



Quality Assurance Islamic Perspective: An Alternative in Islamic-Based Public Education Institutions

Ujang Nurjaman¹, Muhammad Al Mighwar², Makmur Harun³, U. Abdullah Mu'min⁴, Akmad Najibul Khairi Syaie⁵

¹Universitas Islam Nusantara Bandung, Indonesia

²Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

³Universiti Pendidikan Sultan Idris, Tanjong Malim, Perak, Darul Ridzuan, Malaysia

⁴ Sekolah Tinggi Agama Islam Pelabuhan Ratu Sukabumi, Indonesia

⁵Western Sydney University, Australia

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ABSTRACT

This study aims to investigate quality assurance according to Islam and the experience of its application in Islamic-based public education institutions. Quality assurance in education and other fields has been widely practiced in Indonesia. Religious education has a strategic and urgent role in instilling morals/noble character in the generation of the Indonesian nation. Therefore, Islamic religious education is given special attention in the 2013 curriculum and given additional hours of study to produce a generation of people who are moral, faithful, and pious. This research was a qualitative study. It was a case study. The setting was at Vocational High Schools of Ma'arif Nahdhatul Ulama, Garut, West Java, Indonesia. This study shows that the application of quality assurance in Islam must balance the religious and rationality values so that there is no paradox, as was successfully implemented at SMK Ma'arif NU Garut. It proves that no religious values contradict rationality, so it should be used as a basis to support or complement the theory/concept and practice of quality assurance in other Islamic-based public education institutions.

Corresponding Author

Muhammad Al Mighwar

Email: malmighwar@gmail.com

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INTRODUCTION

Quality is often associated with service quality. Furthermore, service quality is centered on efforts to fulfill the customer's needs and desires and the accuracy of the presenter for the customer. While service quality is the level of excellence that is expected to be accompanied by control capabilities that aim to fulfill customer desires.¹ The quality of service can be known by comparing the expectations or interests of customers for ideal services with services that have been received. Feigenbaum said quality is a significant force that can lead to success both within the organization and in the growth process of an institution. The quality of complete customer satisfaction can also be applied to educational services.² The quality of education itself is guided by Law Number 20 of 2003 concerning the National Education System (SISDIKNAS) and strengthened by Government Regulation Number 19 of 2005 concerning National Education Standards (SNP), which confirms that quality assurance is an internal and external obligation that all lines, types must practice, and levels of education in Indonesia.

The practice of formal education at the primary, secondary, and higher education levels has policies and critical issues. The main issue is the level of education quality. The level of education quality in Indonesia currently ranks quite worrying compared to the problems of other aspects of education.³ The spotlight on quality problems comes from thinkers and observers in education and managers and policymakers in education. It was noted that since the 1970s, the quality of national education has been deficient and far from the desired targets.⁴ Thus, improving the level of education quality is very important to note. Measures of the level of education quality include schools having A or Superior accreditation, graduates being accepted at the best schools or universities and competing in the world of work and industry, national exam results being in the best category, and many teachers who are experts and professionals in their fields with evidence of certification, and so forth.

At least three factors cause the quality of education not to increase evenly. First, the policy and practice of national education use an education production function approach (input-output analysis), which is not carried out consistently. The education production function approach assumes that educational institutions function as production centers that only produce the desired output. Second, national education practice still runs in a bureaucratic-central manner, although some affairs are decentralized. As a result, educational institutions are very dependent on lengthy bureaucratic decisions. The policies often do not accommodate local educational institutions. Third, community participation, especially parents and students, is more inclined to the education funding aspect than the process aspect, such as decision making, monitoring, evaluation, and accountability.

Islamic-based public education institutions also face these three issues. It is often

¹ Wahyu Septiadi, "Tinjauan Total Quality Management (TQM) Pada Lembaga Pendidikan Islam," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 34–51.

² A. V Feigenbaum, *Total Quality Control* (New York: McGraw-Hill Book, 1996), 142.

³ Dewi Winarti Rangga Sa'adillah, Daiyatul Husna, "Management Quality Control in Islamic Education," *MUDIR (Jurnal Manajemen Pendidikan)* 3, no. 2 (2021): 63–70.

⁴ Kasmawati, "Penjaminan Dan Pengendalian Mutu Pendidikan Islam," *Jurnal Pendidikan Kreatif* 1, no. 2 (2020): 35–46.

challenging for public educational institutions to compete with other institutions under the auspices of Islamic-based foundations or organizations. Assurance and quality control of Islamic education in education management requires a control system in the form of a guarantee or assurance so that the educational services provided by Islamic-based schools follow or even exceed the national education standards. The concept associated with this is commonly referred to as quality assurance. Guarantee and improvement of the quality of education is the responsibility of the education unit in the coordination, facilitation, and direction of the central government, provincial government, district, and/or city government according to their authorities and responsibilities, as well as involving the participation of the relevant community. So far, Islamic-based educational institutions have also practiced quality assurance models from the industrial world, but the results achieved are still far from expectations.

There has been a significant amount of research on quality assurance from an Islamic perspective. It's just that the findings and applications in Islamic educational institutions are still largely unknown. Adri Eferi's research, for example, investigates the impact of the internal and external environment on quality assurance in Islamic educational institutions. His research found that assessing the organization's environment, both from the environment's internal organization and the environment very influential external enhances quality institution Islamic education.⁵ Similarly, research written by Udung Hari Harifah related Edward Sallis' Total Quality Management (TQM) concept from an Islamic perspective. Suppose the first study discusses whether or not there is a relationship between internal and external organizational environmental assessments on TQM results in institutions and Islamic education. In that case, the second research links Edward Sallis' TQM concept with an Islamic perspective. Udung concludes the suitability of Edward Sallis' TQM concept with Islamic teachings.⁶ Point suitability lies in the demand to work optimally, which has good results; how is it? It is meant in the TQM concept. There is almost the same concept as Edward Sallis' TQM concept, namely in the Quran, Surah (QS) al-Kahf: 30; QS. an-Naml: 88; QS. al-An'am: 152; QS. al-Maidah: 8; QS. az-Zumar: 9; and QS. Fathir: 28.

Another study is by E. Kurniyati, "Implementation Draft Management Quality Islamic Perspective," who found that if education walks without being accompanied by functions management, in the form of planning, organizing, driving, and supervising, then the goals of education will never be achieved because the implementation of education tends to walk individually without being processed by the same team in Upgrade quality institutional education.⁷ MH Masyitoh also discussed the QS perspective on quality assurance. Ar-Ra'du verse 11, which makes up the basis for achieving the quality of madrasa education, despite the controversy over this verse that is often misinterpreted as motivation that God will not change the fate of a people until they change themselves. According to

⁵ Adri Eferi, "Internal Dan Eksternal Dalam Penerapan Total Quality Management (TQM) Di Lembaga Pendidikan Islam," *AT-TARBIYAH* 1, no. 1 (2016): 149–78.

⁶ Udung Hari Darifah, "Konsep Total Quality Management Edward Sallis Dalam Perspektif Pendidikan Islam" (2015), 151–206.

⁷ Ety Kurniyati, "Implementasi Konsep Manajemen Mutu Pendidikan Perspektif Pendidikan Islam," *Jurnal Rausyan Fikir: Jurnal Pemikiran Dan Pencerahan* 15, no. 1 (2019): 44–56.

scholars' interpretation, this verse is based on the change ugliness becomes goodness. Though, many interpretations have explained that Allah has bestowed pleasure on humans, and humans themselves who turn that pleasure into ugliness through their wrong behavior. This verse can be used as a foundation for improving the quality of madrasas in the educational context by forming an organization whose mission is to improve the quality of madrasas continuously.⁸

Several Islamic educational institutions have also implemented the Asian Islamic Quality Assurance (AIQA) certification.⁹ The AIQA aims to improve the quality of Islamic educational institutions so that they have a high-quality tradition. The National Accreditation Board is considered not to have the means to measure the specificity of Islamic educational institutions precisely. The specificity in question is the inherent Islamic core values and can be used as a quality instrument with indicators translated from the generic meaning of these values. Examples of these fundamental values are *Sidq* (honesty), *amanah* (trustworthiness), *muraqabah* (supervision), *mas'ulbyyah* (responsibility), *muhasabah* (accountability), *'adalah* (justice), *kefa'ah* (efficiency), *hiddu al-bi'ah* (sustainability), *ta'avun* (teamwork), and *istiqamah* (consistency). However, until now, this certification has not been implemented in all Islamic educational institutions.

Quality assurance is the good or bad of an item or service, so a quality educational institution must be maintained or developed. The author considers the need to study more deeply the concept of quality. Based on several analyzes presented by many authors about ensuring quality from an Islamic perspective, the author's study according to some opinions, especially in the Quran. The Quran is the source of law and kalam, used as life guidance that leads to goodness.

The problem of the quality of Islamic-based public education is complex. It requires hard work from all elements related to it. Therefore, it is urgent to find alternative solutions to "upgrade" the quality of education. The Human Development Index Report shows that Islamic education development in Indonesia is still lagging behind other countries. Even compared to countries in Southeast Asia, it is ranked 105th out of 106 countries, quite far below Singapore (22nd), Brunei (25th), Malaysia (56th), Thailand (67th), and Sri Lanka (90th). Meanwhile, in 2000, Indonesia's education quality ranking declined to 109th. The United Nations (UNDP) research in 2000 also showed that the quality of Indonesia's human resources (HR) was ranked 109th out of 174 countries studied.¹⁰ In 2009, Indonesia was still ranked 111th out of 182 countries, or very far compared to neighboring countries. The Political Economic Risk Consultation (PERC) research results show that Indonesia is ranked 12th out of the 12 countries studied.¹¹

From the description, it could be concluded that education in Indonesia, which has a Muslim majority population, lags behind other countries. Of course, this includes Islamic education in Indonesia. This educational leg necessitates serious attention from formal and

⁸ Masyitoh, "Manajemen Mutu Pendidikan Perspektif Qs. Ar-Ra'du Ayat 11 Dan Implementasinya Dalam Pengelolaan Madrasah," *JUMPA: Jurnal Manajemen Pendidikan* 1, no. 1 (2020): 40–50.

⁹ "Sosialisasi Lembaga Akreditasi Mandiri (LAM) Internasional," IAIN Pekalongan, 2019.

¹⁰ Sri Haningsih, "Membangun Kualitas Pendidikan Islam Melalui Profesionalisme Guru," *El-Tarbiyah*, 2003, 69–84.

¹¹ Baharudin, *Aktualisasi Psikologi Islam* (Yogyakarta: Pustaka Pelajar, 2012), 232.

non-formal Islamic educational institutions to play a significant role in their management.

According to Mujamil, the problems faced by Islamic educational institutions are as follows: 1) Islamic education managers are not severe in managing their educational institutions, 2) Islamic education educators are no longer trying to update learning strategies, 3) Muslim communities are more see to appearance building than quality as substance Islamic education.¹² Regarding these problems, the question arises, how is the education quality assurance in the perspective of Islam? Then, how is the practice of Islamic perspective quality assurance in Islamic-based public education institutions? The purpose of this research is to reveal the quality assurance system extracted from Islamic literature and analyze the implementation of Islamic-based quality assurance that has been implemented at SMK Ma'arif NU Garut.

It is crucial to study and analyze the quality assurance system implemented in the school. The results of this study are expected to be used to support previous studies related to Islamic-based quality assurance. Applying quality assurance from an Islamic perspective can be an alternative option adopted in various Islamic-based public education institutions.

RESEARCH METHOD

This study employed qualitative research. It describes and analyzes phenomena, social activities, attitudes, beliefs, perceptions, or thoughts of groups or individuals. The researcher attempted to describe and comprehend the meaning of a phenomenon that occurred with the practice of quality assurance from an Islamic perspective at SMK Ma'arif NU Garut.

The researchers used library research to explore library data related to quality assurance based on Islamic literature. They were from the Quran, Hadith, and Muslim figures' opinions as supporters, adding to the repertoire of quality assurance in Islamic education. Next, the authors investigated the case study because it was done in a natural setting and focused on an event or activity. In addition, this research was conducted to develop in-depth knowledge of the object under study, so the nature of this research is more exploratory and descriptive. The researchers chose the research location at SMK Ma'arif NU Garut because this institution has completed the quality assurance process by adhering to Islamic values. The primary subjects of this study were the Garut Education Office, the Principal, Deputy Head of Curriculum, Deputy Head of Student Affairs, teachers, and vocational students. The secondary subjects of this study were students, administrative staff, internship sites, and parents of students at SMK Ma'arif NU Garut, Jl. Development No. 58. Sukajaya, Kec. Tarogong Kidul, Garut. Data collection began with literature analysis and then conducted interviews, observations, and documentation in schools. Data analysis used interactive analysis, which involves several stages in data collection, data reduction, interpretation, concluding, and triangulation to maintain the validity of the data obtained at SMK Ma'arif NU Garut.

RESULT AND DISCUSSION

¹² Mujamil Qomar, *Menggagas Pendidikan Islam* (Bandung: PT Remaja Rosdakarya, 2014), 135.

Basic Concepts of Quality Assurance in Education

Quality assurance is a technique to determine whether the educational process has occurred according to the original plan and should have happened. With this technique, the existing deviations in the process could be detected. It emphasizes a continuous and institutionalized monitoring process, a subsystem of schools and madrasa. The implications of the quality assurance process will provide the following information; 1) feedback for the madrasa or school; 2) guarantees for parents that the school or madrasa always provides the best service for students.¹³

The concept of quality implies the superiority of a product in the form of goods or services. Based on the above understanding, quality has a meaning, namely the provisions and assessments of the quality of goods and services with high or low standards. The quality of a high standard definitely can not be surpassed. Quality is also usually called good, superior, beautiful, good, expensive, and so on.¹⁴ From this description, it can be stated that quality is a science or art that regulates all the processes of empowering human resources or other resources that can support the achievement of goals effectively and efficiently. Quality education is education based on customer satisfaction as the primary target. There are two aspects of education customers; internal and external customers.

To implement quality assurance, educational institutions must emphasize the quality of learning outcomes and student work that is monitored continuously. Educational institutions collect and analyze various information from all parties to improve ongoing processes.¹⁵ Starting from the head of the madrasa, teachers, administrative staff, and parents of students must commit to jointly evaluating the condition of the school or madrasa critically and striving to improve it. The quality of education can generally be measured in terms of input, process, output, and outcome. 13 characteristics can be assessed in terms of the quality of education, namely: performance, reasonable time (timelines), reliability, durability, beauty (aesthetics), human relations (personal interface), easy to use, particular form (feature), specific standards (conformance to specification), consistency, uniform (uniformity), able to serve (serviceability), accuracy.

Improving the quality of education must take the following steps; 1) The government bears the minimum cost of education required for school-age children, both public and private, which is provided to students individually; 2) Making the best use of available educational resources, including working double shifts; 3) Assisting and subsidizing private schools to improve student learning quality and maximize available capacity. 4) Continuing the construction of new school units and classrooms for underserved areas while taking the education map in each area into account so as not to interfere with the existence of private schools; 5) Give special attention to school-age children from low-income families, remote

¹³ Edward Sallis, *Total Quality Management in Education* (Jogjakarta: IRCisSoD, 2008), 124.

¹⁴ Nur Wahdaniah Ijatul Islamiah Dias Syahrul Riyadi, Ewika Chairany, Ainun Mardiah, "Peran Total Quality Management (TQM) Dalam Meningkatkan Mutu Pendidikan Agama Islam," *BINTANG: Jurnal Pendidikan Dan Sains* 3, no. 3 (2021): 497–506.

¹⁵ To determine whether to reconsolidate or expand, educational institutions can use various analytical techniques such as SWOT analysis (strengths, weaknesses, opportunities, and threats). Asaduddin Luqman, "Posisi Evaluasi Diri Dalam Sistem Penjaminan Mutu Pendidikan Tinggi," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 15, no. 1 (2017): 37 & 50.

communities, isolated communities, and slum areas; and 6) Increase community members' and local governments' participation in completing the nine-year primary education compulsory education.

There are four pillars in implementing quality assurance. They are 1) customer service, 2) continuous improvement, 3) process and facts, and 4) respect for people.¹⁶ Every educational institution has a different problem, but the essence of the problem remains the same. The four pillars must be handled properly to minimize errors. If an educational institution fails to implement one of the pillars, the overall quality of education suffers.

Quality Assurance of Education in Islamic Perspective

The word Quality includes the language of management, which is called *juuda* in Arabic.¹⁷ Quality assurance management has a strong relationship with Islamic teachings in the Quran and hadith. However, in practice, Muslims are far behind non-Muslims who do not know the ins and outs of the contents of the Quran and Hadith.

Islam teaches that every human being, when doing everything, must be *itqan* or to be serious, thorough, not half-hearted, and wholehearted so that the work becomes neat, beautiful, orderly, and follows what was ordered or what should have happened.¹⁸ The purpose of this is to provide goodness in the sense of being able to satisfy customers. It's through successive stages, including a quality process.

In the context of Islam, trying to achieve customer satisfaction is very, very difficult. However, efforts to continuously improve customer satisfaction can be carried out with various strategies. It should be remembered that customers are essentially guests who must be respected, as mentioned in one of the hadiths narrated by Bukhari no. 6018 and Muslim no. 47, which reads “ليكرم ضيفه”. In this understanding, honoring guests is a condition of one's faith, so the manager of an educational institution must be responsive to all the wishes and expectations of customers.¹⁹

A quality work process can help human resources work more efficiently, with more significant commitment and *istiqomah*. The agency or organization will be unable to carry out a quality process without the commitment and *istiqomah* of human resources. As a result, highly committed and qualified human resources are required.

Quality assurance efforts in education, including in Islamic institutions, need quality-oriented communication and can be pursued in various ways so that messages can arrive effectively and, at the same time, can answer the challenges of the community. Education inculcates human morals for the future by equipping the younger generation with noble character and adequate abilities to achieve prosperity.²⁰ The Quran has commanded

¹⁶ Zaedun Na'im, "Model Pendekatan Peningkatan Mutu Pendidikan Agama Islam," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2018): 100–118.

¹⁷ Ahmad Afghor Fahrudin, "Implementasi Total Quality Management Dalam Meningkatkan Mutu Pendidikan Di MA Mamba'ul Hisan Sidayu Gresik," *JIEMAN: Journal of Islamic Educational Management* 2, no. 1 (2020): 1–12.

¹⁸ Mahmudin, *Manajemen Mutu Terpadu Dalam Perspektif Pendidikan Islam* (Bogor: Universitas Ibnu Khaldun, 2018), 143–52.

¹⁹ Muhammad Nabhan Perdana and Rohmat, "History of Quality Management in Education," *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 7, no. 2 (2021): 225–30.

²⁰ Moh. Arif, "Prophetic Leadership In Forming The Religious Moderation Values In Islamic

humans to improve their quality and be wary of weak offspring. Allah says in an-Nisa ' verse 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Meaning: *And fear Allah those who, if they leave behind weak children, are concerned about their well-being. Let them fear Allah and let them speak the truth.*

The verse above shows that the goal of developing a complete human being covers all areas of life, including religion and education. Education is a process of moral formation that is essential in human life and which is usually possessed by every Muslim. It is recognized as an investment in human resources because education gives a spirit to socio-economic development, which begins with increasing knowledge, skills, attitude skills, productivity, and quality of human resources.

To avoid contradictions, the implementation of quality assurance in Islam must balance religious and rational values. It is because there are no religious values that contradict logic. This principle is the foundation for the Islamic education process; the theory and operational processes are inextricably linked, mutually supportive, and complimentary. A match between an empirical experience (facts or information) and religious values will be processed into a valid theory and become the foundation of science. When the words "quality" and "education" are combined in a variable, it means that the quality of education is the level of achievement attained by students through the learning process or the level of cognitive, affective, and psychomotor skills in students. Unfortunately, the quality of education recently discussed is still a concept. Various ways of thinking have been developed to understand educational quality. However, in reality, the concept of quality is still moving in its rhetorical forms. Its significance is that the quality of education is still shifting from one idea to the next and has not been appropriately translated into a more tangible size and action.

Every Muslim must always be good and adorn himself with good characteristics such as working with compassion, having an honest personality, and having solidarity among community members by upholding *ukhwah Islamiyah*, which are all principles of Total Quality Management that are commonly used now. Many researchers argue that the term quality is equated with the term excellence in the Quran and Hadith, such as *thoyyibat*, *hasanat*, *al-khair*, and *al-ma'ruf*. There is no specific term in Arabic to describe the meaning of quality. However, there are terms in Arabic that are close to the characteristics of beauty, namely: *itqan*, *ibsan*, and *hasanah*. In Islamic literature, words like *jamda*, *itqan*, and *ibsan* refer to quality, perfection, or desire for excellence, virtue, continuous self-evaluation, and so on. In Islam, management and administration are based on several verses in the Quran, such as Surah at-Taubah verse 122, as the basic principles of a quality assurance system.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُونَ

Meaning: It is *not proper for the believers to go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it so that they can protect themselves.*

From an Islamic perspective, there are at least four terms used to describe quality assurance, namely *Itqan* (art), *Ahsan* (repair), *Amal Salih* (good deeds), and *Ihsan* (best deeds). In addition, there are several principles of quality assurance in Islam, namely *Amanah* and *Sidq* (trust and honesty), *Muraqabah* (supervision), and *Muhasabah* (accountability). From an Islamic perspective, quality assurance involves three relationships; vertical relationships between humans and God or *hablun-minallah*; horizontal relationships between humans or *hablun-minannas*; and relationships with natural resources or *hablun-minalalam*.

The three elements above will be the core of forming the concept of quality following the Islamic perspective.²¹ The first thing is the relationship between man and God, which is closely related to the belief in monotheism (*Tawhid*). *Tawhid* is the principle of belief in the Creator, Administrator, and Ruler of the universe. He has a character and a name, and for Him is the direction and purpose of life humans and all Allah's creatures have to give clear guidance in the Quran. The true human life's purpose is to gain Allah's pleasure and enter His Paradise. Surah at-Taubah: 72 of the Quran says:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ يَجْرِي مِنْ أَلْفِ أَعْيُنٍ مِنَ اللَّهِ أَكْبَرُ بِذَلِكَ هُوَ أَفْوَزُ الْعَظِيمِ

Meaning: *Allah has promised the believing men and women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.*

K.H. Abdurrahman Wahid,²² the fourth President of the Republic of Indonesia and the grandson of K.H. Hasyim Asy'ari (the founder of NU), emphasized the importance of *Tawhid* to carry out God's commands, namely Islam *rahmatan lilalamin* (mercy to the worlds). Upholding humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and local wisdom are among the methods.

Monotheistic principles serve as a vital foundation for every human involved in organizational activities from a quality standpoint. These activities maximize profit or satisfy the institution's customers and outperform them to obtain blessings (*ridha*) from Allah SWT. In Islam, the pursuit of excellence, which refers to Allah's pleasure, is inextricably linked to the issue of quality. This Islamic principle is measured not only in terms of utilitarianism in secular concepts, which usually refers to quantitative aspects such as cost reduction, productivity percentage, the percentage rate of return, and so on. The

²¹ Raziki Waldan, "Total Quality Management Dalam Perspektif Islam," *ICRHD: Journal Of International Conference On Religion, Humanity and Development* 1, no. 1 (2020): 259–68.

²² Ahmad Muzakkil Anam, "Konsep Pendidikan Pluralisme Abdurrahman Wahid (Gus Dur)," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (2019): 81–97, <https://doi.org/10.21154/cendekia.v17i1.1442>.

essence of this Islamic principle is character excellence and quality. To be accepted by Allah, all good deeds and worship, including Muslim work, must adhere to the religious code of ethics and the work ethic established by the superior/employer.

Furthermore, the second principle, the relationship between humans, is closely related to the mission of human life in the world. In the context of the Islamic World Perspective, the leading man's role is a servant of God and heir to the earth. It is stated in Surah al-Baqarah: 30:

وَأِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: Remember how your Lord told the angels, "Indeed, I want to make a Caliph on earth." He said, "Why do you want to make (the caliph) on earth a person who will make mischief on it and shed blood, even though we always glorify you by praising you and purifying you?" God said: "Verily, I know what you do not know."

Besides heir (caliphate), every human also has a mission as ' *abid* (enslaved person) for Allah SWT. In the Quran, Surah al- Zariyat: 56, He states :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: And I did not create the jinn and mankind for them to serve Me.

The second principle will positively impact human life and the environment in terms of quality. Offering goods or services to others is a form of worship to God. Products and services should be produced following Allah's law (shari'ah), as well as related laws concerning cleanliness and spiritual values such as *mahmudab* (good relationship) and *mazmumah* (bad attitude). It will also be in environmental, human, and natural resource preservation. This concept differs from the traditional economic concept, which humans regard as an economy whose sole function is to produce and consume. Temporary based on *tasawur* (conceptualization), man as creation God, hope to do more with it in the future. Human instruments' production and consumption activities to live or maintain certain assigned functions. The unique function is that of a God-servant and heir.

The last is the relationship between Humans and the Environment. Like in heaven and on earth, all creation belongs to Allah SWT. He is the creator and owner of all-natural resources. Meanwhile, environmental resources are created by God and become their rights. However, everything was created by God for humans. In al - Baqarah: 284 in firm says:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: Allah owns everything in the heavens and everything on Earth. And if

you give birth to what is in your heart or you hide it, Allah will surely make an account of your deeds with you. So Allah forgives whom He wills and punishes whom He wills, and Allah has power over all things.

In addition, quality assurance in the Islamic perspective must also be based on the belief that Allah SWT is the Creator, and humans and the universe are creatures. It is also based on Islamic epistemology, which is the primary source of the Quran, Hadith, and consensus of Muslim scholars. In the Islamic perspective, quality assurance itself is a worldly affair that must be managed as well as possible, both through quality culture and changes in the educational organization system. Educational institution organizers must consider several factors for quality assurance, including customer satisfaction, quality orientation, a scientific approach, making excellent and consistent commitments, working with a team, making consistent improvements, and implementing training and education.

Customer Satisfaction

According to business terms, clients are people who buy and use the company's products. While in education, parents, parents, and the community or stakeholders are the ultimate goal of business is to create and retain customers. In implementing quality assurance in educational institutions, quality is determined by customers, namely students, and we must also strive to create student satisfaction. The responsibilities and roles of managers and divisions must be viewed from achieving student satisfaction as an educated customer. Student satisfaction can provide several benefits; 1) the relationship between the school and the students is harmonious; 2) it provides the best basis and provisions to increase the number of students accepted into the best secondary schools or universities; 3) it can encourage the creation of student loyalty; 4) the reputation of the institution is good in the eyes of students, and 5) profits from educational institutions will increase.

Quality Orientation

In the globalization era, educational institutions face stiff competition from educational institutions from all over Indonesia. The increasing intensity and competition force every educational institution to improve quality to realize customer satisfaction. The framework of quality must be based on two main reasons, namely; 1) marketing orientation, where educational institutions must be able to fulfill as much as possible the needs and requirements set by stakeholders; and 2) internal orientation of educational institutions, where educational institutions must be able to avoid losses, waste, and falls. Every staff member, employee, and teacher must make maximum efforts to save human resource energy and identify existing problem-solving opportunities.

Taking a Scientific Approach

Through sound leadership and management, sometimes subjective decisions can be minimized. Using a scientific approach is one of the keys to success in quality assurance. In the scientific approach, decision-making is based on data, finding the source of the cause, and seeking solutions in a short time.

Being Capable of Making Excellent and Consistent Commitments

Quality assurance is a new paradigm in doing business. Therefore, we need a new culture as well. To implement quality management in educational institutions to run smoothly, cultural change must also be pursued through an exemplary commitment for the long term. Top management plays a crucial role in bringing about a cultural change that values continuous (consistent) quality improvement over the long term.

Working with a Team

A team has defined as a group of people who have a common goal. The characteristics of a good team are; 1) All members must understand and agree on the mission for the team to work effectively; 2) All members comply with applicable regulations; 3) There is a fair distribution of responsibilities and authorities for each team member, and 4) Each member adapts to positive changes where each member helps each other in adapting.

Making Consistent Improvements

The most fundamental aspect of quality assurance is continuous improvement. Because the human factor is the most crucial dimension in improving quality and productivity, continuous improvement will work well if accompanied by exemplary human resource efforts, self-confidence, and practicality. In Japan, this is known as the Kaizen concept.

Implementing Training and Education

The training is closely related to administrative staff, teachers, and lecturers on what has been done and trained to the maximum extent possible. Thus, the training material must be practical. Training is the technical part of education which is more philosophical and theoretical. Still, both have the same goal, namely learning.²³

After all that, the thing that is no less important is control. Islamic-based educational institutions must carry out quality control and planning to produce good quality education with assurance. The following verse can be an example that quality control and planning are essential, and each person will be judged on their respective work, as explained in Surah al-Najm: 39:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

Meaning: *And a man receives nothing other than what he has worked for.*

The Implementation of Islamic Perspective Quality Assurance in Islamic-Based Public Education Institutions

²³ Brenda Resti Febrianti Kalimantan, "Manajemen Quality Assurance Sebagai Upaya Meningkatkan Kepercayaan Masyarakat Terhadap Sekolah," *Jurnal Manajemen Dan Supervisi Pendidikan UM Malang* 1, no. 1 (2016): 52–59.

Educational quality assurance management is needed in public education institutions for several reasons, including; 1) Schools want to know their SWOT (strengths, weaknesses, opportunities, threats) so that they can optimize the use of available resources to advance their schools; 2) Schools want to know their educational institution's needs, especially the inputs to be developed and the student's needs; 3) School decision-making is more suitable to meet school needs because the school knows best what is best for them.; 4) The use of educational resources is more efficient and effective when controlled by the particular community in school decision-making to create transparency, and a healthy democracy.²⁴

SMK Ma'arif NU Garut is one of the schools that has increased the number of people interested in the school through quality assurance with an Islamic approach.²⁵ The role of NU itself plays a special role. It makes a valuable contribution to efforts to restructure the national education system. The role and contribution of NU are described below.

1. The education system developed by NU is independent, for example, in its management. The spirit of independence can contribute to national education when developed.
2. The combination of the spirit of movement and the necessity of self-organization. Imam Suprayogo revealed that NU had established its educational institution strategically in its development, namely as an alternative educational institution and a participatory position. Therefore, NU's roles in education are vibrant and strategic. The alternative role of NU education is pesantren education, which is managed and developed individually by the ulama and ulama figures who have also made significant contributions to society, government, and this nation. NU also provides understanding by introducing cultural heritage among *Ablusunnah Waljama'ah* in readings or madrasa lessons, arts, and others.²⁶
3. NU ulama are high-level religious figures who defend the interests of the Indonesian nation/people, state, and even the world. They adhere to the principle of Islamic love for the country, based on the prophetic hadith "*hubbul wathan minal iman*," or love of the country is part of faith, as religious-nationalist figures. K.H. Hasyim Asy'ari,²⁷ the founder of NU and an Indonesian National Hero, demonstrated this when he organized the Jihad Resolution on 22 October 1945, now National Santri Day. As stated in QS, they are internationalist religious figures who follow the Islamic principle of "*rahmatan lilalamin*," as stated in QS. Al-Anbiya: 107 " And We have not sent you, [O Muḥammad], except as a mercy to the

²⁴ Riduwan, *Kepemimpinan Berbasis Nilai Dan Pengembangan Mutu Madrasah* (Bandung: Alfabeta, 2021), 74.

²⁵ Nahdlatul Ulama adalah organisasi atau perkumpulan sosial yang mementingkan pendidikan dan pengajaran Islam. Sejarah membuktikan bahwa peran dan sumbangan Nahdlatul Ulama (NU) tidaklah kecil terhadap mencerdaskan kehidupan bangsa. Sumbangan ini tampak lebih besar, jika dilihat betapa lembaga pendidikan NU seperti pesantren, madrasah, atau sekolah NU yang didirikan secara tradisional hingga saat ini berkembang dengan pesat dan bahkan menjadi pilihan umat. Zuhairimi, *Sejarah Pendidikan Islam* (Jakarta: PT Bumi Aksara, 1994), 178–81.

²⁶ Ali Rahim, "Nahdlatul Ulama (NU) (Peranan Dan Sistem Pendidikannya)," *Jurnal Al-Hikmah* XIV, no. 2 (2013): 176–78.

²⁷ Achmad Sanusi et al., "The Leadership of KH Imam Zarkasyi in Managing of Boarding School Darussalam Gontor," *IJO-International Journal of Educational Research (ISSN: 2805-413X)* 4, no. 03 (2021): 14–25.

worlds," and the Islamic principle of international brotherhood based on QS. Al-Hujurat: 13 "O humankind, We have made you from male and female and divided you into peoples and tribes so that you may know one another. Indeed, in the eyes of Allah, the noblest of you is the most righteous of you. Allah is indeed Knowing and Aware." According to the former chairman of Pengurus Besar Nahdhatul Ulama (PBNU), K.H. Hasyim Muzadi, the two verses of the Quran contain Islamic values related to universal humanism and world peace held by NU,²⁸ such as *tawasuth* (moderate), *'itidal* (upright), *tawazun* (balanced), *tasamub* (tolerance) and *tasyawur* (deliberation/dialogue) which are in line with the Republic of Indonesia's fundamental principle, Pancasila.²⁹

The Indonesian government strongly supports SMK through various regulations. According to Law Number 20 of 2003, Article 18 paragraph (3) and Elucidation of Article 15,³⁰ SMK is a formal education unit that organizes vocational education at the secondary level to prepare students, particularly for work in specific fields. It could imply that SMK aims to prepare students as prospective workers with the necessary skills and knowledge to enter the world of business and industry. The SMK level continues the Junior High School/Islamic Junior High School (SMP/MTs) or other learning outcomes recognized as equal/equivalent to SMP/MTs.

The existence of SMK is required to meet the community's needs, namely the need for labor. Thus, students are required to have professional skills and attitudes in their fields, as stated in the aim of SMK, namely to create students or graduates to; 1) enter the particular workforce and develop a professional attitude; 2) be able to choose the specific career, able to be competent and develop themselves; 3) become a particular middle-level workforce to fill the current and future needs of the business and industrial world; and 4) become a productive, adaptive and creative workforce.³¹

From this description, it is clear that the role and contribution of SMK are very much needed in strengthening the contribution to regional development, especially in Garut. Therefore, strengthening and developing, and fostering graduates of SMK Ma'arif NU Garut need to be optimized. So far, the role of the educator community and education staff in SMK Ma'arif NU Garut has made maximum efforts to prepare its graduates by preparing suitable teaching materials, implementing maximum teaching materials in the Teaching and Learning Activities (KBM) process, establishing partnership relationships with various leading sectors, and preparing students to optimize Prakerin. Observations on Prakerin management in vocational schools concerning educational facilities provided by schools are essential in providing insights that will later be useful for improving school quality and performance. The managerial activities carried out in this SMK include teamwork, quality orientation, making consistent improvements, and implementing training and education, as described below.

²⁸Irham Sya'roni, "Peran NU Membumikan Islam Damai," nuonline, 2022, <https://www.nu.or.id/amp/opini/peran-nu-membumikan-islam-damai-XcJUI>.

²⁹ Rosidi, "Implementasi Rahmatan Lil 'Alamin Perspektif K.H Hasyim Muzadi Di Madrasah," *TaLimuna: Jurnal Pendidikan Islam* 9, no. 2 (2020): 86–100.

³⁰ Undang-Undang Nomor 20 Tahun 2003, *Sistem Pendidikan Nasional* (Jakarta: Depdiknas, n.d.).

³¹ Fattah N, *Sistem Penjaminan Mutu Pendidikan* (Bandung: PT Remaja Rosdakarya, 2012), 36.

Teamwork

The teamwork in developing the quality of SMK Ma'arif NU Garut has been outstanding, supported by human resources who have, on average, completed bachelor's and master's degrees. It can be seen in the personality of a dependable team at that school, as follows.

1. There is an agreement on the team's mission to continue working effectively. Each member must understand and agree on the mission.
2. All team members comply with all applicable team rules. A team must have applicable regulations to form a framework for achieving the group's mission. A group can become a team when there is agreement on the mission and compliance with applicable regulations.
3. There is a fair distribution of responsibility and authority. The existence of the team does not negate the structure and authority. The team can run well if the responsibilities and authorities are shared and each member is treated fairly.
4. People adapt to change. In management, change is not only inevitable but also necessary. Unfortunately, people generally resist change. Therefore, each team member must be able to help the other adapt to change positively.

Quality Orientation

To retain students at SMK Ma'arif NU Garut who have achieved a 100% graduation rate, namely by upgrading competence acquisition students from internships by effective and efficient, maximizing tools or the existing facilities and infrastructure at the Ma'arif Vocational School itself and from the business world and the industrial world where students do internships. The following is a description of some of the existing quality assurance efforts. They are:

1. Preparedness and leadership in improving life skills and partnership networks
2. Completing one curricular activity at school.
3. Organizing the development of teaching materials and networking partnerships for archival renewal.
4. Completing administrative reports.
5. The school has chosen to entrust the development of teaching materials to a team of experts that the school has formed.

Making Consistent Improvements

The problems found at SMK Ma'arif NU Garut arise from within and outside. To anticipate the internal problems it faces are; prepare for better management and leadership of principals. Leadership in an organizational context is participatory leadership. In terms of quality, schools consistently seek input from empowered teachers or the business and industrial world, consider this input, and act on that input. Meanwhile, the external problem faced is the limited business and industry in Garut. To overcome this in an anticipatory way, the team made a breakthrough made by the manager of the development program and partnership network, namely by preparing sufficient sources of funds. They are improving

communication with the business world and industry and evaluating the partnership network on an ongoing basis.

Implementing Training and Education

To maintain the quality that has been achieved, the school also uses an aggressive strategy in carrying out quality assurance, which is always required to develop and improve performance that focuses on:

1. Improving human resources can be participating in training or workshops on the curriculum and Prakerin, intended for teachers in SMK.
2. The network can be expanded by making MoUs with agencies, especially in the business and industrial world.
3. The establishment of a public relations team to handle advertising. People will be more interested in joining the institution by displaying SMK Ma'arif NU Garut's accomplishments and displaying them in strategic locations. It's to broaden the network and increase output absorption in business and industry.

At SMK Ma'arif NU Garut, there are also 11 quality assurances implemented, including 1) Pray properly and correctly; 2) Respect teachers and be devoted to parents; 3) Self-discipline and accountability; 4) Self-assured; 5) Enjoys reading; 6) Good social behavior; 7) Complete thematic learning; 8) Reading the Quran with a trail; 9) Memorize Juz 30 of the Quran and selected letters; 10) Maintain a healthy, clean, and tidy culture; and 11) Have good communication skills.³²

Regarding the indicators for the success of quality assurance in the Islamic perspective in the school, it is explained as follows: 1) Visionary, unifying, and empowering leaders, staff, and teachers with emotional ratios under control and integrity; 2) quality education and teaching that can help students pay attention and develop their competence/potential (i.e., cognitive, affective, ethical, moral, social, physical, and intrapersonal skills); 3) good administrative services; 4) graduates who are intelligent, spiritual, emotional, and balanced, with hard and soft skills as well as being active, be creative and innovative towards the science and technology development and current employment opportunities.

CONCLUSION

Quality assurance is a management system that involves all organization components. It is carried out continuously to produce quality products and services that meet customer needs and are oriented to customer satisfaction. The success of quality improvement in Islamic-based public education institutions through applying Islamic quality assurance or quality assurance with an Islamic perspective starts from the *itqan*, or hard-working spirit, owned by stakeholders following each task. The strategy used to get customer satisfaction comes from the Hadith of the Prophet, where customers are positioned as guests who must be respected and responsive to their every wish. The application of quality assurance in

³² Ujang Nurjaman, *Manajemen Pengembangan Baban Ajar Berbasis Kompetensi Untuk Meningkatkan Life Skill Siswa SMK (Studi Deskriptif Kualitatif Di SMK Ma'arif NU Kabupaten Garut)* (Bandung: Universitas Islam Nusantara, 2021).

Islam must balance the religious values and the values of rationality so that there is no paradox. The reason is that there are no religious values that contradict rationality. This principle is used as the basis on which theory and its operational processes are interrelated and mutually support and complement each other. This principle aims to bring customers (especially teachers and employees) a high level of satisfaction and loyalty. High levels of teacher and employee satisfaction positively influence the quality of services provided to students. The best service provided by teachers to students results in students feeling happy to learn at and at school home, allowing them to achieve optimal academic achievement and noble character, as reflected in the school's vision and mission. Furthermore, students who excel academically and have a noble character will please stakeholders, particularly parents, and have bright futures (e.g., be readily accepted into the next quality educational institution or decent workplace).

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