



Integrating Islamic Values into Quality Culture: A Case Study of Educational Practices at *Madrasah Ibtidaiyah Al Mujahidin Samarinda*

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Abstract

Quality education in Indonesia continues to face various challenges amid rapid digital development, where schools are required not only to improve academic performance but also to strengthen character education based on Islamic values. This article focuses on the implementation of quality culture in Islamic education at MI Al Mujahidin Samarinda. The purpose of this study is to identify the quality values applied in the madrasah and to describe how these values are implemented in daily educational practices. This research uses a qualitative approach with a case study design. Data were collected through interviews, observation, and documentation involving the head of the madrasah, teachers, and students. The data were analyzed descriptively through data reduction, data display, and conclusion drawing, with source and method triangulation to ensure validity. The findings show that quality culture at MI Al Mujahidin Samarinda is reflected in daily practices such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, regular religious gatherings, and the habit of greeting teachers, which emphasize religious values. In addition, discipline, responsibility, professionalism, and *ihsan* are also consistently applied through school routines and teacher development activities. The implementation of quality culture is carried out through structured stages including planning, implementation, monitoring, and evaluation. Overall, quality culture at MI Al Mujahidin Samarinda is not limited to academic achievement, but is deeply integrated into the formation of students' character based on Islamic values. These findings provide practical insights for other Islamic educational institutions seeking to strengthen quality management through the integration of Islamic values, thereby contributing to the broader improvement of madrasah education quality.

Keywords: *Character Education, Culture of Quality, Islamic Education, Madrasah.*

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INTRODUCTION

In the era of digitalization, the education sector has experienced significant technological advancement. However, the quality of education in Indonesia is still considered relatively low, as reflected in its weak global competitiveness. This condition can be linked to the many educational challenges faced by the country. These challenges can be classified into two categories: macro-level and micro-level

issues. Macro-level issues include a curriculum that is often perceived as confusing and overly complex, unequal access to education, educational costs, teacher distribution, and the low quality of teachers. Meanwhile, micro-level issues include monotonous teaching methods, inadequate facilities and infrastructure, and low student performance (Baidah et al., 2025).

In addition to these challenges, the rapid development of digital technology has significantly transformed the education sector, making technology an integral part of the teaching and learning process. Digital tools such as computers, tablets, and internet access have become essential media for delivering learning materials, facilitating communication between teachers and students, and accessing educational resources (Sinambela et al., 2024). Furthermore, the use of Learning Management Systems (LMS), interactive media, educational videos, and artificial intelligence (AI)-based applications has improved the quality and efficiency of learning while promoting students' motivation, creativity, and independent learning (Rahayu et al., 2025). Nevertheless, the digital era also presents several challenges. The COVID-19 pandemic exposed the existing digital divide, as many students lacked adequate access to digital devices and reliable internet connectivity. In addition, excessive exposure to digital content may reduce students' learning focus, weaken character education, and increase the risk of exposure to inappropriate online content that may negatively affect their moral development (Shalshabila et al., 2025). Therefore, while digital technology offers significant opportunities for improving educational quality, its implementation should be accompanied by efforts to strengthen character education and ensure equitable access to technology.

Quality education is a fundamental pillar of national development. The quality of education determines the quality of human resources and a country's competitiveness at the global level (Neka et al., 2025). However, Indonesia still lags behind several other countries in terms of educational quality. Data published by the World Population Review in 2021 showed that Indonesia ranked 54th out of 78 countries in educational quality. This position was below that of Singapore, which ranked 21st, Malaysia 38th, and Thailand 46th (Larasati, 2022). Consequently, efforts to improve educational quality must be planned and implemented systematically to respond to the continuous advancement of science and technology and address these challenges. Through these efforts, Indonesia is expected to cultivate a generation that excels not only in science and technology but also demonstrates integrity and strong social awareness (Kwartarani et al., 2025).

In addition, school dropout rates in Indonesia remain relatively high. At the elementary school level (SD/MI), approximately one student out of every 1,000 drops out of school, while at the junior secondary level (SMP/MTs), the figure increases to 11 students per 1,000. UNICEF Indonesia reported that around 4.1 million children aged 7–18 years did not have access to educational services, while the Ministry of Education, Culture, Research, and Technology recorded 75,303 school dropouts in 2021 (Noviani et al., 2023). These figures indicate that improving educational quality remains a major challenge that requires serious attention from various stakeholders.

Previous studies have predominantly examined quality culture from the perspectives of Total Quality Management (TQM), organizational effectiveness, educational leadership, and institutional performance. These studies generally emphasize managerial strategies and organizational mechanisms in improving educational quality. However, limited studies have explored how Islamic values such

as *ihsan*, *amanah*, religious habituation, and character-based practices are operationalized as an integrated framework of quality culture, particularly at the Islamic elementary school (*madrasah ibtidaiyah*) level. This gap indicates the need for further investigation into how Islamic values are translated into daily educational practices and become the foundation for quality improvement in Islamic educational institutions.

In Islamic education, quality improvement is not solely oriented toward academic achievement but also toward the development of students' character, moral values, and spirituality. Quality management in Islamic education is grounded in Islamic values that integrate spiritual and moral dimensions into the entire educational process. Principles such as *ihsan* (excellence), *amanah* (trustworthiness), and *itqan* (professionalism and diligence) serve as the foundation for carrying out responsibilities in a professional, accountable, and continuously improving manner. Furthermore, the values embodied in the *Panca Jiwa* such as sincerity, simplicity, self-reliance, Islamic brotherhood (*ukhuwah Islamiyah*), and freedom, provide an important foundation for maintaining a balance between students' academic and spiritual development (Shuwaifi & Amirudin, 2025).

The implementation of a quality culture in Islamic education has become increasingly important in addressing educational challenges in the era of globalization and digitalization. Quality culture should not be viewed merely as compliance with administrative standards, but as a value system that is embedded in all aspects of educational activities. Its successful implementation requires the active involvement of all stakeholders, including principals, madrasa leaders, teachers, educational staff, students, parents, and the wider community. Through collective commitment and effective management, Islamic educational institutions can improve the quality of educational services while preserving the Islamic values that form their distinctive identity (Jamil et al., 2025; Sari et al., 2023).

Islamic educational institutions such as madrasahs play an important role in responding to these challenges through the development of a strong quality culture. One of the madrasahs that implements efforts to improve educational quality through value-based practices is MI Al Mujahidin Samarinda. The madrasah seeks to integrate Islamic values into its daily educational activities as part of its commitment to improving both academic quality and character development of students.

Based on the discussion above, quality culture in Islamic education is an important issue to examine because limited studies have investigated how Islamic values are embedded within quality culture practices in madrasahs. Accordingly, this study seeks to answer two research questions: (1) What quality values are implemented in the quality culture of MI Al Mujahidin Samarinda? and (2) How is quality culture implemented through educational programs and daily practices at MI Al Mujahidin Samarinda? Therefore, this study aims to identify the quality values that form the foundation of quality culture and to describe how these values are implemented through various educational activities and management processes at MI Al Mujahidin Samarinda.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a case study design. The study focuses on the implementation of quality culture in Islamic education at MI Al Mujahidin Samarinda. A qualitative approach was chosen to understand the

phenomenon of quality culture in its natural setting, particularly how it is applied in daily educational activities within the madrasah.

The research was conducted at MI Al Mujahidin Samarinda in 2026. The subjects of this study included the head of the madrasah, four classroom teachers, and six upper-grade students who were directly involved in the implementation of the quality culture. These participants were selected using purposive sampling based on their relevance and involvement in school activities related to quality culture practices. Data collection was conducted from March to May 2026.

Data collection techniques used in this study included interviews, observation, and documentation. Interviews were conducted with the head of the madrasah and teachers to obtain information about the planning and implementation of quality culture. Observation was carried out to directly examine daily activities such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, biweekly religious gatherings, and classroom learning activities. Documentation was used to support the data in the form of school programs, activity records, and relevant documents.

The research procedure began with identifying the research focus, followed by field observation and data collection at MI Al Mujahidin Samarinda. The collected data were then analyzed using the interactive model proposed by Miles, Huberman, and Saldana (2014), which consists of data condensation, data display, and conclusion drawing/verification. In the data condensation stage, the researcher selected, simplified, and categorized the data based on themes related to quality culture values and implementation processes. The data were then organized and presented systematically in the form of descriptive narratives to facilitate interpretation. Finally, conclusions were drawn and continuously verified throughout the research process to ensure the credibility and consistency of the findings (Saleh, 2023).

Data validity was ensured through source and method triangulation to increase the credibility of the findings. Source triangulation was applied by comparing information obtained from different informants and relevant documents, while method triangulation was conducted by cross-checking data collected through interviews, observations, and documentation to ensure the consistency and accuracy of the findings. Finally, data analysis was conducted interactively through data reduction, data display, and conclusion drawing to describe the implementation of quality culture at MI Al Mujahidin Samarinda comprehensively.

RESULTS

Quality Values Implemented at MI Al Mujahidin Samarinda

Based on interviews and observations, religious values are one of the main values applied in the quality culture at MI Al Mujahidin Samarinda. These values are not only taught in classroom learning, but are also practiced in daily activities within the madrasah environment. Daily habits such as praying before and after lessons, performing congregational prayers, Qur'an memorization (*tahfiz*), and character development activities are consistently implemented as part of religious value internalization.

One of the regularly conducted activities is Qur'an memorization (*tahfiz*). This program is part of the madrasah's effort to build students' closeness to the Qur'an from an early age. Through this activity, students are not only guided to memorize

verses of the Qur'an, but are also encouraged to love and practice the values contained within it.



Figure 1. Qur'an Memorization (*Tahfiz*) at MI Al Mujahidin Samarinda

In addition to *tahfiz*, students are also encouraged to perform Dhuha prayer in congregation. This activity serves as spiritual development as well as a way to build consistent worship habits in daily life. Based on observation, students participate in the activity in an orderly manner and are guided by teachers during its implementation.

Besides *tahfiz* and Dhuha prayer, MI Al Mujahidin also holds a regular religious gathering (*majelis*) every two weeks on Fridays. This activity is attended by both teachers and students as part of religious guidance in the madrasah. Based on observations, the *majelis* is used to deliver Islamic teachings, advice, and moral reminders to students. It serves as one of the efforts to strengthen students' religious values and character.



Figure 2. Religious Gathering (*Majelis*) at MI Al Mujahidin Samarinda

Religious values are also reflected in the habit of greeting teachers respectfully (*salim*), which is done by students when arriving at school or meeting teachers. This habit represents respect toward teachers and becomes part of character and etiquette building in the educational environment. Through this practice, students are taught the importance of politeness, respect for elders, and maintaining good relationships with others.

In addition to religious values, discipline is also a habit emphasized at MI Al Mujahidin Samarinda. Based on observations, school activities are carried out according to the established schedule, starting from morning routines to classroom learning. Both teachers and students try to follow the school rules, so that learning activities can run in an orderly manner.

Responsibility is also reflected in the duties carried out by each member of the madrasah community. Teachers prepare and conduct learning according to their assigned responsibilities, while students are accustomed to completing school assignments and maintaining cleanliness and school facilities. These habits aim to build students' awareness of their responsibilities.

In the learning process, teachers also continuously improve their competencies through various professional development activities such as training, workshops, and Teacher Working Group (KKG) activities. These programs help teachers develop more appropriate teaching methods that suit students' needs.



Figure 3. Teacher Working Group (KKG) Activities

In addition, teachers at MI Al Mujahidin strive to perform their duties as well as possible as part of both responsibility and the practice of the value of *ihsan*. Teachers do not only carry out teaching activities, but also provide guidance and attention to students during the learning process. This is reflected in their seriousness in assisting students, giving explanations when difficulties arise, and trying to create a comfortable learning atmosphere. The effort to give the best in every task reflects the implementation of *ihsan* values within the madrasah environment.

Implementation of Quality Culture at MI Al Mujahidin Samarinda

Based on interviews and observations, the implementation of quality culture at MI Al Mujahidin Samarinda begins with the preparation of various programs that support both academic and non-academic activities. The head of the madrasah, together with the teachers, coordinates to determine the programs to be carried out throughout the academic year, including learning activities, character development, and religious programs that represent the distinctive features of the madrasah. These programs are designed to ensure that each activity has clear objectives and is implemented in a well-directed manner.

After the programs are set, teachers and education staff prepare the necessary requirements for their implementation. This preparation includes providing supporting facilities as well as dividing responsibilities among the involved parties. This readiness becomes one of the key factors that supports the smooth implementation of programs within the madrasah environment.

The implementation of quality culture can be seen in various activities that are carried out regularly. Based on observations, activities such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, biweekly religious gatherings (*majlis*), and the habit of greeting and showing respect to teachers have become part of students' daily routines. In addition, teachers also strive to conduct learning activities in accordance with the established schedule and objectives. These practices show that efforts to

improve quality are not limited to classroom learning, but are also embedded through daily habits that help shape students' character.

To ensure that programs run according to the intended goals, the head of the madrasah conducts regular monitoring. This is done through direct observation of ongoing activities as well as coordination with teachers regarding program implementation. Through this process, any emerging issues can be identified and addressed promptly.

In addition to monitoring, the madrasah also conducts evaluations of ongoing programs. These evaluations are carried out through meetings and discussions with teachers to assess achievements and identify challenges encountered during implementation. The results of these evaluations are then used as a basis for improvement in the following period.



Figure 4. Meetings and Discussions with Teachers

Based on the research findings, the implementation of quality culture at MI Al Mujahidin Samarinda is carried out through a process that includes preparation, planning, implementation, monitoring, and evaluation. All of these stages are interconnected in supporting the implementation of madrasah programs and the continuous improvement of educational quality grounded in Islamic values.

DISCUSSION

Quality Values Implemented at MI Al Mujahidin Samarinda

Based on the research findings, religious values are the most dominant element in the quality culture at MI Al Mujahidin Samarinda. This can be seen from various routine practices carried out in the madrasah, such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, biweekly religious gatherings (*majlis*), and the habit of greeting and showing respect to teachers. These activities indicate that the educational process in the madrasah is not only focused on academic achievement, but also on character building and strengthening students' Islamic values.

This finding aligns with Ansori et al. (2023), who argues that Islamic values, particularly the concept of *ihsan*, have a strong relationship with educational quality management. The integration of Islamic principles with modern quality management practices is essential for improving educational quality while maintaining the distinctive characteristics of Islamic educational institutions. In this regard, the implementation of *tahfiz* activities, congregational *Duha* prayer, religious gatherings (*majlis*), and the culture of greeting teachers at MI Al Mujahidin reflects the practical

application of *ihsan* through continuous self-improvement, discipline, responsibility, and excellence in both learning and daily educational practices.

In addition to religious values, the study also found the implementation of discipline in daily madrasah activities. Activities being carried out according to schedule, along with the compliance of both teachers and students with school rules, reflect efforts to create an orderly and conducive learning environment. This finding is consistent with the concept of quality culture proposed by Mufidata & Yasin (2025), which views quality culture as a value system that influences individual behavior within an organization and supports continuous improvement (Fatkhullah et al., 2025). Consistent discipline becomes one of the factors that helps educational programs run effectively (Darmawan & Nafisa, 2026).

The value of responsibility is also evident in the tasks carried out by all members of the madrasah community. Teachers carry out their teaching responsibilities according to their assigned duties, while students are accustomed to completing school assignments and maintaining the school environment. This finding is in line with the Kaizen approach, which emphasizes the involvement of all organizational members in continuous improvement efforts (Roofi'i et al., 2022). Through the development of responsibility habits, every member of the madrasah contributes to creating a better educational environment.

The study also shows the presence of the value of *ihsan* in teachers' practices. Teachers do not only perform teaching duties, but also provide guidance, support, and attention to students throughout the learning process. This reflects an effort to deliver education in the best possible way. This finding aligns with Tarwiah et al. (2025), who argues that the value of *ihsan* fosters spiritual awareness, noble character (*akhlaq al-karimah*), and a learning orientation that emphasizes continuous personal growth rather than merely achieving academic outcomes. Therefore, integrating the value of *ihsan* into Islamic education is essential for strengthening students' character and cultivating a sustainable quality culture. At MI Al Mujahidin Samarinda, this integration is reflected not only in teachers' dedication to mentoring students but also in religious habituation programs such as *tahfiz*, congregational Duha prayer, religious gatherings (*majlis*), and the culture of greeting teachers respectfully, all of which reinforce Islamic values in everyday educational practice.

In addition, teachers' participation in training sessions, workshops, and Teacher Working Group (*Kelompok Kerja Guru/KKG*) activities shows a strong commitment to improving professional competence. This is consistent with the principles of Total Quality Management (TQM), which emphasize professionalism, participation of all members, and continuous improvement in enhancing educational quality (Iqbal, 2025). Through ongoing professional development, the quality of learning provided to students is expected to continue to improve.

The findings of this study show that the quality culture at MI Al Mujahidin Samarinda is built through the implementation of religious values, discipline, responsibility, professionalism, and *ihsan*, which are reflected in various daily activities and habitual practices. These findings reinforce the view that Islamic education should not focus solely on academic achievement, but must also ensure that

both the process and outcomes of education reflect authentic Islamic values (Rosita, 2025).

Implementation of Quality Culture at MI Al Mujahidin Samarinda

The findings of this study show that the implementation of quality culture at MI Al Mujahidin Samarinda is not only reflected in the planning of school programs, but also in daily habitual practices carried out within the madrasah. This is in line with the concept of quality culture in Islamic education, which is understood as a value system that creates a conducive environment for continuous quality improvement (Arifah et al., 2025). In this context, the madrasah is not only focused on academic achievement, but also on character development through the internalization of Islamic values.

The initial stage of implementation is reflected in the preparation of annual work programs carried out by the head of the madrasah together with teachers. These programs include academic activities, character building, and religious programs such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, and regular religious gatherings. This planning process represents a logical and systematic effort to determine future educational activities and decisions aimed at achieving effective and efficient educational outcomes. In the context of educational management, planning involves carefully selecting relevant information, linking various educational needs, anticipating future conditions, and formulating appropriate actions to achieve the predetermined educational goals (Nurhikmah, 2024). In addition, the involvement of teachers in program planning also reflects the participatory principle of Total Quality Management (TQM), where all members of the organization are actively involved in quality improvement efforts (Supadi et al., 2026).

In the implementation stage, quality culture is mainly reflected in daily religious habituation practices. Activities such as Qur'an memorization (*tahfiz*), congregational *Duha* prayer, biweekly religious gatherings, and the habit of greeting and showing respect to teachers have become part of students' daily routines. These practices indicate that Islamic values are not only taught theoretically but are also internalized through direct practice within the madrasah environment. This finding is consistent with previous studies, which emphasize that Islamic religious education serves as an essential foundation for guiding and shaping students' character (Hapsari et al., 2025). Therefore, implementing educational strategies that foster students' religious character through comprehensive and integrated Islamic religious education can support the sustainable development of Islamic character within the school environment. Such an approach not only nurtures individuals who uphold Islamic teachings but also contributes positively to society as a whole (Munawir et al., 2024). In this regard, *tahfiz* activities, congregational *Duha* prayer, religious gatherings, and the culture of greeting teachers at MI Al Mujahidin represent concrete manifestations of a quality culture grounded in Islamic values that promote both educational quality and character development.

The strong religious values cultivated in the madrasah embody the principle of *ihsan*, which views quality as the commitment to performing every task with excellence, sincerity, and responsibility for the sake of Allah. In this perspective,

educational quality is not merely measured by academic achievement but also by the continuous effort to provide the best educational services through value-based practices and character development (Ardaini et al., 2025). Teachers do not only act as instructors, but also as mentors who guide students in worship activities and character development. This demonstrates an effort to provide optimal educational service as part of implementing *ihsan* within the Islamic educational environment (Yunita et al., 2025). Furthermore, practices such as greeting teachers and participating in religious gatherings strengthen the relationship between teachers and students in an atmosphere of respect and good manners.

During the implementation process, the head of the madrasah also conducts regular monitoring of ongoing activities. This is carried out through direct observation and coordination with teachers to ensure that programs are implemented according to the intended objectives. This aligns with the controlling function in management, which emphasizes the importance of monitoring to maintain consistency in program implementation (Maesaroh et al., 2026). It is also consistent with the Kaizen concept, which emphasizes continuous improvement through ongoing evaluation of processes (Putri & Safitri, 2024).

In addition to monitoring, evaluations are conducted through regular meetings between the head of the madrasah and teachers. These evaluations are used to identify challenges and determine improvement steps for subsequent programs. This process indicates that the quality culture in the madrasah is not static, but continuously improves over time. This is in line with the concept of *islah* in Islamic education, which emphasizes continuous improvement to create positive change within educational institutions (Syifa et al., 2022).

CONCLUSION AND RECOMMENDATIONS

The implementation of quality culture at MI Al Mujahidin Samarinda is characterized by the integration of Islamic values into daily educational practices. The dominant values include religiosity, discipline, responsibility, professionalism, and *ihsan*, which are reflected in activities such as Qur'an memorization (*tahfiz*), congregational Duha prayer, biweekly religious gatherings (*majlis*), and the practice of greeting teachers respectfully. The implementation process is conducted systematically through the stages of preparation, planning, implementation, monitoring, and evaluation, supported by the active involvement of the madrasah principal, teachers, and students. Overall, the implementation of quality culture contributes not only to improving educational quality but also to strengthening students' character through the internalization of Islamic values within a balanced academic and spiritual framework. These findings contribute theoretically to the discourse on quality culture in Islamic education by demonstrating that educational quality can be strengthened through a value-based system rooted in religious habituation, character development, and the integration of Islamic principles into school management and learning activities. Practically, the findings provide a reference for madrasah leaders and educational practitioners in developing sustainable quality culture through collaborative planning, continuous monitoring, evaluation, and value-based educational programs.

Based on these findings, MI Al Mujahidin Samarinda is encouraged to maintain and strengthen its existing quality culture by consistently implementing Islamic

habituation programs, including *tahfiz*, congregational prayers, and religious gatherings, as these activities play a significant role in fostering students' character and supporting educational quality. Teachers are recommended to continuously enhance their professional competence through training and collaborative professional development, while school leaders should reinforce monitoring and evaluation mechanisms to ensure the sustainability and continuous improvement of quality culture. Future studies are recommended to investigate the implementation of quality culture in different educational contexts, employ broader research methods or variables, and examine its long-term impact on educational quality, organizational performance, and students' holistic development.

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