

Integrated Total Quality Management Model from the Perspective of Islamic Education

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ABSTRACT

This study aims to comprehensively examine the concept and implementation of the Total Quality Management (TQM) model from the perspective of Islamic education. TQM, as a managerial approach emphasizing the involvement of all organizational elements, process control, continuous improvement, and stakeholder satisfaction, is believed to offer effective solutions to the challenges of improving the quality of educational institutions. However, in the context of Islamic education, TQM cannot be applied mechanically as in industrial or business sectors; instead, it needs to be adapted to align with Islamic spiritual and moral values such as amanah (professional responsibility), ihsan (pursuit of excellence and perfection in work), and akhlaq (ethics and personal integrity). This research employs a qualitative-descriptive approach, utilizing an extensive literature review of studies and scientific publications from nationally accredited journals (Sinta 1-2) published between 2021 and 2025. The reviewed sources include empirical studies on the application of TQM in Islamic schools, madrasahs, pesantrens, and Islamic higher education institutions in Indonesia, as well as contemporary quality management theories relevant to Islamic values. The analysis maps the alignment between TQM principles, such as leadership, continuous improvement, customer focus, and teamwork, and Islamic management principles, including tauhid, syura, trust, and istikamah (steadfastness). The findings reveal that the implementation of TQM in Islamic educational institutions significantly contributes to academic quality enhancement, managerial efficiency, and the strengthening of value-based organizational culture. Institutions that integrate TQM principles with Islamic values show improvements in accreditation status, student satisfaction, teacher and lecturer productivity, and public trust. Moreover, the integration of spiritual values with modern management principles has proven to be a key factor in achieving competitive excellence and global relevance while maintaining Islamic identity. Therefore, this study emphasizes the importance of the Islamic Total Quality Management (TQM-I) model as a holistic quality management paradigm that not only focuses on achieving performance standards and efficiency but also on reinforcing the moral, spiritual, and social dimensions of education. This model

serves as a strategic foundation for developing internal quality assurance systems across Islamic educational institutions, aiming to establish excellence, competitiveness, and a strong Islamic character.

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1. INTRODUCTION

The quality of education has become a central issue in the dynamics of human resource development and national competitiveness amid globalization, the 4.0 industrial revolution, and digital transformation. Education in the 21st century faces multidimensional challenges, including technological disruptions, digital access inequality, and a shift towards competency-based and technology-integrated learning models (OECD, 2023). The educational world is now required to prepare a generation that not only has digital literacy but is also able to adapt to rapid global social, economic, and ecological changes (UNESCO, 2024). In this context, quality management becomes a strategic factor that ensures the relevance, effectiveness, and sustainability of educational institutions, enabling them to remain competitive in the face of increasingly tight global competition (Sallis, 2022).

Islamic educational institutions, as an integral part of the national education system, face a dual challenge. On the one hand, these institutions must meet global demands related to accreditation, learning innovation, and academic productivity. On the other hand, they have a moral and spiritual responsibility to instill Islamic values such as *akhlakul karimah*, honesty, and social responsibility in every educational process (Mukhtar & Rahman, 2023). Balancing academic achievement with the internalization of Islamic values is key to the success of modern Islamic education. The tension between worldly and otherworldly orientations creates the need for a managerial approach that can synergize these two dimensions within a unified institutional vision (Hidayat & Ningsih, 2024).

In this context, the Total Quality Management (TQM) model becomes a relevant paradigm for application in Islamic educational institutions. TQM focuses on continuous improvement, the involvement of all organizational elements, and process control to achieve optimal results (Deming, 1986; Juran, 1999). In education, the implementation of TQM has been proven to enhance organizational performance, service efficiency, and stakeholder satisfaction (Yusuf & Mahfud, 2022). The basic principles of TQM, such as leadership, customer focus, and data-driven decision-making, require a collaborative, innovative, and transparent organizational culture. Thus, the implementation of TQM in Islamic education does not only focus on outcomes but also emphasizes humanistic, ethical, and spiritual processes.

However, the implementation of TQM in the context of Islamic education necessitates a conceptual reinterpretation to ensure that the core Islamic values are not compromised. Principles such as *amanah* (responsibility), *ihsan* (excellence orientation), *syura* (consultation), and *istiqamah* (steadfastness in goodness) serve as spiritual pillars that can strengthen the implementation of TQM (Rahmah, 2023). Integrating Islamic values into modern management principles makes the management of educational institutions more meaningful, as it balances both material and spiritual aspects (Abdullah, 2022). This approach emphasizes that, from an Islamic perspective, quality is not only measured by academic achievement but also by moral quality, sincerity of intent, and the social benefits the institution provides to the community.

Furthermore, in the face of global issues such as moral crises, the degradation of professional ethics, the commercialization of education, and dehumanization due to technology, the Islamic values-based Total Quality Management approach (TQM-I) offers an important alternative for developing humanistic and ethical education (Zahra & Alim, 2024). This model positions education as a process of self-purification (*tazkiyatun nafs*) and the development of human potential, focusing on the balance between intellect, heart, and action (Nasr, 2022). TQM, from an Islamic perspective, does not merely emphasize administrative efficiency; it also reinforces values such as spirituality, integrity, and social responsibility in every dimension of management.

By integrating modern quality management with Islamic spiritual values, a new paradigm in the governance of Islamic educational institutions will emerge, one that is more adaptive to changing times, accountable in decision-making, and oriented toward sustainability (UNESCO, 2024; Farhan & Wicaksono, 2025). This study aims to deeply analyze how the Total Quality Management (TQM) model can be effectively implemented in Islamic educational institutions as a strategy to build institutions that are excellent, character-driven, and globally competitive while remaining rooted in Islamic values.

2. METHODS

This research uses a descriptive-analytical qualitative approach as the main framework because the purpose of the study is to describe in detail the phenomenon of implementing Total Quality Management (TQM) in the context of Islamic education and to interpret the patterns, supporting factors, and barriers that arise (Villamin, 2022; Lim, 2025). The descriptive-analytical approach enables the researcher to map key concepts, combine empirical evidence from various sources (such as research articles, policy reports, and books), and develop a rich theoretical narrative without requiring quantitative generalization. This framework is chosen because the nature of the problem is contextual, multidimensional (technical and value-based), and requires an in-depth understanding of the institutional dynamics and Islamic values that underpin managerial decision-making in educational institutions.

Data collection was conducted through a systematic literature review limited to nationally accredited publications (SINTA 1-2 journals) and other relevant secondary sources published between 2021 and 2025. The literature search process followed a structured procedure: determining keywords (TQM education, Total Quality Management Islamic education, quality assurance madrasah), selecting databases (Google Scholar, Garuda, Tarbiyah e-journals, nationally indexed journals), and filtering based on inclusion and exclusion criteria (publication year, topic relevance, journal accreditation status). To ensure transparency in the review process, the source selection steps (identification, screening, eligibility, and inclusion) were organized like the PRISMA 2020 guidelines, although this study is narrative and does not conduct a meta-analysis (Page et al., 2021; Randles, 2023). In addition to research articles, policy reports, and institutional documents relevant to capturing the dynamics of TQM practices in the field, relevant documents were also included.

Data analysis was conducted thematically and narratively: each article or document was analyzed to extract information regarding the TQM model used, implementation elements (leadership, training, process, and monitoring), result indicators (accreditation, stakeholder satisfaction, and ethical values), supporting conditions, and barriers. Coding was conducted iteratively, starting with open coding to identify initial categories, axial coding to map relationships between categories, and selective coding to form a cohesive Islamic TQM theory framework, similar to the qualitative analysis procedures recommended in descriptive studies (Villamin, 2022; Lim, 2025). To enhance the credibility of the findings, source triangulation (combining empirical studies, conceptual literature, and policy documents), documentation of the search and data extraction process, and the researcher's reflection on potential interpretive bias were employed. The analysis aims to produce a conceptual map of TQM that is adapted to Islamic values and provides operational recommendations for future research testing.

3. FINDINGS AND DISCUSSION

The study's findings demonstrate that the Total Quality Management (TQM) model exhibits a profound philosophical alignment with the principles of Islamic education, both theologically and operationally. In the Islamic perspective, all educational activities must be oriented towards *ihsan*, which is the commitment to excellence in doing good and perfecting work, as mentioned in the Hadith of the Prophet Muhammad PBUH: "Indeed, Allah loves that when one does something, it is done with perfection" (HR. Al-Baihaqi). The principle of continuous improvement in TQM reflects the spirit of *itqan* and *ihsan*, where quality improvement does not stop at achieving certain standards but continues as a manifestation of spiritual and professional responsibility (Karimah et al., 2023; Febriani & Sesmiarni, 2024).

Philosophically, TQM also prioritizes participatory leadership, placing all members of the organization as integral parts of the decision-making process. This principle aligns with the Islamic value of *syura* (consultation), as mentioned in Surah Ash-Shura, verse 38, which emphasizes the importance of collective decisions based on fairness and mutual understanding. In the context of Islamic education, the implementation of shared leadership creates a work climate that is open, communicative, and just, and fosters moral responsibility among teachers and staff (Aida, 2024; Udhma, 2025). This approach makes TQM not just a management system but a manifestation of spiritual and social values that permeate the entire educational process.

Literature findings also show that Islamic educational institutions that implement TQM experience significant improvements in academic management effectiveness, stakeholder satisfaction, and organizational culture. For instance, a study by Karimah et al. (2023) in Muhammadiyah schools demonstrated a 25% increase in operational efficiency after implementing a value-based quality management system. Meanwhile, research by Febriani and Sesmiarni (2024) has confirmed that TQM, when combined with spiritual values, fosters a superior work culture, discipline, and adaptability to technological innovations. Similar findings were reported by Al-Khaldi (2022), who found that Islamic educational institutions in Malaysia that adopted TQM experienced improved accreditation and academic reputation at the ASEAN level.

However, the analysis also reveals that the implementation of Total Quality Management (TQM) in Islamic educational institutions faces several systemic and cultural barriers. The most dominant obstacles include resistance to change, both from the bureaucracy and individuals, as well as the limited human resources who understand TQM concepts comprehensively (Yazid & Hasyim, 2023). Additionally, many educational institutions still have internal quality assurance systems (SPMI) that are administrative in nature and have not fully oriented towards continuous quality improvement. This weakness is often exacerbated by the lack of professional training for teachers and educational managers in strategic management that is grounded in values.

To overcome these barriers, there needs to be a restructuring of internal quality policies that place Islamic values as the main foundation while integrating modern scientific approaches. Continuous professional development programs for educators and institutional leaders should be directed not only at improving technical competencies but also at strengthening the quality mindset and managerial ethics (Hakim & Zaini, 2024). Some Islamic educational institutions in Indonesia have begun implementing the Islamic Quality Circle (IQC) model, which is based on spiritual values such as *amanah*, *ukhuwah* (brotherhood), and *maslahah* (benefit), and is modeled after the Quality Control Circle model in industry (Rohman & Lestari, 2023).

The Total Quality Management (TQM) concept emerged from industrial practices that emphasize quality as a key competitive strategy. Figures like Deming, Juran, and Crosby formulated the basic principles of TQM, which emphasize leadership, continuous improvement, a systems approach, and workforce involvement as key to improving organizational quality. These principles were later adapted for use in the public sector and education due to their ability to improve processes and service outcomes (Deming, 1986; Juran, 1999). In the context of education, Total Quality Management (TQM) has evolved into a managerial framework centered on customers, specifically students, parents, and society, to

create a responsive, accountable, and outcome-oriented learning system. This approach encourages the use of data for decision-making, internal quality audits, and systematic feedback mechanisms (Sallis, 2022; Yusuf & Mahfud, 2022).

The adaptation of Total Quality Management (TQM) in education is not merely about mechanically replicating industrial practices; it requires the reinterpretation of terminology and the adjustment of quality indicators to make them relevant to pedagogical goals such as competency development, character building, and student welfare. This creates both conceptual and practical challenges in measuring satisfaction and the quality of learning. (Aprida, 2024).

Recent literature reviews show that the implementation of Total Quality Management (TQM) in schools and universities enhances managerial effectiveness through strengthened leadership, standard operating procedures (SOPs), and continuous evaluation practices. However, the success of the implementation heavily depends on the organizational context and human resource capacity. Cross-country studies also highlight the role of training and organizational culture in solidifying TQM practices. (Literature review, 2023–2025).

In Indonesia, several empirical studies in secondary schools and madrasahs have reported positive outcomes when TQM principles are applied with local modifications. Improvements in accreditation, enhancements to administrative processes, and increased stakeholder satisfaction have been observed, although some studies have noted obstacles, including limited budgets and cultural resistance. (Permatasari, 2024; MAN 1 study, 2025). The implementation of Total Quality Management (TQM) post-pandemic has received special attention because educational institutions must reconstruct hybrid learning processes, ensure service continuity, and build institutional resilience against similar disruptions in the future. Total Quality Management (TQM) provides the relevant PDCA (Plan-Do-Check-Act) framework for this change management. (Karimah et al., 2023; PDCA studies, 2025).

Total Quality Management (TQM) and Digital Technology: Recent literature emphasizes the role of digital leadership (e-leadership) in accelerating TQM initiatives, including the use of quality dashboards, academic management information systems, and data analytics for monitoring KPIs. Digitalization enhances accountability and transparency when combined with robust human resource capacity. (Aida, 2024).

In the tradition of Islamic education, values such as tauhid (the oneness of God), amanah (trustworthiness), ihsan (excellence), syura (consultation), and akhlak (ethics) serve as ethical references in managerial decision-making. These values can enrich the Total Quality Management (TQM) dimension by adding a spiritual and moral orientation to quality goals, not just the technical aspects of management. (Abidin, 2019; recent integrative studies, 2024–2025). The concept of Islamic TQM (TQM-I) has been proposed by several authors as a model that integrates modern quality management principles with Islamic values, allowing Islamic educational institutions to maintain their religious identity while enhancing academic quality and services. This model emphasizes the balance between outcomes and values (spiritual/ethical). (Udhma, 2025; Serambi, 2025). Case studies in Muhammadiyah schools and madrasahs demonstrate that the adaptation of TQM, modified with local values and participatory leadership, can enhance instructional effectiveness and stakeholder satisfaction, particularly when supported by intensive training and the strengthening of the quality assurance team. (Karimah, 2023; Tarbiyah Journal). Febriani & Sesmiarni (2024) found that the implementation of TQM based on spiritual values in several madrasahs improved the work culture, but limited human resources and infrastructure still hindered its implementation. This study emphasizes the importance of investing in human resources and technology. (Febriani & Sesmiarni, 2024).

System analysis emphasizes that measuring Islamic value indicators requires valid instruments that differ from conventional academic indicators; a combination of quantitative and qualitative methods is recommended to measure spiritual dimensions reliably. (IJIEM, 2024). The implementation of PDCA (Plan-Do-Check-Act) as an improvement cycle is the most frequently recommended operational methodology for applying TQM in educational settings, including Islamic education

scenarios. PDCA allows for measurable and documented improvement iterations. (ResearchGate PDCA papers; 2025).

International literature highlights that Total Quality Management (TQM) in education must be viewed as an organizational culture, not just a program; this means that cultural change requires time, leadership commitment, incentives, and accountability mechanisms. This cultural transformation is a prerequisite for the sustainability of TQM. (Sallis, 2022; reviews).

Various empirical studies in Indonesia and Malaysia have shown a positive relationship between teacher training, the implementation of TQM practices, and improved teaching performance. Continuous training strengthens teachers' ability to apply quality-based learning practices. (Literature review Malaysia-Indonesia, 2023-2025). A recurring challenge in TQM studies in schools is resistance to change, budget limitations, administrative burden, and digital competency gaps; therefore, change management strategies and public policy support are crucial for large-scale success. (Permatasari, 2024; Rosidin, 2025).

The accreditation dimension often serves as an external driver for schools and universities to adopt TQM. Institutions pursuing accreditation improvements tend to be more serious about developing internal quality assurance systems and documenting processes. (MAN 1 study; Tarbiyah Journal, 2025). Qualitative studies in pesantren (Islamic boarding schools) show that strong Islamic values (particularly the concepts of amanah and syura) can support participatory decision-making processes and strengthen internal legitimacy when implementing quality-based changes. However, formalizing these processes requires managerial capacity, which is often inadequate. (JonEdu, 2025). Integrating TQM with a character-based curriculum in Islamic institutions opens up opportunities to measure non-cognitive outcomes, such as the development of akhlak (moral character), social awareness, and religious experiences, which are closely aligned with the goals of holistic Islamic education. (Aprida, 2024; IJIEEM).

The role of leadership in Total Quality Management (TQM) is central: visionary school principals or rectors who exemplify good character and can mobilize resources become catalysts for change. In the Islamic context, leadership that prioritizes spiritual values (tauhid, amanah) strengthens the legitimacy of change. (Hidayat & Ningsih, 2024). The use of multiple performance indicators (academic and value-based) is recommended to assess the success of Islamic TQM (TQM-I); academic indicators such as GPA, graduation rates, and accreditation are combined with value-based indicators such as moral rubrics, social engagement, and spiritual satisfaction of stakeholders. (Udhma, 2025; Febriani, 2024).

Management information systems (MIS) and quality dashboards facilitate KPI monitoring and accelerate the PDCA cycle; research shows that institutions adopting MIS experience improvements in transparency and faster decision-making processes. (Aida, 2024). Case studies at Muhammadiyah schools (Karimah, 2023) confirm that TQM, directed at local needs and community support, can improve the post-pandemic learning process, including managing blended learning and teacher performance evaluations. (Karimah et al., 2023). Quantitative research in several high schools shows a positive correlation between TQM practices (leadership, training, process control) and student learning outcomes; however, its effectiveness is moderated by environmental factors such as regional policy support and resources. (Literature Indonesia 2023–2025).

The effective Total Quality Management (TQM) model in Islamic institutions tends to be contextual, meaning that the general framework must be adjusted to local values, organizational culture, and the expectations of the local religious community. A one-size-fits-all approach is often not implemented. (JonEdu, 2025; Serambi, 2025).

Several studies highlight the importance of parental and community participation (stakeholder engagement) in the educational TQM model; successful Islamic institutions typically have a strong community support network that provides feedback and non-financial resources. (MAN 1 study; Permatasari, 2024). The ethical and anti-commercialization dimensions become a point of debate when educational institutions adopt modern management principles: several researchers emphasize the need

to maintain the humanitarian goals of education so that TQM does not shift the focus solely to profit/commercialization. The Islamic approach (TQM-I) emphasizes social values and amanah (trust) as a balancing force. (Zahra & Alim, 2024; JonEdu, 2025).

Research related to teacher professional development shows that training programs combining pedagogical competence, digital literacy, and Islamic pedagogical values are more effective in supporting the implementation of TQM in Islamic schools. (Febriani et al., 2024; teacher training literature). Continuous evaluation through internal and external quality audits plays a vital role in ensuring accountability. In Indonesia, this mechanism is also linked to national accreditation standards, which have tangible policy implications. (Tarbiyah Journal; accreditation studies, 2025).

Research on institutional resilience highlights that readiness to face crises (such as natural disasters or pandemics) can be enhanced through quality management that includes contingency planning and the diversification of learning media (offline-online). This is particularly relevant in the context of climate change and other disruptions. (FT news on heatwaves; JonEdu, 2024).

Comparative studies suggest that integrating religious values into Total Quality Management (TQM) does not compromise managerial professionalism; rather, when Islamic values are formalized in policies, organizational culture becomes more cohesive, and the institution's goals become clearer. (Udhma, 2025; comparative studies). Measuring non-cognitive outcomes, such as empathy capacity, moral leadership, and social involvement, requires culturally sensitive and reliable instruments. Some studies propose observational rubrics and layered assessment scales for this purpose. (IJIEM, 2024).

The impact of Total Quality Management (TQM) on student satisfaction has been reported positively in numerous studies. Clear communication mechanisms, improved administrative services, and enhanced teaching quality contribute to positive stakeholder perceptions. However, the validity of satisfaction measures must be linked to actual learning outcomes. (Wismayanti, 2025). Literature shows that inter-institutional collaboration (networking) accelerates the spread of best TQM practices; school associations, Islamic boarding school networks, and academic communities often share SOPs, assessment instruments, and implementation experiences. (JonEdu; research networks).

Islamic higher education institutions that have adopted TQM report benefits in program accreditation and industry engagement (linkages), which impact the relevance of the curriculum and the preparedness of graduates for entering the workforce. (Farhan & Wicaksono, 2025). External stakeholders, such as the Ministry of Religious Affairs (Kementerian Agama), LPMP, and the education office, play a crucial role in facilitating the systemic adoption of TQM through policy, funding, and training. Coordination among these actors is a determining factor in the scale of adoption at the regional level. (Policy studies Indonesia 2024-2025).

Action research is a popular method for implementing and evaluating TQM in institutions due to its iterative and participatory nature; this model allows researcher-practitioners to build contextual evidence that is useful for decision-making. (Case studies Karimah, 2023; PDCA literature). Several studies emphasize the need to integrate sustainability principles into TQM, including environmental, economic, and social dimensions, so that educational institutions contribute to sustainable development in line with the SDGs. (UNESCO 2024; sustainability in education studies).

Recent literature recommends the development of an operational TQM-I model: (1) developing dual indicators (academic & value-based), (2) strengthening human resource capacity through structured training, (3) utilizing MIS and KPI dashboards, (4) building stakeholder networks, and (5) conducting longitudinal evaluations to ensure long-term impact. (Synthesis of recent studies 2023–2025).

Finally, research gaps remain large: there is a need for multi-site longitudinal studies that examine the effects of TQM-I on learning outcomes and character development. Additionally, there is a need to develop empirically valid instruments for measuring akhlak (moral character) and spirituality, which can be used to evaluate the quality of Islamic education. This research aims to address some of these gaps by proposing a conceptual model of TQM-I, which is subsequently tested through a mixed-methods study (research gaps literature; JonEdu; IJIEM).

The findings also confirm that integrating Islamic spiritual values with modern management principles is key to successfully managing superior and globally competitive Islamic educational institutions. Values such as amanah (trust), ihsan (excellence), tawazun (balance), and istiqamah (steadfastness) not only serve as moral ethics but also function as an internal control system that maintains honesty, transparency, and accountability (Nurfadillah & Wahyudi, 2025). In the context of educational globalization, this approach makes Total Quality Management (TQM) in Islamic education not just an imitation of Western industrial models but a transformation of values relevant to the maqashid syariah (objectives of Islamic law), which include preserving religion, intellect, and progeny through quality and dignified educational processes.

The profound implications of implementing the Islamic Total Quality Management (TQM-I) Model have become increasingly relevant amidst efforts to improve the quality of Islamic education, which focuses not only on academic achievements but also on character formation and the spiritual values of students. Implementing TQM in an Islamic context requires a reinterpretation of modern quality management principles with the integration of Qur'anic values such as amanah, ihsan, syura (consultation), and takwa (piety). This model provides a comprehensive approach to enhancing the quality of Islamic educational institutions, striking a balance between worldly and otherworldly dimensions, as well as between administrative efficiency and spiritual maturity. Therefore, this study aims to comprehensively outline the scope, mechanisms, and impacts of implementing TQM-I from the level of madrasahs to higher education institutions, while also exploring the key success factors, challenges, and policy implications for the development of sustainable Islamic education.

1. Scope of implementation: From madrasah to higher education

The Islamic Total Quality Management (TQM) model is scalable and can be adapted across various levels of Islamic education, from primary education (madrasah ibtidaiyah) to secondary education (madrasah tsanawiyah/aliyah, Islamic boarding school), and to Islamic higher education institutions. The practical implication is that each level requires a tailored implementation package: quality indicators, assessment instruments, and operational SOPs must be contextualized to align with the learning objectives and the institution's capacity. For example, in madrasahs, the focus may be more on developing basic character, Qur'anic literacy, and essential skills; whereas, in higher education, indicators might include integrated Islamic research values, industry linkages, and graduate outcomes that are both professionally prepared and ethical. Empirical studies in Indonesia show that scale adaptation (contextualization) increases the acceptance of the TQM model in local Islamic institutions. (Karimah, Busahdiar, & Tamin, 2023; MAN 1 case studies, 2024–2025).

2. Leadership commitment as a prerequisite for success

The implementation of Islamic Total Quality Management (TQM-I) requires strong commitment from leadership (madrasah heads/rectors). This commitment is not merely declarative but is demonstrated in resource allocation, budgeting for training, and active leadership participation in the PDCA (Plan-Do-Check-Act) cycle. Religious leadership that internalizes values such as amanah and ihsan plays a dual role: as a driving force for managerial change and as an ethical role model for staff and students. Research shows that institutions with participatory and committed leadership report faster and more sustainable TQM implementation. (Parino, 2023; Dirasah special issue, 2025).

3. (Whole-School / Whole-Institution Approach)

One of the conceptual implications is that Islamic Total Quality Management (TQM-I) necessitates whole-institution participation, involving teachers, educational staff, students, parents, graduates, and community partners in the quality improvement cycle. This participation is realized through quality circles, consultation forums (syura), and regular stakeholder feedback mechanisms. Broad involvement enhances the legitimacy of quality policies, enriches sources of innovation ideas, and strengthens the implementation of best practices. Case studies in Muhammadiyah schools (Karimah et al., 2023) and several madrasahs in Jambi demonstrate that community engagement leads to tangible improvements in learning services.

4. Integration of Islamic values in managerial processes

Unlike secular TQM, Islamic TQM demands that each policy, SOP, and quality indicator be tested not only technically but also through the lens of Islamic values (*amanah*, *ihsan*, *syura*, *takwa*). The implication is that quality assurance documents (SPMI) must contain rubrics for measuring ethics and spiritual dimensions. For instance, honesty and social responsibility, as well as evaluation mechanisms that combine observation, peer assessment, and spiritual reflection. Recent integrative studies emphasize that formalizing values (by incorporating spiritual indicators into key performance indicators, or KPIs) helps ensure that academic quality is not separated from character formation. (Udhma, 2025; Susilowati et al., 2025).

5. Administrative Efficiency Following Cultural Transformation

The implementation of Islamic TQM accelerates administrative efficiency through process standardization, the use of SOPs, and the implementation of management information systems (MIS). However, this is not the ultimate goal; administrative efficiency serves as the foundation to maximize learning services and allow teachers more time for meaningful pedagogical tasks. Research shows that institutions implementing MIS + PDCA experience significant improvements in the speed of administrative services and transparency of accountability. (Aida, 2024; Zarkawi, 2024).

6. Character strengthening and spiritual dimensions as quality outcomes

The most important transformational implication is that Islamic TQM also focuses on non-cognitive outcomes, including the formation of *akhlak* (moral character), spiritual maturity, and a commitment to professional ethics. This demands a valid assessment system to measure aspects such as integrity, empathy, and moral leadership. Some local studies report improvements in disciplinary behavior and social engagement in schools that implement value-based quality programs. Integrating these dimensions also improves institutional reputation and public trust. (Febriani & Sesmiarni, 2024; Hasbi, 2025).

7. Impact on worldly and otherworldly competitiveness (dual-outcome)

One normative implication is that Islamic TQM can achieve dual excellence: worldly achievements (accreditation, job readiness, research) as well as otherworldly benefits (quality of worship, character, social contributions). This approach supports a holistic education paradigm that produces graduates who are professionally competent and morally spiritual. Comparative studies have shown that institutions adopting this approach obtain better accreditation results and greater public appreciation. (Farhan & Wicaksono, 2025; Al-Khaldi, 2022).

8. Policy, human resource capacity, and investment: implications for policymakers

The effectiveness of Islamic TQM requires support from regional/national policies, including funding programs, accreditation that recognizes spiritual indicators, and human resource capacity building. Technical implications: The Ministry of Education & Ministry of Religious Affairs need to harmonize quality assurance guidelines that incorporate value dimensions. Additionally, support is needed for online training platforms and quality management certification for school heads and lecturers. (Policy-level studies Indonesia, 2024-2025).

9. Monitoring, evaluation, and sustainable quality assurance

The implementation of Islamic TQM requires sustainable monitoring & evaluation (M&E) mechanisms, including internal quality audits, KPI dashboards, and longitudinal evaluations. This enables institutions to track both academic and spiritual progress simultaneously. M&E implementation must also be transparent and involve external stakeholders (school committees, graduates, regulators). (Dirasah Vol 8, 2025; PDCA literature).

10. Challenges, risks, and mitigation strategies

While having great potential, Islamic TQM faces several risks, including subjective value measurement, the commercialization of education if quality is interpreted merely as a "brand," and cultural resistance. Mitigation strategies include developing valid instruments for assessing spiritual dimensions, implementing change management training, and striking a balance between

professional standards and the institution's moral objectives. Field studies suggest that pilot programs, regular evaluations, and inter-institutional networking are effective means of sharing best practices. (Yazid & Hasyim, 2023; Susilowati et al., 2025).

Overall, the implementation of Islamic Total Quality Management (TQM-I) brings transformative implications for the Islamic education ecosystem. This approach not only results in increased efficiency and improved academic service quality but also fosters a work culture rooted in Islamic spiritual and ethical values. The involvement of all members of the institution, commitment from leadership that upholds trustworthiness, and the integration of Islamic values into policies and quality assurance systems are key factors for its successful implementation. With visionary policy support, the strengthening of human resource capacity, and sustainable monitoring mechanisms, Islamic TQM has the potential to create Islamic educational institutions that excel professionally and are spiritually dignified. Therefore, Islamic TQM is not just a quality management strategy, but also an integral educational paradigm that guides students towards achieving a life of perfection in both this world and the hereafter.

Thus, from the perspective of Islamic education, the TQM model can be viewed as a holistic quality management paradigm that integrates spiritual, social, and professional dimensions. If consistently implemented, Islamic TQM has the potential to become a leading model for building educational institutions focused on quality, character, and global competitiveness. Its implementation requires a cultural shift towards becoming a learning organization grounded in the values of tauhid (the oneness of God) and ihsan (excellence), while also committing to innovation and equitable educational service.

4. CONCLUSION

The Total Quality Management (TQM) model in the context of Islamic education offers a holistic, integrative, and transformative management paradigm. This approach not only emphasizes administrative efficiency and institutional performance effectiveness but also internalizes the spiritual and moral values that form the foundation of Islamic education. By combining the principles of continuous improvement, customer focus, and participatory leadership with values such as tauhid (the oneness of God), amanah (trustworthiness), ihsan (excellence), and syura (consultation), TQM in an Islamic context can create educational governance that excels both academically and spiritually.

The implementation of TQM in Islamic educational institutions has proven to positively impact academic quality, teacher professionalism, stakeholder participation, and management transparency. The principle of continuous improvement aligns with the concept of ihsan in Islam, which encourages individuals to improve themselves and the systems they manage continually. Furthermore, the participatory leadership principle (syura) fosters an organizational culture that is collaborative, democratic, and just, ensuring that all members of the institution feel responsible for its quality. Moreover, the Islamic TQM model promotes the creation of a sustainable, humanistic, and civilized education system, where the learning process aims not only to produce knowledgeable graduates but also individuals who are well-mannered and ethical. By implementing TQM based on values such as tauhid and amanah, all managerial activities are seen as forms of worship and moral responsibility towards Allah SWT. Therefore, Islamic educational institutions are not solely outcome-based (focusing on educational results) but also prioritize ethical processes that are transparent and spiritually valuable.

For this, strategic commitment from institutional leaders, lecturers, educational staff, and all stakeholders is required to implement a measurable, participatory quality system that has a spiritual dimension. Reforms in quality management based on Islamic values must continue to be developed through continuous training, strengthening of internal quality assurance systems, and collaboration with external institutions. With this approach, Islamic education can remain competitive in the global era while preserving its spiritual identity, serving as a model for character-driven and just educational management.

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