


## Quality Management of Islamic Homeschooling Services at Ahsani Community Learning Activity Center (PKBM) Bandung City

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ARTICLE INFO	ABSTRACT
<b>Article History:</b> Recieved : 12-01-2024 Revised : 17-03-2024 Accepted : 18-03-2024  <b>Keyword:</b> Community Learning; Islamic Homeschooling; Quality Management.	<p>This research aims to analyze the quality management of Islamic Homeschooling services at PKBM Ahsani, Bandung City. This type of research was descriptive qualitative. Data collection was conducted through interviews with PKBM leaders, teachers, and staff, direct observation of the learning process, and study of documents related to policies and curriculum. Qualitative data analysis through thematic analysis was conducted. This research found that first, PKBM Ahsani Bandung which provided Islamic Homeschooling services, needed to pay attention to the learning outcomes implemented, and paid attention to the quality of human resources, especially in terms of character and high creative ability. Service quality management was mandatory for PKBM considering the high desire of parents to obtain a good educational environment for their children. Second, The Blended Learning Learning Model was the choice of PKBM Ahsani in providing Islamic Homeschooling services because it was considered effective for the implementation of Islamic Homeschooling student equality education programs. Islamic Homeschooling could develop their own curriculum and had flexibility in Islamic Homeschooling time management so that the vision of Islamic Homeschooling could be achieved.</p>

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## INTRODUCTION

Islamic Homeschooling or in Indonesia called Home School has many definitions. But in general, Islamic Homeschooling means not attending school or not taking the government's version of formal education. Islamic Homeschooling is an alternative education model for the community, especially parents, in addition to education in formal schools. The transition from formal schooling to Islamic Homeschooling is because Islamic Homeschooling is more flexible so that families can set their own learning targets, curriculum and learning schedules for students (Safar, 2018).

The phenomenon of Islamic Homeschooling has actually existed for a long time. However, in terms of naming, the term emerged in the West after people felt that they did not fit into the public school system (Public School) that exists. These people drop out or refuse to enter from required public schools (Compulsory Education). They created a subculture that was eventually named Islamic Homeschooling or HS. The most common and most concentrated reason of HS perpetrators is the assumption that every child is unique and needs special treatment (Pratiwi et al., 2023).

Problems arise when Islamic Homeschooling students will continue their education to higher education, or will move to formal schools, where students need to have an active National Student Identification Number (NISN), have a learning outcome report (report card), and a diploma that meets the National Education Standards. This was increasingly necessary when the national education system began to release the Basic Education Data System (DAPODIK) in 2006, where all educational institutions were recorded through the National School Principal Number (NPSN) and all students had student records, ranging from elementary to high school. Even DAPODIK 2022 records students from Early Childhood Education (PAUD) to Higher Education (Pudjiati et al., 2022).

The Community Learning Activity Center (PKBM) is a non-formal institution under the auspices of the Ministry of Education and Culture that organizes equality education programs that can be a solution to the needs of fulfilling report cards and diplomas of Islamic Homeschooling students, in this case commonly called legality, so that Islamic Homeschooling students can continue their education to a higher level or move to formal schools. The equality education program implemented is Package A for elementary school equivalent, Package B for junior high school equivalent, and Package C for high school equivalent. PKBM is currently chosen by many Islamic Homeschooling families to meet the needs of legality of education in the form of report cards and diplomas recognized by the state because PKBM is considered more flexible in the learning process so that families can still run the Islamic Homeschooling program that has been prepared (Myers & Bhopal, 2018).

As an institution under the auspices of the Ministry of Education and Culture and Technology, PKBM in implementing its programs must follow the rules set by the government both in the Law and in other government regulations. In Law number 20 of 2003 concerning the National Education System, it requires an education system that is able to create a learning atmosphere and learning process so that students actively develop potential, have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed for themselves, society, nation and state. The enactment of this Law has an impact on the increasing number of activities that must be handled by educational institutions in order to realize the mandate of the Law itself. Therefore, education providers are required to understand and practice the science of service management (Abdullah et al., 2019).

Satisfaction, expectation and quality are interrelated. Harsono et al. (2023) states that "quality and customer satisfaction are the same thing". This means that no matter how good and expensive a product is produced or a service is provided, it is useless if it does not make customers satisfied. Therefore, customer satisfaction is the concern of service providers to

set policy directions through efforts to improve and improve the performance of operator management. Service quality is the main core of service management. Service providers make service quality as an indicator in the implementation of management, regardless of the type of goods and services, who the service provider actors play a role, and whatever method and service model is chosen. Experts define service quality as an activity offered by one party to another that is visible, does not result in any ownership, relates to products, services, people, processes, environments needed by customers, in order to meet or even exceed their needs and expectations (Razi, 2016).

PKBM Ahsani is a Community Learning Activity Center (PKBM) located in Bandung City, operating since 2018. Most of Ahsani's PKBM students are Islamic Homeschooling students, while some are students studying in pesantren or other non-formal institutions. PKBM Ahsani should have a quality management standard for Islamic Homeschooling services, which is the largest service user at PKBM Ahsani. Regarding quality management in Islamic Homeschooling services, PKBM that provides educational services has an important role as a service provider in order to be able to compete in today's global era. The expected demand from customers is the assurance of quality, both academic and administrative. There are several criteria that need to be considered by educational institutions in order to have an established place in the hearts of the community, namely: able to attract customer interest, without looking for already sought after by customers, satisfactory service for customers, where in this case the customer is an Islamic Homeschooling family (Lubis et al., 2022).

Several previous studies have been carried out including Wajdi et al. (2020), Nafi'a (2021), Fathurohman ((2022), Suyatno (2017), Salabi (2015), and Zahra (2016). This research is focused about the quality management of Islamic Homeschooling services at PKBM Ahsani Bandung City. It is hoped that this research can provide benefits in the form of information for the public about the general description of Islamic Homeschooling, for institutions such as the Center for Community Learning Activities (PKBM) in making similar services, as well as for families of Islamic Homeschooling practitioners on how to choose the right PKBM for Islamic Homeschooling children.

## **LITERATURE REVIEW**

### **Definition of Quality Management in Education**

Quality management in the context of educational services encompasses a systematic and continuous process of planning, implementing, monitoring, evaluating, and improving all aspects of educational activities to ensure they meet or surpass established standards and objectives. It involves a commitment to excellence and the consistent enhancement of educational processes, programs, and outcomes. Quality management in education goes beyond mere compliance with external standards; it emphasizes a proactive and comprehensive approach to fostering a positive and effective learning environment. This involves careful consideration of curriculum development, teaching methodologies, student assessment, and overall organizational structure. Additionally, quality management in

education emphasizes the engagement of stakeholders, including students, parents, teachers, administrators, and the broader community. It encourages a data-driven approach to decision-making, utilizing various metrics and feedback mechanisms to assess the effectiveness of educational practices. Ultimately, the goal of quality management in educational services is to optimize the learning experience, promote student success, and contribute positively to the development of well-rounded individuals prepared for the challenges of the future (Haq et al., 2022).

Moreover, quality management in education is characterized by a continuous improvement mindset. This involves a commitment to ongoing assessment, feedback loops, and a willingness to adapt to evolving educational needs and advancements. It recognizes that education is dynamic, and by continually reassessing and refining processes, educational institutions can stay responsive to changing circumstances and emerging best practices (Arifannisa et al., 2023).

Quality management in educational services also underscores the importance of accountability. Educational institutions are responsible for maintaining and improving the quality of their services, ensuring that they fulfill their mission and meet the expectations of various stakeholders. This accountability involves transparent communication, clearly defined roles and responsibilities, and a commitment to addressing challenges and shortcomings promptly.

In the broader context, quality management in education extends beyond academic achievement to include the development of essential life skills, character education, and the cultivation of a positive and inclusive school culture. It emphasizes not only what students learn but also how they learn and the values they acquire throughout their educational journey.

In summary, quality management in the context of educational services is a multifaceted and dynamic process that involves continuous improvement, accountability, stakeholder engagement, and a holistic approach to education. By adhering to these principles, educational institutions can create an environment that fosters excellence, innovation, and the holistic development of individuals within the community.

### **Principles of Islamic Homeschooling**

Islamic homeschooling services are guided by fundamental principles deeply rooted in Islamic teachings, and these principles emphasize unique considerations within an Islamic context. At the core of Islamic homeschooling is the principle of Tawhid, emphasizing the oneness of God and infusing all aspects of education with a sense of divine unity. The Qur'an and Sunnah, serving as the primary sources of guidance, shape the curriculum, moral framework, and ethical guidelines, ensuring that learning is aligned with Islamic principles. Islamic homeschooling is distinguished by its commitment to holistic education, aiming to nurture students intellectually, spiritually, morally, and physically. The integration of secular and Islamic knowledge is a key consideration, emphasizing the compatibility of worldly education with Islamic values. This educational approach recognizes the individuality of each learner, fostering an environment of personalized instruction that accommodates

diverse learning styles and paces. Additionally, Islamic homeschooling places a strong emphasis on instilling Islamic ethics and morality, promoting good character, and cultivating virtues based on the teachings of Islam. Family involvement is integral, acknowledging the critical role of parents as educators and role models in shaping a child's Islamic identity. In an Islamic homeschooling context, the practical application of knowledge is encouraged, emphasizing the importance of translating theoretical learning into real-life situations. Lastly, community engagement is promoted to instill a sense of social responsibility and a commitment to making positive contributions to the wider Islamic community and society at large. In summary, the fundamental principles of Islamic homeschooling underscore a comprehensive, faith-based, and personalized educational approach that addresses the distinctive values and beliefs inherent in an Islamic context (Matlubah, 2023).

### **Quality Management Models**

Exploring existing quality management models and frameworks applicable to educational settings is crucial for enhancing educational outcomes, particularly within the context of Islamic education. Numerous established models and frameworks have been developed globally, each offering a unique perspective on quality management. One prominent model is the ISO 9000 series, which sets international standards for quality management systems. While not specific to education, its principles can be adapted to educational settings, including Islamic education, to ensure standardized processes and continuous improvement (Taouab & Issor, 2019).

In the context of Islamic education, the Al-Qawl Model is noteworthy. Developed by Dr. Abdul Majid Mahmood, this model incorporates Islamic values and principles into quality management practices. It emphasizes the importance of aligning educational processes with the Qur'an and Sunnah, incorporating ethical considerations, and fostering a holistic approach to student development. Additionally, the Malcolm Baldrige National Quality Award framework, originating in the United States, has been widely applied in various sectors, including education. Adapting this framework to Islamic education involves integrating Islamic ethics, cultural sensitivity, and community engagement as essential criteria for assessing quality (Suyatno & Wibowo Saputro, 2017).

The EFQM (European Foundation for Quality Management) Excellence Model is another comprehensive framework that focuses on leadership, strategy, people, partnerships, resources, and processes. When applied to Islamic educational settings, this model can be tailored to incorporate the unique values and objectives inherent in Islamic education, ensuring a well-rounded approach to quality management.

Furthermore, the principles of Total Quality Management (TQM) can be integrated into Islamic education, emphasizing the involvement of all stakeholders, continuous improvement, and a commitment to excellence in both educational processes and outcomes. In summary, exploring quality management models and frameworks applicable to educational settings provides valuable insights for enhancing the quality of Islamic education. By integrating elements from globally recognized models and tailoring them to align with Islamic principles, educational institutions can establish robust quality



management systems that cater specifically to the unique aspects of Islamic education (Listiarini & Abdullah, 2023).

## **METHOD**

This study uses field research on quality management of Islamic homeschooling services at the Ahsani Community Learning Activity Center (PKBM) Bandung City starting with the identification of problems related to the institution through literature review. The selected research design is descriptive research to provide a detailed picture of service quality management. Data collection was conducted through interviews with PKBM leaders, teachers, and staff, direct observation of the learning process, and study of documents related to policies and curriculum. Qualitative and quantitative data analysis is performed to identify patterns and factors affecting quality management. The research findings were synthesized into a comprehensive conclusion, followed by the formulation of recommendations to improve the quality management of Islamic homeschooling services at PKBM Ahsani. The research report is prepared with a clear structure, paying attention to research ethics, and the results are disseminated to related parties and the educational community through various media (Sugiyono, 2019).

## **FINDINGS**

### **Islamic Homeschooling Service Planning at PKBM Ahsani Bandung**

The planning of PKBM Ahsani's Islamic Homeschooling services is certainly adjusted to the vision that has been built together from the beginning of the establishment of the institution. Here is the vision and mission of PKBM Ahsani Bandung:

a. Vision

Become a non-formal educational institution that is able to produce prospective experts of pious and civilized knowledge, based on Islamic home education.

b. Mission

1. Facilitating the legality needs of non-formal education students with technical implementation in accordance with the rules set by the government.
2. Provide Islamic Home Education referrals to Muslim families.
3. Provide mentoring programs to Muslim families.
4. Create learning programs needed by students in fulfilling the development of faith, character, knowledge, and skills.

Service planning also takes into account the background of the growing number of families choosing Islamic Homeschooling. In the United States, a survey was conducted by the National Center of Education Statistics (1999) on the reasons for a family to choose Islamic Homeschooling. From the survey mapped the reasons families in the United States choose Islamic Homeschooling. The complete data can be seen in the table below:

Table 1. Reasons parents choose Islamic Homeschooling

No	Information	Sum	Percent
1	Better education	415.000	48,9 %
2	Religion	327.000	38,4 %
3	School environment	218.000	25,6 %
4	Family reasons	143.000	16,8 %
5	Moral	128.000	15,1 %
6	Objections to the material at school	103.000	12,1 %
7	School is not challenging for children	98.000	11,6 %
8	The child has problems with school	76.000	9,0 %
9	The child has a special disorder	69.000	8,2 %
10	Transportation	23.000	2,7 %
11	Not old enough	15.000	1,8 %
12	Career or moving	12.000	1,5 %
13	Her child cannot enter the desired school	12.000	1,5 %
14	Other reasons	189.000	22,2 %

PKBM Ahsani itself, the reasons for parents choosing Islamic Homeschooling are quite diverse and the same as the data from the survey results above. Generally, families feel that education done at home is better than what is carried out at school. Parents feel that the stages of learning at school are not in accordance with the stages of learning that should be and are not in accordance with the growth and development of children. The school curriculum is considered too burdensome for students, while time to explore children's potential is lacking because of the large learning load at school. In addition, the current school environment is considered not good for the development of children's character, so that what is expected to be achieved from the educational process at school is not achieved because there are too many disorders such as: age-inappropriate associations and family norms, bullying, poor ways of communicating, low literacy culture and enthusiasm for learning, and lack of independence. Some also choose Islamic Homeschooling because of the working conditions of parents who often move, and the condition of children with special needs such as dyslexia, autism, gifted, and health conditions of children who are often sick (Faisal & Elihami, 2019).

Islamic Homeschooling services at PKBM Ahsani are intended for two parties, namely: parents and students. Both parties must follow the program thoroughly, so that Islamic Homeschooling can be carried out according to the expectations and vision of the institution. For parents, parenting guidance is carried out which is the initial provision for families to carry out Islamic Homeschooling. Parenting guidance is carried out by PKBM Ahsani in the form of a) Stadium General at the beginning of registration. Conducted to provide an overview of Islamic Homeschooling and PKBM Ahsani; b) Islamic Homeschooling seminars are held regularly. In Islamic Homeschooling parents are the main actors in the educational process, so they play a very important role in the implementation of Islamic Homeschooling. The seminar was held with speakers from within the institution

and from outside the institution such as professionals in the field of psychology, physiology, Islamic Homeschooling practitioners, or ustadz who are experts in the field of Islamic parenting' and c) Private Islamic Homeschooling consultation. PKBM Ahsani also provides opportunities for parents who need personal consultation with the head of the institution who is also an Islamic Homeschooling practitioner, or with teachers.

In addition to parenting guidance, PKBM Ahsani also provides flexibility for parents to meet each other and collaborate in carrying out activities outside the institution's agenda. This is so that Islamic Homeschooling families can share knowledge, strengthen each other, and help each other in meeting the needs of Islamic Homeschooling families.

For students, Islamic Homeschooling services at PKBM Ahsani are carried out according to the conditions and needs of Islamic Homeschooling families in general. The learning model expected by Islamic Homeschooling families generally meets the following criteria:

- a. Flexible. Full-time bonded learning in one week is not expected by Islamic Homeschooling families. Islamic Homeschooling families generally already have their own study plans and activities. Therefore, they do not want their children's time to be spent by learning at school/institution.
- b. Easy to follow anywhere. The high level of mobility causes families to need learning methods and media that are easy to use anytime and wherever they are.
- c. The cost is not high. Institutions are not the only places of learning. Generally, Islamic Homeschooling families attend lessons in other places or institutions to meet the educational needs of their children, be it in the form of courses, training, or other learning programs and activities, such as certain sports lessons, certain skills training, tahfidz and tahsin Qur'an classes, language classes, or certain therapies needed by children with special needs. For them, participating in a program like this is considered more effective because children immediately get more trained and professional teachers. Therefore, choosing a PKBM that does not require too high costs is also a consideration. By taking into account the above criteria, PKBM Ahsani arranges services that are in accordance with the conditions and expectations of Islamic Homeschooling families. PKBM Ahsani compiles *learning programs with a blended* learning model, which combines distance learning programs (online) and face-to-face activities.

### **Distance Learning (Online)**

The distance learning model is implemented for the Equality Program, which is a program to fulfill the assessment of report cards and diplomas of Islamic Homeschooling students. This program is divided into 3 levels, namely Package A (equivalent to elementary school), Package B (equivalent to junior high school), and Package C (equivalent to high school). The material is prepared using effective principles where with not many learning hours, students are able to understand a material optimally. Therefore, in the PKBM equality program, Ahsani only provides materials that are considered essential for students. Teachers will direct parents to help students to understand and develop learning material further through assignments, projects or activities outside the classroom that can be carried out



flexibly (Patriah et al., 2022). The choice of learning media is very important in this regard. The learning media used in the implementation of this program are:

1. Whatsapp application, as a medium of communication. There are two whatsapp groups, namely a special group for parents and a class group.
2. Student and teacher handbooks.
3. Google Classroom, as a medium to submit assignments given by teachers.
4. The Smart Class application, used by students from grade 4 to high school equivalent, contains materials, educational videos, and practice questions.

Through the implementation of this equality program, every student at PKBM Ahsani has the same rights as students from formal schools, namely report cards and diplomas that can be used to continue their education to a higher level or to get a job. Face-to-face Activities, For student character, potential, and skill development programs, PKBM Ahsani carries out face-to-face programs, namely Scout, Adab & Science class, in the form of learning to read and memorize the Qur'an, Arabic, morals and aqidah, Entrepreneurship program. In addition to providing materials, visits to business premises were also carried out.

### Improving the Quality of Islamic Homeschooling Services PKBM Ahsani Bandung

Exceeding the expectations of the institution's management, the number of Islamic Homeschooling students at PKBM Ahsani has increased significantly, especially during the Covid-19 pandemic, where many families turned out to feel comfortable when their children studied at home. The following is a graph of the growth in the number of Islamic Homeschooling students at PKBM Ahsani over the last 5 years.

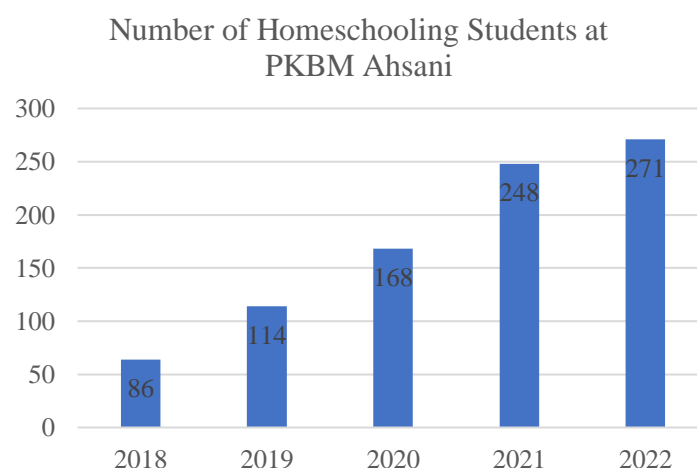


Figure 1. Growth Graph of the Number of Islamic Homeschooling Students at PKBM Ahsani

The increasing number of Islamic Homeschooling students who register to PKBM Ahsani is a parameter for the increasing trust of the community, especially Islamic Homeschooling practitioners to PKBM Ahsani. This condition cannot be separated from the

management's efforts to continue to improve the quality of Islamic Homeschooling services. The things done by PKBM Ahsani in an effort to improve the quality of Islamic Homeschooling services include the following.

1. Active in the Bandung City PKBM Forum and activities organized both by the Ministry of Education and Culture and Technology and from the Bandung City Education Office. This is done as an effort so that PKBM Ahsani is always at the forefront in obtaining information related to the latest rules and policies and is able to implement them in institutions as a guarantee of the security of the legality of PKBM Ahsani students.
2. Preparing human resources, especially educators who have dynamic and creative characters so as to be able to present an interesting learning model. PKBM Ahsani provides facilities and support to educators to attend the necessary training or workshops

Provide information and support in meeting the needs of developing student interests, through sharing information on activities, competitions, scholarships, and providing support in the form of procurement of facilities needed by students such as special training before the competition or letters of recommendation to take part in competitions or scholarships. This has produced significant results because some students have succeeded in achieving achievements in certain championships or academic achievements.

## **DISCUSSION**

### **Islamic Homeschooling**

There is no single definition of Islamic Homeschooling. According to Permendikbud Number 129 of 2014, home school is a process of educational services that are consciously and planned carried out by parents / families at home or other places in single, plural, and community forms where the learning process can take place in a conducive atmosphere with the aim that each unique potential student can develop optimally (Siregar et al., 2022). While the types of home schools referred to in the Minister of Education and Culture are divided into 3, namely:

1. Single house school is a family-based education service implemented by parents in one family for learners and not joining other families that implement other single house schools.
2. Compound house school is an environment-based educational service organized by parents of 2 (two) or more other families by conducting 1 (one) or more joint learning activities and core learning activities are still carried out in the family.
3. Community house schools are combined learning groups of compound house schools that organize joint learning based on syllabus, learning facilities, learning times, and teaching materials jointly arranged by compound home schools for children. Home schooling, including determining several learning activities that include sports, music/art, language and others.

From the explanation above, currently the concept of community home schools is almost the same as schools. Parents look for an institution called "XXX Islamic Homeschooling" and then hand over their children's education there. Institutions that often

promote themselves as Islamic Homeschooling actually cause confusion about the term Islamic Homeschooling. Because, as the name (home) and practice is common throughout the world, Islamic Homeschooling is a form of family, never in the form of an institution. If there is an institution whose structure of activity is shaped like a school (building, curriculum, teaching and learning, special learning time), then the institution is more correctly called a school. If the institution is different from the school, the term that is often used is flexy school. A flexible school is a school, but it has more flexible processes than a standard school, for example attending school only a few times a week.

Therefore, in this study, the definition of Islamic Homeschooling was taken which was presented by Mr. Aar Sumardiono, an Islamic Homeschooling practitioner who is well known by Islamic Homeschooling practitioners in Indonesia, often being a resource person at various Islamic Homeschooling seminars, and was even invited by the Minister of Education to discuss home schooling in Indonesia. According to Mr. Aar Sumardiono, Islamic Homeschooling is an educational model where families choose to take responsibility for their children's educational process. So, Islamic Homeschooling is not an institution or institution. The Islamic Homeschooling Community in a general sense is a collection of families of Islamic Homeschooling practitioners, who share resources and carry out activities together. Islamic Homeschooling community activities are led by parents. The Islamic Homeschooling community is not a business institution that collects building fees and levies for the benefit of someone (Imam Shofwan et al., 2019).

### **Community Learning Activity Center (PKBM)**

Based on Permendikbud number 81 of 2013, the Community Learning Activity Center hereinafter referred to as PKBM is a non-formal education unit that organizes various learning activities in accordance with the needs of the community on the basis of initiatives from, by, and for the community. Non-formal education programs are educational services organized to empower the community through life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education and job training, equality education, and other education aimed at developing the abilities of students. The Equality Education Program is a non-formal education program that provides general education equivalent to SD/MI, SMP/MTs, and SMA/MA which includes package A, package B, and package C programs (Matlubah, 2023).

Based on the explanation from the Minister of Education and Culture above, PKBM is a Non-formal Education Institution appointed by the government to implement the Equality Education Program which includes Package A, Package B, and Package C programs. Currently, PKBM is widely used by Islamic Homeschooling practitioners as a place for Islamic Homeschooling students to take part in equality programs, so that they can obtain an equality diploma recognized by the state.

## Stages of Evaluation and Decision Making

The evaluation carried out at PKBM Ahsani is carried out continuously which is divided into 3 paths, namely:

1. Evaluation by the Principal to educators and education personnel.
2. Evaluation by the Chairman of the Foundation to the Principal.
3. Evaluation by the Bandung City Education Office through the Overseer of Lengkong District to the School Principal.

Evaluation is carried out according to the stages of evaluation planning, data collection, data processing, data interpretation, which is carried out through the collaboration of educators and education staff. Evaluation is carried out in order to obtain plans and decisions to solve various problems and compile further plans.

The evaluation conducted by the Bandung City Education Office is an effort so that all Ahsani PKBM programs are carried out according to applicable regulations. As an institution that has been registered with the Ministry of Education and Culture and Technology, PKBM Ahsani is also required to follow the Accreditation process, as well as follow the Quality Mapping program that is routinely organized by the government, so that what is listed in the 8 National Education Standards is really monitored.

## CONCLUSION

After collecting, processing and analyzing data as a result of research from the discussion on the quality management of Islamic Homeschooling services at PKBM Ahsani, the following conclusions can be drawn: first, seeing the survey results of the reasons why families choose Islamic Homeschooling as their children's education model, PKBM Ahsani Bandung which provides Islamic Homeschooling services, needs to pay attention to the learning outcomes implemented, and pay attention to the quality of human resources, especially in terms of character and high creative ability. Service quality management is mandatory for PKBM considering the high desire of parents to obtain a good educational environment for their children. High creativity and adaptability to technological advances are also important standards that must be owned by Educators and Education Personnel in PKBM Ahsani. Second, the Blended Learning Model is the choice of PKBM Ahsani in providing Islamic Homeschooling services because it is considered effective for the implementation of Islamic Homeschooling student equality education programs. Islamic Homeschooling families can develop their own curriculum and have flexibility in Islamic Homeschooling time management so that the vision of Islamic Homeschooling of each family can be achieved. Parents and students continue to occasionally interact directly with PKBM Ahsani, both with the Head of PKBM and his teachers, to consult and jointly resolve problems or obstacles that occur in the implementation of family Islamic Homeschooling.

For the quality control process of PKBM Ahsani, the government through the City Education Office has carried out routine supervision in the form of regular monitoring carried out by the Overseer of the Bandung City Education Office. Institutions are required to meet 8 National Education Standards, and must follow the Accreditation process

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