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Transformation of Quality Culture in Improving the Quality of Islamic Education Institutions

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Abstract

Improving the quality of education is an urgent necessity for Islamic educational institutions in responding to global challenges and the demands of the modern era. Transforming the culture of quality is a strategic approach to develop an Islamic education system that is competitive, holistic, and character-driven. This study aims to examine the role of quality culture in enhancing institutional performance and to design effective and sustainable transformation steps. The method used is literature review and descriptive qualitative analysis of best practices implemented in several Islamic educational institutions. The findings reveal that a quality culture grounded in Islamic values such as *amanah* (trustworthiness), *ihsan* (excellence), and *istiqamah* (consistency) contributes to building a learning environment that is religious, collaborative, and responsive to change. The success of quality culture transformation relies heavily on leadership commitment, stakeholder involvement, and the implementation of an integrated quality management system. Therefore, transforming the quality culture not only improves

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academic performance but also reinforces the spiritual and social missions of Islamic educational institutions in shaping morally upright future generations.

Keywords: Quality Culture, Transformation, Islamic Education, Quality Management, Islamic Values

INTRODUCTION

Islamic education in the modern era faces increasingly complex challenges, both internally and externally (Johan et al., 2024). Internally, many Islamic educational institutions are still struggling to improve the quality of management, quality of teaching, and character building of students. Externally, the pressures of globalization, the development of information technology, and inter-institutional competition demand changes in the way of working and thinking of all elements in educational institutions. For this reason, the transformation of quality culture is a necessity so that Islamic educational institutions not only survive, but are also able to excel and contribute to building society (Na'im et al., 2022).

Quality culture is a system of values and beliefs that are used as guidelines in every process in educational institutions, from planning, implementation, to evaluation (Berkovich, 2024). In the context of Islamic educational institutions, the culture of quality must be combined with Islamic values that become the spirit of the organization of education. A work culture based on the principles of sincerity, trust, ihsan, and responsibility must be the basic character of every Islamic education person (Muchlas, 2018). Unfortunately, based on data from the Indonesian Ministry of Religious Affairs, there are still many Islamic education institutions that do not have an internal quality assurance system that runs optimally. In fact, in many cases, quality culture has not been made part of the institution's strategic policy, but only a formality for accreditation or certification needs (Ministry of Religious Affairs, 2023). Lack of quality training, weak leadership, and the absence of collective commitment from all stakeholders are the main obstacles.

Law No. 20/2003 on the National Education System article 4 paragraph 6 states that education must be organized by involving all components of society in the implementation and control of the quality of education services. This shows that improving

the quality of education is not only the responsibility of schools or the government, but also the community at large. A quality educational institution not only produces competent graduates but also has a good image in the eyes of the community. Therefore, principals or leaders of educational institutions as leaders must be able to manage the institution well in order to create a strong culture of quality.

According to Mulyasa, improving the quality of education is an integral part of efforts to develop quality human resources. The government and the private sector have made various efforts to improve the quality of education, both through structural approaches (top-down) and cultural approaches (bottom-up). The structural approach involves government policies such as adjusting the curriculum, training teachers, providing facilities and infrastructure, and improving the school management system (Supiani et al., 2024). Meanwhile, the cultural approach focuses on changes from within the educational institution itself, such as strengthening student character, improving teacher professionalism, and acculturating innovative attitudes in schools.

Several excellent madrasahs and modern Islamic schools have shown that the transformation of quality culture can significantly improve the quality of institutions. A structured work culture, periodic evaluation, improved teacher competence, and active involvement of parents in the education process are important parts of a sustainable quality movement (Ma'arif, 2020). This success shows that the transformation of quality culture is not only a matter of systems and procedures, but involves changing the perspective and attitude of all school members towards quality as a value that must be lived.

The transformation of quality culture is also in line with the Total Quality Management (TQM) approach that has been widely applied in global education. TQM principles that emphasize continuous improvement, involvement of all parties, and customer satisfaction are very relevant when adapted to the context of Islamic values (Sallis, 2010; Parveen, 2024). Therefore, it is important to examine in depth how the process of quality culture transformation can be implemented effectively in Islamic educational institutions. This study is the basis for formulating practical strategies that not only improve academic quality, but also strengthen the character and spiritual values of students (Khoiriyati et al., 2024).

Sallis reveals that TQM in education requires a fundamental cultural change in the organization. This includes changes in attitudes, working methods, and commitment to

continuous improvement (Azizi et al., 2023). The implementation of a culture of quality in schools focuses not only on outputs, but also on the overall educational process, including improved teacher performance, learning effectiveness, and learner and parent satisfaction. Thus, a culture of quality must be part of the vision and mission of every Islamic educational institution in order to produce superior and competitive graduates.

In the context of Islamic education, the implementation of a quality culture is very important. Islamic educational institutions have a great responsibility in producing a generation that not only excels in the academic field, but also has strong character and morals (Ramli et al., 2025). Mutohar emphasized that the quality of education is closely related to a continuous process that involves evaluation, innovation, and improvement of the education system (Mutohar et al., 2020; Khoiriyati et al., 2024). Therefore, every Islamic educational institution must have a clear strategy in building and maintaining a culture of quality, both through improving the quality of teaching staff, optimizing the curriculum, and strengthening Islamic values in the learning process.

Purnamasari emphasized that Islamic education institutions will only develop if they have good quality. If the quality of Islamic education is not considered, the institution will be abandoned by the community. Conversely, if the institution succeeds in building a strong quality culture, it will become the first choice for parents in sending their children to school (Rifah et al., 2024). Thus, building a quality movement in Islamic educational institutions is not only an option, but a necessity to maintain the existence and reputation of these institutions. To achieve this goal, collaborative efforts are needed between institutional leaders, educators, students, and all stakeholders in the world of education. Mubarok emphasized that the success of improving the quality of educational institutions is highly dependent on the effectiveness of the administrative and management functions applied. Therefore, the management of Islamic educational institutions must be carried out professionally by referring to the principles of effective quality management (Mubarok, 2021). In addition, the classroom management system must be carried out by the person in charge of teaching and learning activities, with the aim of achieving optimal learning conditions, so that learning activities can be carried out as expected (Aida et al., 2025).

Overall, building a culture of quality in Islamic educational institutions is a strategic step in improving the quality of education in Indonesia. A culture of quality is not only oriented towards achieving high academic results, but also includes aspects of character,

ethics and morals of students. By applying the principles of good quality management, Islamic education institutions can become quality institutions, trusted, and able to produce the next generation who excel and have strong Islamic values. Unfortunately, there are still many Islamic educational institutions that have not placed a culture of quality as the spirit of education management. Lack of strategic planning, weak transformational leadership, and inconsistent involvement of all stakeholders are the main obstacles. Therefore, there needs to be a systematic and sustainable movement to build a solid quality culture that is relevant to Islamic values. For this reason, this article offers several solutions related to improving quality in Islamic educational institutions.

METHODS

This research uses a descriptive qualitative approach that aims to describe and analyze the process of transforming quality culture in Islamic educational institutions in depth (Asril et al., 2024). This approach was chosen because it is able to capture the meaning, process, and dynamics of changes that occur in the social and institutional context of education. This research was conducted in several Islamic educational institutions that have actively implemented the principles of quality culture, such as Madrasah Aliyah Negeri (MAN) Kotawaringin Timur. The selection of locations was done by purposive sampling, which is based on the consideration that these institutions have implemented internal quality assurance programs and have innovations in fostering a culture of quality (Campbell et al., 2020).

The research subjects consisted of school/madrasah principals, teachers, education personnel, and school committees/parents who were directly involved in planning and implementing a culture of quality. Data collection techniques were conducted through:

1. In-depth interviews - with principals, teachers and other stakeholders to explore their views, strategies and challenges in transforming the quality culture.
2. Participatory observation - to observe first-hand the practice of quality culture in the school environment, including work habits, learning atmosphere and involvement of school members.
3. Documentation study - of quality planning documents, school work programs, quality evaluation reports, and internal regulations.

According to Creswell (2020), triangulation of data through these various techniques is essential to increase the validity and credibility of research findings. Data were analyzed using the interactive analysis model of Miles & Huberman (2020), which consists of three stages:

1. Data reduction - selecting, simplifying and focusing relevant data.
2. Data presentation - compiling data in the form of descriptive narratives, tables, or matrices to make it easier to analyze.
3. Inference drawing and verification - summarizing patterns, relationships, and key findings related to the quality culture transformation process.

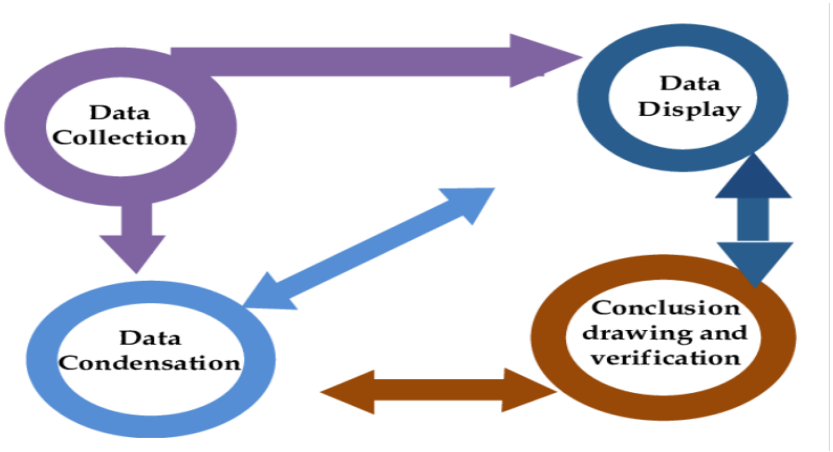

Figure 1: Miles and Huberman data analysis

RESULTS

Current Condition of Quality Culture in Islamic Education Institutions

The current condition of quality culture in Islamic educational institutions shows significant development, but still faces various challenges. Efforts to grow quality and academic culture have become a priority, especially in religious universities (Muhammad & Murtafiah, 2023). However, there are several obstacles in the implementation of quality culture in Islamic educational institutions. The lack of competence of managers in managing quality culture, limited facilities and infrastructure, and low motivation of students to learn are inhibiting factors. In addition, the lack of a culture of reading, learning, and hard work among Muslims also affects the quality of education (Rogo et al., 2023). To overcome these obstacles, some Islamic educational institutions have

implemented a culture of quality through a transformational leadership approach. This approach involves ideas, actions, and documentation that support the improvement of education quality (Rustandi et al., 2025). For example, the implementation of a culture of quality at MAN Kotawaringin Timur shows that active, innovative, creative, effective and fun learning can improve the quality of education.

In addition, the implementation of a school culture that supports learning motivation also contributes to improving the quality of Islamic religious education. Research by Limbong, (2025) shows that teachers as the main actors in the learning process who can improve a good school culture can increase student learning motivation, which in turn improves the quality of Islamic religious education. Overall, although there have been efforts to build a culture of quality in Islamic educational institutions, it is still necessary to improve the competence of managers, provide adequate facilities and infrastructure, and develop a culture of reading and learning among Muslims to achieve optimal educational quality.

The results of observations and literature studies show that most Islamic educational institutions in Indonesia have realized the importance of quality culture, but its application still varies. Some established institutions have begun to build quality systems systematically through accreditation programs, ISO certification, and strengthening the governance of Islamic values-based education management. However, not a few institutions are still running the education process conventionally, without a planned quality direction. The culture of quality in Islamic educational institutions is often not built as a collective consciousness, but is still structural and formal. This is caused by several factors, among others:

1. Lack of quality training and mentoring for school/madrasah principals and educators.
2. Low understanding of Islamic value-based quality management.
3. Limited supporting facilities and infrastructure.
4. Stakeholder involvement (teachers, students, parents) is not optimal in quality planning.

Strategies for Building a Culture of Quality Based on Islamic Values

Building a strong quality culture cannot be separated from a strong foundation, and in the context of educational institutions or Islamic-based organizations, a clear institutional vision and Islamic values as the main footing are important keys. Islamic

values such as *amanah* (trust), *ihsan* (best work), *istiqamah* (consistency), justice, and honesty can guide every aspect of quality management, from planning to evaluation (Suhayati & Yulianingsih, 2022). If these values are embedded in the work culture, then quality is not just an administrative target, but becomes part of the identity and spiritual responsibility of every individual in the institution (Vasconcelos, 2021). Some strategies that have proven effective, based on case studies and best practices approaches, include:

1. Visionary and Transformative Leadership

   Leaders of Islamic educational institutions must become role models in implementing a culture of quality. They need to instill a vision of quality that not only prioritizes academic achievement, but also character and spirituality (Al-Khathlan, 2014; Izzah et al., 2024).
2. Internalization of Islamic Values in Organizational Culture

   Values such as amanah, ihsan, istiqamah, and musyawarah need to be part of the work system and professionalism ethos of educators. For example, the implementation of tasks as worship, honesty in assessment, and responsibility in educating as a form of trust from Allah (Sallis, 2010; Ahmad & Yusof, 2010; Haque et al., 2013).
3. Islamic Internal Quality Assurance System (SPMI)

   Building an internal quality assurance system that does not only focus on achievement numbers, but also on the success of students' moral development, worship, and social responsibility (Zamroni, 2011).
4. Strengthening School Community Collaboration

   The implementation of a quality culture cannot be done alone by the institution. It requires the involvement of parents, alumni, community leaders, and external parties in supporting the quality program (Al-Thani, 2024).

Building a solid culture of quality in an institution cannot be done instantly, but must start from a strong foundation. In the context of Islamic-based institutions, this foundation is a clear institutional vision and Islamic values that become the main guidelines for action (Razali & Asrul, 2024). A well-designed vision will provide direction and enthusiasm for all elements of the institution to continue moving towards continuous improvement. Meanwhile, Islamic values such as amanah, ihsan, and istiqamah will shape the character of quality-oriented individuals, not only for worldly interests, but also as a form of spiritual responsibility. When these values are embedded in the work culture, then quality standards will become part of a shared awareness, not just an administrative

demand. Therefore, building a true quality culture must begin from within, from an awareness of the meaning of vision and appreciation of divine values.

Therefore, the strategy carried out by MAN Kotawaringin Timur in building a culture of quality based on Islamic values must be adapted to the character of Islamic education, madrasah students, and the social environment of the religious and cultural Kotim community. The goal is not only to pursue accreditation or academic output, but also to form a high quality generation intellectually, spiritually and morally. This is as the interview with the Head of Madrasah who said that:

> "Quality for madrasah includes three things: academics, morals, and real charity. Quality is not only about test scores, but also how students are civilized, responsible, and ready to contribute to society. Therefore, we build quality based on Islamic values." Therefore, we build quality based on Islamic values" (Interview with the Head of Madrasah on Thursday, February 13, 2025)

Based on the interview above, it is evident that MAN Kotawaringin Timur demonstrates a strong commitment to building a quality culture. This is not just reflected in words, but in real, ongoing programs and initiatives rooted in Islamic values. The concrete steps taken by the Madrasah are summarized in the following table:.

Table 1. Strategies for Building an Islamic Value-Based Quality Culture

Strategy	Underlying Islamic Values	Real Implementation
1. Integration of Islamic Values into Vision & Mission	Ikhlas, Amanah	Develop an organizational vision and mission that reflects Islamic values and an afterlife orientation.
2. Strengthening Islamic Work Ethic	Ihsan, Amanah, Responsibility	Regular training on Islamic professionalism, exemplary leadership.
3. Islamic Quality Management System	Fair, Honest	SOPs and quality indicators that include ethical and spiritual aspects, not just technical.
4. Evaluation dan Tazkiyah	Muhasabah, Tawakkal	Performance evaluation is a form of introspection and self-improvement, not just an audit.
5. Culture of Deliberation (Shura)	Syura, Ukhuwah	Involve all parties in decision-making and problem-solving.
6. Transparent and Open Communication	Sidq (honest), Amanah	Open dialog among staff, open reporting, and constructive feedback.
7.Continuous Improvement	Ihsan, Tazkiyah	Make every activity an opportunity to be better, because it is part of worship.
8. Reward for Quality Performance	Gratitude, Justice	Provide appreciation to employees who demonstrate superior performance and good morals.

The table above shows that there is a real commitment that has been and is being made by MAN Kotawaringin Timur in an effort to improve quality. Various excellent programs, character building strategies, and the involvement of all madrasa residents are indicators that the madrasa is not just talking, but really acting to realize a culture of quality based on Islamic values. However, it needs to be recognized that improving the quality of an educational institution is not easy. Many challenges must be faced, ranging from limited infrastructure, changing mindsets, to consistency in program implementation. These challenges are actually a test as well as an opportunity to continue to make improvements (continuous improvement) gradually and continuously. With straight intentions, sincere efforts, and collaboration between all elements of the madrassa, the hope to make MAN Kotawaringin Timur a superior, quality madrassa, and Islamic character is not impossible to achieve. this is based on an interview with the deputy head of the madrassa for the curriculum who said that:

> One of them is changing the mindset, both students and teachers. In the past, we only focused on grades, now we want everyone to realize that quality is a mandate from Allah. Another challenge is the facilities and infrastructure that still need to be improved. But we remain enthusiastic, because the important thing is the intention and cooperation of all parties. (Interview with Deputy Head of Madrasah Curriculum on Thursday, February 13, 2025)

Based on the interview above, it can be seen that one of the main challenges in improving quality at MAN Kotawaringin Timur is changing the mindset of all madrasah residents, both students and teachers. During this time, the main focus tended to be on achieving academic grades. However, there is now a new awareness that quality is not just a number, but a mandate from Allah SWT that must be maintained and fulfilled with full responsibility. In addition to the challenges of mindset, limited facilities and infrastructure are also an obstacle that cannot be ignored. Learning facilities that are not yet optimal certainly have an impact on the comfort and effectiveness of the learning process. Nonetheless, the spirit to keep moving forward is still burning. This is evidenced by the existence of various excellent programs and active collaboration between teachers, students, and all elements of the madrasah. With sincere intentions, strong commitment, and the cooperation of all parties, MAN Kotawaringin Timur continues to move towards a madrasah that is not only academically superior, but also has an Islamic character and

quality in a comprehensive sense. The concrete steps in improving quality at MAN Kotawaringin Timur are as follows:

Table: Concrete Steps in Enhancing Quality at MAN Kotawaringin Timur

Program / Initiative	Description	Islamic Value Embedded	Target Group
Madrasah Itqan Movement	Promoting thoroughness, excellence, and discipline in learning and teaching.	*Itqan*, *Ihsan*	Teachers & Students
Quality Friday (Jum'at Mutu)	Weekly activities focused on cleanliness, reflection, and character building.	*Tazkiyah*, *Muhasabah*	All Madrasah Community
Siswa Amanah Program	Fostering responsibility and leadership among students.	*Amanah*, *Syura*	Student Leaders
Teacher Development Workshops	Continuous training to improve instructional and ethical competence.	*Ilm*, *Amanah*	Teachers
Integrated Curriculum Design	Aligning Islamic values with academic subjects and project-based learning.	*Adab*, *Tawhid*, *Ihsan*	All Students
Community Involvement & CSR	Collaborating with parents, alumni, and local leaders to improve madrasah life.	*Ukhuwwah*, *Maslahah*	External Stakeholders
Madrasah Cleanliness Campaign	Encouraging students to maintain a clean and healthy environment.	*Nazhafah*, *Tazkiyah*	Students

DISCUSSION

Quality Madrasahs: The Path to a Superior and Moral Generation

Improving the quality of education is one of the central issues in the world of education today. Efforts to improve the quality of education cannot be separated from the quality culture applied in educational institutions (Aulia et al., 2023). Unfortunately, the reality of the field shows that the culture of quality in educational institutions, both schools, madrasah and boarding schools, has not received serious attention from both internal and external parties. In fact, quality culture is a fundamental aspect that determines the overall quality of education.

Building a culture of quality in Islamic educational institutions is very important because these institutions are not only tasked with producing intellectually intelligent generations, but also spiritually and morally superior (Ansyari et al., 2024) . Islamic education has a double mandate: to educate the mind while cleansing the heart (*tazkiyatun nafs*). Thus, quality culture becomes a strategic instrument so that the education process runs professionally, measurably, and in line with Islamic values. A culture of quality ensures that the learning process, institutional management, and services to students and the community are carried out with the best standards and full responsibility (*amanah*). When a culture of quality is implemented, every component of the institution from leaders, teachers, to education personnel will be accustomed to working in ihsan (optimally and consciously), upholding honesty, discipline, and commitment to continuous improvement.

MAN Kotawaringin Timur as one of the Islamic educational institutions in Central Kalimantan, realizes the important role of quality culture in realizing superior education, character, and relevance to the demands of the times. In this context, madrasahs are not only required to produce graduates who are intellectually intelligent, but also have moral and spiritual integrity, in accordance with the values of Islamic teachings. Quality improvement efforts at MAN Kotawaringin Timur began to be directed at the formation of a work culture based on Islamic values, such as trust (responsibility), itqan (diligence and seriousness), ihsan (doing the best), and shura (deliberation). These values are not only instilled in the learning process, but also become the basis for policy-making, resource management, and services to students. Despite facing challenges such as limited facilities and infrastructure and the need for a change in mindset, MAN Kotim remains committed to continuous improvement. This madrasah believes that quality culture is not an end goal, but a long-term process that must be consistently pursued by all madrasah members.

Furthermore, building a culture of quality in Islamic education is also part of da'wah bil hal showing Islamic values through real practices that are quality, professional, and impactful. In a changing and challenging world, Islamic educational institutions must be able to become role models in quality, not only in terms of Islamic values, but also in the management system and institutional performance (Mahlani et al., 2022) . In addition, quality improvement becomes urgent because, not only in terms of administration or management, but also in the context of spiritual, moral, and overall human quality. The following is an analysis of why building quality in Islamic educational institutions is crucial:

1. Realizing Holistic Education

Islamic education prioritizes the formation of individuals who are not only intellectually intelligent but also strong in spiritual, emotional, and social aspects. Quality culture in Islamic education aims to unite these two aspects, creating a generation that is not only smart but also noble. With a culture of quality, education does not only stop at the transfer of knowledge, but also at character building in accordance with Islamic teachings (Priyatno, 2020). With standardized education quality, teaching is not only done effectively, but also with an approach that covers all aspects of learner development, in accordance with the principles of Islamic education that touches on aspects of ruhiyah, morals, and intellectuality (Rosnani, 2004; Assalihee et al., 2024).

2. Strengthening Leadership in Institutions Education

Islamic education places great emphasis on fair, wise and responsible leadership. Quality leadership in educational institutions will determine how a culture of quality can develop. By having a quality system, leaders can better manage the organization, direct all elements of the institution towards clear goals, and create an environment conducive to learning (Sergiovanni, 2009). A culture of quality also ensures that the institution's leaders approach their duties with responsibility and honesty, creating an environment of transparency and integrity. This is in line with the principle of amanah in Islam, which requires everyone who holds responsibility to maintain the quality and sustainability of education (Beekun & Badawi, 2005; Tolchah & Arfan, 2019).

3. Facing Global and Local Challenges

In the midst of globalization and rapid technological development, Islamic educational institutions are faced with a huge challenge to produce competitive and relevant graduates. By building a strong culture of quality, Islamic educational institutions will be able to respond to these challenges, ensuring that graduating students have the skills needed in the modern world, while still maintaining Islamic moral and spiritual values (Sallis, 2010; Murdianto, 2023). A quality culture that prioritizes global standards but remains rooted in local and religious values will produce individuals who not only excel in the world, but can also make a positive contribution to society and religion (NorAzali & Mohd Nor, 2021).

4. Improving the Quality of Teaching and Learning

   A culture of quality also focuses on improving the quality of teaching and learning. In the context of Islamic education, this means prioritizing effective teaching methods that meet the needs of learners. Teachers and education managers are not only given training that covers teaching skills, but also the awareness to integrate Islamic values in every aspect of education (Fullan, 2001). Through a culture of quality, Islamic educational institutions can create a process of continuous evaluation, identify shortcomings, and improve the quality of teaching to ensure that the knowledge taught is in accordance with the high quality standards of education and the relevance of the times (Ahmad & Yusof, 2010; Mardiyah, 2023).

5. Fostering Community Trust

   Educational institutions that have a clear and proven culture of quality will build public trust in the quality of education provided. When the institution demonstrates a commitment to quality, both in the aspects of management, curriculum, and the morals of students, the community will be more confident to entrust the education of their children to the institution (Bryk & Schneider, 2002; Dyana et al., 2024). This belief is important, because in the Islamic tradition, education is not only for the benefit of the world, but also the hereaftern (Al-Razi et al., 2024). Islamic educational institutions that have a good quality culture will be seen as institutions that not only teach worldly knowledge but also prepare generations who will become caliphs on earth.

Designing a Sustainable Quality Movement

In order to maintain quality, in the world of education there are qualifications that must be possessed by a teacher, including academic qualifications, competencies, teaching certificates, physical and spiritual health, and the ability to realize national education goals (Khasanah et al., 2025). A systematically designed quality movement can be a driving force for cultural change in Islamic educational institutions. The following are important stages in designing a quality movement:

1. Needs Analysis and Quality Audit

   Conduct an initial evaluation of the actual condition of the institution, including aspects of the institution, curriculum, teachers, students, and management. This audit forms the basis for developing a quality action plan.

2. Development of Quality Strategic Plan

   Set realistic and measurable short-, medium- and long-term goals. Each goal should be translated into concrete programs such as improving teaching quality, teacher training, character building, and digitizing services.
3. Quality Program Implementation

   The implementation of the program is carried out in stages and involves all school components. There needs to be acculturation activities such as the Clean and Islamic School Movement, Daily Tahfiz Program, Inspirational Classes, and so on.
4. Monitoring, Evaluation, and Follow-up

   Monitoring is carried out periodically to see the effectiveness of the quality program. Evaluation results are used as the basis for continuous improvement (Even & BenDavid-Hadar, 2021).

CONCLUSION

Quality culture transformation is a strategic and fundamental step in improving the quality of Islamic education institutions in the modern era. This process involves strengthening the management system, institutional structure, as well as profound changes in the attitudes, values, and daily practices of all madrasah residents. The results of the research at MAN Kotawaringin Timur show that the implementation of a quality culture based on Islamic values such as amanah, istiqamah, ikhlas, and ihsan is able to create a learning environment that is religious, productive, and adaptive to changing times. By applying these principles, the madrasah has succeeded in creating an atmosphere that supports the achievement of academic achievement and the development of student character that is balanced between intellectual and moral. The success of this quality culture transformation is highly dependent on several key factors found in this study, including:

1. Visionary leadership from the madrasah principal who leads by example.
2. Active participation of all elements of the madrasah-from teachers and students to parents and alumni-who play a role in creating a culture of quality.
3. A structured and continuous internal quality assurance system and regular evaluation to ensure continuous improvement.
4. A strong commitment to continuous improvement is an important characteristic of a culture of quality.

In addition, this study also shows that Islamic education institutions that successfully transform their culture of quality tend to show improvements in public trust, academic achievement and student character development. This leads to an overall improvement in the quality of the madrasah, which is not only judged by academic achievement, but also by the positive influence on the surrounding community and the development of a globally competitive generation. This research makes an important contribution to the understanding of how a culture of quality based on Islamic values can be practically implemented in Islamic educational institutions, especially at the madrasah level. The findings can be used as a reference for the development of educational policies that are more value-based and sustainable, as well as a model for other madrasahs that want to improve overall quality.

However, this study also has some limitations that need to be considered. First, the scope of the study is limited to MAN Kotawaringin Timur, so generalization of the findings to other Islamic education institutions needs to be done with caution. Secondly, external variables such as government policies and the socio-economic conditions of the community that can influence the implementation of a quality culture have not been fully explored in this study. Therefore, further research with a wider scope and analysis of external factors is expected to enrich our understanding of the transformation of quality culture in Islamic educational institutions. Overall, the transformation of quality culture should be a priority in the development of future Islamic education policies and practices. Islamic educational institutions need to build a collective awareness that the quality of education is not just an administrative obligation, but an integral part of the Islamic mission to produce superior generations who are not only knowledgeable, but also noble and globally competitive.

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