Quality Assurance at Universitas Islam Nahdlatul Ulama Jepara Based on *Ahlussunnah wal Jama'ah* Values

Abdul Rozaq
Universitas Islam Nahdlatul Ulama, Jepara, Indonesia
rozaq_alkam@unisnu.ac.id

Giyoto
Universitas Islam Negeri Raden Mas Said, Surakarta, Indonesia
giyoto.prof@staff.uinsaid.ac.id

Siti Isnaniah

Universitas Islam Negeri Raden Mas Said, Surakarta, Indonesia
sisnaniah7@gmail.com

Abstract

Quality assurance in higher education is an important program that must be implemented by all higher education institutions. The quality assurance of Universitas Nahdlatul Ulama (Nahdlatul Ulama Islamic University/UNISNU) Jepara has characteristics that differ from other higher education institutions. This research aims to analyze the quality assurance of UNISNU Jepara. The method used in this research is qualitative analysis. The subjects and informants of this research are the rector, head of quality assurance institution, head of *Aswaja* study center, lecturers, and other technical staff. The research findings indicate that the characteristics of quality assurance at UNISNU Jepara include 7 additional standards, such as vision and mission standards, academic atmosphere standards, cooperation standards, information technology standards, graduate student standards, online learning standards, and governance standards based on the values of *Ahlussunnah wal Jama'ah*,

producing 10 personality values that are implemented and internalized into academic community activities including university work programs, teaching and learning processes, and student activities, namely: moderate (*tawassut*), balanced (*tawazun*), tolerant (*tasamuh*), and just (*i'tidal*) values used as guidelines in all aspects of life to improve quality assurance and the quality of education provision.

Keywords: *Ahlussunnah wal Jama'ah* values; UNISNU; Quality Assurance.

Abstrak

Penjaminan Mutu Universitas Islam Nahdlatul Ulama Jepara Berbasis Nilai-Nilai Ahlussunnah wal Jama'ah. *Penjaminan mutu di perguruan tinggi merupakan program penting yang harus dilaksanakan oleh semua institusi pendidikan tinggi. Penjaminan mutu Universitas Nahdlatul Ulama (UNISNU) Jepara memiliki karakteristik yang berbeda dengan perguruan tinggi lainnya. Penelitian ini bertujuan untuk menganalisis penjaminan mutu UNISNU Jepara. Metode yang digunakan dalam penelitian ini adalah analisis kualitatif. Subjek dan informan penelitian ini adalah rektor, kepala lembaga penjaminan mutu, kepala pusat studi Aswaja, dosen, dan staf teknis lainnya. Temuan penelitian menunjukkan bahwa karakteristik penjaminan mutu di UNISNU Jepara meliputi 7 standar tambahan, yaitu standar visi dan misi, standar suasana akademik, standar kerja sama, standar teknologi informasi, standar mahasiswa pascasarjana, standar pembelajaran daring, dan standar tata kelola yang berlandaskan nilai-nilai Ahlussunnah wal Jama'ah, menghasilkan 10 nilai kepribadian yang diimplementasikan dan diinternalisasikan ke dalam kegiatan sivitas akademika meliputi program kerja perguruan tinggi, proses belajar mengajar, dan kegiatan kemahasiswaan, yaitu Nilai-nilai moderat (tawassut), seimbang (tawazun), toleran (tasamuh), dan adil (i'tidal) yang digunakan sebagai pedoman dalam semua aspek kehidupan untuk meningkatkan penjaminan mutu dan kualitas penyelenggaraan pendidikan.*

Kata kunci Nilai-nilai Ahlussunnah wal Jama'ah; UNISNU; Penjaminan Mutu.

A. Introduction

The focus of this research is on the quality assurance of Universitas Islam Nahdlatul Ulama (Nahdlatul Ulama Islamic University/UNISNU) Jepara based on the values of *Ahlussunnah wal Jama'ah*. To ensure the authenticity and originality of this research, it is

necessary to mention several previous studies that focus on issues related to this study, specifically, the quality assurance system and the values of *Ahlussunnah wal Jama'ah.*

Understanding quality assurance in education is the process of establishing and consistently fulfilling quality management standards in education, so that stakeholders and other interested parties achieve satisfaction. It should be noted that the implementation of quality assurance varies between different higher education institutions because the Directorate General of Higher Education (*Dirjen Dikti*) does not mandate uniformity in its implementation mechanisms. Specifically for private universities, the implementation of internal quality assurance systems (SPMI) is based on the awareness of stakeholders, supported by financial resources and various implementation variations (Aspranawa, 2015: 113).

The Quality Assurance System of Higher Education is an obligation that must be fulfilled by every higher education institution in order to provide quality higher education that produces graduates capable of actively developing their potential and generating knowledge and/or technology useful for society, the nation, and the state (Mutiara, 2017: 24).

Quality assurance in Islamic religious universities based on the values of *Ahlussunnah Wal Jama'ah* at universities cannot be separated from the formulations of Imam Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi, which are applicable among *Ahlussunnah wal Jama'ah* or *Nahdliyyin*, comprising the values of moderation (*tawassuth*) balance (*tawazun*), tolerant (*tasamuh*), and justice (*i'tidal*), which serve as guidelines for action in all aspects of life and are also crucial for application in national, religious, and personal life (Mufid 2013, 17).

The quality assurance system in Islamic religious universities generally operates using various credible quality documents through an establishment process. In its implementation, the development of Islamic education quality cannot be separated from management as an axiomatic, procedural, and operational framework (Awaliah Musgami, 2016: 1).

Quality assurance in Islamic religious universities needs to develop systems and mechanisms that can be used as a framework to audit all components of the institution in enhancing its quality, referred to as the quality assurance system, but all of this should not be separated from continuity (*istiqamah*). If all these systems can be implemented well, then quality culture will be created maximally (Syaripudin Basyar, 2016: 13).

Siregar (2021: 206) argues that the issue of quality assurance in Islamic religious universities is very important to be studied specifically in efforts to improve education, which

will have an impact on Indonesia's development in various fields, but more importantly, the development of the character of future generations is far more crucial.

What distinguishes previous research from this study is that previous research emphasized that the programs being implemented have been running well; the main obstacle in every evaluation is the lack of attention from the leadership. In order for quality assurance to operate effectively within higher education institutions, certain prerequisites need to be met. These prerequisites are essential to ensure that the implementation of quality assurance aligns with its objectives, serving as the minimum standards for managing study programs and universities.

Prior research is considered essential for enhancing mutual complementarity. Therefore, this study aims to produce findings that address the deficiencies of previous studies, thereby contributing valuable insights into quality assurance practices across various institutions. This research analyzes the characteristics of quality assurance based on the values of *Ahlussunnah wal Jama'ah* at UNISNU Jepara.

B. Method

This type of research utilizes qualitative analysis, where the issues addressed by the researcher are still preliminary, and the theories used will evolve as the researcher engages with the field or social context. The theory applied is lens theory or perspective theory. This theory serves to assist the researcher in formulating various research questions, guiding the data collection, and data analysis process (Sugiyono 2013, 360).

Documentation technique is employed to gather data on the training manager's profile and visual research documents. The documents held by the training managers need to be examined prior to being used as data, focusing on: (1) the authenticity of data within the documents; (2) the alignment of document content with reality; and (3) the relevance of the documents in enhancing understanding of the research focus.

The analytical technique in this research utilizes an interactive model as outlined by Miles and Huberman (2014, 16-19). It comprises four stages: data collection, data reduction, data presentation, and conclusion drawing.

This method is carried out through various settings, sources, and methods. Data are collected in a natural setting at Nahdlatul Ulama Islamic University Jepara, involving quality assurance institutions, Aswaja study centers, lecturers, and educational staff as respondents. In

terms of data sources, both primary and secondary sources are utilized. Primary sources directly provide data to the data collector, while secondary sources indirectly provide data, for example, through other individuals or documents (Sugiyono 2013, 376).

In presenting the data, the researcher discusses different aspects of quality assurance and subsequently examines them to identify any issues related to the qualities of assurance rooted in the values of Ahlussunnah wal Jama'ah at Nahdlatul Ulama Islamic University Jepara.

C. Quality Assurance in Higher Education

The Quality Assurance System of Higher Education is a systematic activity aimed at enhancing the quality of higher education in a planned and sustainable manner. It is also mentioned that the Higher Education Quality Assurance System aims to ensure the systemic and sustainable fulfillment of Higher Education Standards, thereby fostering a culture of quality (Minister of Education and Culture Regulation No. 50 of 2014).

Quality Assurance is a process of establishing and consistently fulfilling quality standards, ensuring that consumers, producers, and other stakeholders obtain satisfaction, and meeting the needs of stakeholders through the implementation of vision and mission (Linda Erawati Siregar 2021, 205).

Quality assurance in higher education is a process of planning, fulfillment, control, and development of higher education standards in a consistent and sustainable manner, so that internal and external stakeholders of higher education institutions, including students, lecturers, staff, community, business world, professional associations, and government, can obtain satisfaction from the performance and outputs of the institutions. These quality assurance activities are a manifestation of accountability and transparency in the management of higher education institutions (Sulaiman 2016, 18).

The achievement of quality standards established through the implementation of Quality Assurance System (SPM) is based on two main principles: continuous improvement and sustainable quality enhancement. The principle of continuous improvement is implemented through the Plan-Do-Check-Action (PDCA) mechanism, while the principle of sustainable quality is carried out through the Quality Control cycle mechanism. Consistent implementation of the PDCA principle will lead to continuous improvement (*kaizen*) in the quality of higher education based on the concept of sustainable quality improvement implemented through repeated and sustainable PDCA cycles.

The quality assurance of Nahdlatul Ulama Islamic University Jepara refers to the Regulation of the Minister of Research, Technology, and Higher Education of the Republic of Indonesia No. 50 of 2018 concerning Amendments to the Regulation of the Minister of Research, Technology, and Higher Education of the Republic of Indonesia No. 44 of 2015 concerning National Standards for Higher Education, namely: graduate competency standards; learning content standards; learning process standards; learning assessment standards; lecturer and educational staff standards; learning facilities and infrastructure standards; learning management standards; and learning financing standards (Ministerial Regulation for Research, Technology, and Higher Education 2014, Article 4).

The quality assurance of UNISNU Jepara serves a strategic function as the main branding tool for gaining trust from within the community. Hence, the issue should no longer be seen as viewing the quality assurance system as a policy of the Central authority but rather it has become an integral part of the early moral duties and responsibilities in the provision of higher education. This means that the necessity to implement quality assurance is not a response to a policy from the Central Authority that has control over the provision of higher education, but arises from the self-awareness of the management from the outset to ensure that UNISNU Jepara always exists within the community.

D. Characteristics of Quality Assurance at Nahdlatul Ulama Islamic University Based on the Values of Ahlussunnah Wal Jama'ah

1. Quality Assurance at Nahdlatul Ulama Islamic University Jepara

The quality assurance of education (SPM) at Nahdlatul Ulama Islamic University Jepara is implemented using the Plan-Do-Check-Action (PDCA) cycle approach in the education provision process (Quality Manual SPMI 2013, 10).

The internal quality assurance system at Nahdlatul Ulama Islamic University Jepara serves as the basis for determining the criteria for external quality assurance systems through accreditation. Quality assurance at Nahdlatul Ulama Islamic University Jepara in establishing graduate competency standards, content standards, process standards, and lecturer and educational staff standards has been carried out, but the results have not been optimal.

Efforts to realize quality assurance at Nahdlatul Ulama Islamic University Jepara in improving several standards aligned with the values of Ahlussunnah Wal Jama'ah have been

initiated, but further improvement is still required to make Nahdlatul Ulama Islamic University Jepara predominate.

The realization of quality assurance at Nahdlatul Ulama Islamic University Jepara in improving graduate competency standards, content standards, process standards, and lecturer and educational staff standards based on the values of Ahlussunnah Wal Jama'ah has been developed. However, further enhancements are still necessary to make Nahdlatul Ulama Islamic University Jepara more quality-oriented and capable of operating optimally and in line with expectations.

2. Characteristics of Quality Assurance at Nahdlatul Ulama Islamic University Jepara Based on the Values of Ahlussunnah wal Jama'ah

The characteristics of quality assurance based on the values of Ahlussunnah wal Jama'ah conducted by Nahdlatul Ulama Islamic University (UNISNU) Jepara involve the establishment of all standards in higher education as stipulated in the National Standards for Higher Education comprehensively. This includes setting standards for education, research and community service, as well as other standards related to both academic and non-academic processes in higher education. In formulating standards, language structures or norms can be utilized, which include elements of ABCD: Audience (subject), Behaviour (predicate), Competence (object), and Degree (description).

The quality assurance characteristics at Nahdlatul Ulama Islamic University Jepara, concerning the definition of graduate competency standards, lecturer and educational staff standards involve 7 additional standards: vision and mission standards; academic atmosphere standards; cooperation standards; information technology standards; graduate student standards; online learning standards; and governance standards. The values of Ahlussunnah wal Jama'ah at Nahdlatul Ulama Islamic University Jepara serve as guidelines for behavior and attitudes in all aspects of life. This can be observed as shown in the following table:

Table 2: Score Range and Characteristics of Quality Assurance Based on the Values of

No	Score Range	Characteristics
1	1,00 – 1,50	Very Uncharacteristic
2	1,51 – 2,50	Less Characteristic
3	2,51 – 3,50	Characteristic
4	3,51 – 4,00	Very Characteristic

Ahlussunnah wal Jama'ah

The characteristics of quality assurance at Nahdlatul Ulama Islamic University Jepara in establishing graduate competency standards, lecturer, and educational staff standards involve 7 additional standards, such as vision and mission standards; academic atmosphere standards; cooperation standards; information technology standards; graduate student standards; online learning standards; and governance standards.

The characteristics of quality assurance based on the values of Ahlussunnah wal Jama'ah at Nahdlatul Ulama Islamic University Jepara are shown in the following table:

Table 3: **Characteristics of Quality Assurance Based on the Values of Ahlussunnah wal Jama'ah for Lecturers and Educational Staff**

No	Aspect	Average	Criteria
1	In implementing a curriculum referring to KKNI and implementing MBKM always stays in the middle position (*tawassuth*)	3,09	Characteristic
2	In the daily implementation of Amaliah an-Nahdliyyah, there is a balanced (*tawazun*) between thought and *dzikir* (remembrance)	3,31	Characteristic
3	Lecturers and Educational Staff are very tolerant (*tasamuh*) towards non-Muslim students.	3,86	Very Characteristic
4	Quality assurance activities, both external and internal, have been carried out well, and prioritize the value of justice (*i'tidal*) in action.	3,74	Very Characteristic

The average score of the characteristics of quality assurance based on the values of Ahlussunnah wal Jama'ah for lecturers and educational staff is 3.5 (three point five). The value of the characteristics of quality assurance can be explained as follows:

First, the value of *tawassuth* (moderation) at Nahdlatul Ulama Islamic University (UNISNU) Jepara entails having a moderate and non-extreme stance on any issue and problem that arises in the university, society, domestically, and internationally. UNISNU Jepara's stance on moderation is clear and firm. The universality and flexibility of UNISNU's perspective are reflected in the writings of lecturers published in journals, proceedings, books, and mass media. UNISNU's non-extremism in various aspects of life also needs to be incorporated into the curriculum of relevant courses. Several important principles of moderation that make UNISNU

Jepara, a university under Nahdlatul Ulama, feel obligated to make moderation one of its characteristics include openness, justice, equality, tolerance, liberation, humanity, pluralism, and non-discrimination. These principles explain the moderate nature of Nahdlatul Ulama Islamic University Jepara, which has demonstrated the beauty of moderation. In the implementation of the curriculum referring to KKNI and the implementation of MBKM always stays in the middle position (*tawassuth* / moderation) and obtains an average score of 3.09, meaning it is characteristic.

Second, the value of *tawazun* (balanced) at Nahdlatul Ulama Islamic University Jepara emphasizes balance in all things, including the use of rational and religious evidence (al-Qur'an and al-Hadits) as well as in remembrance and thought. This means that humans have two dimensions within themselves, such as the outward and inward dimensions, the worldly and hereafter dimensions, as well as personal and social dimensions. This dualism of dimensions must be managed by humans themselves with guidance from God and His Messenger for a happy life. This management is then synonymous with the name balanced. This prompts UNISNU Jepara to consider balanced as one of its basic values. All academic communities as individuals who share dual dimensions, especially as the intellectual cadres of the nation, must be able to control themselves to maintain balance in all things. The academic community of UNISNU Jepara should have a balanced lifestyle, balancing vertical worship with horizontal worship. As predominantly Muslim students who are of quality, it is expected that they can engage in heartful remembrance while thinking critically and working professionally as individuals and social beings with roles in institutions and society. In the daily implementation of Amaliah an-Nahdliyyah, there is a balanced (*tawassuth* / moderation) between thought and *dzikir* (remembrance) and obtains an average score of 3.31, meaning it is characteristic.

Third, the value of *tasamuh* (tolerant) at Nahdlatul Ulama Islamic University Jepara is evident in its emphasis on mu'amalah, encompassing social interactions and the necessity to make tolerance as a fundamental and open character within the academic community of UNISNU Jepara. This perspective acknowledges that addressing common issues collectively promotes understanding and resolution. The academic community of UNISNU Jepara, especially lecturers, must be open to transferring knowledge and academic activities. All information on campus should be readily and easily accessible to users, including graduate users. Various matters of lecturers and employees should be deliberated. Besides being a tool for lecturers and employees to understand the multi-perspective thinking of their colleagues, it is also a tool for making the best joint decisions. Lecturers and educational staff are very tolerant

towards non-Muslim students and obtain an average score of 3.86, meaning it is very characteristic.

Fourth, the value of *ta'adul* (justice) is diametrically opposed to *dzalim* (injustice), which means a violation of the rights of others. Thus, justice means giving a right to its rightful owner. Based on this perspective, this value of justice also means upholding something. As a result, justice is a quality that is very much needed in a university where the university must be able to take a firm stance, with a scholarly or educational perspective, in upholding and deciding on something when dealing with issues in society and government. All activities on the UNISNU Jepara campus are proportional. This means that each role is carried out according to its main tasks, functions, and authorities. Lecturers are able to objectively evaluate student learning according to their abilities and academic records. Superiors should also provide objective performance evaluations of their subordinates without any discrimination or marginalization. Quality assurance activities, both external and internal, have been carried out well, prioritizing the value of justice in action and obtaining an average score of 3.74, meaning it is very characteristic.

3. **The Values of Ahlussunnah Wal Jama'ah at Nahdlatul Ulama Islamic University Jepara**

Ahlussunnah Wal Jama'ah or "Aswaja" means: those who adhere to or follow the Sunnah of Prophet Muhammad SAW, and Wal Jama'ah means the majority of the community or the majority of the companions of Prophet Muhammad SAW. The definition of Ahlussunnah Wal Jama'ah is: "Those who follow the Sunnah of Prophet Muhammad SAW and the majority of his companions (*maa 'ana alaihi wa 'ashabii*), both in Sharia (Islamic law) and in creed and mysticism" (Munawir 2016, 62).

Aswaja is the pure, authentic, standard, and orthodox teaching of Islam. With this understanding, the Muslims in the time of the Prophet Muhammad SAW, along with his companions, were followers of *Ahlussunnah wal Jama'ah* who were not condemned to hellfire (Fathurrohman 2012, 36).

If *Ahlussunnah Wal Jama'ah* is understood correctly and becomes a reference for action in life, it will be able to filter the influence of globalization and the influx of foreign cultures that may trigger the emergence of negative cultural adoption such as intolerant, violence, and various other forms of negative attitudes, all of which can tarnish the character of the *Aswaja* Islamic group known for its wisdom, moderation, respect for local culture, appreciation of diversity, and anti-violence stance.

The understanding of Ahlussunnah Wal Jama'ah (Aswaja), which has become part of the religious system of Indonesian Muslim society, continues to be evaluated and critiqued internally, corrected, and adjusted with developments. The narrow understanding of Aswaja has been abandoned, and the inclusive understanding has been accepted and developed. However, the inherent traits and distinctive characteristics of Aswaja ideology; moderation (*tawassuth*), balanced (*tawazun*), tolerant (*tasamuh*), and justice (*i'tidal*) remain preserved and upheld. Imam Abu Hasan al-Ash'ari and Abu Mansur al-Maturidi formulated the applicable principles of Ahl Al-Sunnah Wal Jama'ah, comprising moderation (*tawassuth*), balanced (*tawazun*), tolerant (*tasamuh*), and justice (*i'tidal*) which serve as guidelines for action in all aspects of life.

In Ahlusunnah Wal Jama'ah, there are important values that must always be actualized in the life of statehood and Islamic religion. In general, these values comprise four aspects, namely: *tawassuth* (moderation), *tawazun* (balanced), *tasamuh* (tolerant), and *i'tidal* (justice) (Anam 2014, 216).

The values of *tawassuth* (moderation), *tawazun* (balanced), *tasamuh* (tolerant), and *i'tidal* (justice) are developed in the quality assurance of Nahdlatul Ulama Islamic University Jepara based on Ahlussunnah wal Jama'ah. Additionally, these values emerge as convictions in religious education and the formation of morals, character, and noble manners.

The values of *Ahlussunnah wal Jama'ah* at Nahdlatul Ulama Islamic University Jepara serve as a guide for action and behavior in all aspects of life. This can be observed as shown in the following table:

No	Aswaja Values	UNISNU Personality Values (*Dasa Pekerti*)
1	Tawassuth (moderation)	Moderate Intelligent
2	Tawazun (balanced)	Balanced Consistent (Istiqamah)
3	Tasamuh (tolerant)	Tolerant Helping one another Enjoining what is right and forbidding what is wrong (*Amar ma'ruf nahi munkar*)
4	Ta'adul (justice)	Honest Just Trustworthy

Table 1: Values of Ahlussunnah wal Jama'ah at UNISNU Jepara

First, *tawassuth* or moderation is a middle ground attitude that does not lean towards the right or the left. It's a middle ground approach that upholds the necessity of being fair and upright in the midst of communal life and avoids extremism. The opposite of *tawassuth* is *tatharruf*, extremism, excessiveness. This character of moderation must be realized in various fields, so that the attitudes and behaviors of Muslims can serve as examples and standards for humanity in general. This fundamental attitude will always be a guiding group that behaves and acts upright and is always constructive, avoiding all forms of extremism. The essence of *tawassuth* lies in choosing the middle path, avoiding the extremes of both the right and the left. In the Ahlussunnah wal Jama'ah doctrine, whether in law (sharia), belief, or morals, the principle of moderation is always emphasized. Also in social aspects, it always places itself on the principle of living with high importance for fairness, being straight in the midst of communal life, so that it becomes a role model and avoids all forms of extremist approaches with attitudes and stances. This middle ground attitude is based on the principle of living that emphasizes the necessity of behaving fairly and uprightly in the midst of communal life, not leaning to extremes on the left or right. *Tawassuth* serves as the foundation and framework that governs how we should direct our thinking so as not to get trapped in religious thinking alone. By delving into and expanding upon diverse methodologies across different fields of knowledge, encompassing both Islamic and Western perspectives, and fostering dialogue among religion, philosophy, and science to achieve balance, while holding firmly to religious principles without adopting a closed-off or conservative stance towards modernization.

Second, *tawazun* means balanced in the pattern of relationships or relations, whether between individuals, between social structures, between the state and its people, or between humans and nature. In this context, balance is a form of relationship that is not one-sided (benefiting one party and harming another). Rather, each party is able to position itself according to its function without disrupting the function of the other party. The expected outcome is the dynamism of life. This means having a balanced approach to devotion, whether it's devotion to Allah SWT, devotion to fellow human beings, or to the environment. Similarly, balanced in worldly life and the afterlife. *Tawazun* is a balanced attitude in dealing with problems or considerations to make a decision. In the context of thought, *tawazun* avoids excessiveness (tatharruf). *Tawazun* is closely related to time management to achieve the desired goals. In the social sphere, it emphasizes the equality of all human beings. There is no feeling of superiority over others, the difference lies only in the level of piety. There is no domination and exploitation of one person over another, including men over women. The value of *tawazun* is to maintain balance and harmony, thus preserving a balance between worldly and spiritual interests, personal and societal interests, and present and future interests. Balanced represents a type of

relationship that is not skewed towards one side (benefiting one party and harming another). Balanced fosters adaptability in individuals, avoiding hasty judgments, and instead, through careful and balanced study, ensuring that the expected action aligns most fittingly with needs and interests.

Third, *tasamuh* is a tolerant attitude towards differences, whether in religion, thoughts, beliefs, social communities, cultures, and various other differences. The term tolerant in the context of socio-cultural and religious means attitudes and actions that prohibit discrimination against different groups or communities in society. Islam, as a religion, teaches human beings to always respect and tolerate others and to maintain the purity and truth of Islamic teachings. This fact establishes that Islam is a religion that teaches tolerance toward all other religions. In any situation and at any time, Islam as the religion of *Rahmatan lil-'alamin* always tolerates and respects differences, whether in ethnicity, nationality, or beliefs. *Tasamuh* is respecting differences and respecting people who have different principles of life. The essence of *tasamuh* lies in embracing diverse perspectives, particularly in matters that are *furu'iyyah* to prevent any sense of disruption or animosity, fostering instead an Islamic brotherhood (*Ukhuwwah Islamiyyah*) rooted in acceptance of existing differences, even in beliefs. It is not permissible for us to impose beliefs, especially just our opinions on others, it is only recommended to convey it, with the final decision left to the authority of the individual and the guidance from God. In socio-cultural discourse, Ahlussunnah wal Jama'ah often tolerate traditions that have developed in society, without involving themselves in the substance, and even strive to direct it. Formalism in cultural aspects in the view of Ahlussunnah wal Jama'ah does not have a strong significance. Therefore, it is not surprising that in the Sunni tradition, there seems to be the presence of Shia or even Hindu culture. This is what makes it attractive to many Muslims in various parts of the world. The pluralistic mindset and attitudes towards life are inevitable, leading to a vision of worldly life under the principle of Divinity.

Fourth, *ta'adul* or *i'tidal* or justice is a fair attitude in addressing a problem. Justice is a proportional attitude in addressing issues based on rights and obligations. *Ta'adul* is a highly valued, good, and noble attitude. Placing something in its rightful place is one of the goals of Sharia. In the field of law, a wrong action must be called wrong, while what is right must be called right, then appropriate punishment must be given according to the violation committed. In social life, the people as the most important component in a democratic state must receive justice from the government in accordance with their rights, with the implementation of the law as it should be without discrimination, and the struggle towards social justice must be continuously guarded in accordance with the noble message of Pancasila. When ta'adul prevails in one's

personal life, family relationships, community engagements, and national governance, it inevitably leads to elevation, moral excellence, and dignity. Those who embody justice within themselves invariably succeed in their pursuits, find inner peace, earn the respect of others, enhance their character, and secure both worldly prosperity and afterlife fulfillment. Cultivating a sense of *ta'adul* starts with acknowledging its fundamental importance in life.

E. Conclussion

The characteristics of quality assurance at Nahdlatul Ulama Islamic University Jepara include seven additional standards: vision and mission standards; academic atmosphere standards; cooperation standards; information technology standards; graduate student standards; online learning standards; and governance standards. The quality assurance characteristics of Nahdlatul Ulama Islamic University Jepara, based on the values of Ahlussunnah wal Jama'ah, result in 10 personality values called *Dasa Pekerti* UNISNU Jepara, including honesty, intelligence, reliability, fairness, mutual assistance, steadfastness, tolerant, moderation, balanced, and enjoining good and forbidding evil, which are implemented and internalized into academic activities, such as university work programs, teaching and learning processes, and student activities, and are inseparable from the values of Ahlussunnah wal Jama'ah, namely: moderation (*tawassuth*), balanced (*tawazun*), tolerant (*tasamuh*), and justice (*i'tidal*), which serve as guidelines for action in all aspects of life to enhance the quality and standards of education.

Suggestions for managers and leaders of Nahdlatul Ulama Islamic University Jepara should involve realistic efforts to respond to the competition in the education world, namely through their respective roles and functions to commit to improving the quality of education, especially regarding the quality assurance system (both internal and external through accreditation). For quality assurance institutions (LPM), it is advisable to evaluate the additional standards and, if feasible, develop additional standards that have not been incorporated into the quality assurance institution, such as laboratory standards and student services standards aligned with the values of Ahlussunnah wal Jama'ah.

BIBLIOGRAPHY

Anam, H. 2014. Aswaja dan NKRI: Upaya Mempertahankan NKRI melalui Aswaja. Islamuna STAIN Pamekasan.

Aspranawa, A. D. P. 2015. Memahami Quality Assurance Menjadikan Budaya Mutu Perguruan Tinggi. An-Nisbah Universitas Islam Blitar.

Hamdatu, M. M. A. 2013. Application of Quality Assurance & Accreditation in the Instituts of Higher ducation in the Arab World (Desciptive & Analytical Survey). American International Journal of Contemporary Research.

Helmawati. 2018. Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa dan Mewujudkan Entitas NKRI. SIPATAHOENAN: South-East Asian Journal for Youth. Sports & Health Education.

Mufid, A. S. 2013. Paham Ahlu Sunnah Wal Jama'ah dan Tantangan Kontemporer dalam Pemikiran dan Gerakan Islam di Indonesia. Peneliti Puslitbang Kehidupan Keagamaan Badan Penelitian Pengembangan dan Pendidikan dan Latihan Kementerian Agama RI.

Mujtahid. 2014. Membangun Perguruan Tinggi Islam Berbasis Mutu. UIN Maulana Malik Ibrahim. Malang.

Munawir. 2016. Aswaja NU Center dan Perannya sebagai Benteng Aqidah. Shahih. LP2M IAIN Surakarta.

Musgamy, Awaliah. 2016. Sistem Penjaminan Mutu pada Perguruan tinggi Keagamaan Islam Negeri di Sulawesi Selatan. UIN Alauddin Makassar.

Mutiara, A. B. 2017. Sistem Penjaminan Mutu Pendidikan Tinggi, Profesi Bidang TIK dan Kesalahpahaman Tentang Ilmu Komputer. Universitas Gunadarma.

Siregar, Linda Erawati. 2021. Penjaminan Mutu Pendidikan Islam di Sekolah Tinggi Agama Islam Tapanuli (STAITA) Padang Sidimpuan. Jurnal Manajemen Pendidikan Islam. Volume 5, No. 2, 2021.

Sugiyono. 2014. Metode Penelitian Manajemen: Pendekatan Kuantitatif, Kualitatif, Kombinasi (Mixed Methods), Penelitian Tindakan (Action Research), Penelitian Evaluasi. Bandung: Alfabeta.

Sulaiman, A. 2016. Implementasi Sistem Penjaminan Mutu Internal Sebagai Upaya Meningkatkan Mutu Pendidikan di Universitas Gadjah Mada. Jurnal Akuntabilitas Manajemen Pendidikan Universitas Negeri Yogyakarta. Volume 4, No. 1, April 2016.

Warits, A. 2015. Pengembangan Mutu Perguruan Tinggi Keagamaan Islam Pesantren Melalui Pendekatan Total Quality Manajemen. Prosiding Seminar Nasional & Temu Ilmiah Jaringan Peneliti Institut Ilmu Keislaman Annuqayah. IAI Darussalam Blokagung Banyuwangi.

Halaman ini sengaja dikosongkan