



POLICY OF THE HEAD OF THE REGIONAL OFFICE OF THE MINISTRY OF RELIGION IN APPOINTMENT OF THE HEAD OF MADRASAH TO IMPROVE ISLAMIC EDUCATION SERVICES IN JAMBI PROVINCE

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Abstract

The policy of the head of the Regional Office of the Ministry of Religion in appointing Madrasa heads has not been able to improve Islamic education services in Jambi province. The results of this study indicate that the implementation of the appointment of Head of Madrasa by the Head of the Regional Office of the Ministry of Religion to improve Islamic education services in Jambi Province is in accordance with the competencies possessed by each head of Madrasa through the circular of the Secretary General of the Ministry of Religion. implementation of appointments by preparing plans, by conducting job analysis and job analysis. Both of these analyzes were carried out to obtain data regarding the formation of vacant madrasas.

Implementation of selection and for appointment by the Head of the Office of the Ministry of Religion of Jambi Province with selection divided into two stages, namely administrative selection and academic selection, after administrative and academic selection is carried out, then the implementation of determining the appointment of madrasa heads, should be carried out jointly by Kanwil and Baperjakat. However, what happened was the opposite. The role of Baperjakat sometimes gets less attention and the leaders make their own policies. then in the implementation of administrative selection there are requirements that have not been fulfilled in the Regulation of the Minister of Religion of the Republic of Indonesia in the decision of the director general of Islamic Education number 5851 of 2018 and its amendment Number 3932 of 2021 concerning technical guidelines for selection and appointment of Madrasah Heads, namely having a Certificate of Completion of Education and Training (STTPP).

The conclusion of the research is that the policy of appointing madrasah heads by the Head of the Office of the Ministry of Religion of Jambi Province has not been maximized and has not accommodated the opinions and views of Baperjakat and has not implemented the Regulation of the Minister of Religion of the Republic of Indonesia on the decision of the Director General of Islamic Education which has an impact on Islamic education services that have not been fulfilled properly.

Keywords: Madrasa Principal Appointment Policy, Islamic Education Services

Introduction

Education can make a noble human being *caliph fill ardiif* he makes guidelines and guides and directions in carrying out the dynamics of life, On the other hand, a person will be despicable and nothing more than an animal if he does not have knowledge or education to guide, guide and guide him in carrying out his life, therefore knowledge or education is a





must for humans. In the development of education, it is necessary to have policies that can improve the quality and quality of education that can be applied to social life with integrity. Education policy is a consideration based on a value system and several assessments of situational factors. These considerations are used as the basis for operating institutionalized education, and constitute a general plan that is used as a guide for making decisions, so that institutional goals can be achieved. Conceptually, education policy means discussing the theory and practice of education with a very broad scope. The unity between educational theory and practice is referred to as educational praxis.[1]

Rose interpret policy (*policy*) more as a long series of related activities and their consequences for those concerned, rather than just a decision. Another opinion was expressed by Friedrich who views a policy as a recommended action regarding individuals, groups or government in a certain environment which contains obstacles and opportunities that will be overcome or exploited through suggested policies in an effort to achieve a goal or realize a purpose. Anderson defines policy as a series of purposive actions followed by a person or group of actors regarding a problem or a matter of interest. Say '*Policy*' generally used to denote the most important choices made, both in organizational life and in personal life; '*policy*' is free from most of the undesirable connotations associated with the word politics, which are often translated as 'partisanship' or 'corruption'. [2]

The Head of the Regional Office of the Ministry of Religion is really very closely related to the development of formal education in madrasah madrasas within the scope of Jambi province, because education in this case can be seen as a true human effort, intentional, directed and organized in such a way towards the formation of ideal human beings for his life, or in other words, education is nothing but all conscious and directed efforts to make human beings good and ideal human beings. Thus it can be said that education is the provision of good conditions to make potential behaviors bestowed upon humans no longer limited to human tendencies. *itself*, but really actual in the reality of his life. If so, education is a must for the humanization of humans. [3]

One important element of the educational process is the teacher. On the shoulders of educators lies a huge responsibility in efforts to deliver students towards the educational goals they aspire to. This is because education is a cultural transition that is dynamic towards a continuous change, as a vital tool in building human culture and civilization. In this case, educators are responsible for meeting the needs of students, both spiritual, intellectual, moral, aesthetic, and the physical needs of students. [4]

As previously mentioned, regarding the meaning of educators, it also implies the duties of educators, so here it is further clarified, namely: 1) Guiding the educated. Looking for an introduction to it regarding needs, abilities, talents, interests and so on, 2) Creating situations for education. [5]

Islamic education is recognized for its existence in the national education system, which is divided into three things, firstly Islamic education as an institution; secondly Islamic education as a subject; and third, Islamic education as a value (*Vol*). Islamic education as an institution acknowledges the existence of Islamic education institutions explicitly. Islamic





education as a subject recognizes religious education as one of the subjects at the elementary to tertiary levels. next is Islamic education as a value, namely the discovery of Islamic values in the national education system.[6]

According to Syalaby's opinion in his book History of Islamic Education that madrasas are educational institutions that have grown after mosques, one of the factors that has led to the growth of madrasas is because mosques are full of places to study and this greatly disrupts prayer activities. Besides that, knowledge has also developed a lot due to changing times and the progress of human civilization. Because of that there are among the subjects to learn it requires questions and answers, debate, and exchange of ideas.[7]

The school principal or madrasah head is one of the school/madrasah personnel who guides and has responsibility with other members to achieve goals. The school principal or madrasa head is officially appointed by the superiors. The principal or head of the madrasah is called the official leader or *Official leader*. Furthermore, in order to be able to realize the goals of education in the institution they lead, the school principal or madrasah head according to Daryanto must: (1) have far-reaching insights (vision) and/or what actions must be taken (mission) and have a true understanding of the method to be taken (strategy); (2) having the ability to coordinate and harmonize all available limited resources to achieve goals or to meet school needs (which are generally unlimited); (3) have the ability to make decisions skillfully (fast, precise, and accurate); (4) has the ability to mobilize existing resources to achieve goals and is able to inspire followers to do important things for the goals of their school or madrasah; (5) have tolerance for differences in each person; (6) having the ability to fight the enemies of the school principal or madrasa head, such as ignorance, suspicion, not making decisions, mediocracy, imitation, arrogance, wastefulness, rigidity, and duplicity in attitude and action.[8]

Research methodology

This research was conducted within the scope of Jambi Province. This research is a study that will reveal, find and explore information about the Policy of the Head of the Regional Office of the Ministry of Religion of Jambi Province in Appointing Madrasa Heads to Improve Islamic Education Services. The purpose of this research is not only to describe the object under study through the process of exploring facts and object data in the field as they are. This study used a qualitative approach, namely a method used to find the widest possible knowledge of the research object at the time the research was carried out.[9] The approach used in this research is a phenomenological research approach, a case study.[10] And a naturalistic approach. According to Lincon and Guba, through a naturalistic approach, the researcher acts as a human instrument and as a whole adapts himself to a reasonable situation with a natural setting based on the environmental conditions entered.[11]



Results and Discussion

The school principal/madrasah head is one of the components of education that has the most role in improving the quality of education. As stated in Article 12 paragraph 1 PP 28 of 1990 that the school principal/madrasah head is responsible for organizing educational activities, school administration, developing other educational staff, and utilizing and maintaining facilities and infrastructure. The principal's duties are: (a). planning, compiling, guiding, and supervising educational administration activities in accordance with established policies. (b). Integrate and coordinate the activities of work units in the school environment. (c). Establish relationships and collaboration with parents, guardians of students, government agencies and the community. (d). Reporting the implementation and results of implementing administrative activities in schools to their direct superiors.[12]

Principals/madrasah heads are appointed through certain procedures and requirements who are responsible for achieving educational goals through efforts to increase the professionalism of educational staff which has implications for improving education services and student learning achievements. One of the qualifications and competencies and requirements for the principal/madrasah head in question is in accordance with the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2014 chapter IV Article 8 concerning the requirements of madrasa heads, namely:

The madrasa head must meet the following requirements: a. Islamic religion and noble character, b. Have the ability to read and write the Qur'an with tartil, c. Have academic qualifications of at least Bachelor (S1) or Diploma four (D-IV) accredited educational or non-educational tertiary institutions, d. The highest age is 56 (fifty six) years, e. Physically and mentally healthy based on a certificate from a government doctor, f. Not currently undergoing moderate and/or severe disciplinary punishment in accordance with the provisions of laws and regulations, g. Have an educator certificate, h. Have a minimum teaching experience of 5 (five) years in madrasas according to the type and level of each madrasah, except in RAs have a minimum teaching experience of 3 (three) years in RAs, i. Having the lowest grade class III/c for civil servant teachers and for non-PNS teachers is equivalent to the rank issued by the government and/or education provider organizations, j. Has the lowest work performance and teacher performance scores both in the last 2 (two) years for PNS teachers, k. Has the lowest teacher performance score in the last 2 (two) years for non-PNS teachers, l. Have a certificate of completion of education and training (STTPP) for the head of the madrasa issued by the Ministry of Religion.[13] And Permendiknas No. 13 of 2007 concerning school/madrasah principal standards. the Permendiknas explains the criteria for appointing school principals; a). S-1/ D-4 academic qualification, b). Age as high as 56 years, c). Teaching experience of at least 5 years, d) rank as low as III/c for civil servants, e). Have a certificate as a teacher, f). Have a certificate as a school principal issued by an institution determined by the government, g). Have competence as a school principal.[14]



Some of the author's findings in the field are very urgent problems such as all madrasa principals that the author found in the field do not have KAMAD education and training completion certificates (STTPP), and there are still strata 1 madrasah head education should be with the conditions of the times and the development of education, madrasah heads have strata 2 education. and there are still many madrasah heads with tenure exceeding the applicable provisions and the age is quite concerning, because there are several madrasah principals that the authors found aged over fifty years which caused the madrasah principals to be unproductive in carrying out their duties.

Madrasah heads who have been appointed are not in accordance with the provisions of the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2014 chapter IV Article 8 Concerning the requirements for madrasa heads and Permendiknas no. 13 of 2007, all of which are taken up by the Head of the Regional Office of the Ministry of Religion for the continuity of the teaching and learning process in these madrasahs. If the Head of the Regional Office of the Ministry of Religion follows the provisions of PMA 29 of 2014 then none of the teachers is eligible to become a madrasah head.

From some of the explanations above and the information contained in the table, the author can conclude that the appointment of the head of the madrasa carried out by the Head of the Regional Office of the Ministry of Religion is a policy taken for the benefit of the continuity of the education process and education services. because this policy is really related to the improvement of educational services that are orderly, friendly and fun, both from within educational institutions and from outside educational institutions.

And the concept or terminology of service comes from the word *Service*. DeVrye said there are two meanings contained in it, namely "*The attendance of an inferior upon a superior*" or "*to be useful*" the first meaning contains an element of participating or submitting and the second meaning contains a benefit or use. The second understanding of DeVrye's opinion is in line with Davidow Uttal's opinion which provides a broader understanding, namely "*whatever enhances customer satisfaction*" thus, it is said that service is an effort to enhance customer satisfaction.[15]

An educational institution that wants to be known by the wider community must be able to make various breakthroughs. The most expected demands from consumers on educational institutions are quality assurance both academically and administratively. In addition to quality and quality, educational services in this era play a very important role. With the very rapid world of information technology, competition and war for speed and accuracy in attracting consumer interest is a factor that determines the development of educational institutions at the next level. Moreover, Islamic educational institutions which are categorized as not having an established place in the hearts of the people. Some of the criteria that can be an indication that an educational institution has an established place in the hearts of the community are: first, being able to attract consumers' interest, second, consumers have searched without searching. Third, the service is satisfying both externally and internally to the institution.





In improving Islamic education services, a professional madrasa head is needed, both in terms of leadership and managerial. Madrasah heads are required to have strong management and leadership skills in order to be able to make decisions and initiatives to improve Islamic education services. Whereas in general madrasah heads in Indonesia cannot be said to be professional managers, because their appointments are not based on ability and professional education, but rather on experience as a teacher. This was also hinted at by the World Bank report (1999) that one of the reasons for the declining quality of school education in Indonesia is the lack of professionalism of madrasah heads as education managers at the field level.[16]

Therefore, to improve Islamic education services, it is necessary to pay attention to the leadership of the school/madrasah principal. In the study of educational management, the activity of moving others is leadership. Leadership that determines direction and goals, provides guidance and creates a work climate that supports the implementation of the overall supervision and administration process and teaching and learning activities.

The main weakness of our education is the lack of leaders. Why is it difficult to find a leader? First, there is no figure (crisis) who fulfills the criteria as a leader. Second, even if there is someone who fulfills the criteria as a leader, he or she may not necessarily be elected as a leader. This is the weakness of the system as well as the culture of selecting leaders for our educational institutions, from the elementary, secondary, to tertiary levels. Like positions in government, the selection of leaders in educational institutions is more political than professional factors, for example, integrity and capability. So that the adage appears, "political positions are not professional positions." Although it is possible that the person in office has integrity and capability, the system more often results in "number two" or even "number three" people being elected who are not the best people the institution has, but who is the best. at the will of the majority camp.[17]

Based on the theory stated above *Grand Theory* the policy of appointing the head of the madrasa is a decision taken by the Head of the Regional Office of the Ministry of Religion in appointing the head of the madrasa for the benefit, individual, group, institution with a specific purpose with the provisions stipulated in the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2014 chapter IV Article 8 Regarding the requirements for madrasa heads and Permendiknas no 13 of 2007.

The indicators that can be concluded from the policy of appointing madrasa heads are policies that are in accordance with provisions, regulations, laws, both PERMENDIKNAS or Minister of Religion Regulations as follows: a. Islamic religion and noble character, b. Have the ability to read and write the Qur'an with tartil, c. Have academic qualifications of at least bachelor (S1) or diploma four (D-IV) accredited educational or non-educational tertiary institutions, d. The highest age is 56 (fifty six) years, e. Physically and mentally healthy based on a certificate from a government doctor, f. Not currently undergoing moderate and/or severe disciplinary punishment in accordance with the provisions of laws and regulations, g. Have an educator certificate, h. Have a minimum teaching experience of 5 (five) years in madrasahs according to the type and level of each madrasah, except in RAs have a minimum teaching experience of 3 (three) years in RAs, i. Having the lowest grade class III/c for PNS





teachers and for non-PNS teachers is equivalent to the rank issued by the government and/or education provider organizations, j. Has the lowest work performance and teacher performance scores both in the last 2 (two) years for PNS teachers, k. Has the lowest teacher performance score in the last 2 (two) years for non-PNS teachers, l. Have a certificate of completion of education and training (STTPP) for the head of the madrasa issued by the Ministry of Religion.

Islamic education service is an effort to enhance customer satisfaction. Islamic education services need to pay attention to the leadership of the madrasa head. In the study of educational management, the activity of moving others is leadership (*leadership*). Leadership that determines direction and goals, provides guidance and creates a work climate that supports the implementation of the overall supervision and administration process and teaching and learning activities.

The indicator is guaranteed quality both academically and administratively. In addition to quality and quality, educational services are very important. Information technology, speed and accuracy in attracting consumer interest is a factor that determines the development of educational institutions at the next level. Second, without searching already sought by consumers. Third, the service is satisfying both externally and internally to the institution.

From the explanation of the theory above, the author wants to try to explain the role of the head of the madrasa in relation to efforts to improve Islamic education services through policies made by the Head of the Regional Office of the Ministry of Religion of Jambi Province, in terms of appointing the head of the madrasa.

Based on *grand tour* which the authors conducted at research sites in a number of MANs in Jambi Province regarding the implementation of the Regional Office of the Ministry of Religion's policy in appointing madrasa heads to improve Islamic religious education services, the authors found:**First:** The qualifications and competencies of madrasa heads are not in accordance with the standards for appointing madrasa heads as stipulated in the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2014 chapter IV Article 8 concerning requirements for madrasa heads and Permendiknas no. 13 of 2007 .[18]**Second:** the implementation of the appointment and mapping assessment of the madrasah head and filling in the profile of the madrasah head has not gone well, seen from the answers given by the head of the madrasa about the duties and functions of the head of the madrasa as stated by the author.[19]**Third** madrasah heads with their abilities are able to improve education services, but there is still a lack of understanding of the competency standards and supervision of madrasah heads.[20]

This research has implications for the world of education in general, especially in terms of increasing Islamic education services. It is hoped that there will be encouragement and direction as well as a broad role from the Head of the Regional Office of the Ministry of Religion of Jambi Province so that he can be able to adopt policies in appointing madrasa heads that can improve Islamic education services in Jambi province in a better direction and achieve educational goals in general and progress of madrasahs.



Efforts to improve Islamic education services through the policy of the head of the regional office of the ministry of religion in appointing madrasah heads in Jambi province are coaching and improvement efforts that are encouraging towards better results. Madrasah aliyah Negeri 1 Sarolangun is one of the determining factors for the quality of the madrasa. Without good management and rules in appointing the head of the madrasa aliyah 2 Tanjab Barat and madrasah aliyah 3 Jambi City and 1 Sarolangun state madrasah it is difficult to produce good quality Islamic education services. Improving Islamic Education services through the policy of the head of the regional office of the ministry of religion has positive implications for the quality of the madrasa itself if the appointment is seen as the personal professional competence of the candidate for the head of the madrasa. However, it will have a bad impact if you do not look at the professional aspect and the implementation of the Minister of Religion Regulation No. 29 of 2014.

Improving Islamic Education services through the policy of the Head of the regional office of the ministry of religion has had a positive impact on the heads of Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasah Aliyah Negeri 3 Jambi City and Madrasah Aliyah Negeri 1 Sarolangun as well as for madrasahs specifically. The heads of the West Tanjab 2 state aliyah madrasah and the 3 state madrasah aliyah of Jambi City and the Sarolangun 1 state madrasah aliyah can find out their shortcomings and weaknesses in the domain and look for alternative improvements, while the head of the regional office of the ministry of religion in Jambi province can find out firsthand the conditions and impacts that occurred from the policy of appointing the head of the madrasa in improving Islamic education services at the West Tanjab 2 state aliyah madrasa and the 3 state madrasah aliyah in Jambi City and the 1 Sarolangun state aliyah madrasa.

The results of field research show that the lack of insight and knowledge of the Head of the West Tanjab 2 state aliyah madrasah and the 3 state madrasah aliyah of Jambi City and the Sarolangun 1 state madrasah aliyah regarding policy functions The head of the regional office of the ministry of religion of Jambi province in appointment has an influence on the mechanism of implementing policies that are less meaningful . Policy program planning for the appointment of madrasah heads in Jambi province is not mature enough, policy implementation is less than optimal and evaluations are not good, which further has implications for the less than optimal contributions that can be made by the heads of West Tanjab 2 state madrasah aliyah and state 3 madrasah aliyah in Jambi City and Madrasah Aliyah Negeri 1 Sarolangun towards improving Islamic education services. the low professional competence of the heads of state aliyah madrasah 2 Tanjab Barat and state aliyah madrasah 3 Jambi City and state aliyah madrasa 1 Sarolangun has implications for the quality of Islamic education services which impact students towards the end point of the educational process, this condition is also related to the low quality of madrasah aliyah institutions the state in Jambi province in general.

Based on the research findings, it is known that the policy of the head of the regional office of the Ministry of Religion of Jambi Province has not provided conformity with the wishes of the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of





2014 chapter IV Article 8 concerning the requirements of Madrasa Heads, contributing to the improvement of Islamic Education services. This has implications for the need to improve policies both in quality and quantity in order to increase the competence of the heads of West Tanjab 2 public madrasah aliyah and Jambi City 3 state aliyah madrasah and Sarolangun 1 state madrasah aliyah in the maximum process of Islamic education services in madrasahs in Jambi province in general . To produce quality policies, it is necessary to improve the quality of human resources (HR) for madrasa heads in Jambi province, so that they are able to carry out their duties in improving Islamic education services in Jambi province.

Conditions like these above can be the basis for those who have the authority to appoint and provide guidance to the Heads of Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasah Aliyah Negeri 3 Jambi City and Madrasah Aliyah Negeri 1 Sarolangun to always provide guidance so that they understand the roles and functions of function as the head of the madrasa or the leader of the madrasa. If this is paid attention to, it will have implications for the realization of madrasa leaders who are reliable and able to carry out their roles and functions properly. So that it leads to an increase in Islamic Education services and the quality of Aliyah madrasahs in Jambi province.

The results of the study indicated that there was a significant influence from the appointment of madrasah heads who did not follow the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2014 chapter IV Article 8 concerning the requirements for madrasah heads, one of which was having a certificate of completion of madrasah head education (STTP) on the performance of madrasah heads , contains the implication that in order for the performance of madrasah principals to increase significantly, it is possible that it is not only aspects of professionalism that need to be improved and paid attention to. However, it is possible to pay attention to aspects of pedagogic competence and personality. The pedagogic aspect has implications that a madrasa head must be able to master his duties and obligations as well as the principles of Islamic education services, because students have different characters, traits and interests. Furthermore, the personality aspect has implications for teachers, staff in carrying out their duties, namely someone who works as a madrasa head must be supported by a feeling of pride in the task entrusted to him to prepare the quality of the nation's future generations.

The combination of the policy of appointing madrasah heads has an impact on Islamic education services, with an impact on work motivation and work discipline which together have proven to have a significant influence on the performance of madrasa principals and Islamic education services directly. This means that the combination of the better implementation of the process of appointing the head of the madrasa by the head of the regional office of the Ministry of Religion of Jambi Province for Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasah Aliyah Negeri 3 Jambi City and Madrasah Aliyah Negeri 1 Sarolangun, will have an impact on the higher work motivation and work discipline of the head. state madrasah aliyah 2 Tanjab Barat and state madrasah aliyah 3 Jambi City and state madrasah aliyah 1 Sarolangun, will improve Islamic education services in these madrasahs.





Conclusion

Based on the discussion and the data found as well as the research results obtained in the field, through tracing the author through observation and interviews as well as documentation regarding the implementation of the Policy for the Head of the regional office of the ministry of religion in appointing madrasa heads for improving Islamic education services in Jambi Province several conclusions can be drawn that the policies taken by the head of the office of the Jambi provincial ministry of religion have been implemented in accordance with Minister of Religion Regulation No. 29 of 2014 and the stages of appointment that have been determined. These stages are the Appointment implementation stage, the Selection implementation stage and the appointment/determination stage, but there are several points in the minister of religion regulation number 29 of 2014.

The policy of the head of the regional office of the ministry of religion in appointing madrasah heads in Jambi Province. The policy of appointing madrasah heads is seen from the point of view of the procedures for appointing madrasah heads. In making a leader's policy, it is considered urgent to consider suggestions and input from Baperjakat. Because the task of baperjakat is to provide consideration to the leadership, one of which is in terms of appointment. However, the leadership or head of the office of the Jambi provincial ministry of religion in appointing the head of the madrasa does not accommodate the results recommended by Baperjakat, which can actually affect the objectivity of the policy because Baperjakat is a giver of very important considerations to be heard because Baperjakat is a team consisting of several people. Of course, in giving consideration to the leadership/head of the regional office of the Jambi Province Ministry of Religion, it is more objective than just one (personal) consideration. In terms of the requirements of the Madrasa Head, in reality it is good, but there is only one point that is not owned by all the madrasa heads in Jambi province, especially in the location where the research was carried out, all madrasa heads do not have one of the requirements to become a madrasa head in accordance with the regulations.

Minister of Religion No. 29 of 2014 namely Certificate of Completion of Education and Training (STTPP). However, judging from the other requirements, it is quite in accordance with the functions and roles of the Head of Madrasah. That is, the Head of Madrasah must be able to act as an Educator, Manager, Administrator, Supervisor, Leader, Innovator, and Educational Motivator. Because the requirements for the appointment of Madrasah Principals are no longer based more on experience as a teacher. But all aspects are taken into account and mutually support each other including aspects of ability and professional education. The Madrasah Head Appointment Policy was adopted using the principle of deliberation to reach a consensus to select a professional Madrasah Head candidate even though the decision to appoint a Madrasah head is in the hands of the head of the Regional Office of the Ministry of Religion of Jambi Province, by trying to: Candidates for Madrasa Heads selected prioritize Masters graduates. Candidates for Madrasah heads who go through a recommendation from Baperjakat. Candidates for Madrasah Heads are prioritized who have the support of the





community. Up Grading, through training, workshops and workshops. Improvement of education services in Jambi Province. The madrasa head as the highest leader in an educational institution can carry out methods or methods in improving Islamic education services. Service is a serious problem for madrasa heads, especially when they want improvements in all fields as the basic capital in advancing the educational institutions they control. What's more, for madrasah heads who plan that their institution can outperform other institutions, of course service is one of the components of education management that must receive special attention. Services in Islamic education include various things, such as learning services, staffing services, financial services and welfare services. The task of Islamic educational institutions is to provide maximum service to customers. Education customers consist of two types. There are internal customers and external customers. Meanwhile, external customers consist of primary, secondary, and tertiary customers.

Basically, the quality of service in Islamic education in the province of Jambi has increased as shown by the active contribution of the entire 'Factor Analysis of Student Parent Satisfaction on the Quality of Service Elements of Islamic education, although it is not yet significant and at a maximum level, because there are still some improvements needed from various sides. The quality of education here is recognized both directly and hidden by several communities with various versions.

The implementation of Islamic education services in Jambi province, both academic services and non-academic services, is programmed to implement 2 types of classes whose aim is to increase and meet the demands of external customers or the public in order to obtain services that meet their needs. One of the customers that must also receive attention is internal customers, namely teachers and employees, if in an institution these internal relations are not or are of poor quality, then in the end it may affect the quality of service to primary external customers, namely students. In service management, madrasa heads must try to provide the best service to all customers by mobilizing all teachers, staff and employees to provide satisfaction to all parties in various ways. Therefore the head of the madrasa in Jambi province, especially at the Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasa Aliyah Negeri 3 Jambi City and Madrasa Aliyah Negeri 1 Sarolangun can provide the first role model in implementing Islamic education services so that their subordinates can emulate what is done by the head of the madrasa. That way the teacher can provide good Islamic education services because there is also an example from the head of the madrasa. The head of Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasa Aliyah Negeri 3 Jambi City and Madrasa Aliyah Negeri 1 Sarolangun are able to provide satisfaction to internal customers and external customers. The two customers have a reciprocal relationship and need each other: internal customers need external customers, while external customers need the existence of internal customers. The efforts of the principals of the Aliyah Negeri 2 Tanjab Barat Madrasah and the Aliyah Negeri 3 Madrasah Jambi City and the Aliyah Negeri 1 Sarolangun Madrasah to provide the best service to internal and external customers are efforts to build institutional strength from within and from outside. Strength from within is needed to guarantee the learning process and of course also the quality of education. Meanwhile,





external forces are needed to provide recognition and then support for the implementation of education. The two great powers are always conditioned by the heads of the Aliyah Negeri 2 Tanjab Barat Madrasah and the Aliyah Negeri 3 Madrasah Jambi City and the Aliyah Negeri 1 Sarolangun Madrasah to strengthen the academic position and popularity of Islamic educational institutions.

To improve Islamic education services, the heads of the Madrasah Aliyah Negeri 2 Tanjab Barat and the Madrasah Aliyah Negeri 3 Jambi City and the Madrasah Aliyah Negeri 1 Sarolangun carry out their responsibilities and authorities properly. As a Leader, as a leader/head of the madrasah is responsible and authorized to direct and manage all existing systems in order to achieve the objectives of the Institution. Because of this, the completion of Islamic education services in the two institutions, both academic and non-academic education service issues, were resolved at the waka level first. Every problem that exists is resolved in accordance with their respective paths according to their duties and functions. So the completion of Islamic education services can be realized if external and internal customers who use education services are placed on top priority and have the support of the service system, in this case the head of Madrasah Aliyah Negeri 2 Tanjab Barat and Madrasah Aliyah Negeri 3 Jambi City and Madrasah Aliyah Negeri 1 Sarolangun able to organize and manage their respective institutions well and an organizational service culture (service culture in the organization) that prioritizes service users and is supported by human resources (teachers, administrative staff, librarians, laboratory assistants, technicians, cleaners, etc.) who are oriented to the interests of service users or customers.

In improving Islamic education services in the province of Jambi, the head of the madrasa does this through three processes, namely: 1. The process of social structure, the social structure which is the fabric of all social elements. In this case the madrasa head is the person who occupies the highest structure in the madrasa organization as the top leader. he is a leader and as the head of the madrasa has advantages compared to other members of the madrasa organization. 2. Social Process The role of the madrasa head in the social process, both between the madrasa head and the madrasa residents, as well as with the community, between the madrasa residents, and the madrasa residents and the community. This means that in addition to the madrasa head must interact well with the madrasa residents and the community, the madrasa head must also prepare madrasa graduates who are able to deal with social processes that exist in the general community. In this case the ability/skills to carry out human relations (*human skill*). Very important and absolutely necessary in addition to skills. Another thing that must be owned by a madrasa head. **3. Through social changes** As one of the formal institutions in society, madrasahs have great concern for helping to realize the goals of National education. In this case the role of the madrasa head is very important, considering that the head of the madrasa is the leader of the madrasa who together with the madrasah members make positive changes to realize the expected educational goals.





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