



Section 1. Education systems

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COLLABORATIVE GOVERNANCE IN THE ISLAMIC BOARDING SCHOOL PROGRAM AT THE STATE ISLAMIC INSTITUTE AT PURWOKERTO, CENTRAL JAVA, INDONESIA

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Abstract

Collaboration or cooperation relationships by applying the principles of collaborative governance are very important carried out by bureaucracies including higher education institutions in order to be able to provide quality educational services. Education become the important aspect in developing community in all the world therefore, every country has their own policy and implementation concerning education program. In Indonesia education classified into various term of management such as State; Private and Institute that have their own goal and capabilities in developing education in Indonesia. One of the Institute is State Islamic Institutes abbreviated as IAIN Purwokerto that become the research object on how education manage referring on Islamic aspect. Through a descriptive qualitative approach, this study tries to look further at the implementation of collaborative governance principles in partner Islamic Boarding School policies at State Islamic Institutes abbreviated as IAIN Purwokerto to improve the quality and competence of Understanding Qur'an Reading and Writing (BTA) as well as Worship Practice Practices (PPI) both of students and its graduates.

Keywords: Collaborative Governance; Islamic Boarding School; State Islamic Institute (IAIN); Islamic Aspect; and Developing Education

I. Introduction

Referring about the issue of providing education, in the current era of Globalization, quality education become an absolutely demand for developing countries, including Indonesia. With quality education, it is expected to create reliable Human Resources (HR)

and able to compete with other countries, especially developed countries. Entering the current 4.0 era, we have to be able to respond the global changes that are moving faster. Quality Human Resources (HR) are the main requirements for a nation to be able to compete and not be left behind, including the

Indonesian nation. In order to create quality human resources, quality education is also needed. With comprehensive education and not stuck on routine activities alone, it is expected to produce a reliable generation both of innovative and creative.

The United Nations (UN) through UNESCO (United Nations, Educational, Scientific and Cultural Organization) launched four pillars of education both for the present and the future, namely: (1) *learning to know*, (2) *learning to do*, (3) *learning to be*, and (4) *learning to live together*. The four pillars of education combine the goals of IQ (*International Questions*), EQ (*Emotional Questions*) and SQ (*Spiritual Questions*).

As a developing country, Indonesia continues to create various efforts to improve the quality of its education, both primary, secondary and higher education. Regarding the implementation of higher education, universities in Indonesia seem to continue to

compete both of national and international levels. This is certainly a positive wind for the progress of education in Indonesia. Of all the universities in Indonesia, the State Islamic Institute (IAIN) Purwokerto is among those that continue to make improvements in order to ensure the quality of education provided to the community.

The State Islamic Institute (IAIN) Purwokerto is a higher education institution under the supervision of the Ministry of Religious Affairs which is a development and transfer of status from the State Islamic College (STAIN) Purwokerto in 2014 according to (Pemerintah Pusat, 2014) concerning the Change of the State Islamic College (STAIN) Purwokerto to the State Islamic Institute (IAIN) Purwokerto. Until now, IAIN Purwokerto itself has 5 Faculties and 21 Bachelor Degree programs and 6 Postgraduate programs with a total number of students in the 2019/2020 academic year amount 9,166 students.

Table 1. *The Number of Students at State Institute Islamic*

No.	Faculties	Number of	Number of	Number of
		Students	Students	Students
		M	F	M & F
1.	FTIK (Faculty of Tarbiyah and Teacher Training)	784	2.919	3.703
2.	F. Syari'ah (Faculty of Sariah)	610	914	1.524
3.	F. Dakwah (Faculty of Preach)	446	1.003	1.449
4.	FUAH (Faculty of Ushuludin, Adab and Humanities)	201	311	512
5.	FEBI (Faculty of Islamic Business Economics)	364	1.311	1.675
6.	Post-Graduate	179	124	303
Total		2.584	6.582	9.166

Source: Subsection Academic Administration 2020

State Islamic Institute (IAIN) Purwokerto as a rapidly growing higher education institution which in the near future will change its status to UIN (State Islamic University), continues to build improvements, including in improving the quality of educational services in order to produce quality alumni. As a university that has a religious back ground, State Islamic Institute (IAIN) Purwokerto should be able to create qualified graduates in the field of religious science. This is in accordance with the Vision owned by State Islamic Institute (IAIN) Purwokerto, namely: "Superior and Islamic in Realizing a Civilized Society in 2039". Furthermore, the vision is described into 3 points that become the mission of IAIN Purwokerto, namely:

1. Carrying out excellent teaching;
2. Developing inclusive-integrative Islamic studies; and
3. Developing Indonesian Islamic values and civilization.

According to on the Vision and Mission above, it can be lowered to the quality standards of State Islamic Institute (IAIN) Purwokerto graduates, namely:

1. Behaving personality as an Indonesian Muslim scientist;
2. Behaving the ability both of reading and writing the Qur'an scripture (Arabic);
3. Behaving a broad and deep knowledge of Islamic science in general;

4. Behaving the ability to understand the contents of Arabic and English textbooks fluently;
5. Behaving the ability to use a computer and access information from the internet;
6. Behaving the ability to think logically, critically, analytically, and scientifically;
7. Behaving the ability to solve problems effectively.

According to those Vision and Mission, State Islamic Institute (IAIN) Purwokerto is committed to producing qualified alumni in the religious field both theoretical and at a practical level. One indicator of mastery of religious knowledge is fluency in reading and writing the Qur'an and the ability to implement daily worship practices. In realizing this goal is not an easy thing, especially it is known that the input of IAIN Purwokerto students is to have diverse educational backgrounds both from Islamic Junior High School, Senior High School and Vocational High School as can be seen in Table 2. This causes the ability both of Understanding the Quran and the Practice of Religious Experience known as BTA and PPI of each student could be different and tends to have a significant effect on their educational background. Where students from Islamic Junior High School have more BTA and PPI skills compared to Senior High School and Vocational High School graduates.

Table 2. Educational Background of State Islamic Institute (IAIN) Purwokerto Students for the 2019–2020 Academic Year

No.	Educational Backgrounds	Amount	Percentage
1.	Islamic Junior High School	955	43.42%
2.	Senior High School	798	36.25%
3.	Vocational High School	447	20.33%
Amount		2.200	100%

Source: Subsection Academic Administration 2020

This condition is proven after Understanding the Quran and the Practice of Religious Experience known as BTA and PPI examination are still many new students who have not graduated. The indicators of those examinations are classified as follows:

- a. Students able to understanding the Qur'an properly and correctly according to makhroj, tartil and tajweed.
- b. Students caable to write verses of the Qur'an properly and correctly complete with their values.
- c. Students are at least memorize Juz 'Amma.
- d. Students able to practice and know the procedures for compulsory worship and sunnah (thoharoh, prayer, hajj, fasting, zakat, mawaris, and waqf).

According to Understanding the Quran and the Practice of Religious Experience known as BTA and PPI examination on new students for the 2019/2020 academic year, it is known as follows:

According to these data, it can be seen that there is a problem, namely the low ability in understanding the Qur'an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) of new IAIN Purwokerto students. If this condition is when

proper handling or policies are not immediately carried out, it will lead to a bigger problem, namely the low ability of Understanding the Quran and the Practice of Religious Experience known as BTA and PPI graduates of IAIN Purwokerto. Therefore, this is where the importance of a policy breakthrough that has to be determined by policymakers in the midst of various limitations.

As an Islamic college education institution, surely, IAIN Purwokerto doesn't able to sustain itself in every effort both of developing and improving the quality of educational services. Therefore, IAIN Purwokerto has to be able to build cooperative relationships or partnerships with all parties in order to realize educational goals including improving the quality of understanding the Qur'an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) students. In this paper, authors are going to discuss how the principle of *collaborative governance* is applied by IAIN Purwokerto institution in improving the competence of understanding the Qur'an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) students through partner Boarding Islamic programs.

Table 3. BTA-PPI Examination Results for New Students for the 2019–2020 Academic Year

No.	Number of New Students	Number of BTA-PPI Passing	Number of BTA-PPI Not Passing
1.	2.200 Students	788 Students (35.83%)	1.412 Students (64.17%)

Source: (Surawan & Sobari, 2022)

II. Literature review

In carrying out its duties and functions, bureaucratic institutions certainly cannot be separated from public problems that have to be resolved immediately with the right policy.

But sometimes in creating a policy, bureaucracy has to be faced with both of existing challenges and obstacles, including: limited human resources, infrastructure, budget and so on. Therefore, here it is necessary to de-

termine a policy breakthrough in order these obstacles able to be overcome and ultimately able to achieve the expected goals. These policy breakthroughs, among others, able to be achieved through collaborative activities with other parties. Collaboration able to be understood as cooperation between actors, organizations or institutions in order to achieve goals that able to be achieved or completed *independently*. In practice, the terms cooperation and collaboration are still used interchangeably and there has been no attempt to show the difference and depth of meaning of the terms.

In state administration, the practice of collaboration or cooperation carried out by public institutions must refer to the principles of *collaborative governance*. At the practical level, collaborative governance plays an important role. As the conclusion published from research (JING; & HU, 2017) mentioned that the public sector is very fascinated with the future of government involving stakeholders by applying the principle of collaborative governance. According to the theory from (Newig et al., 2018) mentioned that by applying the principle of collaborative governance by involving public participation, quality public policies able to be obtained.

By definition, various experts define *collaborative governance* in several meanings whose main idea has similarity, namely the collaboration between the public and non-public as well as private sectors in governance. According to (Chris Ansell & Alison Gash, 2007) defined that *collaborative governance* as a series of arrangements in which one or more public institutions directly involve *non-state stakeholders* in formal, consensus-oriented and deliberative policy-making processes that aim to create or implement public policies or regulate programs as well as assets. In addition to these opinions, another opinion relates to *collaborative governance* mentioned by (Agranoff & McGuire, 2003) stated that *collaborative governance* has placed a lot of emphasis on voluntary horizontal both of collaboration and horizontal relationships between multi-sectoral participants, because the demands of clients often exceed the capacity and role of a single public organization, as well as require

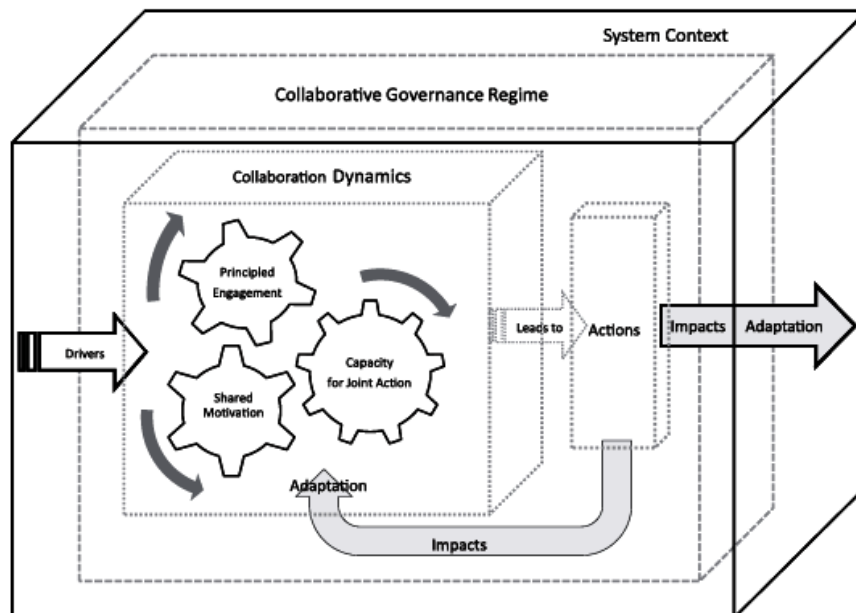
interaction among various organizations related and engaged in public activities.

According to the above opinion, it has actually defined *collaborative governance* in the same idea. However, related to the opinion from (Chris Ansell & Alison Gash, 2007), it could be seen that the collaboration aspect of government administration is more on the aspect of formulating and implementing public policies as well as programs from public institutions, in this case, concerning the government. In addition, in practice, collaboration in government administration has to uphold the value of deliberative and consensus between each actor or *stakeholder* involved in the collaboration. Concerning the research from (Ebba Brink1 & Christine Wamsler1, 2018) found that *collaborative governance* requires consideration of four strategic issues: proactive engagement; equity and '*Responsibilities*'; nature-based approaches; and systematic adaptation mainstreaming. Meanwhile, the ideas from (Agranoff & McGuire, 2004) showed that *collaborative governance* or collaboration in the restoration of government in a more general scope, namely the management of the government as a whole. *Collaborative governance* in this case focuses more on voluntary aspects in collaboration practices. With this voluntary aspect, it is expected that every actor involved in collaboration projects optimally to achieve common goals. Therefore, both of program or policy implementation will be implemented more effectively because it involves organizational or institutional relations.

Meanwhile, at a practical level, a cooperative partnership is sometimes only to form a *formalism* activity, where a lot of regulations and agreements that are created, contrary there were not joint program had been implemented (Warsono, 2012). In establishing cooperation, there should be no hierarchical relationship involved, meanwhile both have the same rights and responsibilities (Warsono, 2012). Based on the opinion from (Kurniasih, 2017) emphasized that the practice of implementing cooperation by involving various *stakeholders* does require several prerequisites, such as a strong network, an adequate level of trust, to accountability from each actor. In addition, (Emerson et al., 2012) described how an integrative frame-

work on collaboration or cooperation governance as illustrated below:

Figure 1. *The Integrative Framework for Collaborative Governance* (Emerson et al., 2012)



According to the research from (Febrian, 2016) emphasized six characteristics of collaboration or cooperative relationships that had to be adopted, including:

1. The collaboration forum is initiated or implemented by public institutions and actors in public institutions.
2. Participants in the forum also include non-public actors.
3. Participants are directly involved in making and decision-making and decisions should not sulk at public actors.
4. Formally organized forums and meetings held jointly.
5. The forum aims to make decisions on mutual agreement, in other words the forum is oriented towards consensus.
6. Collaboration focuses on public policy and public management.

The Effective collaboration is pursued for the achievement of client goals, improving inter-organizational relationships and organizational development. According to (O’Leary & Vij, 2012) mentioned that collaboration should be seen as a dynamic or flexible process rather than as a static condition. Referring to the discussion of the Islamic Boarding School program at IAIN Purwokerto, it is necessary to observe together with the

provisions regarding the program, namely as follows:

1. The Islamic Boarding School Partnership program is mandatory for students who have not passed understanding the Qur’an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) competency tests.

2. IAIN Purwokerto establishes cooperation or partnership with Islamic Boarding Schools in the area around the campus, where as in 2020 there are 30 partner Islamic boarding schools (sima.iainpurwokerto.ac.id).

3. Students who have not passed understanding the Qur’an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) competency tests have to stay at partner Islamic boarding schools for at least 1 year, and are entitled to reschedule this examination together with a Recommendation Letter from the Islamic Boarding School.

4. The curriculum related to strengthening students’s ability on understanding the Qur’an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) in Islamic boarding schools is determined by IAIN Purwokerto.

Research method

According to (Ridder et al., 2014) mentioned that various data that come from multiscriptal source will be able to assist researcher in finding object related. This type of research is descriptive qualitative research with data collection techniques, namely interviews, observation and documentation. The data validity checking is done through triangulation and member check. Data analysis techniques using data condensation, data presentation, and drawing conclusions.

The data object taken from the new students joining in IAIN Purwokerto that take an examination of understanding the Qur'an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) in Islamic boarding schools. The participants classified into various thing such as: students that has been passed and re-exam this program as the main requirement of new students at IAIN Purwokerto.

Result and discussion

Furthermore, according to the discussion of the principles of collaborative governance above, in observing the Islamic Boarding School Partnership program at IAIN Purwokerto in this paper the author summarizes into 5 important elements as referring to the opinions from (Ansell & Gash, 2008), namely as follows:

1. Face To Face Dialogue

Those forms of *collaborative governance* are built from face-to-face dialogue directly from each stakeholder involved. As with process-oriented *collaborative governance*, direct dialogue is essential in order to identify opportunities and mutual benefits. Face-to-face dialogue is not merely a perfunctory negotiation. This direct dialogue able to minimize antagonism and *disrespect* from among the stakeholders involved. Thus, stakeholders able to join together in accordance with common goals and benefits. This is what IAIN Purwokerto does intensely and continuously with all Cooperation Partner Islamic Boarding Schools. Therefore, both parties able to coordinate with each other for the improvement of Islamic Boarding School Partnership programs in the future.

2. Trust Building

The lack of trust between stakeholders is indeed commonplace at the beginning of the

collaboration process. Collaboration is not just about negotiations between stakeholders, but more than that it is an effort to build trust with each other. Building trust needs to be done as soon as possible when the first collaboration process is carried out. This is sought in order stakeholders do not experience egocentrism between institutions. Therefore, in building this trust, leaders who are able to realize the importance of collaboration are needed. Maintaining mutual trust is what continues to be done by both parties, both IAIN Purwokerto and Partner Islamic Boarding Schools. Moreover, the collaboration carried out is related to the field of education and teaching religious materials, namely understanding the Qur'an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI). This condition is unfortunate when such noble goals are tainted by practices that undermine common trust.

3. Commitment to process

Commitment certainly has an important and strong role in the process of collaboration or partnership. Commitment is a motivation to engage or participate in *collaborative governance*. Strong commitment from every stakeholder is needed to prevent risks from the collaboration process. Although commitment is indeed a complicated thing in collaboration. Commitment is the responsibility of stakeholders to observe the relationship as new and that responsibility needs to be developed. One of these commitments is evidenced by the MoU or Cooperation document with legal force. This is what IAIN Purwokerto has done with Partner Islamic Boarding Schools.

4. Share Understanding

At the same point in the collaboration process, stakeholders involved has to share an understanding of what can be achieved through collaboration. This mutual understanding can be described as a common mission, a common goal, a common object, a common vision, a common ideology, and others. Sharing understanding able to create implications for mutual agreement to interpret and solve a problem. In order to realize this goal, IAIN Purwokerto through the Technical Implementation Unit (UPT) Ma'had continues to coordinate both directly and other communication media, therefore, these

conditions are always in one perception with Partner Islamic Boarding Schools. In fact, in longing that there will be no misunderstandings in the implementation of activities.

5. Intermediate Outcomes

The continued results of the collaboration process are manifested in the form of tangible outputs. As the result of a critical and essential process in developing momentum that able to guide to the success of a collaboration. These intermediate outcomes arise when the objectives are possible and benefit from relatively concrete collaboration and when “small wins” of collaboration are possible. The purpose of a collaborative or cooperative relationship is, surely, mutually beneficial to both parties. Outputs that able to be measured empirically include increasing the student’s ability on understanding the Qur’an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) who have participated in Islamic Boarding School Partnership programs.

In addition, along with this Islamic Boarding School of partnership policy program aiming through this collaboration is going to stimulate various advantages gotten such as follows:

1. Strengthening the cooperative relationship or partnership between IAIN Purwokerto and Islamic Boarding Schools around Banyumas Regency area.

2. The education’s quality of understanding the Qur’an both of inscribing and transcription as well as Knowledge of Worship Practice (BTA-PPI) is more guaranteed, because it is carried out by competent institutions and focuses on religious education. This is evident in the increasing number of students who memorize the Qur’an called as (Hafidz and Hafidzah).

3. Saving costs (budget), because IAIN does not need to spend budget in organizing special programs for deepening or enriching BTA-PPI materials independently. Especially when IAIN Purwokerto has to provide its own student dormitory, besides needing a large budget, it also takes a long time.

4. Islamic boarding schools benefit from the large number of students, in order Islamic boarding schools are able to develop and progress.

5. Indirectly, IAIN Purwokerto contributes to driving the regional economy in Banyumas Regency more evenly. Because with the spread of students in Islamic boarding schools in Banyumas Regency area, it is able to stimulate a significant multiplier effect, including: the emergence of food stalls, and the needs of students or students in Islamic boarding schools.

However, in every policy certainly cannot be separated from shortcomings or obstacles, as well as the student boarding school program at IAIN Purwokerto. After running for approximately 5 years there are several problems arise, including as follows:

1. There is a coercion factor from students that live in Islamic boarding schools. This raises problems, among others: not maximizing students to take a role in learning activities at the Islamic boarding school, causing the atmosphere of the Islamic boarding school to be less orderly.

2. The formality of Islamic Crash Course called as *nyantri*, because it tends to be forced, reciting or studying at Islamic boarding schools becomes just a mere formality to fulfil the re-exams requirements for understanding the Qur’an both of inscribing and transcription as well as on Knowledge of Worship Practice (BTA-PPI), and even worse when it is also supported and carried out by Islamic boarding schools Partner.

3. Commercialization of Islamic boarding schools, namely a set a fairly high fee rate and even higher student tuition fees themselves. Especially if the Islamic boarding school claims to have luxurious facilities and a strategic location or close to the University.

Conclusion

The Collaboration or cooperation relationships by applying the principles of *collaborative governance* are very important carried out by bureaucracies including higher education institutions in order to be able to provide quality educational services. This is also what IAIN Purwokerto does to overcome the problem of low quality of competencies on understanding the Qur’an both of inscribing and transcription as well as on Knowledge of Worship Practice (BTA-PPI), IAIN Purwokerto students and alumnus, namely through a collaboration policy

with stakeholders in the form of the “Islamic Boarding School Partnership” program by cooperating with its partner around Banyumas Regency.

Along with this breakthrough in collaboration policy, there are some advantages gained, but on the other hand, it also raises new problems. Therefore, IAIN Purwokerto through UPT Ma’had should continue to monitor and evaluate in order this partner of Islamic Boarding School partnership pro-

gram continues to run according to its rules and achieve the specified goals. Intense coordination and strict sanctions to rogue partner Islamic boarding schools need to continue.

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