

The Accountability of Educational Standards in the Perspective of Hadith

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Abstract: The purpose of writing this article is to reveal the standardization of Islamic education based on al-hadith as a guide. Hadith has very important role in the development of education and instruction. The research site were Islamic boarding schools in Cirebon. The method used in this research was qualitative method using effectual causal analysis approach. Meanwhile, the instruments were observation on Islamic educational institutions, interview, and documentation study. The result indicated that the standard of education in Islamic educational institutions such as boarding schools, Islamic schools is still not directed yet. In order to improve the standard of education in Islamic educational institutions, the study of educational standardization in the basis of hadith is required.

1 INTRODUCTION

The conception of accountability and standardization evolves from the opinion that anyone who is given the task to educate must be able to account for their duties and have a standard in education. The understanding of responsibilities and standardization here is still vague. There are still many people who measure the responsibilities and standardization merely by carrying out the task without performance achievements. They assume they have successfully carried out their responsibilities when they have taught, given books, or in a larger scope built buildings, and printed millions of textbooks. Educational accountability according to McAshan (1983) is the condition of a person assessed by others due to the quality of his performances in accomplishing the goals he is responsible for. Meanwhile, one's external accountability is the one's accountability to his environment both the formal environment (superior- subordinate) and the community environment (Iqbal, 1995). The standardization of education in this study focuses

on standard of content, processes, and standard of educators and education staff at boarding schools.

Accountability of education is the ability of the institution to account for the public in terms of the performance carried out. One of the manifestations of accountability is that person in charge of duties should not deviate from these criteria and should be able to provide assurance in terms of quality of education, so that by using certain criteria it can be guaranteed (Pidarta, 2005). Accountability is not the end of the school management system, but it is a factor stimulating the emergence of higher trust and participation. Moreover, it can be stated that accountability is the starting point for the continuity of management of educational institution with high performance. According to Slamet (2005) implementation of educational concept of accountability in Indonesia is currently being highlighted due to many matters occurring. Among them are the performance of educators or teachers which is not in accordance with their competence and the matter of educational institution itself which prefers doing business to providing good educational service quality. It makes the community wonders why it happens.

The government establishes eight educational standards and the focuses of standards on this research are the content standards, processes, and educational personnel. The leadership competency at Islamic schools consists of four essential aspects namely self-management, organizational development, human relation, knowledge acquisition, and leadership as well as management (Saleemad, 2015). It is not easy to implement good educational accountability, because good cooperation is required. Concerning with this, at least there are six parties involved to make it happen. They are students (learners), teachers (educators), educational administrators, educational institutions, education personnel, community (including parents and people) and government (Supriadi, 2001). The purpose of this research is to know how to improve accountability and standardization of education at Islamic boarding school; and why accountability and standardization are needed in education in relation to the hadiths of the prophet having a close relation to education at this time.

2 METHODOLOGY

The analysis applied in this research was qualitative analysis with effectual causal analysis approach. The use of this method was intended to see causal relationships among variables processed based on the results of observation, interview, and the compatibility of theory with the literature. This research was conducted at Islamic boarding school in Cirebon. The participants were the head masters and stake holders in Islamic schools in Cirebon. The unit of analysis used in this article was the educational institution based on the respondent's perspective.

3 RESULTS AND DISCUSSION

3.1 The Hadith Related to the Accountability and Standarization of Education

Leader's accountability of what he has led will be asked. Essentially, all human beings are leaders for all things under their authority based on their own level and position ranging from formal leaders to non-formal ones. (H.R. Al-Bukhori: 844). An *imam* is the leader whose accountability to his people will

be asked. This is prophet's description on his words. Thus, everyone should be responsible for everything which becomes his accountability. Similarly, the government also has a very big responsibility for education that exists within a country based on the mandate and rules applicable in the country. Education is not only the responsibility of government, but also joint responsibility, especially the teacher as an educator who educates his students

Meanwhile, the second hadith is prophet's explanation of how to cultivate religion to children. Among the religious orders mentioned in the hadith one of them is the command of taking prayer. The command of taking prayer on the above hadith has standardization in terms of age which is explicitly from the statement of prophet's command namely "command the children to perform the prayer when they reach the age of seven years old, and when they reach the age of ten years old, then beat him if they do not perform it". Parents' obligation to instruct, teach and perform the prayers to their children is at the age of seven years old and if the children have reached ten years old and they disobeyed to carry out the order, then the prophet commands to give warning to the children by hitting him. Likewise, education must have standardization. It is the same as what the prophet did to make standard of performing prayer orders to the children with age seven and ten years old.

3.2 The Efforts to Improve Accountability and Standards of Education at School

There are eight things that schools should do to enhance accountability: schools must establish rules of accountability systems including accountability mechanisms; schools should devise guidelines of behaviour and monitoring systems of school organizers' performance and monitoring systems with clear and firm punishment; schools set school plan of development and convey it to the public or stakeholders at the beginning of fiscal year; formulate clear indicators of school performance assessment and convey it to stakeholders; measure achievement of educational service performance and submit it to the public or stakeholders at the end of the year; give respond to public questions and complaints; provide information of school activities to the public that will receive educational services; update the new performance plan as a new commitment agreement (Slamet, 2005). Schools must meet the standards set by the government and the typical standards that each school has. Priority

order to improve the competency of graduates is conducted by improving the quality of labor standards, contents, facilities and infrastructure, management, assessment, process, and financing although there are various obstacles encountered by schools (Rahardjo, 2012).

The eight provisions above rely on the ability and willingness of the school to make them happen. If the school knows its resources, it can be more easily mobilized to realize and improve accountability. Schools can involve stakeholders to develop and update systems deemed unable to guarantee accountability in schools. School committees, parents, professional groups, and government can be involved to implement them, so that stakeholders from the beginning know and have possessive sense of the existing system. Responsibility to develop the profession is basically a demand and a call always to love, respect, maintain and improve the duties and professional responsibilities (Sudjana, 2016). Education is not only the responsibility of teachers or government, but also the responsibility of society. Therefore, teachers are demanded to be able to grow the participation of community to improve education and instruction at schools. As a part of professional task and responsibility, teachers should be able to foster good relationships with the community to improve education and instruction. Some examples to foster such relationships are developing instructional activities through community resources, such as inviting community leaders who are deemed to have lecture skills in front of students and teachers, bringing students or classes to study learning resources in the community, teachers visit parents to obtain information on the circumstances of their students and others.

At present situation, the duties and responsibilities of teachers in professional development and fostering relationships with the community seem to have not been carried out by the teachers yet. The most prominent ones are the duties and responsibilities as teachers and class administrators. Likewise, the duties and responsibilities as a mentor have not entrenched among teachers. They assume the task of guiding is the task of the homeroom teacher. So is the term of educator. Educators in islam is anyone having responsibility for student's development. In islam, the most responsible one is pupil's parents. The responsibility belongs to parent at least caused by two reasons namely 1) destiny; it means that the parents got destiny to be student's parents, so that they have responsibility to educate them and 2)

parents' interest; it means that it concerns with parents' interest to their children's progress and development. That parents are responsible for their children is in line with words of god in QS At-Tahrim verse 6. The order in the verse is intended to children's parents (father and mother). The word "familiar" in the verse is especially children (Tafsir, 2005).

3.3 The Types of Educational Accountability

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Educational accountability according to the Directorate General of Higher Education is divided into three, namely accountability of success, accountability of professional, and accountability of system.

1. Accountability of success

System accountability begins with setting specific objectives. In this case, the educational effort is directed to cover the gap between student's initial state and student's expected final state as the specific objective. This type of accountability assesses the success of instruction by directly measuring student's state.

2. Accountability of professional

This type of accountability refers to how far the practical standards of attitudes, skills, and techniques have validly and reliably been tested to achieve the best results. Essentially, this accountability of professional is related to the accountability of success because by having professional expertise, the teachers in their duties strive to make the students successful.

3. Accountability system

Overall, the educational system should be accountable to realize its promises to the community in return for the various facilities that have been given by the community. To carry out its own accountability a system must be able to measure students' achievement, and associate the measurement results to the objectives, community's expectations with available resources, and ways in which professional expertise have been used.

1. Content Standard

Content standards are the scope of the material and the level of competence as outlined in the criteria of graduate competency, subject matter competence, subject competence, and syllabus that must be fulfilled by learners at a certain level and type of education. The hadith related to the

standard of content was narrated in Hadith Nasai Number 2473. [Ahmad bin Sulayman] informed us, he said; [Abu Nu'aim] told us, he said; [Sufyan] preached us from [Hanzalah] from [Thawus] from [Ibn 'Umar] from the prophet *sallallaahu alaihi wasallam*, he said: "The (right) measure is the measure of people of Medina, and the (right) scale is the scale of the people of Makkah."

The hadith explains the standard of measurement contained in the scale of measurement standard and in the measurement of the proportion standard. From those phrases it makes consideration of something related to the duties (goods) that must have standards and measurement. It also applies to which has component and standardization of education, one of which is the educational content standards.

2. Process Standard

The standard of the educational process is standard in educational process. It takes the learning activity into one educational unit to reach the competency standard of the graduate. The hadith related to the standard of process was narrated in hadith of Bukhari number 1948 which reveals the *idzkir* tree later has process to be gold and fragrance as mentioned in the hadith above. It tells us about the significance of a process in life especially in education, because education has its own standard in achieving its competences.

3. Graduate Competency Standard

The graduate competency standard is a qualification of the expected graduate competence after following the learning process. it includes attitude, knowledge, and skill. This standard was compiled and developed by *BSNP* and stipulated by the Decree of the Minister of National Education. The hadith related to the competency standard of graduates was narrated in Hadith of Bukhari number 72. It constitutes the hadith telling the journey of Prophet Moses AS who would meet with the Prophet Hidir AS. In this case Allah SWT ordered Prophet Moses AS to learn to the Prophet Hidir AS. The aim of Allah Almighty commanded Moses to learn to the Prophet Hidir in order that Prophet Moses got a good lesson and instruction from a proper teacher, so that it made the lesson and instruction become a graduate competence for Prophet Moses AS. The graduate competence standard, then, is regulated by the Regulation of the Ministry of National Education (*Permendiknas*) number 23 year 2006 concerning with graduate competency standards for basic and secondary education units.

4. Educational Personnel Standard

Standard of educator and educational personnel is the standard set to the criteria of educators and educational personnel as the executors or essential part of the learning activities. Educator as agent of learning must be physically and mentally healthy, have academic qualification and competence, and have the ability to realize the national goals of education. The academic qualification concerned is the minimum level of education that must be met by an educator with the certificate of relevant expertise as the evidence in accordance with applicable rules. The competence as agent of learning at primary and secondary educational level and early childhood educational level covers teacher competence; personality competence; professional competence; and social competence. In terms of skills, a teacher must master pedagogic competence, namely: to open and close lessons, ask questions, give reinforcement, and make teaching variation. In the teaching and learning process, the teacher has role as both designer as well as actor and is a very dominant factor in determining the success of the teaching and learning process in the classroom (Saragih, 2008).

The hadith related to the standard of educational personnel was narrated in hadith of Bukhari number 2789. In this case, it was explained that there were three groups of people who would be rewarded twice. The first was a man who had a female slave and he taught her with good teaching. Then, he educated her with good education and he released her to marry. Consequently he got two rewards. The second was *mu'min* from educated people (*ahlul kitab*). He previously was a believer. Then, he had faith in prophet *sallallaahu 'alaihi wasallam*. Accordingly two rewards were given to him. The third was a slave who fulfilled God's rights and was loyal to his master.

Meanwhile, educators are teachers in primary and secondary educational level, educational units of Packet A, Packet B and Packet C, and tutors at course and training institutions. In addition, the educational personnel covers principals, supervisors of educational units, administrative personnel, library staff, laboratory personnel, technicians, learning group managers, learning preceptor, and cleaning service.

5. Facility and Infrastructure Standard

The standard of facility and infrastructure is the national standard of education related to minimum criteria of learning space, sports venues, places for doing worship, libraries, laboratories, workshops, playgrounds, creative and recreational places, as

well as other learning resources needed to support learning process, including the use of information and communication technology.

The hadith associated with the standard of educational personnel was narrated in hadith of Bukhari number 2648. It explained the horse which became a means for the prophet and his companions to struggle in the path of Allah (*fisabilillah*). In line with what the hadith explained, education also requires facility and infrastructure to support the education, so that facilities and infrastructure can support the learning process.

6. Management Standard

Education management standard for primary and secondary educational units is the standard of education management for schools or islamic schools (*madrasah*) related to the planning, implementation, and supervision of educational activities in order to achieve the efficiency and effectiveness of educational performance. This is further regulated in the Regulation of the Ministry of National Education (*Permendiknas*) number 19 year 2007 concerning with education management standards conducted by primary and secondary education units. The hadith related to the standard of educational personnel was narrated in hadith of Bukhari number 3390. It revealed about the cow which was functioned to help work on rice fields. The other hadith was narrated by Ibn Majah number 1946. He narrated that the Messenger of *Allaah subhanahu wata'al* said: "Anyone who had a female slave, then he educated her with the best education, he taught her with the best teaching, then he liberated and married off her, would get two rewards. The management concerned contained minimum criteria in managing education, so that the goal of education could be achieved well.

7. Financing Standard

There is no absolute and unequivocal prohibition in the payroll system, honorarium, and wage in education and teaching. It depends on the condition in the field. Al-Bukhari himself narrated the hadith with several similar texts indicating the existence of a tendency to receive a salary or honorarium in the teaching of the Qur'an. It was told in the meaning: Musaddad told us, Yahya bin Sa'id told us from Yahya bin Sa'id Al Anshoriy. He said that Abu Shalih said to me that I heard that Abu Hurairah *radliallahu 'anhu* said that the prophet *sallallaahu 'alaihi wasallam* said; "If it did not burden my people I would not allow (them) not to participate in the *sariyah* (war forces) entirely. However, I did not get any provisions and I did not get the expenses to include them to have

war. Then, it burdened me when they did not join me. I really wanted to fight in the path of Allah. Then, I was killed. Then I was revived and I fought again. Then I was killed again and I was revived. "Ibnu Majah number 2431" Prophet *sallallaahu 'alaihi wasallam* said: "The back of the vehicle might be ridden if it was pawned. Milk might be drunk if it was pawned, and for those who rode and drank were obliged to provide for their living (maintenance costs)."

8. Assessment Standard

The educational assessment standard is the national standard of education related to the mechanisms, procedures, and instruments of student learning outcomes. It was told in the meaning that Abu Bakr bin Abu Syaibah and Ali bin Hujr told us. All of them were from Isma'il. Abu Bakr said that Ibn Ulaiyah from Ayyub from Abdullah bin Abu Malikah from Aisha told us that the messenger of Allah *shallallahu 'alaihi wa salam* said: "Whoever on the day of resurrection, he would be tortured." I said: *Allah 'azza wajalla* said: "Then, he would be reckoned easily." (Al Insyiqaaq: 8) he replied: "It was not a reckoning, it was only exposure." Whoever denied (at the moment of) judgment on the day of judgment would be tortured. "Abu Ar Rabi' Al Ataki and Abu Kamil told me. Both of them said: Hammad bin Zaid told us. Ayyub told us with this *sanad* with the similar *matan*.

3.4 The Importance of Accountability and Standardization in Education

Based on the explanation above accountability and standardization are an absolute condition for the implementation of education. Accountability and standardization of education are increasingly relevant in the realm of education when a school as model is given the authority to manage itself based on its characteristics and excellence, values and culture. The absence of being recessive becomes a constraining factor in realizing accountability and standardization of schools. Besides, the efforts to realize and improve accountability in schools really depends on the willingness and ability as well as vision of the change of the school community to realize the accountability and standardization of education.

The messenger of god SAW as the role model teaches us how to be responsibility in managing education either formal education or non-formal one. as the hadith above explained, it revealed that every human being would be asked his responsibility later

in hereafter. Therefore, it is appropriate that everyone who gets involved in the realm of education should have accountability in managing education. Meanwhile, the educational standardization is an effort to determine the minimum criteria in education to make education better and appropriate with national objectives of education. National standards of education also have function as the basis of planning, implementation, and supervision of education in order to realize a national education with good quality, namely the quality to guarantee national educational quality in the terms of educating people's life and to create dignified people's character and civilization. Furthermore, national education standard is sustainably fleshed out with definite plan and aim in accordance with local, national and global demand of life change.

4 CONCLUSIONS

The efforts to increase accountability and standardization of education at Islamic schools need to get attention, Islamic boarding school has not fully used the national standard of education because a good management system has not been built at the Islamic boarding school. In this case, there is not a standardized curriculum in content standard yet. Process standard has not been measured either planning, implementation or evaluation. In the educator and educational personnel standard, skill competence used must be in the basis of basic knowledge owned. Islamic boarding school should formulate the rules on accountability system including accountability mechanism, formulate behavioral guidance and monitoring system of performance of Islamic boarding school organizer as well as monitoring system with clear and assertive punishment, compile an Islamic boarding school development plan and share it to the public or stakeholders at the beginning of every budget year, establish the clear indicator concerning with the measurement of Islamic boarding school performance and it must be given to the stakeholders and others. Accountability and standardization are an essential prerequisite for the implementation of education. Accountability and standardization are increasingly relevant in the realm of education when one Islamic boarding school is given authority to manage itself based on its characteristics, excellence, value and culture. In addition, the absence of recessive feeling becomes preventing

factor to realize accountability and standardization of Islamic boarding school.

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