

THE IMPLEMENTATION OF TOTAL QUALITY MANAGEMENT IN FORMING STUDENT'S RELIGIOUS TOTALITY

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Abstract

Aqidah, sharia and morals are the fundamental aspects in Islamic teachings that need to be totally instilled in oneself. However, the cultivation of those main values, in fact, has not been maximized. This problem also becomes a concern of SMKIT Khoiru Ummah Rejang Lebong Bengkulu in which the cultivation of aqidah, sharia and morals faces the challenges and obstacles. At the same time, such problems indicate that the totality of students in applying Islamic values has not been thoroughly embedded. This facts then require the school to implement Total Quality Management in its religious education activities. Therefore, this article aims to describe the implementation of Total Quality Management as an effort to form the quality and religious totality of students. This type of research is qualitative-descriptive. Data were collected by conducting interviews and observations. The data were then analyzed by reducing, displaying and drawing conclusions. The validity of the data was tested by using triangulation technique. The result of this study shows that the efforts to form religious totality are carried out through routine religious activities at school, giving reprimands, directions, punishments, exemplary, environmental conditioning, school culture and the application of noble values through learning and training. Through these activities, the school applies the principles of Total Quality Management which include evaluation and improvement, optimizing the role of the school headmaster, cooperation, prioritizing customer satisfaction, conducting planned training, and improving quality of learning.

Keywords: Religious Totality; Total Quality Management

INTRODUCTION

The expectation desired by the wider community for educational institutions based on the Integrated Islamic School (SIT) is actually not only limited to the aspects of intelligence, life skills and worldly knowledge that are merely beneficial to world life. More than that, the expectation of parents and society also want students who study under the auspices of the Indonesian Integrated Islamic School Network (JSIT) to have a religious soul and noble character. The existence of these virtues also becomes a positive judgement for parents and the wider community to entrust their children to study in educational institutions based on the Integrated Islamic School (SIT). The hope is that their children can grow up in the shade of Islamic teachings.

Growing a strong faith (*aqidah*), correct *sharia*, and noble character are the main tasks which should be fulfilled by Islamic schools. As religious beings, humans do need guidance, learning, direction, and help from other people who know and understand better so that a Muslim is always on the straight path and does not deviate from Islamic teachings (Fathurrochman & Apriani, 2017). Regarding the guidance of the totality attitude in religion, Daradjat, (2017) argued that providing Islamic education as a means to form students into perfect people who have complete piety both physically and spiritually is the major

responsibility for each Islamic school. Relevant to this opinion, Nata, (2018) also stated that producing output or graduates who have holistic knowledge of Islam is a priority that has to be achieved by Islamic educational institutions in Indonesia.

Indonesia is a country where the majority of its people (88%) are Muslim (Kohmo, 2021). However, ironically one of the problems faced by Islamic educational institutions today is the moral crisis. The rise of immoral behavior among the young generation is certainly a challenge for educational institutions, especially those based on religion or *madrrasah*, starting from the elementary school level to higher education. This condition was also confirmed by Rajab Effendi as the Head of *SMKIT Khoiru Ummah* who said that difficulties in instilling various religious aspects such as reciting and writing the Qur'an, reading prayers, interest in *sunnah* prayers, *sunnah* fasting, and so on are the main obstacles, particularly in *SMKIT Khoiru Ummah*. This difficulty is felt by the majority of students who mostly come from public schools where as many as more than 70% of new students accepted by *SMKIT Khoiru Ummah* come from public schools (Interview with the headmaster of *SMKIT Khoiru Ummah*, 08 March 2022).

Based on the problems as above-mentioned, *SMKIT Khoiru Ummah* as part of the Integrated Islamic School Network (JSIT) needs to make efforts related to religious activities to support the implementation of religious education for students. It is hoped that through the activities carried out it can support the religious spirit and noble character of students as a whole. However, the activities carried out are considered to be less effective even though those have been implemented with good management. One of the reasons is the lack of attention to quality aspects in the learning process that cause the unqualified output.

In the implementation of Islamic education, the quality control mechanism is something that needs to pay attention and to be maintained persistently (Nurtawab & Wahyudi, 2022). Efforts to guarantee and improve quality in the school environment are not a short-time process, but require careful and measurable planning and implementation strategies. In other words, related to quality improvement, a process is required and through long-term strategic steps so that the quality can be improved and adapted to the times.

The implementation of Total Quality Management in the environment of an educational institution can be a method to improve the quality of education. In its practice, the application of the principles of Total Quality Management continuously in the long term can improve the quality of educational institutions. Regarding the application of Total Quality Management in the formation of religious totality, Wiyani, (2018) stated that philosophically Total Quality Management has the ability to be able to increase the religious character of students and to maximize the potential of students and graduates. Through the implementation of Total Quality Management which places students as a priority scale whose character must always be improved. According to Pratama, (2019) to achieve these goals, schools can apply the concept of Total Quality Management. The concepts applied by the school focus on quality, customer satisfaction, continuous and comprehensive improvement in all components of education.

In the educational practice at the *SMKIT Khoiru Ummah Rejang Lebong* the problem that arises is that the cultivation of Islamic faith and sharia are not optimal so that it has an impact on the morals or character of students. Another real impact of this problem is the religious totality of students who have not been properly embedded. In an interview with the school headmaster, he stated that generally this was due to the quality of education at the previous level which paid little attention to the quality of religious education so that the output produced was not optimal. On that basis, the school then implements Total Quality Management to improve the quality of the religious education process in order to form the religious totality of students. The author argues that the efforts made by schools to improve

the condition of the moral crisis so far are very appropriate, considering that the implementation of Total Quality Management is aimed to overcome such issues.

Through interviews with school headmaster as a part of preliminary observations, it can be concluded that the activities of forming the Islamic totality at the *SMKIT Khoiru Ummah Rejang Lebong* are carried out through several aspects of the activity. Among these activities are held through routine school religious programs such as Islamic Private Development (BPI), Tahsin and Tahfiz Qur'an, *Hubbul Qur'an*, and *Muhadah*. In addition, reprimands, directions, and punishments are also given when students are found to have violated school rules. This is also supported by the teacher's example in terms of discipline, cleanliness, obedience to school rules, morals and ethics, and so on. Its application is regulated through the condition of the school environment, school cultures, and learning situations.

In the activities and efforts carried out by the school to instill this attitude of religious totality, the school headmaster plays an important role as a supervisor who continues to evaluate and direct teachers to always participate actively to improve school quality. With this motivation, teachers always try to increase the quality of schools by paying attention to the process and quality of each. This indication shows that the implementation of Total Quality Management in schools is well implemented.

In this article, the author discusses the implementation of Total Quality Management by analyzing the principles of its implementation in an endeavor to cultivate an attitude of religious totality at the *SMKIT Khoiru Ummah Rejang Lebong*. There have been quite a lot of previous research discussing the implementation of Total Quality Management. However, there is still little that focuses on cultivating student religious totality. Therefore, this research focuses on such aspect, so that it is expected to be a theoretical contribution to the development of academic discourse regarding the implementation of Total Quality Management in the educational environment.

Referring to the background previously described, this paper will specifically discuss the application of the principles of Total Quality Management or Integrated Quality Management carried out by at the *SMKIT Khoiru Ummah Rejang Lebong* in its efforts to form student religious totality. The implementation of Total Quality Management can be traced through routine school religious activities which include the activities of Islamic Private Development (BPI), Tahsin and Tahfiz Qur'an, *Hubbul Qur'an*, and *Muhadah*. In addition, it is also held by giving reprimands, directions and punishments, exemplary teachers, conditioning of the school environment, school culture, and application in learning activities.

RESEARCH METHODS

This study used a qualitative approach with a descriptive research type. The data presented are in the form of descriptive words and sentences. A research with a descriptive qualitative approach is considered appropriate to reveal the facts that occur in the field (Kristiawan & Asvio, 2018). In this study, the authors reveal the facts that exist in the *SMKIT Khoiru Ummah Rejang Lebong* related to the implementation of Total Quality Management to form the religious totality of students. Data collection was carried out by interviews, observation, and documentation. Interviews were conducted by using semi-structured interview techniques. Data were analyzed by reducing, displaying data and drawing conclusions. To test the validity of the data, the source triangulation technique was used.

RESULTS AND DISCUSSION

SMKIT Khoiru Ummah Rejang Lebong is a Vocational High School (SMK) based on the Integrated Islamic School (SIT). As a vocational school, it of course needs to prepare quality of students who are ready to enter the professional work (Kristiawan et al., 2019). In addition, as one of the Islamic-based schools, it is also required to be able to produce graduates who

have good moral and character in accordance with Islamic teachings. On that basis, *SMKIT Khoiru Ummah Rejang Lebong* has full responsibility not only to form intellectual and professional students in the world of work, but also to have an virtuous attitudes and noble character as part of application of Islamic teachings. Thus, Islamic values can become a guide in the world of business, industry and work (DUDIKA).

Instilling a straight and strong faith, correct sharia, and commendable morals is one of the main tasks that must be fulfilled by Islamic educational institutions, including the *SMKIT Khoiru Ummah Rejang Lebong*. As mentioned by Nata, (2018) that forming the output of school graduates with a comprehensive or complete Islamic attitudes is a priority program that has to be considered by every Islamic school at all levels. Therefore, as the effort to shape an attitude of religious totality, the *SMKIT Khoiru Ummah Rejang Lebong* implements it through several methods, as described in the following table:

Table. I
 Activities and Efforts to Form Religious Totality at the *SMKIT Khoiru Ummah*

NO	Activity /Method	Description of Activity/Effort
1	School religious routine activities	There are several routine activities including: a. Islamic Personal Development Activities (BPI) which are held once a week for each class. b. Tahsin and Tahfiz Qur'an activities are carried out routinely every day. c. Hadith Memorization activities which are carried out every day. d. Muhadah activity which is carried out every day after the midday prayer. e. Hubbul Qur'an activities are held once a month in the last week.
2	Spontaneous activities of teachers or educational staffs	Every teacher who witnesses or sees students committing violations or irregularities must give a warning, directives or give punishment.
3	Exemplary	Schools set rules for teachers to give an example for their students both in terms of discipline in worship, discipline in coming to school, cleanliness, attitude, appearance and dress ethics, how to speak and communicate, and so on.
4	The conditioning of school environment	The <i>SMKIT Khoiru Ummah Rejang Lebong</i> always tries to condition the school environment with Islamic nuances by always maintaining the cleanliness of the prayer room, making sure that the classroom environment and around the school have signs and banners with Islamic nuances.

NO	Activity /Method	Description of Activity/Effort
5	School Culture	Positive school cultures are implemented such as the habit of praying on time, praying after prayer, reading prayers before doing something, maintaining personal and environmental hygiene, shaking hands with parents and teachers going to and from school, and so on.
6	Application in Learning Activities	Theoretically religious education is practiced in Islamic Religion subjects and Islamic Personal Development (BPI) subjects, but the school applies the strategies and efforts mentioned above in all subjects.

The activities and efforts described in the table above are the methods applied by the *SMKIT Khoiru Ummah Rejang Lebong* to form perfection in Islam which includes aspects of a strong and straight faith, the implementation of the correct sharia, and the instilling of noble morals so that a student can have a good attitude and character and totality in practicing Islamic teachings. One way to cultivate those values conducted by the *SMKIT Khoiru Ummah Rejang Lebong* is through the applying of Total Quality Management, as described below:

Persistent Evaluation and Improvement

Changes and improvements made by an educational institution in various important aspects are one of the approaches in Total Quality Management. This step is conducted as the effort to perfect the long-term process and strive to guarantee all components in education. Thus, they can achieve the quality standards required to meet the achievement of educational goals (Sallis, 2011).

Through interviews with the school headmaster, curriculum assistants and school public relations assistants, since the establishment of the *SMKIT Khoiru Ummah Rejang Lebong*, this school has frequently made improvements and completed various important aspects needed by school. One of those is the provision of activities that are able to shape students' Islamic totality attitudes by holding some programs such as Islamic Private Development, Tahsin and Tahfiz Qur'an, Hubbul Qur'an, and Muhadah.

In doing such programs, evaluations are continuously carried out by the school. The school headmaster and each program coordinator have the duty to supervise and evaluate the implementation of the programs. With a planned evaluation, it can be known which elements need to be maintained as well as which is necessary to be improved. Warsah et al., (2020) argued that it is very important to carry out evaluations in the world of education as a basis for changes and improvements from the previous implementation system. Commitment from all parties is required in conducting the evaluation (Sumarto et al., 2019). Therefore, evaluations related to various routine school activities to instill the religious totality attitude and character of students (such as Islamic Personal Development activities, Tahsin and Tahfiz Qur'an, Muhadah, and so on) have to be carried out consistently. Improvement of the school environment and culture that is close to Islamic teachings also needs to be done to support the educational process, so it is expected that the output of graduates produced becomes more qualified and competitive. As a form of improvement in learning activities, the *SMKIT Khoiru Ummah Rejang Lebong*, for example, innovates teaching methods and the use of learning

media. Regarding the importance of this innovation, Nuzuar & Warsah, (2018) stated that innovation plays a significant role in improving the teaching and learning process in schools.

The Role of the School Headmaster

Among many factors that influence school development, the leader or what is known as the school headmaster is one of the parties who has a determinant role in fostering and directing whole school members to achieve the goals (Asha, 2019). Even, Warlizasusi & Ifnaldi, (2019) justified that the role of leadership will greatly determine the progress or decline of an institution, organization, or school.

Based on the results of the research, the visionary leadership is an effective leadership pattern to apply. Komariyah and Triatna stated that visionary leadership is a leadership that is relevant to improve quality of educational institutions gradually (Komariyah & Triatna, 2010). Hidayah also believed that improving the educational quality today can be done by implementing a visionary leadership style (Hidayah, 2016). When viewed from the perspective of this visionary leadership style, the school headmaster of the *SMKIT Khoiru Ummah Rejang Lebong* can be categorized as a leader who has this visionary spirit. It can be seen from the implementation of school programs in instilling students' religious totality in which the school headmaster plays a role not only as a thinker or conceptor regarding what programs must be implemented to form student religious totality, but also as executor who is able to direct and guide such school programs. More specifically, the school headmaster has a role as one of the change thinkers (change agent), as a spokesperson who is able to appear as the spearhead for the school (spokesperson), and can become a trainer for other school members (coach) such as in preparing administration of learning in schools.

Forming a Quality Process

The *SMKIT Khoiru Ummah Rejang Lebong* always strives to form an educational process that has good quality by expecting that it can provide satisfaction to the wider society. One of the steps is actualized by forming the religious totality attitude and character of students in the school which is carried out through a series of activities such as Islamic Personal Development (BPI), Tahsin and Tahfiz Qur'an, Hubbul Qur'an, Muhadarah and others. To ensure these programs can run well, the school also always conducts evaluations for future improvements. A good learning process will determine the quality of graduates of an educational institution. It is impossible to have the qualified outputs without being supported by a stable learning system as well (Puspitasari et al., 2022). This principle actually becomes the basis for all stakeholders of The *SMKIT Khoiru Ummah Rejang Lebong* in carrying out school programs that can support the inculcation of a holistic religious attitude and character of students.

Cooperation

Collaboration is an important aspect in implementing Total Quality Management (TQM) at the *SMKIT Khoiru Ummah Rejang Lebong*. This cooperation involves various stakeholders both internally and externally. In this sense, the internal scope of cooperation consists of all school members to support each program held by the school. Every school member has their own role. To tie such internal cooperation, the school culture as a collective effort needs to be maintained. Every school member has a moral responsibility to advance their own institution (Warlizasusi, 2018).

Practically, in carrying out various activities to form the religious totality attitude and character of students through school routine and spontaneous activities, exemplary teachers, conditioning of the school environment, school culture, and application in learning process,

the *SMKIT Khoiru Ummah Rejang Lebong* hold collaboration by involving all teachers and staffs in the school.

With such cooperation, educational goals can be achieved properly (Hermanto, 2019). The element of collaboration is one of the most important things to support every process of implementing learning at the *SMKIT Khoiru Ummah Rejang Lebong*. Effective management is of course very much needed in the implementation of education and good cooperation is the main key to achieving such common goals (Sumarto, 2018).

This collaboration is carried out by the *SMKIT Khoiru Ummah Rejang Lebong* as best as possible between school internal parties which include the school headmaster, teachers and school staff and also school external parties such as parents, the wide society and DUDI (business and industrial world). This is in accordance with what Amin and Yulianingsih mentioned that in the implementation of Total Quality Management, it requires good cooperation by involving all parties, both among fellow teachers, students, parents, societies and users of educational services (Amin & Yuianingsh, 2016). Related to this, Indana also said that to improve the quality of competitive graduate outputs is not only the responsibility of the school (Indana, 2017), but also the responsibility of all parties. Even, in this context, cooperation with parents is also very important to do. The *SMKIT Khoiru Ummah Rejang Lebong*, for instance, still maintains communication with parents so they can involve to work together to guide their children (Warsah, 2021).

Paying Attention to Customer Satisfaction

The school basically has internal and external customers. Internal customers include the school headmaster, educators, and all members of school. Physically, internal customers must be rewarded financially, while psychologically they have to get the opportunity to learn and develop their knowledge. In addition, there are also external customers which include students, parents, societies and graduate users. Schools should be able to meet the expectations and desires of such external customers by equipping students with useful knowledge and skills both in the world of work and in society (Widodo, 2018).

The *SMKIT Khoiru Ummah Rejang Lebong* has two types of customers, namely internal customers and external school customers. The internal customers include teachers and educational staffs. The school under the leadership of the school headmaster always strives to provide maximum service to teachers by providing financial rewards properly, while psychologically, providing training and education for them. Meanwhile, for external customers, the school strives to provide the best educational services so that the customer's expectations can be met appropriately.

Creating Concrete Goals

The objectives established by the *SMKIT Khoiru Ummah Rejang Lebong* have a close relationship with the values of faith, sharia, and morals. Through the observation of the programs that have been held, the following is the objectives of the *SMKIT Khoiru Ummah Rejang Lebong*:

Salimul Aqidah (Straight Belief).

Shahilul Ibadah (Right worship).

Matinul Khuluk (Good character).

Qowiyul Jizm (Strong body).

Mustaqoful Fikri (Broad-minded).

Qodirun `Ala Kasbi (Independent).

Munazamun Fii Su`uhi (orderly all affairs).

Haritsun `Ala Waqtihi (Keeping time).

Nafi`un Lighoirihi (Beneficial to others).

Forming Quality Training

Training is a set of process carried out to develop the quality of human resources better than before (Baharun, 2017). As a place for such process, the school is required to be able to hold the programs to improve the quality of students (Novianti et al., 2022). To create a school which can produce graduates with Islamic attitude and character, the *SMKIT Khoiru Ummah Rejang Lebong* organizes trainings aimed to improve the quality of teachers and students. Indana said that to improve the quality of education, it is necessary to prepare activities or programs that can support the educational quality improvement (Indana, 2017).

Therefore, the *SMKIT Khoiru Ummah Rejang Lebong* holds some excellent programs such as the Entrepreneurial Printing School, the Teaching Factory Program, and the Center for Excellence (PK School). Then, specifically to form a spirit of religious totality and noble attitude and character of students, this school also provides programs such as Islamic Personal Development (BPI), Tahsin Tahfiz Qur'an, Hubbul Qur'an, and Muhadah. These various programs have gone through an integrated management process which comprises of planning, organizing, implementing, and controlling.

Quality of learning

Learning is the main school process that cannot be separated in educational system. Learning activities are not only limited to the transfer of knowledge, but also include the process of coaching and mentoring through which it is expected to be able to bring positive changes for students' development (Kusen et al., 2019). The *SMKIT Khoiru Ummah Rejang Lebong* is very concerned about the quality of its learning. Based on the results of interviews with class teachers, the school headmaster often reminds and always pays attention to methods, media, facilities and also the learning environment in order to meet students' needs. Those are intended to support the entire learning process in the school. As explained by Sallis, (2011), students are the main customers in the school who must be treated as well as possible. Therefore, methods, media and learning models have to continue to be considered and improved, so that schools can claim to have achieved integrated quality.

CONCLUSION

The efforts to form the religious totality attitude and character at the *SMKIT Khoiru Ummah Rejang Lebong* are carried out through routine religious activities, giving reprimands, suggestions and punishments, exemplary teachers and education staffs, conditioning the school environment, school culture, and cultivating noble character through subjects. Total Quality Management (TQM) is implemented to support all of those programs. In its process, Total Quality Management (TQM) is continuously held. At the same time, it is completed by evaluating and improving periodically, optimizing the role of leaders, improving the quality of cooperation, paying attention to customer satisfaction both internally and externally,

forming goals in accordance with the values of faith, sharia and morals, holding relevant trainings, and maintaining the quality of learning in schools.

Suggestion

In this study, it has not been discussed in detail the aspects of religious totality both conceptually and practically. For this reason, in the future studies the author recommends discussing in more depth related to religious totality in forming students' attitude and character and also needs to describe in more detail the efforts that can be implemented to foster those aspects. It is expected that a soul and character are formed with aqidah, sharia and morals, so noble characters that can be fully and firmly embedded in students' personality.

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