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QUALITY MANAGEMENT IN ISLAMIC SCHOOLS (MADRASAH): A LITERATURE REVIEW ON INTEGRATING TOTAL QUALITY MANAGEMENT, PDCA, AND ISLAMIC VALUES INTO AN IM-QM MODEL

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Abstract

Improving the quality of madrasah education requires the integration of modern management approaches with Islamic ethical values. This study aims to develop the Islamic Management Quality Model (IM-QM) by synthesizing Total Quality Management (TQM), the Plan–Do–Check–Act (PDCA) cycle, and core Islamic values, namely *amanah*, *ihsan*, *itqan*, and *syura*. Using a descriptive qualitative literature-review method, this study examined sources published between 2015 and 2025 from Scopus, SINTA, and Google Scholar, which were analyzed through content synthesis and triangulation. The findings indicate that TQM provides a strategic culture of continuous improvement and stakeholder orientation, PDCA offers an iterative operational mechanism for translating strategy into measurable practice, and Islamic values provide an ethical-philosophical foundation that legitimizes and humanizes quality improvement efforts. The integrated IM-QM model consists of three interdependent pillars: a philosophical pillar that embeds Islamic ethics into institutional purpose and decision-making, a managerial pillar that applies TQM principles for system-wide

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quality governance, and an operational pillar that uses PDCA cycles for planning, implementation, evaluation, and corrective action. The literature also identifies several implementation challenges, including partial adoption of TQM, limited translation of values into measurable indicators, resource and capacity constraints, and leadership gaps. These challenges underscore the need for participatory, value-driven leadership and measurable value-based quality indicators. This study concludes that IM-QM offers a holistic framework for strengthening academic and non-academic outcomes, stakeholder trust, institutional resilience, and religious identity in madrasah education. The study contributes to Islamic education management by proposing an integrated quality model and recommends further empirical validation through case studies, pilot implementation, and mixed-methods evaluation across diverse madrasah contexts.

Keywords: Islamic Management Quality Model; Total Quality Management; PDCA Cycle; Islamic Values; Madrasah Education

INTRODUCTION

Improving the quality of Islamic education in madrasas is a strategic issue that continues to be a focus of the national education system. Madrasas serve not only as institutions for the transfer of knowledge but also as institutions for the development of character, spirituality, and morals in students (Ichsan, Basyari, et al., 2023; Ichsan, Ibad, et al., 2023; Sholeh & Ichsan, 2025). In the context of globalization and increasingly fierce educational competition, madrasas are required to adapt to modern quality standards without abandoning Islamic values, their primary identity. Therefore, a management approach is required that is not only technical-administrative, but also holistic and values-based (Farid et al., 2025). This challenge is increasingly complex as public expectations for the quality of educational services increase. Furthermore, changes in education policy are also encouraging madrasas to undertake a continuous transformation of their management systems. Therefore, the concept of quality management is highly relevant for further in-depth study in the context of Islamic education. This encompasses aspects of planning, implementation, evaluation, and continuous improvement in a structured and systematic manner. This approach is expected to increase madrasah competitiveness at the national and global levels.

In modern management studies, Total Quality Management (TQM) has become a widely adopted approach in the education sector because it emphasizes customer satisfaction, continuous improvement, and the involvement of all organizational elements in quality

improvement; in the context of madrasas, educational customers include students, parents, the community, and other stakeholders, so that the implementation of TQM allows for the creation of a more transparent, accountable, and results-oriented management system (Haq, Syakirah, Rahman, et al., 2025). However, the implementation of TQM in Islamic educational institutions often faces challenges in the form of conformity with organizational values and culture—therefore, modern managerial approaches need to be adapted to Islamic characteristics and values so as not to conflict with the identity of the institution and so that the quality program can be accepted by all stakeholders (Sujarwo et al., 2025).

The success of TQM implementation is highly dependent on the commitment of the leadership and a supportive organizational culture, so it is necessary to integrate modern management principles with Islamic spiritual values (e.g. honesty, responsibility, brotherhood) to create a comprehensive and sustainable system; practical strategies recommended by the literature include developing a TQM model integrated with Islamic values, strengthening internal quality assurance, continuous training for human resources, and effective monitoring and evaluation mechanisms (Alfiyah, 2025).

In addition to TQM, the PDCA (Plan-Do-Check-Act) cycle is also an important instrument in implementing educational quality management because it serves as an operational mechanism that ensures the process runs systematically, measurably, and sustainably. In the Plan phase, madrasas establish quality objectives that align with the vision of Islamic education and the standards to be achieved. In the Do phase, educational programs are implemented according to the established plan. The Check phase is used to evaluate the effectiveness of program implementation based on established quality indicators (Astrellita & Bulqis, 2025). Meanwhile, the Act phase focuses on follow-up improvements to address deficiencies and strengthen existing practices. Thus, PDCA supports a culture of consistent evaluation and encourages continuous improvement within educational organizations (Tilman, 2024). However, the practical implementation of PDCA is often suboptimal due to limited resources, conceptual understanding, and managerial capacity within educational units. Therefore, strengthening leadership and management competencies is essential for the effective implementation of the PDCA cycle in madrasah environments. Overall, PDCA is a crucial element in supporting a sustainable education quality management system.

On the other hand, Islamic values play a fundamental role in shaping the quality management paradigm in madrasas. Values such as *amanah* (trust), *ihsan* (goodness), *itqan*

(trustworthiness), and *syura* (compassion) serve as the ethical foundation for managing Islamic educational institutions. *Amanah* emphasizes moral responsibility in every aspect of educational management, while *ihsan* encourages each individual to perform optimally as a form of devotion to God. The concept of *itqan* reflects professionalism, thoroughness, and sincerity in carrying out tasks, while *syura* emphasizes the importance of deliberation in organizational decision-making (Aprilianto & Rahmawati, 2025).

Previous research indicates that the quality management of Islamic education in madrasas is increasingly directed at integrating Total Quality Management (TQM), the PDCA cycle, and Islamic values as a foundation for continuous quality improvement. Suriyati et al. (2023) emphasized that the implementation of quality management in madrasas requires the involvement of all madrasa members in ensuring the quality of educational services, so that quality is not only the responsibility of the leadership but also a shared culture. Kurniawan (2017) highlighted the development of Islamic education quality management in madrasas through a systems approach that emphasizes consistent planning, implementation, evaluation, and follow-up, which is conceptually aligned with the PDCA logic. Yaqien et al. (2021)explained that effective Islamic educational institutions are characterized by strong leadership, effective learning processes, and a focused quality culture, which demonstrates the importance of control mechanisms and continuous improvement in the madrasah quality management model. Meanwhile, recent studies from Abila et al. (2025) on the implementation of TQM in Islamic education indicate that the integration of Islamic values strengthens institutional resilience and service relevance, although challenges such as resistance to change and resource constraints remain dominant. Based on these four studies, the IM-QM model can be understood as a synthesis between modern quality principles and Islamic ethics, so that it has the potential to become a more adaptive, humanistic, and continuous improvement-oriented madrasah quality management framework.

The integration of these values with modern management concepts such as TQM and PDCA results in a more holistic and contextual approach. This approach is oriented not only toward efficiency and effectiveness, but also toward blessings and moral integrity. Therefore, a conceptual model is needed that can systematically combine these three elements. This model is expected to provide a solution for improving the quality of Islamic education in a sustainable and value-oriented manner.

METHODS

The researchers in this study employed a descriptive qualitative literature review approach. The main objective of this method was to examine and synthesize various theories, concepts, and previous research findings related to Total Quality Management (TQM), the PDCA cycle, and Islamic values in madrasah education quality management. This approach was chosen because it is suitable for developing a conceptual model without directly collecting field data (Creswell, 2013; Rahmadani, 2024). The focus of the research is directed at developing a comprehensive understanding of the integration of these three concepts into a quality management model called the Islamic Management Quality Model (IM-QM).

The data sources in this study were obtained from various scientific literature such as national and international journals, academic books, and relevant scientific articles (Kusumastuti & Khoiron, 2021). The literature search was conducted through databases such as Google Scholar, Scopus, and SINTA using keywords such as "TQM in education," "PDCA school management," and "Islamic education quality management." The selected articles were published within the 2015–2025 period to align with the latest developments in quality management concepts. Literature irrelevant to the research focus was then filtered and not used in the analysis.

The data analysis technique used was content analysis. This process included identifying key concepts, grouping themes, and interpreting the relationships between the concepts of TQM, PDCA, and Islamic values. The analysis results were then synthesized to form a conceptual model of IM-QM. The analysis process was conducted systematically to ensure the study provides a clear and structured picture. To maintain data validity, this study employed literature source triangulation, which compares various research findings from different sources to obtain consistent conclusions. Furthermore, only literature from trusted and reputable sources was used in this study (Adlini et al., 2022; Sugiyono, 2019). Thus, the research results are expected to provide an accurate, relevant, and academically accountable picture.

RESULTS

Integrating TQM, PDCA, and Islamic Values for Holistic Madrasa Quality Management

The literature review indicates that educational quality management in madrasas is moving toward an integration of modern managerial approaches and Islamic values. Several studies confirm that Total Quality Management (TQM) serves as a strategic framework for continuous improvement, while the PDCA cycle serves as an operational mechanism for quality evaluation and follow-up, and Islamic values serve as the ethical-spiritual foundation that guides the entire madrasah management process (Husni & Rahmania, 2025). These three elements complement each other in forming a more comprehensive quality management system, as TQM emphasizes a culture of quality, PDCA ensures a systematic improvement process, and Islamic values strengthen the direction and moral legitimacy of educational institutions. Thus, the literature indicates the need for a more holistic madrasah management model so that quality improvement is not only technical and administrative but also aligned with the institution's Islamic identity (Apiyani, 2025).

From the results of the literature review, Total Quality Management (TQM) is understood as a managerial approach that places continuous improvement, stakeholder satisfaction, and the involvement of all organizational elements at the core of quality management. In the context of education, TQM is not merely treated as a set of technical procedures, but as an institutional philosophy that directs every process towards improving service quality, accountability, and user satisfaction of educational services. Therefore, the implementation of TQM in madrasas needs to be read as a transformation of organizational culture, not just as the application of administrative instruments (Holili, 2025).

In the madrasah environment, TQM has strong relevance because these institutions face dual demands: meeting modern educational quality standards while maintaining an Islamic identity as the foundation of values and institutional orientation. Numerous studies have shown that implementing TQM can improve the quality of educational services, strengthen the effectiveness of institutional management, and promote the professionalism of teachers and education personnel. However, these improvements are usually more pronounced when TQM is supported by visionary leadership, a consistent evaluation system, and a collaborative work culture that is truly embedded within the madrasah's organizational structure (Khaulah et al., 2025). However, the literature also shows that the implementation of TQM in Islamic

educational institutions is often still adaptive and partial, meaning that the TQM concept is adopted at the practical level but has not always been integrated conceptually into the madrasah management framework. This condition indicates a gap between the theoretical model of TQM and the institutional reality in the field, especially in terms of consistency of implementation, systematic quality measurement, and the continuity of quality improvement programs. In other words, the success of TQM in madrasahs is not only measured by the existence of quality documents, but by the extent to which organizational values, procedures, and behaviors actually change (Tri Handoko, 2024).

The Plan-Do-Check-Act (PDCA) cycle is the primary instrument most frequently used to operationalize TQM in madrasas. In the Plan phase, madrasas develop quality objectives, indicators, and strategies based on their vision, mission, and the actual needs of students and the community. The Do phase requires disciplined and documented program implementation, while the Check phase ensures that implementation results meet standards, and the Act phase provides a space for correction and improvement so that quality continues to improve from one cycle to the next. PDCA is important because it transforms quality from a normative slogan into a measurable and repeatable work process (Hidayat et al., 2025). Analytical, the effectiveness of PDCA in madrasas depends heavily on the quality of leadership and managerial skills of the institution's leaders. If madrasa principals only understand PDCA as an evaluation formality, the cycle tends to stop at administrative reporting without generating substantive change. Conversely, if leaders are able to build a culture of reflection, provide honest feedback, and involve teachers in the planning and evaluation process, PDCA will become a powerful organizational learning mechanism. Thus, PDCA is not only a control tool, but also a tool for establishing a vibrant and sustainable quality culture.

Islamic values such as *amanah, ihsan, itqan*, and *syura* have a crucial normative contribution to building madrasah quality management. *Amanah* emphasizes that managing an educational institution is a moral responsibility, not merely a structural position; *ihsan* encourages every madrasah member to work beyond minimal standards; *itqan* demands precision, professionalism, and sincerity in every process; while *syura* reinforces the tradition of deliberation as the basis for collective decision-making. These values provide an ethical foundation that allows TQM to move beyond efficiency and toward quality that is both spiritual and social (Moccia, 2016). However, the analysis shows that the integration of Islamic values into modern quality management systems has not been systematically implemented. Many madrasahs have adopted the language of quality but have not fully translated the values

of *amanah, ihsan, itqan*, and *syura* into operational performance indicators, evaluation mechanisms, or service standards. As a result, Islamic values often exist as symbolic identities, rather than as driving structures for management (Forster & Fenwick, 2015). In fact, if Islamic values are internalized in the quality system, then TQM will have a moral depth that distinguishes it from secular management models that solely emphasize efficiency and results.

From an institutional development perspective, integrating TQM with Islamic values has the potential to produce a more comprehensive educational management model because it combines technical, ethical, and spiritual dimensions. This model enables madrasas to build quality measured not only by academic achievement but also by service integrity, exemplary staff performance, and the sustainability of organizational culture. In the long term, this integration can strengthen public trust, increase madrasah competitiveness, and create a healthier work climate for teachers, students, and parents, as key stakeholders (Nuha et al., 2026).

Thus, the literature review indicates that TQM in madrasas needs to be understood as a management framework tailored to the characteristics of Islamic educational institutions, rather than simply being adopted from general industry or organizational practices. Successful implementation is determined by consistent PDCA (Developmental Leadership Process), participatory leadership, and the internalization of Islamic values in daily work processes (Mujiburrohman & Baharun, 2025). If these three elements can be combined, TQM will function not only as a quality improvement tool but also as a model for madrasah development oriented toward quality, morality, and institutional sustainability.

Islamic Management Quality Model (IM-QM) Conceptual Model

Based on a literature synthesis, this study produces a conceptual model of the Islamic Management Quality Model (IM-QM) that integrates three main components: a philosophical pillar based on Islamic values, a managerial pillar based on TQM, and an operational pillar based on PDCA. This model is designed to address the challenges of madrasah education quality, which often focuses only on administrative and academic aspects without integrating spiritual values. Thus, IM-QM becomes an alternative model for developing the quality of Islamic education that is holistic, sustainable, and values-based in the modern era (Solikhin & Suwadi, 2022). The philosophical pillars of IM-QM place Islamic values as the ethical and spiritual foundation that underpin all madrasah management activities. Core values such as

amanah (trustworthiness), *ihsan* (compassion and excellence), *itqan* (diligence and professionalism), and *syura* (deliberation) serve as the foundational principles that influence every managerial decision. The integration of these values ensures that madrasah management not only pursues efficiency but is also designed to achieve meaningful religious and social goals (Ardaini et al., 2025).

The managerial pillar uses Total Quality Management (TQM) as a strategic framework for managing educational quality. TQM emphasizes continuous improvement, a focus on stakeholder satisfaction, and a commitment to high quality standards. In the madrasah context, TQM can be adopted to build an integrated management system across all units and levels, from the learning process and facility management to community relations. The operational pillar of IM-QM places PDCA (Plan–Do–Check–Act) as an implementation mechanism that ensures the planning, implementation, evaluation, and improvement processes run systematically. Each PDCA cycle allows schools to critically reflect on performance, detect problems, and design measurable improvements. Thus, PDCA is a key instrument in realizing the principle of continuous improvement, which is at the heart of TQM.

The IM-QM model demonstrates that the quality of madrasa education is measured not only by administrative and academic performance, but also by the integration of spiritual values inherent in the entire management process. Values such as *amanah* (trust) and *ihsan* (goodwill) provide a moral and spiritual dimension that strengthens the madrasa's responsibility to students, teachers, and the community. This integration creates a balance between technical and ethical quality, thereby enhancing the quality of the madrasa (Dian & Wahyuni, 2019). IM-QM is holistic because it encompasses all dimensions of the madrasah: vision and mission, curriculum, teaching and learning process, facility management, and stakeholder relations. Meanwhile, its sustainability is derived from the TQM and PDCA mechanisms that continuously repeat the improvement cycle. Thus, IM-QM not only provides a short-term solution to improve quality but also builds the madrasah's capacity to continuously develop and adapt to changing times (Haq, Syakirah, Salsabila, et al., 2025).

In the context of modern Islamic education, IM-QM offers an approach relevant to the challenges of globalization, inter-institutional competition, and increasingly demanding quality. This model enables madrasas to maintain their Islamic identity while adopting modern quality management principles. By integrating spiritual values and managerial strategies, madrasas can become superior, competitive, and virtuous educational institutions (Ajidin,

2022). For madrasah administrators, IM-QM has significant managerial implications. Administrators need to develop policies and programs that are oriented not only toward administrative targets but also toward achieving Islamic values in every management process. Furthermore, administrators must establish a monitoring and evaluation system integrated with the PDCA cycle and encourage the active participation of all stakeholders in quality development (Yaqien et al., 2021). Thus, IM-QM serves as a practical guide for madrasahs in designing an integrated quality system.

The IM-QM model has the potential for further development through empirical research in various madrasas to test its validity and effectiveness in real-world contexts. Further research could include case studies, measuring quality indicators, and analyzing the impact of IM-QM implementation on madrasah academic and non-academic performance. These research findings will strengthen the theoretical and practical foundations of IM-QM and provide recommendations for developing a more comprehensive and adaptive model of Islamic education quality.

DISCUSSION

The literature shows a clear rationale for integrating Total Quality Management (TQM), PDCA, and Islamic values in madrasas: modern managerial tools supply structure and continuous improvement, PDCA supplies the operational cycle that makes improvement repeatable, and Islamic values provide the moral-ethical purpose that guides decisions and legitimizes practices. Combining these elements reduces tensions between technical quality goals and the institution's religious identity, producing a coherent framework for value-driven improvement. TQM in education must be read as an institutional philosophy—shaping culture, expectations, and stakeholder relationships—rather than merely a set of administrative tools (Bensimon, 1995). In madrasas, TQM's emphasis on continuous improvement and stakeholder satisfaction requires cultural change: leadership, staff engagement, and shared values must align to make TQM transformative rather than cosmetic. Empirical studies in educational settings show cultural change is the decisive factor in TQM success. Source: educational TQM culture and outcomes.

Madrasas face dual demands: meeting contemporary quality standards while safeguarding Islamic identity. Research indicates TQM improves service quality and professionalism, but outcomes depend heavily on leadership vision, evaluation systems, and

collaborative cultures. Where TQM is only partially or adaptively applied, gains remain limited; full institutionalization is necessary to change behaviors and practices (Sharma et al., 2010). PDCA is the practical mechanism that operationalizes the continuous-improvement spirit of TQM. In madrasas, careful Plan (objectives and indicators), disciplined Do (documented implementation), rigorous Check (evaluation), and corrective Act phases turn quality goals into measurable cycles of learning and change. Studies show that PDCA becomes powerful only when leaders promote reflection, honest feedback, and teacher involvement rather than treating the cycle as reporting formalities (Imam, 2023).

Core Islamic values—*amanah* (trust), *ihsan* (excellence), *itqan* (professional precision), and *syura* (consultation)—provide normative anchors that expand quality beyond efficiency to include moral responsibility, sincerity, and collective deliberation. When operationalized, these values can be translated into expectations for conduct, accountability, and service ethos that distinguish madrasah quality from secular models. Literature on ethical frameworks in religious education underscores the normative role of faith-based values in governance. While many madrasas adopt the language of Islamic values and TQM, research finds a gap between symbolic commitment and operational integration: values often remain rhetorical rather than embedded in indicators, evaluation criteria, or routine performance metrics (Westphal, 2023). Closing this gap requires translating values into observable behaviors, measurable indicators, and aligned reward/accountability systems so they meaningfully shape management practices.

The proposed Islamic Management Quality Model (IM-QM) effectively synthesizes three pillars: a philosophical pillar grounded in Islamic ethics, a managerial pillar using TQM strategy, and an operational pillar using PDCA cycles. This tripartite architecture makes the model holistic and scalable: philosophy directs purpose, TQM sets strategic direction, and PDCA enforces iterative implementation. Comparable integrative models in faith-based education report better alignment between mission and operations. When IM-QM is properly implemented, expected outcomes include improved academic and non-academic performance, higher stakeholder trust, and a healthier organizational climate for teachers, students, and parents. Embedding ethical values into managerial systems can enhance legitimacy and long-term sustainability, increasing madrasah competitiveness while preserving identity (Zahiri & Sahal, 2025). Longitudinal studies linking values-based management with stakeholder trust support these claims.

For practitioners, IM-QM implies several managerial imperatives: cultivate participatory and ethical leadership, develop measurable indicators that reflect both technical quality and Islamic values, institutionalize PDCA as regular practice, and invest in capacity building for teachers and administrators. Policies should move beyond documents to routines: job descriptions, appraisal systems, curricula, and community-engagement processes that reflect the integrated model. Research on school improvement highlights these as critical success factors. Finally, the IM-QM model invites empirical testing across diverse madrasas to validate its effectiveness and adaptability. Suggested research includes case studies, quasi-experimental evaluations of IM-QM pilot implementations, development of value-based quality indicators, and mixed-methods studies on organizational culture change. A growing body of applied research on integrated quality systems in schools shows that empirical validation is essential to refine theory and practice.

CONCLUSION

The study synthesizes literature to propose the Islamic Management Quality Model (IM-QM), which integrates a values-based philosophical pillar (amanah, ihsan, itqan, syura), a managerial pillar grounded in Total Quality Management, and an operational pillar using PDCA; this tripartite framework addresses identified gaps by embedding Islamic ethics into strategic planning and iterative practice, thereby aligning madrasah identity with continuous improvement, and the model warrants empirical testing—through case studies, pilot implementations, and measurable value-based indicators—to validate its effectiveness in enhancing both academic and non-academic outcomes, stakeholder trust, and institutional sustainability.

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