 0.50	Very Weak to Weak

The explanation from the above data shows that high accreditation status (predicate A) does not automatically guarantee high academic achievement. This is because the accreditation instrument before the 2024 reform is more dominant in measuring administrative compliance aspects (compliance-based) which are procedural in nature rather than substantial performance aspects. This data relationship indicates that schools with neat document management can get high scores even though the learning process in the classroom is not necessarily effective. Therefore, the government encourages the transition to the IA2024 instrument to improve the accuracy of the quality assessment.

The Reality of Implementation and Managerial Problems

Based on the results of interviews and field observations documented in various literature, it was found that the accreditation process in madrassas is often colored by the phenomenon of "Implementation Gap" and severe technical challenges. Madrasas, especially in rural areas, face serious obstacles in terms of infrastructure and the availability of administratively competent teachers.

The explanation of these findings reveals that school productivity tends to increase sharply only when approaching the assessor's visitation. Schools do "overtime" to prepare physical evidence documents that are often not well systematized in daily activities. There is also evidence of data manipulation, where infrastructure facilities that are not owned are temporarily "fabricated" to meet visitation standards. The relationship between high administrative burden and lack of understanding of school staff leads to accreditation being perceived as an energy-consuming "scourge" rather than a means of self-evaluation for continuous improvement.

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Integration of Character and Religiosity in IA2024

The case study of the IA2024 instrument shows that there is a serious effort to include religiosity indicators as part of quality assurance. This can be seen in Point 4 of the instrument which measures how educators facilitate the strengthening of faith and piety through meaningful learning experiences. The explanation of this point shows that the assessment no longer only looks at the existence or absence of a schedule of religious activities, but how religious teachings are integrated into the daily behavior of students and an inclusive school climate. In madrasas, this is realized through the habituation of religious behavior such as congregational prayers, Qur'anic literacy, and a culture of noble morals that are directly observed by assessors through interaction between school residents. This data relationship shows that IA2024 is more adaptive to the unique characteristics of Islamic educational institutions, so that madrasas that have a strong religious culture can obtain more representative performance values compared to previous administrative instruments.

CONCLUSION

The most important finding of this study is that the latest accreditation policy through BAN-PDM and the IA2024 instrument has provided formal recognition of indicators of religiosity and character as core components of education quality. However, the effectiveness of this instrument as a true quality assurance effort is still greatly influenced by the integrity of data in the EMIS/SISPENA system and managerial adaptability at the level of educational units. It was also found that accreditation automation policies bring opportunities for efficiency as well as the risk of decreasing accuracy if not accompanied by strict data validation.

This research provides a conceptual contribution in bridging the gap between modern quality management (TQM) and the distinctive values of Islamic education. The added value lies in the critical analysis of the "Implementation Gap" and the low correlation of accreditation status with real learning outcomes, which form the basis for recommendations for more substantial accreditation policy reforms. This research provides guidance for madrasah managers to understand the performance details in IA2024 in order to prepare a quality improvement strategy that is in line with national standards without losing their religious identity.

This research has limitations because it is only based on literature reviews and secondary data. Phenomena in the field may be more complex compared to what is documented in scientific journals. Therefore, the direction of further research is suggested to conduct more extensive field studies on the impact of the implementation of IA2024 on improving the quality of the learning

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process in madrasas in disadvantaged areas. Future research also needs to evaluate the effectiveness of accreditation automation systems in distinguishing between schools that are truly of good quality and schools that only excel administratively in the national data system.

FUTURE DIRECTION

Future accreditation instruments should not be only generalist. There needs to be the development of instruments that are able to capture **the distinguishing values** of Islamic Education Institutions without sacrificing national standards. Future directions should emphasize **Outcome-Based Accreditation**. Accreditation no longer only checks the availability of facilities or documents (compliance), but focuses on how LPI graduates contribute to society or continue to a higher level. To what extent is LPI able to make pedagogical adaptations in the era of disruption. LPIs in Indonesia (especially Islamic Religious Universities) must begin to be directed not only to pursue national accreditation (BAN-PT/LAM), but also international recognition (such as FIBAA, AUN-QA, or QS Stars). This is important to build Indonesia's position as the center of world Islamic civilization. The future of accreditation depends on the strength of the Internal Quality Assurance System (SPMI). External accreditation should only be a validation of the quality culture that has been running organically within the institution, not a "momentary fever" just when the assessor comes.

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