

SYNTHESIZING *ITQAN* VALUES AND TOTAL QUALITY MANAGEMENT (TQM) IN ENHANCING CUSTOMER SATISFACTION AT ELEMENTARY SCHOOL: A CONCEPTUAL LITERATURE REVIEW

¹Aanisah Agusnani Rizq, ²Hilmi Qosim Mubah, and ³Oki Darmawan

^{1,3}UIN Raden Intan Lampung, ²UIN Madura

Email: ¹agusnani94@gmail.com, ²hilmiqosimmubah@iainmadura.ac.id, and ³okidermawan@radenintan.ac.id

Abstrak

Tinjauan pustaka konseptual ini mengkaji integrasi teoritis prinsip Manajemen Mutu Terpadu (MMT/TQM) dengan nilai Islam *itqan* (profesionalisme) dan *ahsanu 'amala* (kinerja terbaik) dalam memetakan konsep kepuasan pelanggan pada pendidikan dasar Islam. Alih-alih melaporkan penerapan empiris, penelitian ini menyintesis literatur akademik dan keislaman untuk menyusun kerangka konseptual yang menyelaraskan standar mutu manajerial dengan tujuan pengembangan spiritual dan karakter peserta didik. Melalui analisis sistematis terhadap publikasi yang relevan, kajian ini mengidentifikasi lima prinsip utama TQM (fokus pada pelanggan, keterlibatan menyeluruh, perbaikan berkelanjutan, kepemimpinan visioner, dan pengambilan keputusan berbasis data) serta merekontekstualisasikannya dalam etika pendidikan Islam. Sintesis menunjukkan bahwa kepuasan pemangku kepentingan tercapai ketika indikator mutu akademik diselaraskan dengan pembentukan moral dan spiritual. Kajian ini juga menekankan bahwa prosedur operasional standar (SOP) bukan sekadar instrumen administratif, melainkan manifestasi operasional prinsip Islam *mizan* (keadilan dan keseimbangan) dalam pelayanan. Dengan memetakan irisan antara manajemen mutu modern dan etika kerja Islam, tinjauan ini memberikan landasan konseptual bagi sekolah dasar Islam dalam menyelaraskan standar nasional dengan nilai keagamaan institusi. Disimpulkan bahwa standardisasi yang berlandaskan akuntabilitas etis menjadi jalur terstruktur untuk membangun kepercayaan publik dan konsistensi layanan.

Kata kunci: Manajemen Mutu; Etika Islam; Kepuasan Pelanggan; Standardisasi Layanan; Pendidikan Dasar.

Abstract

This conceptual literature review examines the theoretical integration of Total Quality Management (TQM) principles with Islamic *Itqan* (professionalism) and *Ahsanu 'Amala* (excellence) values to map customer satisfaction in Islamic elementary education. Rather than reporting empirical implementation, the study synthesizes scholarly and Islamic literature to construct a conceptual framework that aligns managerial quality standards with spiritual and character development objectives. Through systematic analysis of relevant publications, the review identifies five core TQM principles (customer focus, total involvement, continuous improvement, visionary leadership, and data-driven decision-making) and recontextualizes them within Islamic educational ethics. The synthesis demonstrates that stakeholder satisfaction emerges when academic quality benchmarks are harmonized with moral and spiritual formation. The review further emphasizes that standard operating procedures (SOPs) are not merely administrative tools, but operational expressions of the Islamic principle of *mizan* (balance and fairness) in service delivery. By mapping the intersection of modern quality management and Islamic work ethics, this paper offers a conceptual foundation for Islamic elementary schools to synchronize national standards with institutional religious values. It concludes that ethically grounded standardization provides a structured pathway to sustain public trust and service consistency.

Keywords: Quality Management; Islamic Ethics; Customer Satisfaction; Service Standardization; Elementary Education

INTRODUCTION

In academic discourse, Total Quality Management (TQM) provides a systematic framework that emphasizes stakeholder satisfaction through comprehensive involvement, continuous improvement, and data-driven decision-making.¹ Within Islamic educational contexts, this framework should theoretically align with the Islamic work ethic of *itqan* (professionalism and precision) and *ahsanu 'amala* (excellence in action), which demand accountability, thoroughness, and perfection in every pedagogical process.² The synergy between modern managerial quality standards and Islamic professional ethics creates an educational ecosystem that not only meets academic benchmarks but also actively shapes students' moral character.³ Ideally, every operational procedure should function as a manifestation of *amanah* (trust), where service quality reflects divine justice and public accountability.⁴ This harmonization ensures that educational quality remains both transcendent and institutionally sustainable.

In practice, many integrated Islamic elementary schools continue to experience a significant gap between quality expectations and operational realities.⁵ Service standards often remain fragmented, heavily reliant on individual teacher or principal competence rather than institutionalized, standardized systems. Quality management initiatives frequently prioritize meeting national accreditation requirements rather than cultivating an internal culture of sustained improvement.⁶ Mechanisms for managing parental complaints and monitoring stakeholder satisfaction are rarely integrated into the school's quality assurance cycle. Consequently, service quality varies significantly across units, public accountability diminishes, and community trust in Islamic educational institutions becomes increasingly vulnerable. This reality indicates that the adoption of modern management tools has not yet been matched by a systematic, measurable quality infrastructure.

The uniqueness of this study lies in its conceptual synthesis approach, which philosophically bridges the dichotomy between Western quality management models and Islamic professional ethics. Rather than testing empirical variables, this research recontextualizes technical management instruments (such as Standard Operating Procedures (SOPs) and continuous improvement cycles) as direct expressions of *itqan* values and the principle of *mizan* (divine balance) in educational service delivery.⁷ This

¹ Mohamad Sodikin, Parmuji Anto, and Khoirul Anwar, "Enhancing Education Quality in Islamic Institutions Through Management Approaches," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2024): 70–81, <https://doi.org/10.32478/cwxxya26>.

² Mehmet Asutay, Greget Kalla Buana, and Alija Avdukic, "The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact," *Journal of Business Ethics* 181, no. 4 (December 2022): 913–32, <https://doi.org/10.1007/s10551-021-04940-y>.

³ Muhammad Tambrin et al., "Implementation and Evaluation of Teachers' Performance Supervision at Madrasah Aliyah (Islamic Senior High School)," *Journal of Education Research and Evaluation* 5, no. 4 (2021): 645, <https://doi.org/10.23887/jere.v5i4.32941>.

⁴ Mohammad Hashim Kamali, *Maqasid Al-Shari'ah Made Simple* (London: The International Institute of Islamic Thought, 2019).

⁵ Ismi Noerul Izzah and Atiqullah Atiqullah, "Peranan Strategis Humas Dalam Mempertahankan Image Dan Reputasi SD Plus Nurul Hikmah Pamekasan," *Re-JIEM (Research Journal of Islamic Education Management)* 2, no. 1 (2019): 171–81, <https://doi.org/10.19105/re-jiem.v2i1.2459>.

⁶ Norma Fitria, Ach Chairy, and Atika Cahya Fajriyati Nahdiyah, "Mengurai Kompleksitas Budaya Organisasi Dalam Konteks Manajemen Pendidikan Pada Lembaga Pendidikan Tinggi," *Jurnal Kepengawasan, Supervisi Dan Manajerial* 1, no. 4 (2023): 136–42.

⁷ Edward Sallis, *Total Quality Management in Education* (Yogyakarta: IRCiSoD, 2006).

review does not merely map TQM implementation; it constructs a normative framework that positions customer satisfaction as a spiritual *amanah* rather than a mere market indicator. By integrating contemporary management literature with classical Islamic sources, this study offers a holistic perspective that remains rare within elementary education quality discourse. This conceptual approach enables schools to design quality strategies that are both institutionally accountable and firmly grounded in religious identity.

The urgency of this research stems from growing public demand for competitive and sustainable quality in Islamic elementary education. Parents are increasingly critical in evaluating school services, assessing not only academic outcomes but also consistency in character formation and management transparency. Without a robust conceptual foundation, adopting TQM risks devolving into mere administrative compliance that overlooks the institution's spiritual dimension.⁸ Amid intensifying inter-institutional competition and complex national standards, a clear conceptual mapping is urgently needed to demonstrate how quality principles can be internalized as an organizational culture. This conceptual review is timely and necessary to provide school administrators with valid theoretical guidance for aligning stakeholder expectations with institutional Islamic values.

A review of recent literature reveals a significant conceptual gap that remains inadequately addressed. The majority of prior studies are descriptive and implementation-focused, concentrating on technical quality assurance mechanisms or partial customer satisfaction evaluations.⁹ Research that explicitly unifies the modern TQM framework with Islamic ethical foundations specifically for elementary education remains highly limited. Existing studies frequently treat religious values as supplementary variables rather than as the philosophical foundation shaping the quality system's design. Consequently, a theoretical void persists regarding how the principle of *itqan* can be systematically operationalized within school quality improvement cycles. This study addresses that gap by developing an integrated normative synthesis.

Based on this background, the study focuses on the conceptual mapping of integrating *itqan* values with Total Quality Management principles within the customer satisfaction framework of Islamic elementary schools. This review formulates the primary research question: 1) How can TQM principles be theoretically aligned with Islamic work ethics to construct a sustainable customer satisfaction model at the elementary education level? 2) Derivative questions address the identification of relevant quality dimensions, standardization mechanisms grounded in divine justice, and strategies for internalizing a quality culture without compromising religious identity. Through a systematic literature review, this research aims to produce a conceptual framework that can serve as a theoretical reference for developing quality policies in Islamic education.

⁸ Isda Pramuniati, Arnita Arnita, and Insan Taufik, "Pengembangan Sistem Penjaminan Mutu Sekolah Berbasis Digital Di Sma Negeri 2 Tebing Tinggi," *Jurnal Pengabdian Kepada Masyarakat* 26, no. 4 (2020): 200, <https://doi.org/10.24114/jpkm.v26i4.20579>.

⁹ Sodikin, Anto, and Anwar, "Enhancing Education Quality in Islamic Institutions Through Management Approaches."

METHOD

This study employs a qualitative approach using a library research design structured as a conceptual and analytical literature review.¹⁰ This design was selected because the study does not seek to test empirical hypotheses or conduct fieldwork; rather, it aims to explore, critique, and synthesize scholarly and Islamic perspectives on the integration of *itqan* values and Total Quality Management (TQM) principles in the context of customer satisfaction at Integrated Islamic Elementary Schools. Data were collected through a systematic search of reputable academic databases (including Scopus, Google Scholar, SINTA, and institutional repositories), contemporary educational management textbooks, educational policy documents, and primary Islamic sources such as the Qur'an, Hadith, and authoritative exegeses (*tafsir mu'tabar*). The selection process applied strict inclusion criteria, prioritizing literature published between 2016 and 2024 (with exceptions for foundational classical texts), published in Indonesian or English, and explicitly addressing Islamic education quality, total quality management, or educational stakeholder satisfaction.¹¹

The collected data were analyzed using thematic analysis and narrative synthesis.¹² The analytical process began with open coding to map core TQM principles (customer focus, total involvement, continuous improvement (*kaizen*), visionary leadership, and data-driven decision-making) alongside key Islamic concepts such as *itqan*, *ahsanu 'amala*, *amanah*, and *mizan*. Subsequently, a comparative-critical analysis was conducted to bridge the conceptual dichotomy between Western management models and Islamic values, ultimately constructing a coherent and contextually grounded conceptual framework.¹³ Data interpretation followed a hermeneutic-contextual approach, wherein literature findings were interpreted not merely as administrative tools, but as reflections of spiritual responsibility (*ibadah* and *amanah*) in Islamic educational delivery. Within this framework, Standard Operating Procedures (SOPs) and quality benchmarks are conceptualized as a just "measure" (*mizan*) that ensures equitable and accountable educational services.¹⁴

To ensure the trustworthiness of the data and findings, this study employed both source and theoretical triangulation.¹⁵ Source triangulation was conducted by cross-verifying information across international peer-reviewed journals, accredited national journals, academic textbooks, and primary Islamic texts. Theoretical triangulation was achieved by cross-examining contemporary quality management perspectives alongside the insights of contemporary scholars and classical Islamic theologians. The researcher adhered to principles of methodological transparency and reflexivity by meticulously documenting the search strategy, inclusion criteria, and the rationale for including or

¹⁰John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran*, 4 Terj. ol (Yogyakarta: Pustaka Pelajar, 2016).

¹¹Andrew Booth, Anthea Sutton, and Diana Papaioannou, *Systematic Approaches to a Successful Literature Review*, 2nd ed. (London: SAGE Publications Ltd, 2016), <https://doi.org/10.5596/c13-009>.

¹²Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 1, 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

¹³Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (California, USA: SAGE Publication, Inc., 2022).

¹⁴Norman K. Denzin and Yvonna S. Lincoln, "The SAGE Handbook of Qualitative Research Third Edition" (California, USA: SAGE Publication, Inc., 2005); Uwe Flick, *The SAGE Handbook of Qualitative Data Analysis, Research Methods for Public Administrators* (London: SAGE Publications Ltd, 2014), <https://doi.org/10.4324/9781315701134-11>.

¹⁵Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Alfabeta, 2023).

excluding specific sources.¹⁶ These procedural safeguards ensure that the synthesized findings are academically rigorous, minimize subjective bias, and align consistently with the study's aim of producing a valid conceptual review.

RESULT AND DISCUSSION

Result

Theoretical Alignment of TQM Principles with Islamic Work Ethics (Itqan)

Based on the synthesized literature, this study maps the convergence of Total Quality Management principles with Islamic *Itqan* values to illustrate their integrated impact on stakeholder satisfaction in Elementary School. The analysis reveals that modern managerial frameworks extend beyond operational efficiency to embody spiritual professionalism. Table 1 below synthesizes these conceptual intersections, demonstrating how each TQM principle aligns with specific *Itqan* dimensions and translates into practical strategies for enhancing service quality, consistency, and overall customer satisfaction within integrated Islamic elementary schools.

Table 1. Theoretical Alignment of TQM Principles with Islamic Work Ethics (*Itqan*)

TQM Principle	Islamic Work Ethics (<i>Itqan</i>) Alignment	Role in Sustainable Customer Satisfaction
Customer Focus	Amanah (Trust) & Ihsan (Excellence)	Aligns service delivery with parents' academic and spiritual expectations
Total Involvement	Ta'awun (Cooperation) & Ukhuwwah (Brotherhood)	Distributes quality responsibility across teachers, staff, and parents
Continuous Improvement (Kaizen)	<i>Itqan</i> & Tadarruj (Gradual Progress)	Drives iterative refinement of pedagogy and administrative workflows
Visionary Leadership	Qudwah Hasanah (Role Modeling) & Syura (Consultation)	Provides direction that balances academic rigor with spiritual formation
Fact-Based Decision Making	Tabayyun (Verification) & 'Adl (Justice)	Ensures transparent, evidence-based policies that uphold fairness

Source: Results of researcher data processing

Synthesis of Derivative Dimensions

To operationalize these aligned principles, educational institutions must translate abstract ethical values into measurable, context-specific practices. Table 2 synthesizes the derivative dimensions that bridge managerial standardization with spiritual accountability. These dimensions provide actionable pathways for embedding *itqan* into daily operations, ensuring compliance with national standards while fulfilling the spiritual expectations of all stakeholders.

Table 2. Synthesis of Derivative Dimensions (Quality, Standardization, & Cultural Internalization)

Component	Key Mechanisms Identified
Relevant Quality Dimensions	Academic competence, character development (<i>akhlak</i>), spiritual growth, Islamic communication, service reliability, responsiveness, and empathy
Standardization Grounded in Divine Justice	SOPs operationalized as <i>Mizan</i> (fair measure), transparent rubrics, accountable grievance channels, and audit cycles rooted in Amanah and 'Adl
Internalizing Quality Culture (Preserving Religious Identity)	Leadership embodying <i>Qudwah Hasanah</i> , embedding <i>Itqan</i> into daily routines, reflective practice (<i>Muhasabah</i>), stakeholder feedback via <i>Syura</i> , and aligning KPIs with prophetic educational values

Source: Results of researcher data processing

¹⁶Booth, Sutton, and Papaioannou, *Systematic Approaches to a Successful Literature Review*.

Discussion

Theoretical Alignment of TQM Principles with Islamic Work Ethics (Itqan)

The synthesis demonstrates that integrating Total Quality Management principles with Islamic work ethics fundamentally transforms quality assurance from a purely operational mechanism into a spiritually accountable practice. Core managerial constructs align directly with Islamic tenets, suggesting that stakeholder satisfaction cannot be achieved through transactional service delivery alone. This conceptual alignment resonates with recent empirical findings indicating that Islamic work ethics significantly enhance organizational commitment when managerial frameworks are explicitly grounded in spiritual accountability.¹⁷ Educational institutions must recognize that quality assurance extends beyond administrative compliance to encompass divine responsibility. By embedding spiritual dimensions into institutional frameworks, schools cultivate environments where operational excellence reflects profound theological commitments.

The foundational TQM pillars of customer focus and total involvement find direct theological parallels in the Islamic concepts of *amanah* (trust) and *ta'awun* (cooperative responsibility). When schools prioritize stakeholder needs through a lens of sacred trust, service delivery transcends conventional administrative boundaries and becomes a collective moral obligation. Recent scholarship confirms that embedding *amanah* into institutional frameworks significantly strengthens organizational cohesion and elevates service reliability.¹⁸ Every staff member assumes shared responsibility for institutional excellence, eliminating isolated departmental functions.¹⁹ This collaborative paradigm ensures that educational services are delivered with unwavering consistency, fostering an environment where every interaction reflects deep communal responsibility and sustained institutional trust.

The principle of continuous improvement, commonly recognized as *kaizen* in modern management, aligns seamlessly with the Qur'anic imperative of *tadarruj* (gradual progression) and the pursuit of *ahsanu 'amala* (optimal performance). Rather

¹⁷Anik Herminingsih, Muhammad Purnomo, and Ika Trisanti, "Higher Education Quality Culture and Islamic Work Ethics Effects on Improving Lecturer Competence and Performance," *International Journal of Innovative Research and Scientific Studies* 8, no. 4 (2025): 1233–40, <https://doi.org/10.53894/ijirss.v8i4.8051>; Asutay, Buana, and Avdukic, "The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact"; Sodikin, Anto, and Anwar, "Enhancing Education Quality in Islamic Institutions Through Management Approaches."

¹⁸Samiya Abdullah Sulaiman Al-Qayoudhi, Ernawati Mustafa Kamal, and Ilias Said, "Success Factors of Total Quality Management (TQM) Practices : A Case Study of University of Technology and Applied Sciences (UTAS) in the Sultanate of Oman," *PaperASIA* 40, no. 2b (2024), <https://doi.org/https://doi.org/10.59953/paperasia.v40i2b.85>; Erik Jaenudin et al., "Urgensi Dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education," *Action Research Journal Indonesia* 6, no. 76 (2024): 110–24; Iswatu Hasanah and Hilmi Qosim Mubah, "Kepemimpinan Altruistis Dalam Membentuk Organizational Citizenship Behaviour Pada Pegawai Di SMP Plus Nurul Hikmah Pamekasan," *Re-JIEM (Research Journal of Islamic Education Management)e-JIEM (Research Journal of Islamic Education Management)* 5, no. 2 (2022): 160–71, <https://doi.org/https://doi.org/10.19105/re-jiem.v5i2.7642>; Hilmi Qosim Mubah, "Pemimpin Profetik Dalam Memotivasi Kerja Personalia Pendidikan Melalui Pendekatan Spiritual Perspektif Al-Qur'an," in *The 3rd Annual Conference On Islamic Education Management* (Surabaya: PPMPI, 2021).

¹⁹M Hidayat Ginanjar, Teguh Rokhmani, and Agus Mailana, "Implementation of the Responsibilities of Jakarta State University Lecturer in Conducting Resesearch and Community Service and Scientivic Publication," *Journal of Critical Reviews* 7, no. 08 (2020): 2195–2201.

than treating quality enhancement as a static compliance target, this Islamic perspective frames continuous refinement as a dynamic, faith-driven obligation that demands relentless self-evaluation.²⁰ Contemporary educational research substantiates that framing incremental improvements as spiritual pursuits significantly elevates institutional adaptability and long-term sustainability.²¹ Schools embrace iterative refinement not merely as administrative protocol but as a sacred commitment. This perspective ensures that institutional growth remains consistently aligned with transcendent moral objectives.

Visionary leadership and evidence-based decision-making within TQM frameworks naturally correspond to the Islamic leadership paradigm of *qudwah hasanah* (exemplary conduct), *tabayyun* (verification), and *‘adl* (justice). When educational administrators model transparent decision-making and prioritize verified data over subjective assumptions, they establish institutional integrity that mirrors prophetic administrative traditions. Empirical studies demonstrate that leadership grounded in verification and equitable judgment substantially enhances organizational trust and operational transparency.²² Administrative policies derive from rigorous empirical assessment rather than arbitrary preference. This systematic approach guarantees that strategic decisions remain consistently aligned with institutional integrity while maintaining strict adherence to established ethical standards.

Contemporary educational management literature frequently treats Total Quality Management in Islamic institutions as a secular compliance tool entirely detached from theological foundations.²³ This conceptual gap frequently reduces quality assurance mechanisms to mere administrative compliance, stripping them of their inherent spiritual significance. Recent scholarship emphasizes that recontextualizing managerial practices through an Islamic lens transforms administrative compliance into a transformative system that simultaneously fulfills parental expectations and honors divine accountability.²⁴ Schools transition from fragmented administrative procedures to

²⁰Muhtar Solihin, “Kepemimpinan Politik Dalam Perspektif Islam,” *JRP (Jurnal Review Politik)* 6, no. 2 (2016): 225–42, <https://doi.org/10.15642/jrp.2016.6.2.225-242>.

²¹Herminingsih, Purnomo, and Trisanti, “Higher Education Quality Culture and Islamic Work Ethics Effects on Improving Lecturer Competence and Performance”; Sodikin, Anto, and Anwar, “Enhancing Education Quality in Islamic Institutions Through Management Approaches”; Asutay, Buana, and Avdukic, “The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact”; Hilmi Qosim Mubah et al., “Leadership Concept Analysis Study In Islamic Perspective,” *Re-JIEM (Research Journal of Islamic Educ Ation Management)* 7, no. 2 (2024): 343–61, <https://doi.org/https://doi.org/10.19105/re-jiem.v7i2.7737>.

²²Mokhtar Abdullah et al., “Higher Education Institutions Resilience During Covid-19 Post-Pandemic: A Quantitative Approach,” *International Journal of Religion* 5, no. 2 (2024): 165–77, <https://doi.org/10.61707/g092w287>; Jaenudin et al., “Urgensi Dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education”; Mubah, “Pemimpin Profetik Dalam Memotivasi Kerja Personalia Pendidikan Melalui Pendekatan Spiritual Perspektif Al-Qur’an.”

²³Idham Kholid, “Madrasah Management Based on Total Quality Management in Developing Student Character,” *Journal of Educational Research* 2, no. 2 (2024): 347–64, <https://doi.org/10.56436/jer.v2i2.302>.

²⁴Jens J Dahlgaard et al., “Evolution and Future of Total Quality Management : Management Control and Organisational Learning,” *Total Quality Management & Business Excellence* 30, no. Sup1 (2019): 1–16, <https://doi.org/10.1080/14783363.2019.1665776>; Kholid, “Madrasah Management Based on Total Quality Management in Developing Student Character”; Venny Wismayanti, Isjoni, and Azhar, “Impact of Total Quality Management Toward Education Quality at Vocational School,” *Al-Ishlah: Jurnal Pendidikan* 17, no. 2 (2025): 2261–70, <https://doi.org/10.35445/alishlah.v17i2.4701>.

unified institutional frameworks. This integration ensures that operational excellence remains fundamentally anchored in profound spiritual accountability rather than superficial regulatory compliance.

Synthesis of Derivative Dimensions

Educational quality in integrated Islamic schools must transcend conventional academic metrics to embrace holistic student development. Contemporary frameworks increasingly emphasize the necessity of measuring spiritual growth alongside intellectual achievement.²⁵ Scholars argue that character formation and Islamic communication serve as indispensable components of institutional quality.²⁶ Recent studies confirm that dual-dimensional assessments align with broader calls for spiritually integrated evaluation systems.²⁷ This expanded perspective ensures that institutional outcomes consistently reflect cognitive mastery alongside moral cultivation and spiritual grounding.

Standardization in educational management often faces criticism for promoting institutional rigidity. However, within an Islamic framework, standardized procedures embody the concept of *mizan* or divine balance.²⁸ When operational protocols are grounded in *amanah* and divine justice, they transform into equitable benchmarks rather than restrictive mandates.²⁹ Researchers demonstrate that clear procedural guidelines enhance service consistency across all administrative levels.³⁰ Transparent operational frameworks naturally foster deeper stakeholder trust and institutional reliability.

Internalizing a sustainable quality culture requires leadership that consistently models *qudwah hasanah* across daily operations. Educational administrators must institutionalize reflective practices through structured *muhasabah* sessions to identify operational gaps.³¹ Leveraging *syura* enables continuous stakeholder engagement and collective problem-solving.³² Empirical evidence suggests that prophetic leadership styles significantly enhance institutional accountability and staff commitment.³³ Collaborative feedback mechanisms become essential drivers of continuous organizational improvement and sustained educational excellence.

²⁵Andreas Setiadi Irwan, Ali Imron, and Nurul Ulfatin, “Manajemen Pendidikan Yang Berfokus Pada Penguatan Pendidikan Karakter Berbasis Spiritualitas,” *Jurnal Locus Penelitian Dan Pengabdian* 4, no. 11 (2025): 10858–73, <https://doi.org/10.58344/locus.v4i11.4844>.

²⁶Jaenudin et al., “Urgensi Dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education.”

²⁷Sodikin, Anto, and Anwar, “Enhancing Education Quality in Islamic Institutions Through Management Approaches.”

²⁸Imam Hambali, “Manajemen Pendidikan Karakter Dalam Meningkatkan Disiplin Peserta Didik,” *JIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 1 (2021): 87–93, <https://doi.org/10.54371/jiip.v4i1.209>.

²⁹Izzah and Atiqullah, “Peranan Strategis Humas Dalam Mempertahankan Image Dan Reputasi SD Plus Nurul Hikmah Pamekasan.”

³⁰Muallifah and Ali Nurhadi, “Pelaksanaan Hubungan Masyarakat (Humas) Model Simetris Dua Arah Di Sekolah Menengah Pertama Negeri I Pademawu Pamekasan,” *Re-JIEM (Research Journal of Islamic Educ Ation Management)* 3, no. 1 (2020): 107–19, <https://doi.org/10.19105/re-jiem.v3i1.3503>.

³¹Mohammad Thoha et al., “Ghuru Tolang: Shift in Patterns of Santri-Kiai Socio-Cultural Relations in the Life of the Madurese Millennial Society,” *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 6, no. 2 (2024), <https://doi.org/10.19105/ejpis.v6i2.16180>.

³²Juhji Juhji et al., “Exploring the Relationship between Prophetic Leadership and Job Satisfaction of Madrasah Ibtidaiyah Teachers in Indonesia,” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (March 2025): 13–28, <https://doi.org/10.31538/munaddhomah.v6i1.1462>.

³³Sodikin, Anto, and Anwar, “Enhancing Education Quality in Islamic Institutions Through Management Approaches.”

Embedding *itqan* into daily administrative routines ensures that quality management remains both nationally compliant and spiritually authentic. Institutional routines must consistently bridge regulatory requirements with authentic Islamic professional values.³⁴ Scholars note that systematic integration of spiritual accountability strengthens institutional resilience against operational disruptions.³⁵ Educational institutions that successfully harmonize these elements cultivate a resilient organizational culture.³⁶ This synergy enables schools to satisfy diverse stakeholder expectations while preserving their foundational religious identity.

CONCLUSION

This study demonstrates that TQM principles align with Islamic work ethics by recontextualizing customer focus as *amanah* (trust), continuous improvement as *ahsanu 'amala* (excellence), and data-driven decisions as adherence to *mizan* (fair measure). This theoretical integration enables Islamic elementary schools to construct a sustainable satisfaction model that harmonizes academic rigor with spiritual development. Quality management transcends mere administrative compliance, becoming a sacred trust that balances intellectual excellence with moral accountability. By embedding professional rigor within divine accountability, institutions achieve long-term sustainability and foster stakeholder trust grounded in ethical service delivery and shared spiritual values.

The findings identify relevant quality dimensions that extend beyond conventional metrics to include spiritual satisfaction and Islamic communication. Standardization mechanisms grounded in divine justice operationalize Standard Operating Procedures (SOPs) as fair measures that minimize service variation while ensuring transparency and public accountability. Internalizing a quality culture without compromising religious identity requires leadership that models prophetic values, integrates character formation into daily routines, and establishes participatory feedback loops. This approach ensures that quality enhancement remains anchored in Islamic identity while meeting contemporary educational standards. Ultimately, institutional success depends on synchronizing national benchmarks with spiritual accountability through structured, value-driven management practices.

This conceptual literature review is constrained by its exclusive reliance on secondary sources, which limits direct empirical validation of the proposed theoretical framework. The absence of field data or longitudinal case studies restricts the generalizability of the alignment between TQM principles and Islamic work ethics across diverse institutional contexts. The analysis predominantly draws from published academic literature, which may overlook contextual variations in under-resourced or rural Islamic schools. Future research should incorporate empirical investigations, including mixed-methods case studies across varied elementary school settings, to empirically validate the proposed model and assess its practical implementation challenges.

The findings offer significant theoretical and practical implications by demonstrating how modern quality frameworks can be spiritually grounded without losing operational effectiveness. For practitioners, this study provides an actionable

³⁴Irwan, Imron, and Ulfatin, "Manajemen Pendidikan Yang Berfokus Pada Penguatan Pendidikan Karakter Berbasis Spiritualitas."

³⁵Hambali, "Manajemen Pendidikan Karakter Dalam Meningkatkan Disiplin Peserta Didik."

³⁶Jaenudin et al., "Urgensi Dan Signifikansi Spiritualitas Dalam Pendidikan Karakter The Urgency and Significance of Spirituality in Character Education."

blueprint for integrating national education standards with distinctive Islamic values through standardized, spiritually aligned management practices. Theoretically, it bridges the dichotomy between secular managerial paradigms and Islamic educational philosophy, offering a robust framework for context-sensitive quality assurance. Educational policymakers and school administrators can leverage this integrated model to design accreditation metrics and internal quality assurance systems that simultaneously measure academic performance and spiritual-ethical development.

Educational institutions should institutionalize value-based standardization by developing and regularly auditing SOPs that explicitly integrate academic benchmarks with Islamic ethical standards. School leaders must foster a participatory quality culture by establishing structured feedback mechanisms, including parent advisory councils and continuous professional development focused on spiritually integrated pedagogy. Educational authorities should develop context-specific assessment instruments that measure both academic outcomes and character formation, ensuring alignment with national standards and institutional religious missions. Future research should empirically test this integrated framework across diverse Islamic school settings to refine implementation strategies and assess long-term impacts on stakeholder satisfaction and institutional sustainability.

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