



Quality Management of Islamic Education in the Development of Madrasahs and Islamic Boarding Schools

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Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 10, 2026

Keywords: *Quality management, madrasahs, Islamic boarding schools*

Abstract

Improving the quality of Islamic education requires systematic and sustainable management by optimizing various educational resources, including educational personnel, students, curriculum, learning processes, educational facilities and infrastructure, financing, and community relations. This study aims to analyze the concept and implementation of Islamic education quality management in madrasahs and Islamic boarding schools. This study employed a qualitative approach using content analysis to examine relevant sources related to the principles and practices of Islamic education quality management. The data were analyzed through data reduction, data display, and conclusion drawing. The findings indicate that Islamic education quality management in madrasahs and Islamic boarding schools is oriented toward three main aspects: i) continuous quality improvement to meet the needs and expectations of stakeholders through the involvement of all organizational members, ii) enhancement of institutional competitiveness through improvements in products, services, human resources, processes, and the educational environment, and iii) comprehensive quality control involving various organizational components. The implementation of quality management is supported by leadership, customer focus, organizational climate, problem-solving teams, the availability of relevant data, the use of scientific methods and tools, and education and training. These findings indicate that Islamic education quality management requires a continuous, participatory, and stakeholder-oriented approach to support quality improvement in madrasahs and Islamic boarding schools.

INTRODUCTION

Islam is a universal religion whose teachings encompass the aspects of faith, worship, social transactions (*muamalah*), as well as social and individual life. From an Islamic perspective, every activity should ideally be carried out in a planned, measurable, and directed manner. This principle is reflected, among others, in the word of Allah in Q.S. As-Sajdah (32): 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

How to cite:

Alirman, A., Yursilis, Y., Aini, W. (2026). Quality Management of Islamic Education in the Development of Madrasahs and Islamic Boarding Schools. *Ahlussunnah: Journal of Islamic Education*, 5(1), 710-724.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

Meaning: *He arranges every affair from the heaven to the earth; then it ascends to Him on a day whose measure is a thousand years according to your calculation*

The verse indicates the principle of organizing various affairs in a systematic and directed manner. In the context of educational management, this principle suggests that every activity needs to be planned and managed systematically so that predetermined objectives can be achieved effectively and efficiently.

Education is a fundamental structure that provides facilities for members of society to determine the goods and services they need (Hadi, 2019; Suhardi et al., 2026). At the macro level, education is the “heart” as well as the “backbone” of the future of a nation and state (Ristianah, 2020). The success of a nation is also largely determined by its success in improving and reforming the education sector (Zaimudin, 2018). In a more specific context, the Islamic education system serves as an important instrument for developing well-rounded individuals as a foundation for building a civilized society (Ibad et al., 2025) and realizing Islamic values as a mercy for all humankind (Taufik, 2020).

In principle, education is directed toward improving and enhancing the quality of human life. Through education, individuals are expected to develop the intelligence, abilities, and skills (*skills*) necessary to navigate life (Jannah et al., 2024). In line with this objective, all components of education need to receive adequate attention and undergo comprehensive quality improvement. This is consistent with (Mulyasa, 2005) view that improving educational quality is one of the objectives of national educational development and an integral part of efforts to improve the overall quality of Indonesian human resources.

Educational quality is one of the central issues in national education development, alongside equity, relevance, and efficiency in educational management. Therefore, various efforts to improve educational quality have continued to be undertaken by different stakeholders. These efforts are based on an awareness of the importance of education in developing human resources and building national character (*nation character building*). Moreover, the quality of education is an important factor influencing the progress of society and the nation. Nevertheless, the education system, including Islamic education, continues to face various challenges. These challenges include the unequal distribution of access to education, the relatively weak quality and relevance of education, and the suboptimal management of educational institutions.

Several previous studies have examined the implementation of quality management in Islamic education. Suparta’s study on the implementation of Islamic education quality management at Madrasah Aliyah Negeri 1 Tanjung Pandan found that efforts to improve quality began with improving human resource standards, including educators, students, and educational staff. These improvements were implemented through the application of educational quality standards developed based on quality management principles. In addition to human resources, quality improvement also involved curriculum management, classroom and learning management, as well as facilities and infrastructure. All components of the institution, including teachers, students, and educational staff, were required to implement the established standards and procedures (Suparta, 2025).

Abdul Basyit’s study on the implementation of Islamic education quality management demonstrated that quality improvement is an important step that must be undertaken comprehensively by empowering all available resources. Strategies for continuous quality improvement encompass various components of Islamic education management, including educational staff, students, curriculum, learning processes, educational facilities and infrastructure, finance, and community relations. The utilization of these resources is directed toward achieving objectives effectively, efficiently, and productively based on measures and assessments of product or service quality in accordance with customer satisfaction (Rofiq & Basyid, 2020).

Meanwhile, Zulkarnain Dali's study on quality management in Islamic boarding schools (*pondok pesantren*) showed that quality management is essentially directed toward exploring changes in the management orientation of Islamic boarding schools, from meeting short-term standards toward long-term quality improvement, as well as examining its impact on changes in pesantren cultural values. In the context of pesantren education, quality improvement is directed toward strengthening the vision and mission with an orientation toward educational service-user satisfaction. The dimensions of quality management identified include a focus on students, an obsession with quality, a scientific approach, long-term commitment, and active student involvement in determining the direction of learning (Zaini et al., 2025).

The three previous studies indicate that Islamic education quality improvement has been implemented through various aspects, including human resource development, curriculum management, learning processes, educational facilities and infrastructure, student management, teachers and educational staff, and financial management. Previous studies have also demonstrated a shift in the orientation of quality management from meeting short-term standards toward achieving long-term quality improvement. However, discussions of Islamic education quality management have largely emphasized managerial and operational aspects, while the fundamental values that constitute the distinctive foundation of Islamic educational institutions have received comparatively limited attention. Therefore, there remains an opportunity to examine Islamic education quality management not merely as a mechanism for institutional quality improvement but also as a process grounded in Islamic values.

Based on this gap, this study examines the nature and fundamental principles of Islamic education quality management and their implementation in madrasahs and Islamic boarding schools (*pondok pesantren*). The study positions piety (*taqwa*), sincerity (*ikhlas*), honesty (*sidq*), and good character (*akhlak*) as fundamental principles relevant to the management of quality in Islamic education. These four principles are considered important because quality management in Islamic educational institutions is oriented not only toward institutional performance but also toward strengthening the religious values that characterize Islamic education.

This study aims to analyze the nature and fundamental principles of Islamic education quality management and to explain their implementation in the management of madrasahs and Islamic boarding schools. Theoretically, this study is expected to enrich the literature on quality management in Islamic education by integrating managerial dimensions with Islamic values. Practically, the study is expected to serve as a reference for administrators of madrasahs and Islamic boarding schools in developing quality management systems that are effective, efficient, sustainable, and aligned with Islamic values.

METHODS

This study employed a qualitative approach using content analysis. Content analysis was used to systematically and comprehensively examine information contained in written sources to gain an understanding of the concepts, principles, and implementation of Islamic education quality management in madrasahs and Islamic boarding schools (*pesantren*). This method enabled the researcher to identify, categorize, and interpret information relevant to the focus of the study (Anidar et al., 2026; Aryasutha et al., 2025; Efendi et al., 2026; Eltoukhi et al., 2025; Engkizar et al., 2025, 2026; Hasanah et al., 2019; Putri et al., 2025).

The data sources consisted of primary and secondary data. The primary data comprised books discussing Islamic education and Islamic education management. Meanwhile, the secondary data consisted of books, scholarly journal articles, and

other written sources relevant to the topic of Islamic education quality management. The sources were selected based on their relevance to the focus of the study, particularly the concepts, principles, and implementation of Islamic education quality management.

Data were collected through document analysis by reviewing and identifying relevant information from various written sources. The collected data were then analyzed through qualitative analysis stages consisting of data reduction, data display, and conclusion drawing. First, data reduction involved selecting, categorizing, and focusing on data relevant to the research objectives. Second, data display involved organizing the data into categories and themes related to the concepts and principles of Islamic education quality management and their implementation in madrasahs and Islamic boarding schools. Third, conclusion drawing involved interpreting the relationships among the identified themes and findings to obtain a comprehensive understanding of Islamic education quality management.

RESULT AND DISCUSSION

Islamic Education Management

Management and quality are two fundamental concepts in understanding the management of educational institutions. According to the Indonesian Dictionary, management refers, first, to the effective utilization of resources to achieve objectives and, second, to a leader who is responsible for the operation of a company or organization (Depdiknas, 2003; Muchtar & Suryani, 2019). Meanwhile, quality refers to the degree, level, or standard of goodness of an object, including its characteristics such as intelligence, ability, and other qualities.

In general, management refers to a process of carrying out activities efficiently through the utilization of other people and available resources. Terry defines management as “*management is a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources*” (Komariah, 2018). This definition emphasizes management as a systematic process involving planning, organizing, actuating, and controlling to determine and achieve predetermined objectives through the utilization of human and other resources.

Several definitions of management share a similar conceptual foundation. First, management is an effort or action directed toward achieving objectives through a systematic process. Second, management is a system of cooperation involving a clear division of roles and responsibilities. Third, management optimally utilizes human resources, financial resources, physical resources, and other resources effectively and efficiently (Munif et al., 2023). Similarly, (Nadila et al., 2022), explains that management is the process of integrating unrelated resources into a total system to achieve a particular objective. These resources include people, equipment, media, materials, money, and facilities, all of which are directed and coordinated toward the achievement of predetermined objectives.

Based on these perspectives, management can be understood as an active process of achieving desired objectives through the optimal utilization of available resources, particularly human resources, including the effective involvement of other people's efforts. When applied to Islamic education, management refers to the management process specifically directed toward the development and achievement of Islamic education objectives. (Izzah, 2022) defines Islamic education management as both an art and a science of managing Islamic educational resources in order to achieve the objectives of Islamic education effectively and efficiently.

The concept of Islamic education itself can be understood from both linguistic and conceptual perspectives. Etymologically, education refers to the process of changing the attitudes and behavior of an individual or group in an effort to develop

human maturity through teaching and training, as well as the process and practice of educating (Nabila Aswari et al., 2022). Islam, meanwhile, is a religion taught by the Prophet Muhammad (peace be upon him), based on the Quran, which was revealed through the revelation of Allah (Muchtar & Suryani, 2019). Accordingly, Islamic education can be understood as an effort to transform individual behavior in personal, social, and environmental life based on Islamic principles (Izzah, 2022).

This understanding is reinforced by (Aimah, 2021), who explains that Islamic education is conscious guidance or leadership provided by an educator toward the physical and spiritual development of students in order to form an ideal personality (*insan kamil*). Thus, Islamic education is a process of internalizing Islamic values into students as preparation for achieving happiness and well-being both in this world and in the Hereafter.

When the concepts of management and Islamic education are integrated, Islamic education management can be understood as a process of utilizing all resources owned by Muslims and Islamic educational institutions, whether hardware or software, through cooperation with others in an effective, efficient, and productive manner to achieve happiness and well-being in both this world and the Hereafter. In this context, Islamic education management is not merely concerned with administrative efficiency but also with ensuring that the management process remains consistent with the values and objectives of Islamic education.

Mujammil Qomar further defines Islamic education management as “a process of managing educational institutions in an Islamic manner by strategically utilizing learning resources and other related elements to achieve the objectives of Islamic education effectively and efficiently” (Taufikin, 2025). This definition indicates that Islamic education management has several interrelated implications that form an integrated system.

First, Islamic education management involves the process of managing Islamic educational institutions according to Islamic principles. This requires the incorporation of Islamic values into the management process, including an emphasis on appreciation, public benefit (*maslahat*), quality, progress, and empowerment. Management practices should also be grounded in the teachings of the Quran and Hadith in order to maintain their Islamic character.

Second, Islamic education management is specifically concerned with Islamic educational institutions and their distinctive characteristics. Consequently, its application encompasses the management of *pesantren*, *madrasahs*, Islamic higher education institutions, and other Islamic educational institutions.

Third, the management of Islamic educational institutions according to Islamic principles contains both inclusive and exclusive dimensions. The phrase “in an Islamic manner” reflects an inclusive dimension because managerial principles can also be applied to non-Islamic educational institutions when their characteristics and missions are compatible. Conversely, general educational management principles can be applied to Islamic educational institutions as long as they remain consistent with Islamic values, institutional realities, and the cultural contexts in which those institutions operate. Meanwhile, the reference to Islamic educational institutions represents an exclusive dimension because these institutions constitute the specific object of Islamic education management.

Fourth, Islamic education management requires strategic approaches. The strategic dimension distinguishes management from mere administration because management involves deliberate strategies directed toward the achievement of predetermined objectives. Likewise, Islamic education management is implemented through particular strategies. Although some strategies may resemble those used in general educational institutions, others may differ substantially because of the specific circumstances and characteristics of Islamic educational institutions.

Fifth, Islamic education management involves learning resources and other related elements. Learning resources encompass a broad range of components, including: i) human resources, such as teachers, *ustadz*, lecturers, students, *santri*, university students, employees, and foundation administrators; ii) materials, such as libraries, textbooks, and other educational materials; iii) the environment, particularly aspects related to the surrounding community; iv) tools and facilities, such as laboratories; and v) educational activities. Other relevant factors may include the socio-political, socio-cultural, socio-economic, and socio-religious conditions encountered by Islamic educational institutions.

Sixth, the objectives of Islamic education constitute the direction of all management activities within Islamic educational institutions. These objectives therefore influence and regulate the various components involved in institutional management.

Seventh, Islamic education management must be effective and efficient. Effectiveness and efficiency refer to the ability to achieve predetermined objectives while optimizing the use of time, effort, and financial resources. Thus, effectiveness and efficiency not only describe the outcomes of management but also imply continuous improvement in the process of achieving Islamic education objectives.

The integration of these dimensions demonstrates that Islamic education management has both general managerial characteristics and specific characteristics derived from the values, objectives, and contexts of Islamic education. (Nadila et al., 2022) explains that the essence of management is fundamentally the same across different fields; however, the variables encountered may differ depending on the field in which management is applied and developed. Differences in these variables subsequently generate differences in institutional culture and management practices. Therefore, the distinction between Islamic education management and general educational management lies not necessarily in the fundamental management functions but in the values, variables, cultural contexts, and specific objectives that shape their implementation.

Islamic Education Quality Management

The concept of Islamic education quality management is closely related to the principles underlying Islamic education management. Islamic education management incorporates general principles that are flexible and capable of adapting to educational progress and development. Islamic education scholars have proposed different formulations of these principles. (Ramayulis, 2018), for example, identifies eight principles of Islamic education management: sincerity, honesty, trustworthiness, justice, responsibility, dynamism, practicality, and flexibility. Meanwhile, Langgulang identifies seven principles: faith and morality, justice and equality, consultation, division of work and responsibilities, adherence to management functions, social interaction, and sincerity (Langgulang, 2004).

Although these scholars formulate the principles differently, they share an emphasis on ethical, responsible, and adaptive management. Based on these principles, the fundamental basis of Islamic education quality management can be understood as a commitment and motivation to continuously improve the condition and quality of educational institutions.

This principle can be related to Q.S. Ar-Ra'd (13), verse 11, which states: *"Indeed, Allah does not change the condition of a people until they change what is in themselves. And when Allah intends harm for a people, there is no repelling it; and there is no protector for them besides Him."* (Depag RI, 1996, p. 370).

The verse provides a conceptual foundation for quality assurance because it emphasizes the necessity of change and improvement. Within Islamic education quality management, this principle can be interpreted as a motivation to transform undesirable conditions into better ones. Quality control consequently functions as a

process of identifying, evaluating, and correcting deviations or deficiencies in educational processes and outcomes.

The principle of continuous improvement is also connected with the responsibility to preserve and utilize the blessings bestowed by Allah. From this perspective, maintaining the quality of Islamic education requires not only managerial competence but also ethical and spiritual foundations. These foundations include piety, sincerity, honesty, and good character. Therefore, the principles of Islamic education quality management can be further elaborated through these four dimensions.

Piety (*Taqwa*)

Piety refers to obedience to the commands of Allah and abstention from His prohibitions. Allah states in Q.S. Adh-Dhariyat (51), verse 56: “*And I did not create jinn and mankind except to worship Me.*” (Depag RI, 1996, p. 862). This verse indicates that human existence is fundamentally oriented toward worship and obedience to Allah.

In the management of Islamic educational institutions such as *madrasahs* and *pesantren*, piety therefore becomes an important foundation of quality assurance. It means that managers and educational personnel are expected to understand and perform the responsibilities entrusted to them by Allah as effectively as possible. Quality management is consequently not limited to institutional performance but also encompasses the ethical responsibility of those involved in managing education.

Sincerity (*Ikhlas*)

Sincerity refers to wholeheartedness in performing and managing one's responsibilities. It reflects purity of intention and genuine commitment to one's duties. From this perspective, managing a *madrasah* or *pesantren* can be understood as both a trust and a responsibility entrusted by Allah.

In practice, educational personnel may encounter workloads that are not proportionate to the material compensation they receive. If work is approached solely from a materialistic perspective, performance may be affected because individuals may continuously compare their efforts with the material rewards they receive. Sincerity provides an ethical foundation that encourages individuals to perform their responsibilities to the best of their ability, even when material rewards are not proportionate to their efforts, because their work is regarded as an act of worship and an effort to seek the pleasure of Allah.

Allah states in Q.S. Al-A'raf (7), verse 29: “*And [say], ‘Establish your face at every prayer, and invoke Him, making your devotion sincere to Him. Just as He originated you, you will return to Him.’*” (Depag RI, 1996, p. 225). This verse emphasizes the importance of sincerity in worship and devotion to Allah, accompanied by the belief that Allah will reward such devotion.

Consequently, when an educational institution is managed by leaders who possess sincerity and regard their responsibilities as a form of devotion to Allah, the management process is expected to reflect these ethical principles. The original source text ends at this point with an incomplete sentence concerning the managerial treatment received by the school.

Honesty

Honesty refers to an upright attitude characterized by stating the truth, avoiding falsehood, and refraining from statements that contradict facts. Honesty was one of the characteristics associated with the Prophet Muhammad (peace be upon him) even before his prophethood. His reputation for honesty made him known and trusted by the Arab community. This characteristic provides an important example for Muslims regarding the role of honesty in leadership and management.

In contemporary managerial contexts, honesty has become particularly important because corruption, collusion, and nepotism may emerge when individuals

disregard ethical standards. Such practices can occur not only among high-ranking public officials but also within educational institutions, including *madrasahs* and *pesantren*. Therefore, honesty constitutes an essential foundation for responsible educational management.

Several Quranic verses emphasize the importance of truthfulness. Q.S. Al-Ahzab (33), verse 24, states: *"That Allah may reward the truthful for their truthfulness and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is Forgiving and Merciful."* (Depag RI, 1996, p. 670). Q.S. Az-Zumar (39), verse 33, states: *"And the one who has brought the truth and those who believed in it those are the righteous."* (Depag RI, 1996, p. 750). Furthermore, Q.S. At-Taubah (9), verse 119, states: *"O you who have believed, fear Allah and be with those who are truthful."* (Depag RI, 1996, p. 301). Q.S. Muhammad (47), verse 21, also states: *"If they had been true to Allah, it would have been better for them."* (Depag RI, 1996, p. 859).

These verses reinforce the position of honesty as an ethical foundation for leadership and quality management in Islamic educational institutions.

Good Character (*Akhlak*)

Good character (*akhlak*) refers to human behavior that is consciously directed toward performing good actions. The term *akhlak* is derived from the Arabic word *khuluq*, meaning disposition, character, behavior, or temperament. Therefore, quality assurance in *madrasahs* and *pesantren* should also be founded on good character because the quality of an institution's efforts is influenced by the character of the individuals responsible for carrying them out.

Allah states in Q.S. Al-Baqarah (2), verse 83: *"And [recall] when We took the covenant from the Children of Israel, [commanding], 'Worship none but Allah; and to parents do good, and to relatives, orphans, and the needy. And speak to people good words, establish prayer, and give zakah.' Then you turned away, except a few of you, and you were refusing"* (Depag RI, 1996, p. 22).

The verse demonstrates that good conduct toward others is an integral part of religious responsibility. In the context of educational management, good character therefore provides an ethical basis for establishing and maintaining the quality of educational services.

Based on these four principles, the foundation of quality assurance in Islamic education at *madrasahs* and *pesantren* can be understood as a commitment to continuous improvement grounded in piety, sincerity, honesty, and good character. These four foundations function as an ethical framework for quality control. Such quality control can serve at least three functions: i) evaluating performance and controlling the quality of educational products; ii) comparing actual performance with predetermined objectives; and iii) taking corrective action in response to quality differences or deviations occurring within *madrasahs* and *pesantren*.

Principles of Islamic Education Quality Management

The quality-control framework above can be developed into a model of Islamic education quality management characterized by flexibility, effectiveness, efficiency, openness, cooperation, and participation.

First, flexibility refers to the capacity to adapt rather than operate rigidly. Imam Suprayogo argues, based on his observations, although limited in scope, that schools or *madrasahs* achieving outstanding performance tend to benefit from the flexibility of their managers in carrying out their responsibilities (Aimah, 2021). He further explains that managers may need to have the courage to adopt policies or make decisions that differ from formal instructions or requirements issued by higher authorities. Therefore, to foster creativity among educational managers, evaluation should not focus exclusively on processes but should also consider the products and outcomes achieved. From this perspective, the performance of educational managers or leaders should not be measured solely by whether existing programs have been

implemented but also by the extent to which implementation produces outcomes desired by various stakeholders.

Second, effectiveness and efficiency are complementary dimensions of quality management. Made Sidarta states that “effective work is work that produces results as originally planned, whereas efficient work is work that incurs costs according to the original plan or lower” (Sudir et al., 2025). Costs in this context include money, time, effort, personnel, materials, media, and facilities. The two concepts must therefore be applied simultaneously. Management that is effective but not efficient may result in unnecessary expenditure, whereas management that is efficient but ineffective may fail to achieve predetermined objectives.

Third, openness refers not only to transparency in providing accurate information but also to the willingness to give and receive suggestions and opinions from others. Openness also involves providing opportunities for all parties, particularly staff members, to develop themselves according to their abilities, whether within their current positions or in other areas of professional development.

Fourth, cooperation and participation are essential because educational management cannot operate independently of other people. Islamic education managers therefore need to adopt cooperative and participatory approaches. Human beings are subject to various limitations that make cooperation necessary. According to Chester I. Barnard, these limitations include: (a) *physical limitations*, such as the need to cultivate food, which may be carried out by individuals or collectively; (b) *psychological limitations*, which are related to human interaction and the need to appreciate and respect others; (c) *sociological limitations*, because human beings cannot live independently of others; and (d) *biological limitations*, because human beings are biologically vulnerable and therefore need to cooperate, give and receive, unite, and establish relationships with others (Yugo, 2025).

These principles indicate that Islamic education quality management is not merely a technical process of institutional administration. Rather, it integrates managerial efficiency with ethical, social, and participatory dimensions that are consistent with the objectives and values of Islamic education.

Implementation of Quality Management in Madrasahs and Islamic Boarding Schools

The implementation of quality management in Islamic educational institutions can be understood through the principles of Total Quality Management. In the educational context, Total Quality Management represents a philosophy and methodology of continuous improvement that provides educational institutions with practical mechanisms for fulfilling the needs, expectations, and aspirations of their customers through the involvement of all organizational members. Total Quality Management is an approach that seeks to maximize organizational competitiveness through continuous improvement of products, services, human resources, processes, and the organizational environment (Nazneen et al., 2020).

Educational institutions serve as environments in which teaching and learning processes take place. In an effort to improve learning quality, many schools have adopted Total Quality Management and have achieved positive outcomes (Muliawan et al., 2022). In principle, this management system involves comprehensive quality control by all members of the organization over the activities of *madrasahs* and *pesantren*. The implementation of Total Quality Management therefore means that all members of the educational community share responsibility for educational quality.

Before this shared responsibility can be realized, all parties involved in the academic process including the school committee, head of the *madrasah*, administrative leaders, teachers, students, and employees need to understand the nature and objectives of education. In other words, every individual involved in the institution must understand the purpose of educational provision. Without a

comprehensive understanding among organizational members, the implementation of Total Quality Management cannot be achieved effectively.

Within Total Quality Management, educational institutions (*madrasahs* and *pesantren*) should position students as clients or, in organizational terminology, as major stakeholders. Consequently, students' voices need to be considered in strategic decision-making within the institution. A democratic organizational climate is essential because without it, quality management may become dominated by particular groups whose interests do not necessarily correspond with the fundamental objectives of education.

The implementation of quality management in education includes several components: i) leadership; ii) a customer-focused approach; iii) organizational climate; iv) problem-solving teams; v) meaningful data availability; vi) scientific methods and tools; and vii) education and training.

Leaders of Islamic educational institutions, particularly *pesantren* and *madrasahs*, function as motivators, event organizers, and policymakers who determine the direction of institutional development and influence how educational objectives are realized.

An effective head of a *madrasah* or leader of a *pesantren* should therefore meet several criteria: i) the ability to empower teachers to conduct learning processes effectively, smoothly, and productively; ii) the ability to complete tasks according to predetermined schedules; iii) the ability to establish harmonious relationships with the community and actively involve them in achieving the objectives of the *madrasah*, *pesantren*, and education; iv) the ability to implement leadership principles appropriate to the level of maturity of teachers and other employees; v) the ability to work collaboratively with management teams; and (vi) the ability to achieve institutional objectives productively in accordance with established provisions (Aimah, 2021).

At the institutional level, the fundamental objective of education is to create and maintain customer satisfaction. Customer satisfaction is closely related to the expectations of the stakeholders of an educational institution. By understanding educational processes and customer satisfaction, organizations can recognize and appreciate quality. Consequently, quality assurance and quality improvement efforts should ultimately be directed toward customer satisfaction. Management practices have limited value if they do not generate satisfactory educational services and outcomes.

The success of Total Quality Management implementation in *madrasahs* and *pesantren* can therefore be assessed through the satisfaction of both internal and external customers. An institution can be considered successful when it is capable of providing services that correspond to customer expectations.

More specifically, the success of *madrasahs* and *pesantren* can be reflected in several indicators: i) students are satisfied with the services provided by the *madrasah*; ii) parents are satisfied with the services provided to their children; iii) users or recipients of graduates are satisfied because they receive graduates with high-quality competencies that meet their expectations; and iv) teachers and employees are satisfied with the services provided by the *madrasah* (Tiara et al., 2023).

Efforts to improve the quality of *madrasahs* and *pesantren* should therefore include: i) establishing a shared commitment to quality among the heads of *madrasahs* and leaders of *pesantren*; ii) developing quality-improvement programs; iii) improving administrative services; iv) strengthening effective leadership; v) establishing graduate quality standards; vi) developing broad and effective cooperation networks; vii) improving organizational structures; and viii) creating a conducive institutional climate and culture.

Teamwork and Stakeholder Engagement

In addition to leadership and customer orientation, teamwork constitutes an

important element of quality improvement. The objective of educational institutions is to create and maintain customer satisfaction, and this objective can only be achieved when all stakeholders are involved in the quality-improvement process.

Teamwork is an essential component of Total Quality Management. A team consists of a group of people who work collectively toward a shared objective, namely providing satisfaction to all stakeholders. Teamwork contributes to quality management by strengthening confidence, communication, and individual independence. In quality-improvement and development projects, teamwork also represents a form of employee empowerment through the delegation of greater responsibility.

The existence of effective teamwork within educational institutions therefore constitutes an important foundation for achieving quality and stakeholder satisfaction through continuous improvement. Three interrelated components influence team performance and productivity: i) the organization as a whole; ii) the work team; and iii) individual team members. Strategies for improving team performance in Islamic educational institutions include: i) interdependence; ii) task expansion; iii) alignment; iv) common language; v) trust; vi) leadership; vii) problem-solving skills; viii) assessment or action; and ix) recognition and rewards.

Stakeholder involvement is also central to Total Quality Management because its primary mission is to meet the needs and expectations of all customers. A good school is one that maintains positive relationships with its customers and demonstrates a strong commitment to quality.

Educational customers can be categorized into internal and external customers. Internal customers include teachers, librarians, laboratory personnel, technicians, and administrative staff. External customers consist of: (a) primary customers, namely students; (b) secondary customers, namely parents, government, and the community; and (c) tertiary customers, namely users or recipients of graduates.

According to Edward Sallis, in educational institutions, the primary customers are students who directly receive educational services. The secondary customers are parents or sponsors who have direct individual or institutional interests in students' education. The tertiary customers are parties who play important although indirect roles, such as the government and the community as a whole. Teachers, staff members, and other institutional employees who provide services to their colleagues can also be regarded as internal customers.

Poor internal relationships may hinder the development of an educational institution and ultimately negatively affect external customers. Therefore, one of the objectives of quality assurance is to transform the educational institution into a collaborative team that minimizes conflict and internal competition and focuses on a shared objective, namely satisfying all customers.

Student Involvement

Student involvement has increasingly become a concern within *madrasahs*. However, the involvement of students in influencing the development of teaching and learning activities remains limited. Curriculum development and institutional regulations should therefore be designed fairly and effectively by involving students in the decision-making process.

Student involvement is particularly important in decisions concerning curriculum development and learning-material design. A classroom environment that provides students with autonomy and opportunities for participation is closely related to their ability to express themselves, demonstrate creativity, develop their learning capacities, and respond positively to challenges.

Students who participate in instructional activities and the development of institutional regulations are more likely to develop a sense of attachment to their *madrasah* or *pesantren*. Their participation can consequently strengthen their

engagement with institutional activities. Traditionally, however, students have often been positioned as objects rather than subjects of education. They are expected to comply with institutional regulations without being given sufficient opportunities to express their abilities or participate in decision-making.

When students receive instruction within an environment in which they have little involvement in learning design or rule-making, they may experience discomfort and perceive educational activities as something imposed upon them. Negative orientations may emerge when institutional policies, objectives, and norms are developed without involving the students or other individuals who will implement them.

Conversely, meaningful student involvement can generate positive responses toward institutional programs, regulations, expectations, and norms. Student participation in classroom activity planning represents an important aspect of student autonomy and control. When students perceive classroom regulations as fair and compatible with their interests and needs, they are more likely to develop positive attitudes toward their *madrasah* or *pesantren* and demonstrate positive academic behavior.

Parent Involvement

Parent involvement in children's education at *madrasahs* and *pesantren* is another important component of quality management. Parents play an important role in developing children's motivation and self-regulation from an early age, which can serve as an important foundation for their educational success.

Parental involvement can take several forms. First, parents can support children's intellectual development and academic success by providing opportunities and access to educational resources, including appropriate *madrasahs* or *pesantren*, libraries, and multimedia resources such as the internet and educational television. Second, parents can directly contribute to children's cognitive development and academic achievement by becoming involved in their educational activities. Third, parents can teach children appropriate norms for interacting with adults and peers, which are relevant to the classroom environment.

One approach to strengthening relationships between *madrasahs*, *pesantren*, and parents is to establish intensive and proactive communication. Educational institutions can engage parents through several strategies, including: (a) sending welcoming messages to parents when their children join the institution; (b) conducting parent meetings, preferably at the class level to ensure that meetings remain effective and efficient; (c) regularly distributing information about institutional activities and developments so that parents remain informed; (d) providing comprehensive information about the profile of the *madrasah* or *pesantren*; (e) inviting parents to participate when their children achieve accomplishments rather than contacting them only when problems occur; (f) conducting home visits when necessary; (g) identifying institutional needs and determining how parents can contribute to relevant activities, while also involving teachers, staff members, and representatives of BP3 in the identification process; (h) developing volunteer programs related to institutional development and inviting parents to participate as volunteers; and (i) providing recognition to parents who contribute as volunteers.

CONCLUSION

Islamic education quality management is not merely oriented toward achieving effectiveness and efficiency in resource management but also encompasses a value-based dimension that distinguishes it from quality management in general. The analysis indicates that quality management in Islamic education is grounded in the principle of continuous change and improvement, as reflected in Q.S. Ar-Ra'd (13): 11. In the context of Islamic education, this principle is manifested through piety,

sincerity, honesty, and good character as the foundation for maintaining and improving institutional quality. These principles subsequently support educational management that is flexible, effective, efficient, transparent, cooperative, and participatory.

The implementation of Islamic education quality management in madrasahs and Islamic boarding schools demonstrates that quality improvement needs to be carried out continuously through the involvement of all organizational members, an orientation toward the needs and satisfaction of stakeholders, and comprehensive supervision of the educational process. This implementation is supported by effective leadership, a customer-oriented approach, a conducive organizational climate, teamwork in problem-solving, the use of meaningful data, systematic methods and instruments, as well as education and training. Thus, Islamic education quality management can be understood as a quality improvement process that integrates managerial principles with Islamic values, ensuring that the development of madrasahs and Islamic boarding schools is directed not only toward improving institutional performance but also toward strengthening character and religious values as distinctive features of Islamic education.

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Ahlussunnah: Journal of Islamic Education

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