



Reconceptualizing Total Quality Management in Islamic Education through *Ihsan*, *Itqan*, and *Amanah*

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Abstract

Islamic educational quality is often assessed through accreditation, institutional standards, administrative compliance, and stakeholder satisfaction; however, these indicators do not fully capture the ethical and spiritual foundations of quality culture in Islamic educational institutions. This study aims to construct an integrative conceptual framework connecting the Islamic values of *ihsan*, *itqan*, and *amanah* with the principles of Total Quality Management. An integrative literature review combined with conceptual analysis was employed to synthesize peer-reviewed articles published between 2019 and 2026 in Scopus- and Web of Science-indexed journals and SINTA 1–2 accredited national journals with accessible DOI metadata. The literature was analyzed through thematic coding, conceptual comparison, and synthesis to identify relationships between Islamic values, quality assurance, governance, and quality management principles. The findings indicate that *ihsan* represents the moral orientation of excellence, sincerity, stakeholder benefit, and continuous improvement; *itqan* represents operational discipline through accuracy, professionalism, documentation, and evidence-based evaluation; while *amanah* represents the governance ethic of accountability, transparency, responsibility, and institutional trust. The synthesis resulted in the *Ihsan, Itqan, Amanah* Total Quality Management model, which integrates moral purpose, process discipline, and accountable governance into Islamic educational quality management. The study concludes that quality should be understood as a measurable, sustainable, ethical, and spiritually meaningful institutional culture rather than merely administrative compliance. The model provides a conceptual basis for strengthening quality assurance and governance in Islamic educational institutions.

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INTRODUCTION

Quality in Islamic education has increasingly become a strategic issue because Islamic educational institutions are expected not only to achieve administrative compliance, accreditation performance, graduate employability, and stakeholder satisfaction, but also to develop morally grounded, spiritually mature, socially

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responsible, and intellectually competent graduates. In contemporary quality discourse, educational quality is commonly associated with internal quality assurance, external accreditation, institutional governance, curriculum relevance, lecturer and teacher competence, academic services, and continuous institutional improvement (Fadhli, 2020; Tarigan & Zahara, 2024; Wulandari et al., 2025; Yuliana et al., 2026). However, in Islamic education, quality cannot be reduced to measurable standards, managerial efficiency, or procedural accountability because the broader purpose of education is inseparable from the formation of *adab*, ethical consciousness, spiritual responsibility, and public benefit (Orgianus et al., 2024; Pepilina et al., 2025; Syukri et al., 2024; Yuliana et al., 2026). Therefore, a more integrative framework is needed to explain how contemporary quality management principles can be aligned with Islamic ethical values to strengthen both institutional performance and the moral-spiritual identity of Islamic educational institutions.

Total Quality Management (TQM) offers a relevant managerial perspective for improving educational quality because it emphasizes customer or stakeholder focus, leadership commitment, total involvement of organizational members, process control, evidence-based decision-making, communication, and continuous improvement. Recent empirical and review-based studies indicate that TQM plays an important role in strengthening higher education quality, institutional service effectiveness, academic system performance, and school-based quality improvement when supported by leadership, stakeholder participation, systematic evaluation, and a culture of continuous improvement (Muhith et al., 2022; Rahman & Nasrin, 2024; Yahiaoui et al., 2022; Yusuf, 2023). In Islamic education contexts, TQM has also been applied in Ministry of Religion-based schools, madrasah learning processes, and Islamic higher education institutions, where its implementation depends on visionary leadership, stakeholder communication, reward and punishment systems, quality planning, quality control, and follow-up mechanisms (Azizi et al., 2023; Muhith et al., 2022; Nabilah et al., 2022; Tarigan & Zahara, 2024). These studies indicate that TQM is not merely an industrial management model transferred to education, but a flexible quality framework that can be contextualized within religious, cultural, and institutional settings.

Nevertheless, the application of TQM in Islamic education still faces a conceptual limitation when quality is treated primarily as compliance with standards, completion of documents, fulfilment of accreditation requirements, or improvement of service efficiency. Studies on internal and external quality assurance demonstrate that educational institutions need policies, procedures, monitoring systems, periodic reviews, student assessment mechanisms, lecturer and teacher development, information systems, public accountability, and follow-up procedures to sustain quality improvement (Fadhli, 2020; Tarigan & Zahara, 2024; Wulandari et al., 2025; Yuliana et al., 2026). Yet, quality assurance systems may become bureaucratic and performative when they are not supported by a living quality culture, ethical commitment, and value-based governance (Hildesheim & Sonntag, 2020; Wulandari et al., 2025; Yuliana et al., 2026). In this regard, Islamic values can provide a normative and operational foundation for ensuring that quality management does not merely produce efficient institutions, but also trustworthy, ethical, and socially beneficial educational organizations.

Among Islamic ethical concepts, *ihsan*, *itqan*, and *amanah* are particularly relevant to the discourse on educational quality. *Ihsan* represents an orientation toward excellence, sincerity, and doing good beyond minimum standards; *itqan* reflects precision, professionalism, discipline, mastery, and consistency in educational processes; while *amanah* refers to trustworthiness, accountability, transparency, responsibility, and the fulfilment of institutional mandates. Recent studies on Islamic values in higher education and pesantren show that values such as honesty,

responsibility, trustworthiness, ta'dib, environmental ethics, and value-based competence can strengthen professional development, pedagogical quality, student character formation, and institutional relevance (Buanaputra et al., 2022; Budiyantri & Parhan, 2024; Hasbi et al., 2025). These findings suggest that Islamic values should not be positioned merely as symbolic labels or normative statements in institutional vision documents, but as ethical principles that can be translated into quality indicators, leadership behaviour, academic services, performance evaluation, and continuous improvement practices.

Previous studies have provided important contributions to this field. Research on TQM in Islamic education has examined how quality management can improve school services, madrasah learning processes, academic systems, and accreditation-related performance (Abidin, 2020; Al Faruq et al., 2023; Aziz & Marlina, 2025; Nabilah et al., 2022). Research on quality assurance in Islamic higher education has emphasized internal quality assurance systems, accreditation readiness, governance challenges, digitalization, stakeholder participation, and institutional improvement (Fahrudin & Malik, 2025; Fatihin et al., 2023; Hanafi et al., 2021). Meanwhile, research on Islamic values has examined the integration of religious values into lecturer competence, environmental ethics, pesantren-based learning, STEAM education, and character formation (Ismail, 2023; Rada et al., 2024; Romlah et al., 2025; Siswadi et al., 2025). However, these bodies of literature remain relatively fragmented. TQM studies tend to emphasize managerial and procedural dimensions, quality assurance studies tend to focus on standards and accreditation mechanisms, while Islamic values studies tend to concentrate on curriculum, pedagogy, character education, or professional ethics rather than the architecture of institutional quality management (Syarifudin, 2023; Taufikin et al., 2025; Zien et al., 2024).

Based on this gap, the present study argues that *ihsan*, *itqan*, and *amanah* warrant systematic integration into the TQM framework to develop a more holistic conceptualization of quality in Islamic education. Rather than treating TQM, quality assurance, and Islamic values as separate dimensions, this study seeks to construct an integrative model that positions *ihsan* as the moral orientation of excellence, *itqan* as the operational discipline of quality processes, and *amanah* as the governance ethic of accountability and trust. Accordingly, this study aims to analyze the conceptual relationships between Islamic values and TQM principles, synthesize relevant studies from Scopus- and Web of Science-indexed journals and SINTA 1–2 accredited journals published between 2019 and 2026, and propose an integrative model for strengthening quality culture in Islamic educational institutions. By doing so, this study seeks to contribute theoretically to Islamic educational management scholarship and practically to the development of quality systems that are not only effective, measurable, and sustainable, but also ethical, spiritually grounded, and oriented toward public benefit.

METHODS

This study employed an integrative literature review combined with conceptual analysis to synthesize conceptual and empirical studies on Islamic values, educational quality, and Total Quality Management (TQM) in Islamic educational institutions. An integrative literature review was selected because it enables researchers to examine heterogeneous bodies of literature, compare conceptual arguments, integrate empirical findings, and generate a new theoretical framework from fragmented scholarly discussions (Page et al., 2021; Paul et al., 2021; Paul & Criado, 2020). Conceptual analysis was used to examine the relationships among Islamic values, quality assurance, governance, and TQM principles and to construct an integrated conceptual model. This design was appropriate because the present study did not aim to measure causal relationships statistically, but to construct a conceptual synthesis

explaining how *ibsan*, *itqan*, and *amanah* can be integrated into TQM principles as a value-based quality framework for Islamic education. To strengthen methodological transparency, the review procedure was guided by systematic processes of identification, screening, eligibility assessment, and synthesis of selected studies (Creswell & Creswell, 2022; Creswell & Poth, 2018; Snyder, 2019).

The data sources consisted of peer-reviewed journal articles published between 2019 and 2026 in Scopus- and Web of Science-indexed journals or Indonesian national journals accredited at SINTA 1 or SINTA 2. The publication period was selected to reflect recent developments in educational quality assurance, TQM implementation, Islamic educational management, and the integration of Islamic values into educational governance. The literature search was conducted through Google Scholar, SINTA, Garuda, Crossref, journal publisher websites, and relevant indexing databases using combinations of keywords, including “Total Quality Management in Islamic education,” “Islamic educational quality,” “quality assurance in Islamic higher education,” “internal quality assurance system,” “Islamic values in education,” “*ibsan*,” “*itqan*,” “*amanah*,” “Islamic educational management,” and “value-based quality management.” These keywords were used in both English and Indonesian to capture relevant international and national literature, particularly because studies on Islamic educational management are published across multilingual scholarly outlets (Anidar et al., 2026; Engkizar, Jaafar, Hamzah, Syafril, Oktavia, et al., 2026).

The inclusion criteria were established to ensure conceptual relevance, methodological credibility, and bibliographic traceability. Articles were included if they met the following criteria: published between 2019 and 2026; appeared in Scopus- or Web of Science-indexed journals or SINTA 1 or SINTA 2 accredited journals; had accessible DOI metadata; discussed at least one of the core themes of this study, namely TQM, educational quality assurance, Islamic educational management, institutional governance, leadership, quality culture, or Islamic values in education; and provided conceptual or empirical insights relevant to the construction of a value-based quality management model (Engkizar, Jaafar, Hamzah, et al., 2025). Articles were excluded when they were not peer-reviewed, had incomplete metadata, did not provide DOI information, were not directly related to Islamic education or educational quality, merely discussed quality in a general administrative sense without theoretical relevance to TQM or Islamic values, or substantially duplicated findings already represented by more rigorous studies. This selection strategy was used to avoid superficial keyword matching and to ensure that each article contributed substantively to the synthesis.

The screening process was conducted in several stages. First, titles and abstracts were reviewed to identify studies related to TQM, quality assurance, Islamic values, educational governance, and Islamic educational institutions. Second, full texts were examined to assess methodological quality, conceptual relevance, and contribution to the research focus. Third, DOI metadata and publication status were checked through Crossref, publisher pages, SINTA, or journal indexing information to reduce the risk of using unverifiable sources. Fourth, the selected articles were grouped into thematic clusters, namely TQM implementation in Islamic education, internal and external quality assurance, Islamic values and professional ethics, institutional governance, leadership, and quality culture (Engkizar et al., 2025). This staged screening process was consistent with methodological recommendations that literature reviews should be transparent and based on explicit selection criteria rather than arbitrary source accumulation.

Data analysis was carried out through thematic coding, conceptual comparison, and conceptual synthesis. In the first stage, key concepts from each article were extracted, including quality planning, stakeholder satisfaction, continuous

improvement, leadership commitment, process control, evidence-based decision-making, internal quality assurance, accountability, Islamic ethics, professional responsibility, and institutional culture. In the second stage, these concepts were coded into three Islamic value categories, namely *ihsan*, *itqan*, and *amanah*, and compared with core TQM principles such as stakeholder focus, leadership, total involvement, process approach, evidence-based decision-making, and continuous improvement. In the third stage, conceptual mapping was conducted to identify convergence, divergence, and theoretical gaps across the selected studies. In the final stage, the synthesis produced the *Ihsan*, *Itqan*, *Amanah* Total Quality Management model, which positions *ihsan* as the moral orientation of excellence, *itqan* as the operational discipline of quality processes, and *amanah* as the governance ethic of accountability and trust. This analytical procedure follows the logic of integrative review, in which the main contribution is not the statistical aggregation of findings, but the development of a coherent conceptual framework from diverse yet related studies (Alatise & Akinfolarin, 2025; Sriwahyuni et al., 2025).

To ensure trustworthiness, this study applied source triangulation, relevance checking, DOI verification, and iterative reading of the selected literature. Source triangulation was conducted by comparing findings from international indexed journals and SINTA 1 and SINTA 2 accredited journals to avoid dependence on a single scholarly tradition or database. Relevance checking was applied by evaluating whether each selected article had a direct conceptual connection with Islamic educational quality, TQM, or value-based governance. DOI verification was used to ensure that all cited journal articles were traceable and academically accountable. Iterative reading was conducted to refine the thematic categories and minimize interpretive bias during synthesis (Defriyanto et al., 2026; Engkizar et al., 2026). Although this study did not involve human participants and therefore did not require field-based ethical clearance, ethical principles were maintained through accurate citation, avoidance of fabricated references, transparent inclusion and exclusion criteria, and careful representation of previous studies (Snyder, 2019; Page et al., 2021; Paul et al., 2021; Kraus et al., 2022). The methodological limitation of this study lies in its reliance on published journal articles within the 2019–2026 period and its focus on Scopus-, Web of Science-, and SINTA 1–2-indexed sources; consequently, relevant books, dissertations, institutional documents, and non-indexed local studies were not prioritized in the main synthesis.

RESULT AND DISCUSSION

Thematic Distribution of Literature on Islamic Educational Quality

The review identified four dominant thematic clusters in the recent literature on Islamic educational quality: quality assurance, Total Quality Management in Islamic education, integration of Islamic values, and governance-oriented leadership. These clusters indicate that the discourse on Islamic educational quality has shifted from a narrow concern with administrative compliance toward a broader concern with quality culture, ethical governance, institutional accountability, and value-based educational transformation. Studies on quality assurance emphasize internal quality assurance systems, accreditation readiness, self-evaluation, monitoring, and continuous follow-up as essential mechanisms for maintaining institutional performance. Studies on Total Quality Management in Islamic education highlight leadership commitment, stakeholder communication, reward and punishment systems, process control, and continuous improvement as key determinants of quality implementation. Meanwhile, studies on Islamic values focus on trustworthiness, responsibility, *ta'dib*, spiritual formation, professional ethics, and character development as normative foundations for educational practice. The fourth cluster, governance and leadership, shows that quality improvement is strongly

related to transparent management, digital transformation, participatory decision-making, and value-based institutional leadership.

Table 1. Thematic Clusters of Reviewed Literature

Literature Cluster	Main Focus	Contribution to the Study	Key References
Quality assurance	Internal quality assurance, accreditation, self-evaluation, monitoring, quality standards, follow-up mechanisms	Establishes the need for measurable and sustainable quality cycles in Islamic education	Fadhli (2020); Hasibuan et al. (2023); Tarigan & Zahara (2024); Wulandari et al. (2025)
Total Quality Management in Islamic education	Leadership, communication, reward and punishment, quality measurement, learning process improvement	Provides the managerial lens for linking Islamic values with institutional quality culture	Azizi et al. (2023); Muhith et al. (2022); Nabilah et al. (2022); Tarigan & Zahara (2024)
Integration of Islamic values	<i>Amanah</i> , responsibility, spirituality, <i>ta'dib</i> , character formation, professional ethics	Provides the ethical and spiritual foundation for <i>ihsan</i> , <i>itqan</i> , and <i>amanah</i> in educational quality	Muzakki et al. (2025); Orgianus et al. (2024); Pepilina et al. (2025); Syukri et al. (2024)
Governance and leadership	Good governance, institutional transformation, organizational culture, digitalized services	Demonstrates the importance of accountability, transparency, innovation, and leadership in Islamic educational quality	Hasibuan et al. (2023); Huda (2025)

As shown in Table 1, the selected literature does not treat educational quality as a single-dimensional concept. Rather, quality appears as an intersection of standards, processes, actors, institutional culture, and ethical values. The quality assurance cluster contributes procedural clarity, while the Total Quality Management cluster contributes managerial integration. The Islamic values cluster provides moral and spiritual meaning, whereas the governance and leadership cluster explains how quality can be institutionalized through accountability, transparency, and organizational transformation. This pattern suggests that Islamic educational quality requires a framework that combines managerial effectiveness with ethical and spiritual orientation.

From Administrative Compliance to Quality Culture

The findings show that Islamic educational institutions increasingly need to move beyond document-based quality assurance toward a more deeply embedded quality culture. Quality assurance studies reveal that accreditation, institutional standards, and monitoring systems are important, but they are insufficient when implemented only as formal administrative obligations. The literature indicates that quality improvement becomes sustainable when standards are translated into daily academic practices, leadership routines, stakeholder engagement, data-based decision-making, and continuous follow-up. This finding is important because many Islamic educational institutions face the risk of reducing quality to accreditation documents, institutional rankings, or compliance checklists.

The review also found that Total Quality Management contributes to this transition by emphasizing quality as an organizational culture rather than a temporary program. In the reviewed studies, successful Total Quality Management implementation depends on leadership commitment, shared responsibility, internal communication, process consistency, and the active involvement of teachers, lecturers, students, administrative staff, and external stakeholders. However, the

literature also suggests that Total Quality Management needs contextualization in Islamic education because Islamic institutions operate not only through managerial rationality but also through religious values, moral responsibility, and spiritual purpose. Therefore, the findings of this review suggest that Islamic educational quality should be conceptualized as a value-based quality culture, not merely as a technical quality assurance system.

Islamic Values as Ethical Foundations of Quality Management

The synthesis further reveals that *ihsan*, *itqan*, and *amanah* function as three ethical foundations that can deepen the meaning of Total Quality Management in Islamic education. *Ihsan* appears as the value that directs institutions toward excellence, sincerity, service beyond minimum standards, and educational benefit for stakeholders. In this sense, *ihsan* expands the Total Quality Management principle of customer focus because Islamic education does not merely seek stakeholder satisfaction, but also the formation of morally responsible and spiritually conscious learners. *Itqan* emerges as the value that strengthens process discipline, professionalism, accuracy, consistency, and continuous improvement. This value is closely related to the Total Quality Management principles of process approach, evidence-based decision-making, and the Plan–Do–Check–Act cycle. *Amanah*, meanwhile, appears as the ethical foundation of accountability, transparency, responsibility, and institutional trust. This value strengthens the governance dimension of Total Quality Management by ensuring that leadership, reporting, resource allocation, stakeholder communication, and quality evaluation are conducted responsibly.

The relationship between these three values and Total Quality Management principles is summarized in Table 2. The table shows that Islamic values do not merely serve as symbolic religious terminology, but can be operationalized into institutional practices and quality indicators.

Table 2. Integration of *Ihsan*, *Itqan*, and *Amanah* into Total Quality Management-Based Islamic Educational Quality

Islamic Value	Meaning of Quality	Related Total Quality Management Principles	Practices in Islamic Education	Institutional Indicators
<i>Ihsan</i>	Excellence, moral purpose, service beyond minimum standards, orientation toward public benefit	Customer focus, leadership commitment, continuous improvement	Meaningful learning, humanistic student services, character development, spiritual formation, ethical academic culture	Stakeholder satisfaction, student engagement, quality of <i>adab</i> , academic achievement, graduate contribution, social benefit
<i>Itqan</i>	Professionalism, accuracy, process discipline, consistency, measurable performance	Process approach, evidence-based decision-making, Plan–Do–Check–Act cycle	Data-based planning, academic supervision, internal quality audit, standardization of learning services, documented follow-up	Complete quality documents, consistent learning processes, measurable improvement plans, evidence-based evaluation, implemented follow-up
<i>Amanah</i>	Accountability, transparency,	Governance, people	Performance reporting,	Public trust, ethical

honesty, fulfilment of institutional mandate	involvement, accountability, partnership	transparent budgeting, fair task distribution, complaint management, stakeholder participation	compliance, transparent decision-making, stakeholder involvement, reduced service conflict, accountable reporting
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Table 2 demonstrates that each Islamic value occupies a distinct but interconnected function within the quality management system. *Ihsan* provides the moral orientation of quality, *itqan* provides the operational discipline of quality processes, and *amanah* provides the governance ethic of institutional accountability. These three values complement one another. *Ihsan* without *itqan* may lead to idealism without operational consistency; *itqan* without *ihsan* may result in procedural efficiency without spiritual meaning; and *amanah* without *ihsan* and *itqan* may become formal accountability without excellence and innovation.

Emergence of the *Ihsan, Itqan, Amanah* Total Quality Management Model

The final result of the review is the formulation of the *Ihsan, Itqan, Amanah* Total Quality Management Model, which integrates *ihsan*, *itqan*, and *amanah* into the Total Quality Management framework for Islamic educational quality. This model emerged from the conceptual mapping of quality assurance literature, Total Quality Management studies, Islamic values research, and governance-oriented studies. The model positions Total Quality Management as the managerial architecture and Islamic values as the ethical and spiritual foundation. Total Quality Management explains how quality is planned, implemented, monitored, evaluated, and improved; *ihsan*, *itqan*, and *amanah* explain why quality must be pursued and what ethical principles should guide the process.

The *Ihsan, Itqan, Amanah* Total Quality Management Model consists of three interconnected layers. The first layer is moral orientation, represented by *ihsan*. This layer ensures that quality improvement is directed toward educational excellence, stakeholder benefit, and the formation of morally grounded graduates. The second layer is operational discipline, represented by *itqan*. This layer ensures that quality improvement is implemented through systematic planning, process control, data-based evaluation, and continuous follow-up. The third layer is governance accountability, represented by *amanah*. This layer ensures that quality improvement is carried out through transparent leadership, responsible resource management, accountable reporting, and stakeholder trust.

The model suggests that quality in Islamic education should be understood as an integrated system consisting of ethical purpose, professional processes, and accountable governance. In practical terms, the model can guide Islamic schools, madrasahs, pesantren, and Islamic higher education institutions in designing quality policies, performance indicators, supervision systems, teacher or lecturer development programs, and institutional evaluation mechanisms. The findings also suggest that the integration of Islamic values into Total Quality Management may prevent two common weaknesses in quality management practice: the reduction of quality to administrative documentation and the separation between religious values and institutional governance. By combining *ihsan*, *itqan*, and *amanah* with Total Quality Management, Islamic educational institutions can develop a quality culture that is measurable, sustainable, ethical, and spiritually meaningful.

The findings of this review indicate that the integration of *ihsan*, *itqan*, and *amanah* into Total Quality Management provides a more holistic framework for understanding quality in Islamic education. This finding is consistent with Azizi et al. (2023), who showed that the implementation of Total Quality Management in

Ministry of Religion-based educational institutions depends on leadership commitment, stakeholder communication, internal quality measurement, and reward and punishment mechanisms. However, the present study extends their findings by arguing that these managerial mechanisms require an ethical and spiritual foundation so that quality improvement is not reduced to administrative control or institutional compliance. In this sense, *ihsan* strengthens the moral orientation of leadership and service, *itqan* reinforces process discipline and continuous improvement, while *amanah* ensures that quality governance remains accountable, transparent, and trustworthy.

The result also supports Nabilah et al. (2022), who emphasized that integrated quality management in madrasah learning processes should be implemented through planning, implementation, monitoring, evaluation, and follow-up. Their study highlights the operational importance of quality cycles in improving learning quality. Nevertheless, the present study offers a deeper conceptual contribution by positioning *itqan* as the Islamic value that gives ethical meaning to process control, documentation, supervision, and continuous improvement. Quality processes in Islamic education should not be understood merely as technical procedures, but as expressions of professional responsibility and religiously grounded work ethics. Therefore, *itqan* becomes a bridge between the procedural logic of Total Quality Management and the Islamic demand for precision, seriousness, and excellence in every educational activity.

The findings are also in line with Fadhli (2020), Tarigan & Zahara (2024), and Wulandari et al. (2025), who argued that internal quality assurance, accreditation readiness, institutional evaluation, and governance reform are central to improving Islamic higher education. These studies demonstrate that quality assurance systems require clear standards, measurable indicators, regular monitoring, and institutional commitment. However, the present study identifies a gap in these approaches: quality assurance may become bureaucratic if it is not supported by a strong ethical culture. The concept of *amanah* addresses this limitation by framing quality assurance as an institutional trust rather than merely an accreditation requirement. Through *amanah*, self-evaluation, performance reporting, resource allocation, and stakeholder engagement are interpreted as moral obligations that must be fulfilled honestly and responsibly.

This review further confirms the relevance of Orgianus et al. (2024), Pepilina et al. (2025), and Syukri et al. (2024), who found that Islamic values can strengthen lecturer competence, environmental ethics, pesantren learning, student character, and value-based educational practices. Their studies show that Islamic values are not peripheral elements in education, but can shape professional behaviour, pedagogical orientation, and institutional culture. The present study expands this argument by moving the discussion of Islamic values from the level of curriculum and pedagogy to the level of institutional quality management. Thus, *ihsan*, *itqan*, and *amanah* are not only relevant for character education or individual morality, but also for designing quality policies, leadership practices, supervision systems, service standards, and accountability mechanisms in Islamic educational institutions.

The findings also correspond with Hildesheim & Sonntag (2020), who emphasized that quality culture in higher education cannot be measured solely through formal procedures, but must include shared values, communication, commitment, participation, and organizational learning. Similarly, Rahman & Nasrin (2024), Yahiaoui et al. (2022), and Yusuf (2023) highlighted that Total Quality Management in higher education is effective when institutions combine leadership, stakeholder satisfaction, process improvement, service quality, and continuous evaluation. Compared with these international studies, the present review contributes a distinctive Islamic educational perspective by showing that quality culture in Islamic

institutions should be built not only on organizational commitment, but also on spiritual consciousness, ethical accountability, and the pursuit of public benefit. This makes the proposed *Ihsan, Itqan, Amanah* Total Quality Management Model contextually relevant for Islamic schools, madrasahs, pesantren, and Islamic higher education institutions.

The novelty of this study lies in its conceptual mapping of *ihsan*, *itqan*, and *amanah* into the structure of Total Quality Management. Previous studies have discussed Total Quality Management, quality assurance, governance, and Islamic values separately, but they have not systematically positioned Islamic values as functional components within a quality management model. This study proposes that *ihsan* functions as the moral orientation of excellence, *itqan* as the operational discipline of quality processes, and *amanah* as the governance ethic of accountability and trust. This formulation offers a new conceptual contribution because it does not merely attach Islamic terminology to modern management theory, but reconstructs Total Quality Management through an Islamic ethical framework. The *Ihsan–Itqan–Amanah* Total Quality Management Model therefore provides an integrative approach that connects moral purpose, process discipline, institutional governance, stakeholder satisfaction, and continuous improvement.

The theoretical implication of this study is that Islamic educational management needs to move beyond the separation between normative Islamic values and modern managerial systems. Total Quality Management provides the managerial architecture for planning, implementing, evaluating, and improving quality, while *ihsan*, *itqan*, and *amanah* provide the ethical and spiritual foundation that gives meaning and direction to the quality system. This integration can enrich the discourse of Islamic educational management by demonstrating that quality is not only a technical or administrative category, but also an ethical and spiritual responsibility. The study also contributes to the development of value-based quality culture theory by showing that Islamic values can be operationalized into institutional practices and measurable quality indicators.

The practical implication is that Islamic educational institutions need to design quality assurance instruments that assess not only documents, standards, and accreditation performance, but also ethical leadership, service sincerity, process discipline, stakeholder trust, transparency, and public benefit. Madrasahs, pesantren, Islamic schools, and Islamic higher education institutions can use the *Ihsan, Itqan, Amanah* Total Quality Management Model to develop quality policies, academic supervision systems, teacher or lecturer performance indicators, internal audit mechanisms, student services, and stakeholder feedback systems. For example, *ihsan* can be translated into indicators of meaningful learning, student welfare, and service excellence; *itqan* can be translated into lesson planning quality, data-based evaluation, documentation consistency, and follow-up actions; while *amanah* can be translated into transparent budgeting, fair task distribution, accountable reporting, and complaint management.

Despite its contribution, this study has several limitations. First, the study is based on an integrative literature review, so its findings are conceptual and have not yet been tested empirically in specific Islamic educational institutions. Second, the reviewed literature was limited to studies published between 2019 and 2026 in journals indexed by Scopus or Web of Science and national journals accredited at SINTA 1 or SINTA 2, with accessible DOI metadata; therefore, relevant books, classical Islamic sources, dissertations, institutional quality assurance reports, and non-indexed local studies were not prioritized in the main synthesis. Third, the proposed *Ihsan, Itqan, Amanah* Total Quality Management Model still requires empirical validation through case studies, surveys, Delphi studies, or mixed-method research across different types of Islamic educational institutions. Future research

may develop measurement instruments for *ihsan* based service excellence, *itqan* based process discipline, and *amanah* based governance accountability, and then test their relationship with institutional quality culture, stakeholder satisfaction, accreditation performance, and graduate outcomes.

CONCLUSION

This study concludes that integrating *ihsan*, *itqan*, and *amanah* into the framework of Total Quality Management provides a more holistic conceptualization of quality in Islamic education by connecting managerial effectiveness with ethical and spiritual responsibility. The review indicates that previous studies on Total Quality Management, quality assurance, governance, and Islamic values have made important contributions to improving Islamic educational institutions, while limited attention has been given to systematically integrating these dimensions within a unified quality management framework. The proposed *Ihsan*, *Itqan*, *Amanah* Total Quality Management model addresses this conceptual gap by positioning *ihsan* as the moral orientation of excellence and public benefit, *itqan* as the operational discipline of process accuracy, professionalism, and continuous improvement, and *amanah* as the governance ethic of accountability, transparency, and institutional trust.

The model suggests that quality in Islamic education should not be reduced to accreditation documents, administrative compliance, or service efficiency, but should be understood as a value-based institutional culture that integrates standards, processes, leadership, stakeholder engagement, and moral purpose. Theoretically, this study contributes to Islamic educational management by reconceptualizing Total Quality Management through an Islamic ethical framework. Practically, the model provides a conceptual basis for Islamic schools, madrasahs, pesantren, and Islamic higher education institutions to develop quality policies, supervision systems, performance indicators, internal audits, and stakeholder feedback mechanisms that are measurable, sustainable, ethical, and spiritually grounded. As this study is conceptual and based on an integrative literature review and conceptual analysis, future research should empirically examine the proposed model through case studies, surveys, Delphi studies, or mixed-method designs across different types of Islamic educational institutions, particularly to assess its relationship with quality culture, stakeholder satisfaction, accreditation performance, and graduate outcomes.

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