

Quality Assurance and Accreditation in Religious Higher Education: Indonesian Cases

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ABSTRACT: *This study aims at examining whether the Higher Religious Education (Perguruan Tinggi Keagamaan/PTK) as an educational sub-system in Indonesia has implemented a quality assurance system. Practically, the quality control system in the Higher Religious Education illustrates that its units have undertaken synergic and systematic performance and have completed it according to the agreed standards. In addition, they have implemented and have continuously assessed the quality indicators, and have used the results of the assessment to the quality standards as basis for policy making. In the meantime, the Religious Higher Education management has undergone proper quality management which is implemented as it should be and has become a culture. According to the study of documents, accreditation data, and the Higher Education Database (PDDIKTI), the study shows that most Religious Higher Educations have applied a good quality assurance system and have made quality control as a culture. Similarly, they have realized that the accreditation is important for the reputation of their Higher Education itself and their study programs. They have even regarded accreditation as a way to give a guarantee on their services in the terms of educational systems to students and community. Overall, the increasing awareness of quality among Higher Educations and Religious Higher Educations in Indonesia has not only started achieving national standards for Higher Education, but has also begun adopting international standards as given opportunity by the state (Indonesia).*

Keywords: *Accreditation, Internal Quality System, External Quality System, National Standards On Quality*

I. INTRODUCTION

Indonesia endorses two educational system; public education under the Ministry of National Education and Culture and the Ministry of Research, Technology and Higher Education, and religious/private education under the auspices of the Ministry of Religious Affairs (Fajar, 1999). Basically, the Ministry of Religious Affairs supervises all educational levels from early childhood education to Religious Higher Education (Islamic, Christian, Catholic, Hindu or Buddhist Higher Education). In national education system, religious education is its sub system (Stenbrink, 1986). Since the enactment of regional autonomy, precisely after the the enactment of Law No. 22/1999 and No. 12/2008, the religious education does not include in the autonomy (Jalal and Supriadi, 1999). As a sub-system, the religious education governance is not handed over the local government (Yahya, 2014), but is managed directly by the central government through some units at the provincial and district/city government which structurally run under it. In fact, the discussion regarding the position of religious education, such as *madrasah*, in the national education system in Indonesia is considered as a time-consuming discussion (Rahim, 1991). If, for instance, Islamic Boarding School (*Pesantren*) is assumed, among other things, to be influenced by Hindu-Buddhist education, so is Christian, Catholic, Hindu, Buddhist, and Confucian Boarding School Azra, 1999).

Since the Nation's Independence, the dichotomy between religious and non-religious education has appeared to be significant. However, since the religious education had equal authority as the public schools did in 1975, their practical curriculum have been seen integrated. In other words, since then, dichotomy and curriculum content segregation have no longer existed. Although Indonesia practically applies national education system and sub-system, but it does not tolerate dichotomy in both systems. It even issues various policies to ensure that the dicotomy would never occur, ones of which are the Joint Decree by the Minister of Religious Affairs, the Minister of Education and Culture, and the Minister of Home Affairs (in 1975) on the improvement of the quality of education in madrasah; the Decree by the Minister of Religious Affairs concerning the equivalent levels between madrasah and public schools in 1976; and the Decree by the Minister of Religious Affairs regarding the equality of diploma/certificate in madrasah and public schools in 1977.

Since the issuance of state policy on national education system, the sub-system has moved closer and has attached to the national education system. Therefore, the difference between both systems, if any, is only related to the religious education's nomenclatures. Here, public education is known as school (*sekolah*) or Higher Education (*Perguruan Tinggi*), while religious education uses another name such as madrasah, boarding school (*pesantren*), *diniyah*, *pasraman*, *pesantian*, *pabbajja samanera*, *shuyuan*, and so forth. In this regard, it is wise to say that the different label simply implies different nuance and character.

Basically, religious education is assigned to study and deepen understanding on religious studies. Nevertheless, it has gradually intertwined interconnection with science. Strictly speaking, it has bridged relationship between religious and non religious sciences. If, for instance, in primary to secondary education, students have broaden their understanding on non-religious sciences, they would increase their intensity on learning religious sciences in Religious Higher Education in which they have already been designed as they have and have been connected and interrelated with non-religious sciences. Further, the Religious Higher Education offers non-religious sciences in social, humanities, science, engineering, and formal aspects (Moulton, et al. 2015). In turn, interdisciplinary and multidisciplinary studies have been one of the factors which lead the authority in Religious Higher Education to perform a metamorphosis or turn into a center of excellence in religious studies (Yatim and Nasuhi, 2002). Since the 1980s, approximately after Harun Nasution's leadership in IAIN Jakarta (now, Syarif Hidayatullah State Islamic University Jakarta), religious studies in Religious Higher Education have no longer taken place on ideological nuances and character, but have focussed more on what is called as Islamic studies intellectualization (Dhofier, 1992). Since then, not only have Islamic educational institutions emerged (Burhanuddin and Afrianty, 2006), but also thinkers of Islamic education have risen in various places (Yusuf and Syahid, 2007). Some circles call it as awakening *Santri Cendekia* (Mastuki, 2016). In such case, the same thing happens at Christian Higher Education (Nuhamara, 1992), and other religious higher education. The modernization of Religious Higher Education in viewing religious sciences which are examined scientifically, which means the modernization of Islam in Indonesia (Jabali and Jamhari, 2002). In practice, the patterns and work ethic of *Santri* (Muslim students) towards their studies in Religious Higher Education have shifted; they tend to show more interest in non religious studies, instead of religious studies (Karni, 2009). Generally, the study program which brings them closer to work demand is more desired. Consequently, it triggers the intense competition among Higher Educations because similar study programs are not only opened in Religious Higher Education, but also in Public Higher Education (Nusyam, 2010). Nowadays, one of the biggest challenges in Higher Education is globalization which provokes the development of cosmopolitanism concept, on behalf of the Nation's independence and justice. Such concept aims at protecting international students who come from different countries, religions, cultures, customs and ways of thinking (George-Jakson, 2010). To meet with this concept, human resources, scientific integration framework, facilities and infrastructures, information technology, internationalization, and international cooperation in Religious Higher Education will be very decisive (Qiang, 2003).

Altbach writes that globalization and internationalization are interconnected although they are two different things. Globalization, for instance, is an economic trend and academic context is one of the realities in the 21st century. Meanwhile, the term internationalization speaks about policies and practices of academic system, either by individual or institutions to enter global academic environment. Therefore, Higher Education should be aware of that the success of internationalization is influenced by many factors (Shafaei, 2003). In general, the factors of internationalizing Higher Education include obtaining economic advantages, gaining knowledge, and mastering the language of science as well as broadening and deeply understanding curriculum and its substance and content in international dimension (Altbach, 2007). In the first world's Higher Education, the internationalization is initially manifested in opening new branches or representative offices, establishing cooperation between countries, setting up programs for international students, opening English class and earning a degree in English, admitting credit transfer mechanism and so on. The last issue, in turn, plays significant role because one of categories for International Higher Education is the composition of the number of international students, although this parameter has been criticized as a form of diversification of the elite migrants from the third countries, such as from Pakistan to London and Europe (Luthra and Platt, 2016). Consequently, the requirement to progressively align with good practices in the world's Higher Education causes quality assurance become a necessity. In turn, the enactment of internal quality assurance system (*Sistem Penjaminan Mutu Internal/SPMI*) by the leadership of Higher Education affects the Higher Education's behavioral governance in terms of marketing in attracting students from various parts of the world (Gronroos, 1984). They compete to provide scholarships in various schemes, so that students from other countries come and sign into their Higher Education. Further, the competitive scholarship schemes offered by developed countries attract students from the third world countries to continue their studies at Higher Education in the developed countries. In terms of world order, this triggers imbalances and disrupt the distribution of qualified education considering that the highly-qualified Higher Education only exist in developed countries in the 21st century (Pond, 2002). Due to such case, UK, for example, rethinks the policy of internationalization (Vita and Case, 2003). It is then emphasized that the implementation of quality assurance in Higher Education becomes a strategic action to square up the imbalances and do campaign for the distribution of qualified Higher Education. However, the implementation of the Higher Education quality assurance still depends on the commitment of the leadership (Gumiandari, 2013), while the State is present only to establish law enforcement.

Quality assurance system is essentially a trend triggered by international and transnational organizations to ensure that they get and produce a product that acquires quality based on the standards they have agreed (Stensaker,

2007). Based on the comparison of standards and the implementation of quality assurance in many countries, there are similarities in framework and in standards although some variations are included in external accreditation system, particularly the issue of the extent to which the results of the quality assurance system can externally be used as a guarantee for internal quality standard in Higher Education. As the result, the outcomes are credible among the public, not only in national level but also international level (Billing, 2004). However, the patterns of quality assurance have similarities in the way its regulations are prepared and are translated in Higher Education, and the way it transforms the Higher Education agency (Westerheijden, et al. 2007). In the process, the emerging issue a Higher Education is facing is how to find ways to translate the issue of quality assurance into its management, so that its missions are reflected on its teaching, research and community service. The quality assurance ensures the implementation of the main mission of Higher Education, promoting science through research and teaching. Through accurate research and intense teaching, Higher Education may explore any underlying issues the nations face and subsequently seek various possibilities to help them achieve their goals in healthy social community and good economic development (Ogbodo and Nwaoku, 2007). In addition, it can show empathy to those who are economically, socially, and academically unfortunate and develop the alignments on the orders of the world that can be developed in Higher Education (Zappile, et al. 2016).

As regard to education in the third world such as in Indonesia, the quality issue has surfaced when the segregation of quality in both types and levels of education happens, and the gap between the quality of public schools or between public and private schools arises. Additionally, the issue has come up because of the internal issue within the ministries and or between the ministries or agencies. Further, the quality issue has also appeared in conjunction with the efforts of the state to monitor various internationalization initiatives and ensure that such issue is an integral pillar of the Higher Education that is currently designing internationalization. In recent discussions, the quality of Higher Education is aimed at protecting stakeholders, particularly students as learners and their users (Anonim, 2015).

The quality assurance system in Indonesia, in fact, is no longer negotiable. The government provides a national standard as a minimum standard for all Higher Educations, while the Higher Educations themselves are given opportunities to adopt standards above the national standard. In the cycle of quality assurance system, they are also given the opportunity to improve their quality on an ongoing basis. The internal quality improvement, for instance, is carried to produce continuous improvement and to ensure that internal process works well and is qualified (Anonim, 2014). In the meantime, the external quality assurance, also known as accreditation, is a process of quality validation. In Indonesia, particularly, both internal and external quality assurance are applied at study program levels or higher education institutions (Anonim, 2010). Essentially, quality is based on standards, criteria, or instrument which are jointly formulated and established by those who have an interest in the accreditation. The formulation of instruments refers to the standards developed by the National Education Standards Agency (*Badan Standar Nasional Pendidikan/BSNP*) that is subsequently endorsed by the Minister of Research, Technology and Higher Education – who in the development involves – those who will become the assessed parties and stakeholders, including graduate users (Anonim, 2015).

II. RESEARCH METHODOLOGY

Referring to the history, role and position of National Accreditation Board for Higher Education (*Badan Akreditasi Nasional Perguruan Tinggi/BAN PT*), this study is intended to review the role of the Board in undertaking accreditation, quality standards, and quality assurance for Higher Education including Religious Higher Education in Indonesia. Further, the second section outlines the quality orientation which is generally applied in Higher Education but is later adopted in Religious Higher Education as well. In turn, the next section speaks about quality documents as a reflection of quality evidence which is simultaneously discussed with accreditation. In various policies, the accreditation management is connected with the policy by the Ministry, which emphasizes the Internal Quality Assurance System (*Sistem Penjaminan Mutu Internal/SPMI*) and External Quality Assurance System (*Sistem Penjaminan Mutu Eksternal/SPME*). Finally, the last section confirms that the orientation of the National Accreditation Board for Higher Education is to protect the interest of stakeholders.

This study, furthermore, aims at examining whether Religious Higher Education as an educational sub-system in Indonesia has implemented a quality assurance system which has been developed by the Ministry of Higher Education since 2002. As a sub-system, several Religious Higher Educations has implemented quality assurance system since 2004, although it has officially run since 2010. Scientifically, this study uses library research as research method by analyzing any research variables related to the study in the terms of concepts, policies, or the thinking of experts.

Further, the data analysis is processed by following Miles and Huberman who state that data analysis consists of three flowing activities that occur simultaneously and concurrently; data reduction, data presentation, and conclusion which includes verification (Miles, 1994). In the process, the three activities are mutually intertwined and become a cycle and interaction process during the study planning; before, during, and after the

data collection takes place. Such simultaneous activities are then called as the research analysis (Silalahi, 2009). In this study, data reduction is also applied. In this case, the researchers carry out a triangulation technique, especially to check the validity of the data. In other words, the triangulation technique is used to check the validity of the research data by comparing them with the result of interviews between the researcher and the authors who become the subject of this study (Moleong, 2004).

National Accreditation Board for Higher Education: Accreditation and Quality Awareness

The authority to conduct accreditation in Indonesia is endorsed by the National Accreditation Board for Higher Education. In practice, accreditation was introduced to the public through the establishment of the National Accreditation Board for Higher Education in 1994, which in turn started the first accreditation in 1996. In 1998, the Government of Indonesia through the Decree by the Minister of Education and Culture No. 187/U/1998, August 7, 1998, established the National Accreditation Board for Higher Education to respond to the development of society in demanding the implementation of Higher Education quality assessment in more efficient and effective way. According to the Decree by the Minister of Education and Culture No. 28/2005, December 26, 2005, the Board is established not only to determine the feasibility of program and/or education unit and quality assurance in Higher Education, but also to promote Higher Education accreditation as a form of public accountability (Anonim, 2015).

Until now, the development of the National Accreditation Board for Higher Education in about 15 years has shown impressive performance in terms of experience, knowledge, standards, networking, assessors resource, accreditation document, and support. Practically, the accreditation and quality campaign by the Ministry of Higher Education, the National Education Standards Agency (*Badan Standar Nasional Pendidikan*/BSNP), and the National Accreditation Board for Higher Education has been growing awareness of quality culture among Higher Education institutions and within the Board itself (Anonim, 2010). In the last five years, no any leader of Higher Education who has not understood and has not emphasized the importance of accreditation for their study program, and at the same time, they have started enforcing quality assurance system by establishing a quality assurance unit within their Higher Education institution, including Religious Higher Education. Such enforcement is in line with the Law, Article 55, No. 12/2012 on Higher Education; in order to determine the feasibility of Study Programs and Higher Education on the basis of criteria which refer to the National Standards for Higher Education, an assessment through accreditation is required.

As a follow up to the Law, the the Minister of Education and Culture has issued the Decree No. 87/2014, which is then amended by the Decree by the Ministry of Reserach, Technology, and Higher Education No. 32/2016 on Study Programs and Higher Education Accreditation. The Decree is used to regulate the Study Program Accreditation (*Akreditasi Program Studi*/APS) and the Higher Education Institutions Accreditation (*Akreditasi Institusi Perguruan Tinggi*/AIPT) run. Since 2008, although it wasn't a mandatory, the National Accreditation Board for Higher Education has particularly undertaken accreditation in Higher Education Institutions. There were about 20 universities which voluntarily joint accreditation in 2008. Only in the second cycle of accreditation, then the accreditation becomes the mandatory to all Higher Education Institutions until its deadline in 2019.

In addition to the Decree by the Ministry of Reserach, Technology, and Higher Education No. 32/2016, Article 10 stipulates the duties and authorities of the National Accreditation Board for Higher Education. At the same time, Paragraph (2), Article 7 affirms that the minimum accreditation set by Independent Accreditation Agency (*Lembaga Akreditasi Mandiri*/LAM) for Study Programs and BAN-PT for Higher Education is valid for two years. In turn, Article 6 states that the accreditation itself is valid for 5 years. During the validity period of the accreditation status and rank for Study Program and/or Higher Education, BAN-PT or LAM monitors and assesses the eligibility status of the accredited Study Program or Higher Education according to the applied regulations and standards. Practically, the Study Program accreditation process is managed by the BAN-PT if LAM in the related rogram has not been organized. Basically, LAM is established by the Governmet or by an agency recognized by the government under the recommendation of BAN-PT (Article 55, paragraph 6, Law No. 12/2012), based on the respective discipline or branch of the related study proram (Article 25, paragraph 2). In regard to the public accountability, the above juridical reference calrifies that the accreditation for Higher Education institutions is conducted by BAN-PT (National Accreditation Board for Higher Education), while the accreditation for Study Programs is performed by LAM although the only existed LAM is LAM for health sciences. However, the National Accreditation Board for Higher Education has the authority to conduct assessment on such LAM and undertke accreditation of study programs in other disciplines outside the besides health sciences. The National Accreditation Board has formulated guidelines regarding the recommendations of the establishment of LAM(Anonim, 2015).

The latest encouraging development is the Decree by the Ministry of Reserach, Technology, and Higher Education No. 44/2015 concerning the National Standards for Higher Education (*Standar Nasional Perguruan Tingi*/SNPT) which has been issued and has amended the Decree by the Minister of Education and Culture No. 49/2014. According to the Decree by the Ministry of Reserach, Technology, and Higher Education

No. 44/2015, the BAN-PT (National Accreditation Board for Higher Education) has even formulated a new instrument for Study Program Accreditation (*Akreditasi Program Studi/APS*) and Higher Education Institutions Accreditation (*Akreditasi Institusi Perguruan Tinggi/AIPT*) which have been continuously promoted to stakeholders and is eventually applicable (Anonim, 2015).

Such encouraging development is the outcome and the realization of public accountability. The Law No. 12/2012, Article 51-53 on Higher Education, for instance, mentions that the Internal Quality Assurance system is constructed to create qualified Higher Education in producing graduates or outputs who are able to actively develop their potential and to generate knowledge and/or to produce technologies that are useful to society, nation, and state. In another sense, producing graduates who have capabilities becomes the keyword in it. In order to guarantee the quality of the outputs (alumni), Higher Education or Study Programs are required to actively build their own Internal Quality Assurance system. Here, Higher Education internal quality assurance refers to the National Standards for Higher Education. To prove that the Internal Quality Assurance system has properly implemented any standards demanded by the National Standards for Higher Education, the study programs and Higher Education institutions shall then be accredited by BAN-PT (the National Accreditation Board for Higher Education). Further, the BAN-PT Accreditation is the National Accreditation System (*Sistem Akreditasi Nasional/SAN*) in Indonesia and is commonly known as External Quality Assurance system. In the Decree by the Minister of Education and Culture, No. 49/2014, the External Quality Assurance system is a complementary part of Internal Quality Assurance system. Basically, the Higher Education quality assurance through the Internal Quality Assurance system will give a good contribution to the External Quality Assurance system. Practically, Indonesia, as in the Nordic countries – Finland, Denmark, Sweden, and Norway – balances Internal and External Quality Assurance systems (Smeby and Stensaker, 1999). With correct and proper internal quality assurance system, the Study Programs and Higher Education institutions are expected to provide quality service to stakeholders. Quality, in this regard, will improve on an ongoing basis, not only stimulated and initiated by the Ministry of Research, Technology, and Higher Education that assesses the national quality standard for Higher Education, but also influenced by the Higher Education itself. With quality standards, the Study Programs can sustain the institution in upholding the autonomy of science, academic freedom and academic forum, developing themselves as providers of academic/professional programs in accordance with the field of study in a discipline under their belt, and participating in progressively improving the society's moral strength.

The quality control system in Religious Higher Education, which adopts the planning cycle (*plan*), implementation (*do*), evaluation (*check*), control and standards improvement (*action*) (Anonim, 2010), illustrates that units in Higher Education should work synergistically and systematically and work based on mutually agreed standards. In addition, their quality indicators have been implemented and evaluated continuously, and the results of the quality standards evaluation are used as basis for policy making. Further, the PDCA cycle also applies to ASEAN University Networks (AUN) standards. In the end, the Religious Higher Education management has worked according to the healthy quality management, and quality has no longer run because it is required to, but because it has become a culture among Religious Higher Education institutions.

Referring to the study of documents, accreditation data, and interviews, we conclude that most of Religious Higher Education institutions have implemented a good quality assurance system, have demonstrated quality culture, and have been aware of that accreditation is not only important for their reputation but more importantly it is a way where they can guarantee their services for students and the public. By the increasing of awareness on quality by the Higher Education and Religious Higher Education in Indonesia, they are not only required to achieve the national standards for Higher Education, but are also given opportunities to adopt international standards.

The 2025 Vision: Quality Orientation

As the national education sub-system, Religious Higher Education adjusts itself to the dynamics of the national education system, and the state administration system. The Religious Higher Education development is oriented to lead to the national development vision (Anonim, 2016). According to the Law No. 17/2007 on the 2005-2025 National Long-Term Development Plan (*Rencana Pembangunan Jangka Panjang Nasional/RPJPN*), it is stated that the national development vision is “*Indonesia Maju, Mandiri, Adil dan Makmur*”. In order to achieve the vision, three milestones are formulated and are then stamped on the Government Regulation No. 5/2010 regarding the 2010-2014 National Long-Term Development Plan; the Government Regulation No. 2/2015 on the Technocratic Draft of the 2015-2019 National Long-Term Development Plan; and as a follow-up to the previous milestone, the 2020-2024 National Long-Term Development Plan is expected to arrange.

The Strategic Plan of the Directorate of Higher Education which is printed on the 2025 Higher Education Long Term Strategy (HELTS) mentions that Indonesia will regard itself as “*Indonesia Cerdas dan Kompetitif/Smart and Competitive Indonesia*” in 2025 (Anonim, 2002). In 2015, several Higher Education institutions in Indonesia are encouraged to be an autonomous Higher Education in terms of management. Here,

they are expected to develop academic freedom, academic forum freedom and better scientific autonomy. The Indonesia's top level Higher Education such as University of Indonesia (UI), *Institut Teknologi Bandung/ITB* (Bandung Institute of Technology), *Institut Pertanian Bogor/IPB* (Bogor Agricultural University), *Universitas Gadjah Mada/UGM* (Gadjah Mada University), *Universitas Airlangga/Unair* (Airlangga University), and several other Public Higher Education with Legal Entity (*Perguruan Tinggi Negeri Berbadan Hukum/PTN-BH*) have broader autonomy compared to any Higher Education under Public service agency or those without legal entity and Public service agency status.

At this point, one of emerging agendas that coincides with the rise of HELTS is the need to become a World Class University (WCU) for Higher Education in Indonesia. Besides THE and Quantity Surveyor, since 2015 ISESCO has attracted attention – some Higher Education prefers it- because it does not emphasize on rating. Here, ISESCO offers a selection of categories, teaching university or research university which emphasizes best practices in the implementation of quality criteria and the world networking.

To complement the agendas, the Presidential Decree No. 81/2010 on the 2010-2025 Grand Design Reforms, in order to realize good governance with professionalism and high integrity, upholds the public service. One of the keys to achieve bureaucratic reform objectives in 2025 is to realize international class bureaucracy or acquire world standard in term of service. After various considerations, the national standards for Higher Education, and accreditation for Study Programs and Higher Education institutions apply national standards.

Meanwhile, the standards that can be developed by each Higher Education as an initiative of the Higher Education leadership refer to THE (teaching, research, citations, industry income and international outlook), QS (research, teaching, employability, facilities, internationalization, innovation, engagement, access), KPI ISESCO for research university (research, teaching, international outlook; facilities, resources, supporting staff; and socio-economic impact) and teaching university (teaching, international outlook; facilities; socio-economic impact and research). To meet with the standards of MEA, some top level Higher Education institutions in Indonesia has begun to accommodate the AUN-QA standards for their study programs, in addition to ABET and alike. All standards are adopted by the Higher Education institutions to ensure that their educational process is performed in a healthy, reliable, and accountable organization to produce alumni who have strong characters, depth of knowledge and skills for their own necessities and the nation's competitiveness.

Quality Document: a Reflection on Quality Culture

The Accreditation system applied in Indonesia by the National Accreditation Board for Higher Education (BAN-PT) is a system referring to national standards and executed in due-diligence way. Typically, the system applies inter-standard interaction centering on the integrity standards of the vision, mission, objectives, governance and human resources management, *Tridarma* (three principles of Higher Education), facilities, outputs and cooperation. Not only are the documents used as quality reference, but some data are also taken into account. The data obtained from the Higher Education (Dikti) Database provided by the Ministry help Higher Education institutions collect data that they can utilize for BAN-PT accreditation. As the result, with the Higher Education Database, quality policy is based on data, not on opinion.

In the last ten years, the quality document developed in Internal Quality Assurance system have been commonly implemented by some Higher Education institutions by benchmarking with other home or overseas Higher Education institutions. The best practices on the implementation of Internal Quality Assurance system will differ between one Higher Education and another. Similarly, the data regarding the implementation process of the Internal Quality Assurance system are also different although some Higher Education institutions refer to the same doctrine in the ISO; *write what you do, and do what you write* (ISO, 9001). Technically, any document in Internal Quality Assurance system is supposed to be reliable and become a basis on the implementation of external assessment by the National Accreditation Board for Higher Education (BAN-PT) because it is the reflection of the quality of the involved Higher Education.

Thus, the accreditation by BAN-PT is considered as an activity organized by the Internal Quality Assurance system which is based on evidence in the form of documents and data. Theoretically, they are developed and implemented in the context of Internal Quality Assurance system. Through this system, the quality of the inputs, processes, outputs and even the projected outcomes are guaranteed. In other words, the External Quality Assurance system ensures that the implementation of Internal Quality Assurance system is accountable (anonim, 2015). Thus, the Internal Quality Assurance system and the accreditation by the External Quality Assurance system are government policies designed to protect students and society in general from the implementation of unqualified education and prevent any educational institutions and study programs which are not qualified to serve them. Accordingly, the assessment through the accreditation criteria by the National Accreditation Board for Higher Education (BAN-PT) becomes the basis for determining whether a study program or a Higher Education institution is accredited. In turn, the accredited will be ranked in the following categories; C (good), B (Very Good) and A (Excellent). The determination of eligibility and quality is carried out by assessing and examining if a Higher Education or study program, in various aspects, have met or

complied with the eligibility criteria known as *kriteria mutu* (quality criteria) or *standar akreditasi* (accreditation standard). In practice, the accreditation by for Higher Education by BAN-PT is credible because it is conducted using continuously developed accreditation instruments to determine the feasibility and measure the quality of Higher Education or study program. Further, the accreditation assessment is based on the applicable regulations, such as national standards for higher education, the policy on the quality of Higher Education and Study Programs, credible assessors, transparent and professional governance, competent human resources, and ability to absorb good practices in quality assurance for Higher Education and study programs.

Accreditation is a major task of the National Accreditation Board for Higher Education (BAN-PT). It is used as an entry point for policy makers to encourage quality in Higher Education and Study Programs, and for stakeholders who use or employ their outputs. In order to ensure transparency and accountability in managing and organizing accreditation for Higher Education and Study Programs by the BAN-PT, the *Akreditasi Program Studi/APS* (Accreditation for Study Program) and *Akreditasi Institusi Perguruan Tinggi/AIPT* (Accreditation for Higher Education Institution) shall consider the followings:



Note: surveillance is made possible if Higher Education or Study Program is not satisfied with the accreditation decision. Essentially, it is intended to simplify the process and emphasize assurance for quality improvement (Anonim, 2015).

Considering that the evidences are documents and data, the information system of the National Accreditation Board for Higher Education (BAN-PT) is significant and decisive. In this regard, the Director/Executive Member, the secretarial division and other units in the the National Accreditation Board are able to work systemically by applying good information system for all types of accreditation services. Strictly speaking, the availability of functionally integrated management information system for accreditation management, assessment, human resources, finance, infrastructures, and secretarial affairs and library/documents would be very helpful. In addition, guidelines, work forms, and work instructions related to the management information system of the BAN PT are also taken into accountability.

Accreditation Map

Officially, the quality assurance system for Higher Education was implemented in 2013, in which the organizational structure of the Higher Education refers to the working procedures of their organization and their statute or bylaws. The applicability of quality assurance organizations marks a new chapter of how inputs, process, outputs and outcomes of the internal Religious Higher Education are guaranteed by certain institutions, but not embedded in their structure (Ghafur, 2010). The quality assurance is established as a unit. This phenomenon, on one hand, is regarded as a progress, but on the other hand it is a setback. It has become common that Religious Higher Education can structurally guarantee that they have an educational service with high quality as the world's Higher Education offers. Some Higher Education institutions in Europe, Japan, and the US, for example, design quality assurance unit and international office to support international students.

According to Religious Higher Education institutions in Indonesia, quality assurance is constructed after they have similar units with the primary task as *inner-striking force* including submission, monitoring, and follow-up to the accreditation for study program and Higher Education institution. Essentially, this unit was designed not in the beginning of time when accreditation began, but in the middle of the way. Consequently, it affects the quality of Religious Higher Education. The quality of Religious Higher Education is illustrated in Table 1.1 and Graph 1.1. The table and the graph show that there is an average increase of 19% in the number

of institutions and faculties of Islamic Education from 2008/2009 - 2013/2014. Such increase is mostly found in the number of institutes and Higher Education, reaching 20% compared to universities - including the Faculty of Religious Studies in Public Higher Education - which equals to 12% (Moulton, et al. 2015).

In turn, table 1.2 shows the proportion of public and private institutions and the change in number from year to year. The number of faculties of Islamic Education in Non-Islamic universities exceeds the number of State Islamic University within a ratio of 8: 1; the number of private and public institutes is more balanced in which the number of private sectors exceeds that of public sectors with a ratio of about 1.5: 1. In 2014, the number of universities and institutes massively increased. In details, five institutes has transformend into universities and nine Higher Education turn into public institutes; and one private Higher Education changes into Public Higher Education.

None of the nine Higher Education upgraded or transformed into institutes in 2014 have been accredited. In the meantime, four of the five institutes that were changed into universities in 2014 have only acquired accreditation C - the lowest level of accreditation, whereas the remaining had not been accredited by the time it was transformed into an institute. Technically, the proposed change of status is submitted to the Ministry of Religious Affairs, and the proposal can be finally approved if the minister and the relevant departments are involved in the approval process including the Ministry of Research, Technology and Higher Education. The general and non-religious study program are endorsed by the Ministry of Research, Technology and Higher Education. In addition, encouragement from local governments and communities to improve the status of these institutions also play significant role. The fact concerning institutions with low accreditation or unaccredited status as in the case at one of the above institutions which is eventually approved for status enhancement indicates that the quality of education at these institutions requires a huge development. According to some perceptions in Indonesia, the quality of Higher Education can be achieved changing the private status into state status and transforming Higher Education to institute and institute to university. Such phenomenon contradicts the study by Stimac and Katic stating that the quality assurance in Croatia is very significant to Private Higher Education. In turn, State Higher Education is expected to benefit from it (Stimac and Katic, 2015).

In 2012/2013 academic year, eight provinces opened a university/Faculty of Islamic Studies/FIS (compared to 11 universities/ FIS's in 2008/2009); 17 provinces offered one to three universities/ FIS's (compared to 15 universities/ FIS's in 2008/2009); and East Java received the biggest number in 2012/2013 with 18 universities/ FIS's, followed by DKI Jakarta, West Java and Central Java which owned 10 to 12 institutions. In the meantime, West Java added two more institutes in 2008/2009 and 2012/2013 (5: 7). Additionally, East Java and East Nusa Tenggara added one more institute in the same year (10:11, 3: 4, respectively), while the Southeast Sulawesi and Gorontalo each added one institute (0: 1). During the period, the growth of Higher Education institutions mostly happened in four provinces: East Java (80: 107), West Java (78:88), Lampung (6:17), and Central Java (22:32). Meanwhile, South Kalimantan and Maluku each lost one institution during this period and Papua missed two institutions, and Gorontalo did not open Higher Education in the second period. The data regarding universities/FIS's are outlined in Table 1.1 below.

Table 1.1. The Number of Islamic Higher Education institutions by Type of Organization (2008 / 2009-2013-2014)

Type	2008/2009	2009/2010	2010/2011	2011/2012	2012/2013	2013/2014
University (UNI/FIS)	92	93	96	99	98	103
Institute	40	40	55	44	45	48
Higher Education	426	441	458	502	522	514
TOTAL	558	574	609	645	665	665

Chart 1.1. The Number of Islamic Higher Education institutions by Type of Organization (2008 / 2009-2013-2014)

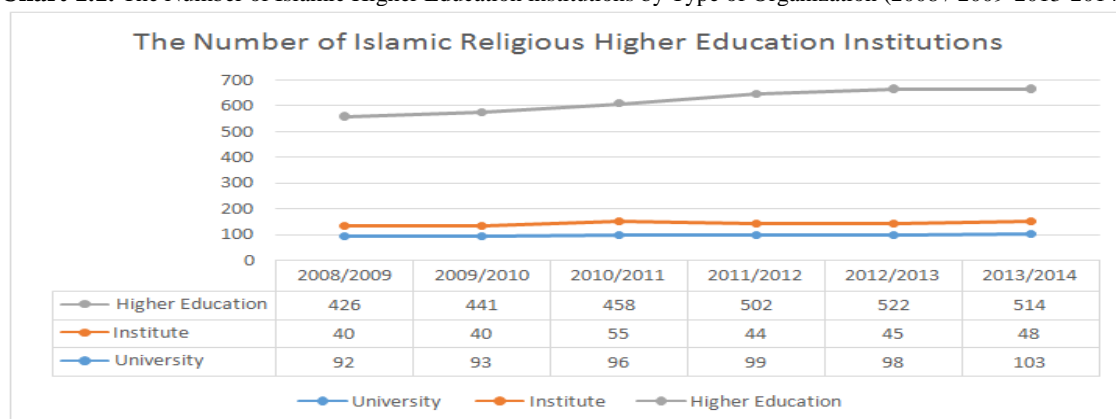
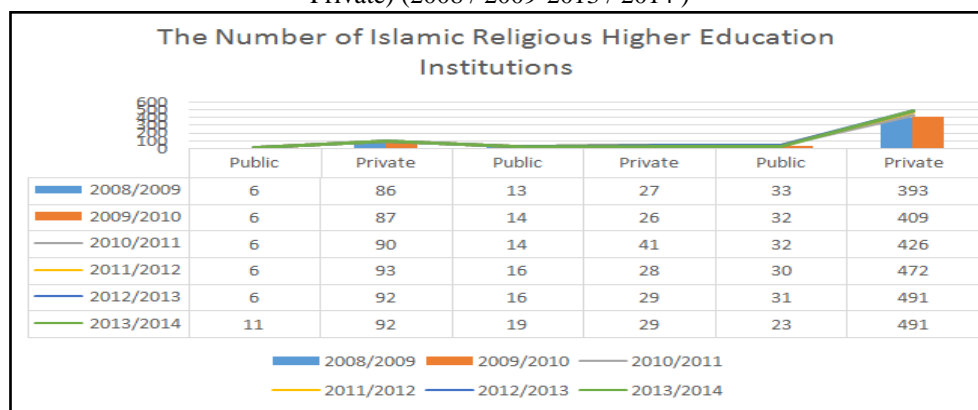


Table 1.2. The Number of Islamic Higher Education institutions by Type of Organization and Status (Public / Private) (2008 / 2009-2013 / 2014)

Type	Status	2008/2009	2009/2010	2010/2011	2011/2012	2012/2013	2013/2014
University	Public	6	6	6	6	6	11
FIS	Private	86	87	90	93	92	92
Institute	Public	13	14	14	16	16	20
	Private	27	26	41	28	29	29
Higher Education	Public	33	32	32	30	31	22
	Private	393	409	426	472	491	491
TOTAL		558	574	609	645	665	665

Chart 1.2. The Number of Islamic Higher Education institutions by Type of Organization and Status (Public / Private) (2008 / 2009-2013 / 2014)



Meanwhile, as seen in table 1.1, the number of Islamic Higher Education institutions have increased by about 19% in 2008/2009-2012/2013. However, the total number of students rise only about 9.2%. Further, a slight decrease in the number of students happen between 2011/2012 and 2012/2013 (see Table 1.3 and Chart 1.3). This shows there has been a rise in the number of institutions, but the student population remains relatively small. Such case significantly occurs in Higher Education. In the meantime, the average number of students at universities and institutes in 2012/2013 is about 1,500 and 3,088 respectively, whereas the average number of students in each Higher Education is only about 603. According to Table 1.4 and Chart 1.4, the average number of students in private Higher Education is only around 449 in each institution. Interestingly, Higher Education institutions are open more widely to facilitate access for students. However, the efficiency and quality of education provided by small educational institutions continues to question.

Table 1.3. the Number of Admitted Students by Type of Religious Higher Education (2008/2009-2013-2014)

Type	2008/2009	2009/2010	2010/2011	2011/2012	2012/2013
University	83,682	86,091	143,066	148,900	147,045
Institute	64,003	66,717	120,511	140,238	138,986
Higher Education	403,009	410,775	312,939	328,062	315,281
TOTAL	550,694	563,583	576,516	617,200	601,312

Chart 1.3. the Number of Admitted Students by Type of Religious Higher Education (2008/2009-2013-2014)

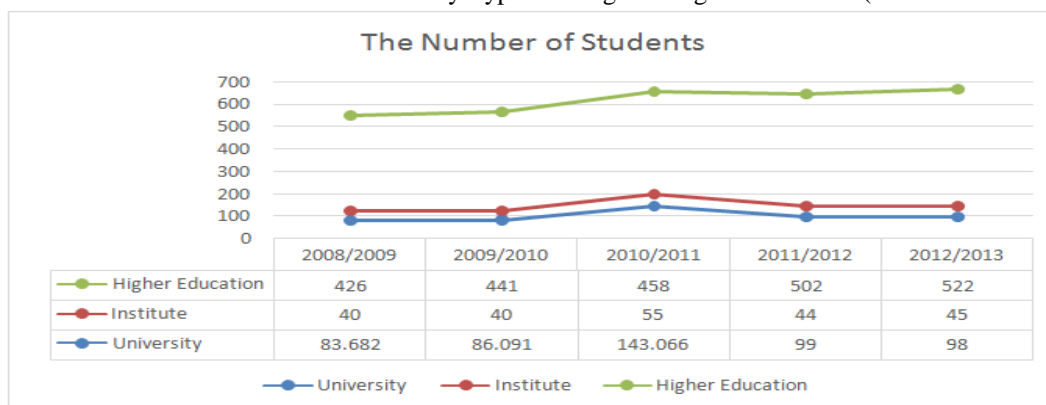


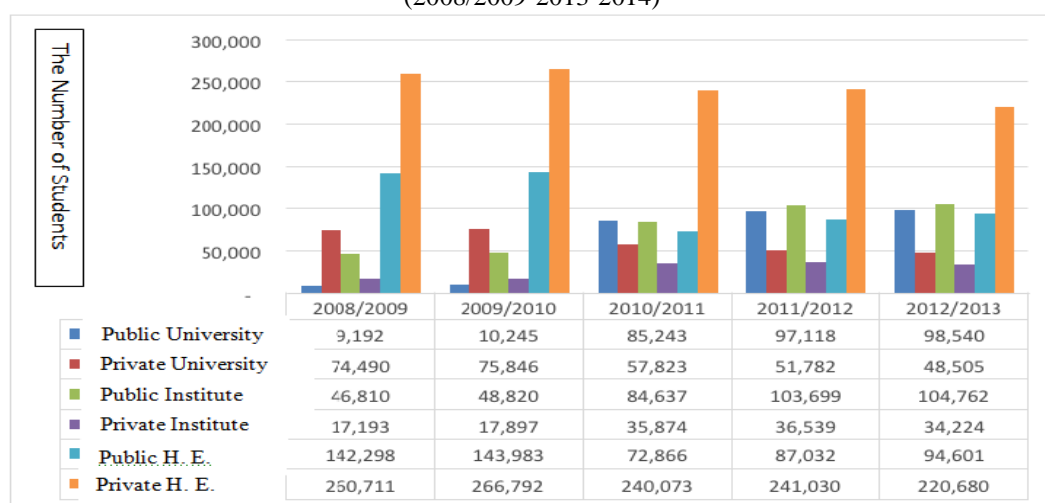
Table 1.4 and Chart 1.4 present further analysis regarding the distribution of small private Higher Education. University/FIS has a number of students about two times as big as public institutions, and there are more students enrolled in public sector compared to private sector. In details, private Higher Education occupies about 70% of students, whereas public Higher Education only acquires 30%. In this case, private Higher Education has experienced a problem that is also experienced by Higher Education in Georgia. The lack of humanresources and limited understanding of quality assurance becomes the trigger of the problem(Georgidze, 2012).

Table 1.4 and Chart 1.4 also depict an increase of 9% regarding the number of students enrolled in Islamic Higher Education institutions as a whole. However, there is also a slight decrease of about 16,000 students (about 2.5%) in 2011/2012 and 2012/2013. Further, the number of private Higher Education students falls by 35% between 2008/2009 and 2012/2013, while the number of Higher Education students drops about 15% during the periods. The decline of the number of students in private institutions can, in one side, be explained by that some private institutions have transformed into public institutions and in another by the quality of education in private institutions which cannot meet expectations.

Table 1.4. The Number of Admitted Students by Type and Status (Public/Private) in Islmic Higher Education (2008/2009-2013-2014)

Type	Status	2008/2009	2009/2010	2010/2011	2011/2012	2012/2013
University	Negeri	9,192	10,245	85,243	97,118	98,540
	Swasta	74,490	75,846	57,823	51,782	48,505
Institute	Negeri	46,810	48,820	84,637	103,699	104,762
	Swasta	17,193	17,897	35,874	36,539	34,224
Higher Education	Negeri	142,298	143,983	72,866	87,032	94,601
	Swasta	260,711	266,792	240,073	241,030	220,680
TOTAL		550,694	563,583	576,516	617,200	601,312

Chart 1.4. The Number of Admitted Students by Type and Status (Public/Private) in Islmic Higher Education (2008/2009-2013-2014)



During the five-year period from 2008/2009 to 2012/2013, the increase in the number of students for undergraduate program remains stable - an increase of almost 8% in 2012/2013 compared to 2008/2009. In the meantime, the number of students for diploma program increases by 37% during the periods. However, the largest increase occurs in the number of students for master's and doctoral programs (by 171% and 435%, respectively) as indicated by Table 1.5 and Chart 1.5. Given the fact that there has been a decline in the overall number of students between 2011/2012 and 2012/2013, if a comparison is made between the 2008/2009 and 2011/2012 period, the increase will be even greater. As described, the decline of the number between 2011/2012 and 2012/2013 occurs partly because the number of students in private institutions decreases. The overall trend shows that the demand for Islamic higher education with good quality at university level continues to rise sharply (Moulton, 2015).

The profile of Christian Higher Education is outlined in Table 1.5 which also shows the total of Religious Higher Education institutions by type and status (public/private). According to the table, Christian Higher Education does not possess university and institute level.

Table 1.5. The Number of Christian Higher Education (Public/Private)

No.	Public Christian Higher Education Level	Total
1	University	0
2	Institute	0
3	Higher Education	7

No	Private Christian Higher Education Level	Total
1	University	0
2	Institute	2
3	Higher Education	333

In the meantime, the profile of Catholic Higher Education is seen in Table 1.6 which also presents the total of Religious Higher Education institutions by type and status (public/private) of institution. According to the table, Catholic Higher Education does not have any public Higher Education at any level. In addition, it does not own private institute and university.

Table 1.6 The Number of Catholic Higher Education (Public/Private)

No.	Public Catholic Higher Education Level	Total
1	University	0
2	Institute	0
3	Higher Education	0

No	Private Catholic Higher Education Level	Total
1	University	0
2	Institute	2
3	Higher Education	21

In turn, the profile of Hindu Higher Education is depicted in Table 1.7 which also indicates the number of Hindu Higher Education institutions by type and status (public/private) of institution. According to the table, Hindu Higher Education has one public institute and two public Higher Education institutions. In addition, it opens a Faculty of Hinduism at university level.

Table 1.7 The Number of Hindu Higher Education (Public/Private)

No.	Public Hindu Higher Education Level	Total
1	University	0
2	Institute	1
3	Higher Education	2

No	Private Hindu Higher Education Level	Total
1	University	1
2	Institute	0
3	Higher Education	5

At last, the profile of Buddhist Higher Education is presented in Table 1.8 which also shows the number of Buddhist Higher Education institutions by type and status (public/private).

Table 1.8. The Number of Buddhist Higher Education (Public/Private)

No.	Public Buddhist Higher Education Level	Total
1	University	0
2	Institute	0
3	Higher Education	2

No	Private Buddhist Higher Education Level	Total
1	University	0
2	Institute	1
3	Higher Education	12

The data regarding the profile of Christian, Catholic, Hindu, and Buddhist Higher Education institutions above can also show the quality of their institutions, lecturers, students and accreditation status. Due to the biggest number of institutions in Higher Education level, the composition of lecturers have not been ideal and the number of students is limited. Additionally, the number of home students from each province is still also limited; research support is not well established, the network of national-international is undeveloped, and the library has not been adequate. Consequently, the accreditation status mostly reaches accreditation C. Only a few institutions receive accreditation B. However, the vision, quality awareness and orientation of the accreditation

have grown evenly in all public Christian Higher Education institutions despite the fact that they are at an early stage.

Governance: Ensuring Quality, Protecting Stakeholders

The meaning of the term governance in this study is used to describe all those structures, processes and activities that are involved in the planning and direction of the institutions and individuals who are involved in Higher Education (Fielden, 2008). To that end, Ogbodo and Nwaokustated that the governance approach on quality focuses on three important approaches. The first is reputational approach which sees quality as exceptional or exclusive aspect. It is something that some have at the exclusion of others. It is distinctive and intuitively recognizable. In addition, this approach regards quality as excellence as it is a standard attained in our context by exceptional universities and or their products. The second approach is outcomes approach which regards quality as efficient production. Here, there are no absolute standards but specifications. The quality of a product is measured by the extent to which it meets customer specifications. This approach is more related to practices in industry. The last is total quality approach. Here, quality is seen as added value, about how much value has been added to the abilities of students such as those who have passed through the system regardless of their ability levels (Ogbodo and Nwaoku, 2007).

By considering the strategic location of the National Accreditation Board for Higher Education (BAN-PT) for quality and accreditation in Indonesia, the governance of the agency can be simplified as managing tasks and authority of the agency itself. Similarly, this goes when it faces the Internal Quality Assurance system and accreditation in Religious Higher Education. In practice, the duties and authority of the agency is now divided into two categories: the duties and authority of the Accreditation Council and those of the Executive Board. In details, the principal duties and authority of the Accreditation Council include : (a) establishing the policies and development of Accreditation for Study Program and Accreditation for Higher Education institutions systems nationally; (B) establishing the policies and implementation Accreditation for Higher Education institutions by considering the suggestions from the Executive Board; (C) approving the Strategic Plan and the Annual Work Plan and Budget of BAN-PT proposed by the Executive Board and submitted to the Minister; (D) Establishing the instruments of Accreditation for Higher Education institutions; (E) Establishing the instruments of Accreditation for Study Program under the proposal of the Independent Accreditation Agency (*Lembaga Akreditasi Mandiri/LAM*); (F) Giving recommendations to the Minister regarding the proposal of establishment of the Independent Accreditation Agency; (G) monitoring, evaluating, and supervising the performance of the Independent Accreditation Agency; (H) Following up and dealing with objection to the status of accreditation and/or ranking of accredited universities; (I) Giving recommendations to the Minister on the revocation of recognition of a certain Independent Accreditation Agency according to assessment; (J) monitoring, evaluating, and supervising the performance of the Executive Board; (K) evaluating and approving the report of the Executive Board; (L) undertaking coordination with related units in the Ministry; (M) establishing and developing a networking with stakeholders both at national and international levels; and (n) reporting the implementation of duties to the Minister semiannually and annually.

Besides the Accreditation Council, the Executive Board is an organ that is organized to run the following duties and authority: (a) implementing the system policy of nationally accredited universities that have been stipulated by the Council; (B) preparing the Strategic Plan and the Annual Work Plan and Budget of BAN-PT to be proposed to the Council; (C) implementing the Strategic Plan and the Annual Work Plan and Budget of BAN-PT which have been determined by the Minister; (D) setting up policies for the implementation of accreditation for Higher Education to be proposed to the Council; (E) running the implementation of accreditation for Higher Education policy, including reevaluating the results of the accreditation; (F) receiving and delivering the instruments proposal concerning the accreditation for Study Program form Independent Accreditation Agency to the Council; (G) presenting the recommendations to the Minister regarding the establishment and the revocation of recognition of a certain Independent Accreditation Agency; (H) monitoring and evaluating the eligibility of accreditation and ranking status of accredited universities that has been established; (I) preparing and submitting periodic reports to the Council; (J) preparing and conducting the strategic alliance of BAN-PT after obtaining approval from the Council; (K) organizing accreditation in accordance with the Quality Assurance system for Higher Education; (L) proposing the development of information system, research and the development of accreditation system to the Council; (M) Managing the BAN-PT assessors, ranging from recruitment, training and development as well as the dismissal of assessors after being considered by the Council; (N) appointing a team of experts and ad-hoc committees as needed; and (o) performing the technical and administrative tasks.

In understanding the anatomy of the duties and authority of the Accreditation Council and then pairing them with the duties and authority of the Executive Board, it is stated that in carrying out accreditation, the latter party is called supporting organ to the first party. In the process, the success of both parties in executing the mandate is determined by the following matters:

First, customer orientation and satisfaction. The Law and various regulations are partially and wholly designed to protect the education of stakeholders, both internal stakeholders and especially external stakeholders (Reed, et al. 2000), and build a positive perception (Benjamin, et al. 1998). In general, the adopted ways and means to protect stakeholders are paying attention to the quality of the instruments of accreditation, accreditation process, assessors, and accreditation results, so that the outputs of accreditation truly reflect the quality of the Study Program and Higher Education.

Second, coordination and consultation with the ministries, including the Ministry of Research and Technology and other concerned ministries/institutions. Such coordination and consultation is related to improving quality and understanding between higher education policy at the Ministry and the implementation of accreditation at the BAN-PT (Bowen and Lawler, 1992).

Third, paying attention to the management or governance. To ensure that the governance goes well, an institution can organize internal quality assurance team and internal audit team. The quality assurance team, for instance, is assigned to ensure that all processes run in accordance with the established standards, workflow, procedures and mechanisms. In the meantime, the internal audit team is mainly authorized to make sure that all administrative services run under the support of budget assistance and proper accountability mechanism (Spencer, 1994).

Fourth, the consolidation of human resources. With good governance, the human resources in the National Accreditation Board for Higher Education (BAN-PT) will work with clear rules and they, therefore, will feel protected by the agreed rules and mechanisms. Considering their central role in institutional accreditation and accreditation of study programs, the Human Resources at the BAN PT must be well organized and constantly improved both in terms of academic qualifications as professional demands and personal qualities that are needed in service (Bowen, 1992).

In general, the scope of human resources for supporting the performance of BAN-PT includes the Accreditation Council; the Executive Board; ad hoc team of quality assurance - by inviting relevant officials, experts, stakeholders and partners; competent and professional ad hoc teams of internal audit; credible BAN-PT assessors, and administrative and functional officers at the secretariat of BAN-PT.

The implementation of good organizational governance becomes the foundation for the establishment of the system, structure, and culture of the organization at the BAN-PT which is adaptive in viewing and responding to increasingly competitive environmental changes in higher education. As the result, the Higher Education is able to build a system of internal control and reliable risk management. Further, the implementation of good governance is believed to strengthen the position of service ability at the BAN-PT, manage resources and calculate risk more efficiently and effectively. In addition, it can reinforce corporate value and maintain the trust of stakeholders as well as competitiveness in international level on an ongoing basis. To that end, the BAN-PT has been fully committed to the importance of applying the principles of good governance in managing the organization to create an accreditation body with credibility and integrity. Strictly speaking, it must be maintained and improved because good governance affects how the organization's vision, mission, and goals are achieved and its performance is optimized (Prayogo and Sohal, 2006).

Through good organizational governance, the BAN-PT is willing to instill a culture of excellent service, organizational ethics and good manners to all BAN-PT personnels in order to achieve excellent organizational performance. This approach is intended to narrow the distance between the public expectation and what can be afforded by the management (Zeithaml, 1990). In the end, what is implemented by the BAN-PT will reflect as a model for the development of quality in Higher Education institutions and study programs in Indonesia.

Fifth, the implementation of the principles of governance. The principles of good organizational governance at the BAN-PT are as follow:

1. *Impartial*, the principle of organizational management in a professional manner without any conflict of interest and influence or pressure from any party that does not comply with the legislation in force and the principles of a healthy organization.
2. *Competence*: the principle of conformity between the needs of organization and the availability of human resources that possess the required capacity, so that the management of the institution can be implemented effectively.
3. *Responsibility*: the principle of performing duties related to the management of the institution according to the applicable legislation and the principles of a healthy organization.
4. *Open*: the principle of transparency in expressing the relevant information materials concerning the institution and the certification process accurately and timely.

5. *Confidentiality*: the principle of respecting the confidentiality of information regarding the stakeholders which is obtained through professional work with them.
6. *Responsive to complaints*: the principle of handling complaint responsively and effectively (ISO 17025).

By applying the grounding principles of good governance, the Director/Executive Members of the BAN-PT can work well and in synergy in order to support the Accreditation Council. Here, the organizational solidity of the Board/Executive Members of the BAN-PT in working with their members, the Chairman/Members of the Board Council, and the administrative staffs as well as the assessors of the BAN-PT, helps support the Chairman/Members of the Board Council to fulfill duties and responsibilities.

Sixth, benchmarking and networking(Garlickand Pryor, 2004). The world has now been organized through various quality assurance agencies and accreditation bodies across countries and continents. The BAN-PT, for instance, play an active role to show good performance in the eyes of the world while it is taking a good advantage of them (Inglis, 2005).

III. CONCLUSION

Basically, Indonesia is known with its paternalistic system, which means the implementation of quality assurance system at Higher Education level, including Religious Higher Education, and ministries is based on the level of leadership in the Higher Education and in the Ministry. It can be seen from two aspects; the regulation which is reflected in the legislation concerning quality assurance, accreditation, etc.; and the high commitment of the Higher Education leadership in internal quality assurance which will drive all units under it to work in systemic and sustainable manner. Here, Indonesia is still in the phase of quality based on *the rule of enforcement* towards quality culture which is in accordance with its awareness of quality assurance.

The BAN-PT Standards have become the benchmark for quality measure in Religious Higher Education. Here, accreditation has been considered to be a measure for the reputation of a Higher Education institution and study program. The society and graduate users have also become external factors that force the Higher Education to undertake internal consolidation in preparing for accreditation. In the meantime, the National Education Standards are regarded as the basis for preparing the BAN-PT instruments. In addition, the accreditation mechanism process at the BAN-PT which is based on *due diligent* system supports the accreditation and its results to satisfy all parties. However, the issue that still arises in Religious Higher Education and its study programs is related to quality segregation, compared to public Higher Education, public and private, central and local although gradually it can be resolved.

At last, the awareness of the Higher Education leadership appears to apply Internal Quality Assurance system and is also influenced by the implementation of External Quality Assurance system. The Higher Education Governance in terms of structure, processes, and all activities involving planning, the ways the institution is directed, Human Resource involvement, and the implementation of activities by institution is evaluated and improved continuously. The result shows the Higher Education leadership has already been aware of the quality assurance. Accordingly, the result of accreditation during the first accreditation cycle runs well. Meanwhile, the top level Higher Education institutions in Indonesia demand autonomy to give them sufficient space to achieve national education standards.

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