Total Quality Management in The Formation of Students Morals

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Abstract

This article reveals the uniqueness of Islamic Senior High School Insan Cedekia Jambi in shaping the morals of its students in the context of total quality management (TQM). How does this school implement TQM in forming the morals of its students? The findings of this research indicate that the implementation of TQM in forming the morals of MAN Insan Scholar Muaro Jambi students is carried out by reviewing the vision and mission and establishing madrasa programs for moral formation. Apart from that, schools also establish quality assurance and quality standards and create school culture by means of; positive habits, role models, spontaneous activities. All of this is also supported by a participative leadership style which is directed at increasing the motivation of teaching staff and maintaining relationships with customers, both in the educational, social, spiritual and public relations fields.

Abstrak

Artikel ini mengungkap suatu keunikan pada Madrasah Aliyah Negerei Insan Cedekia Jambi dalam membentuk akhlak peserta didiknya dalam konteks total quality management (TQM). Bagaimana sekolah ini menerapkan TQM dalam pembentukan moral siswanya? Temuan penelitian ini menunjukkan bahwa penerapan TQM dalam pembentukan akhlak siswa MAN Insan Cendekia Muaro Jambi dilakukan dengan cara melakukan review visi dan misi serta menetapkan program madrasah dalam pembentukan akhlak. Di samping itu, sekolah juga menetapkan jaminan mutu dan standar mutu dan menciptakan kultur atau budaya sekolah dengan cara; pembiasaan positif, keteladanan, kegiatan spontan. Semua itu juga didukung dengan gaya kepemimpinan partisipatif yang diarahkan untuk peningkatan motivasi tenaga pendidik serta mempertahankan hubungan dengan pelanggan, baik dalam bidang pendidikan, sosial, kerohanian, dan kehumasan.

A. Pendahuluan

The Madrasah Principal is an administrator and dynamist in the progress of the school he leads, in addition to being an administrator in the school environment, both as administrator and supervisor. According to AM Arifin, regarding the obligations of the Madrasah Head, it is explained that the Madrasah Head as a leader in the school environment is not only obliged to carry out administrative tasks, but also regarding the tasks of how to organize all school programs, he must lead and direct aspects both administrative and educational learning process in schools, so that the

schools led become dynamic in innovation efforts.[1] One of the important roles of the Madrasah Principal is to play his function as a leader in the school. As a leader in the school, the Madrasah Principal has the responsibility to work together to achieve school goals.

The measure of success of the Madrasah Head in carrying out his duties is by measuring his ability to create a teaching and learning climate by influencing, inviting and encouraging teachers, students and other staff to carry out their respective duties as well as possible. The creation of a good, orderly, smooth and effective teaching and learning climate is of course inseparable from the management activities carried out by the Madrasah Principal as the educational leader at the school. According to Purwanto, leadership is a collection of a series of abilities and personality traits, including authority, to be used as a means to carry out the tasks assigned to him willingly, enthusiastically, with inner joy, and not feeling forced.[2] In relation to educational leadership, Soetopo and Soetomo said that leadership is an ability and process to influence, guide, coordinate and mobilize other people who are related to the development of educational science and the implementation of education and teaching so that the activities taught can be more efficient and efficient. effective in achieving educational and teaching goals.[3]

A leader is a person who has certain skills that can influence his followers to work together towards achieving predetermined goals. Thus, it is clear that leaders can have various advantages in terms of skills compared to other members. With the advantages they have, leaders can have authority so that their followers obey them. These advantages vary, including moral superiority, work enthusiasm, skills, intelligence, tenacity and so on.[4] The efforts made by the Madrasah Head as a leader, namely providing motivation, discipline and ethics in carrying out his duties with a full sense of responsibility will increase teacher work discipline. Therefore, the Madrasah Principal as the leader of the teachers as a workforce of teachers is able to follow the steps taken by the Madrasah Principal. Apart from the efforts made by the Madrasah Head in his role in improving teacher work discipline, and its influence on student learning achievement.

The Koran provides guidance for leaders to provide direction and instructions to subordinates in a gentle manner. Because harsh methods will actually make the work unit undisciplined and unproductive. [5]This has actually been stimulated in the Koran as follows:

> *So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him ." (QS. Ali Imran {3} : 159).[6]*

Work units in school institutions include laboratories, workshops and other technical implementation units, study programs, administration, homeroom teachers, supporting institutions, school committees, assistant principals of Madrasahs, deputy principals of Madrasahs, Principals of Madrasahs, school supervisors, and so on. . For all policy makers and educational

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[1]HM Arifin, *Capita Selecta for Islamic and General Education* (Jakarta: Raja Grafindo Persada, 1995), p. 156

[2]Ngalim Purwanto, *Educational Administration and Supervision* (Bandung: Rosdakarya, 2009), p. 28-29

[3]Hendiyat Soetopo and Wasti Soemanto, *Educational Leadership and Supervision* (Jakarta: Bina Aksara, 1988), p. 8

[4]Daryanto, *School Administration and Management* (Jakarta: Rineka Cipta, 2013), p. 94

[5]Rusli Amin, *Tips for Success, a Quranic Approach to Building Quality of Self and Life* (Jakarta: Al-Mawardi Prima, 2006), p. 142

[6]Translation Team, *Al-Quran and its Translations* (Bandung: Diponegoro, 2008), p. 71

personnel, their main task is to provide educational services which are behavior and interactions related to individual behavior, groups and the effects of structures. The work unit in this school institution will necessitate interactions involving complex human personalities with an environment that forms a certain order. Regarding work ethic, according to Sinamo, as quoted by Sagala, it is explained that there are eight work ethics, namely: 1. Work is a blessing, so work is full of gratitude; 2. Work is a mandate so work is full of responsibility; 3. Work is a calling to work thoroughly with integrity; 4. Work is actualization, so work with enthusiasm; 5. Work is worship so work seriously, full of love, 6. Work is the art of working intelligently, full of creativity; 7. Work is an honor so work diligently with excellence; 8. Work is a complete work service full of humility. [7]This ethos describes respect for oneself, one's environment, and as a creature of God Almighty.

In Islam, a teacher occupies a high and holy place, so he must know the obligations according to his position. He must be a person who is truly ascetic and teaches with the intention of seeking God's approval. This means that by teaching, he teaches without wanting anything other than seeking Allah's pleasure and spreading knowledge. This is in accordance with the Word of Allah SWT. Which reads:

"Follow people who don't ask you for anything in return; and they are the ones who are guided." *(QS. Yasin: 21).*

This does not mean that a teacher has to live poor and miserable, but can have wealth like other people do. And this does not mean that a teacher cannot receive gifts or wages from his students, but rather that he may receive these wages because of his teaching services. It's just that at the start of his assignment, his intention was solely because of Allah. In this way, the teacher's duties will be carried out well. The quality of human resources (HR) of a nation is essentially a reflection of the quality of education, because education is the world where the quality of human resources is formed and born. [8]Teachers are field implementers whose presence greatly determines the success of educational programs in schools. The presence of professional teachers will provide maximum support for all school components, for example materials, media, facilities and infrastructure, or educational funds.

MAN Insan Scholar Muaro Jambi is a school that has a vision as a school that not only has cognitive, affective and psychomotor aspects but also the development *of morals and morals* which is the main goal. [9]From the observations of researchers at MAN Insan Scholar Muaro Jambi, The religious atmosphere began to be felt when entering the school gate in the morning where some teachers stood to welcome the students who came by saying greetings. This also trains students that good greetings, words that contain a lot of meaning, include greetings, so that they are ingrained in their students.[10] moral provision that must be obtained by students and students who dare to show something that is in themselves, this also applies the mental training system that is in them, so that one day they will be able to develop what they got during the process of forming their morals.[11]

In forming noble morals in students , MAN Insan Intellectuals Muaro Jambi adds to the curriculum to add religious content such as Arabic language material, tahfidz Qur'an, tausiyah, daily worship practices such as dhuha prayers, midday prayers, and the integration of each subject

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[7]Syaiful Sagala, *Op.Cit.*, p. 292
[8]Amiruddin Siahaan, et al. *School Based Education Management.* Ciputat: Quantum Teaching, 2006, p. 11
[9]Observation date June 12, 2022
[10]Observation date June 13, 2022
[11]Observation date June 14, 2022

material with religious studies such as the content of the verses of Al -Qur'an and hadith that are relevant to the subject matter. Apart from practicing religion and being equipped with religious knowledge taught by their teachers, they are also very disciplined, never coming to school late at the time determined by the school, even though as students there are still those who violate school rules, and this is also a proposal for researchers to find out. What is the cause so that the formation of morals (discipline) must be improved further? and this trains students so that they have a spirit of discipline embedded in them from an early age, and obey all the rules set by the school so that they get used to the rules that have been determined.

School programs are very supportive of equipping their morals at MAN Insan Scholar Muaro Jambi , so that MAN Insan Scholar Muaro Jambi students cannot be separated from the supervision of teachers to always develop the talents of their students. Based on *the grand theory* that the researcher has described above and *the grand tour* that has been found in the field, data from informants, the implementation of moral formation carried out by teachers and parents in developing students' morals using models of Islamic religious education, the researcher can conclude the problem, namely : (1) Religious standards put forward in theory are in accordance with what researchers find in the field ; (2) The formation of morals (discipline) in the form of moral education as stated in theory has been implemented well ; (3) The formation of morals (discipline) has been implemented in daily life through programs carried out by the school so that it is hoped that it can form good morals in students .

The main problem in this research is how is *total quality management* in the formation of morals in MAN Insan Scholar Muaro Jambi students? These main questions are explained in detail through the research problems below, such as; (1) what are the obstacles faced in implementing *total quality management* in forming the morals of MAN Insan Scholar Muaro Jambi students? (2) what efforts have been made to overcome obstacles in implementing *total quality management* in forming the morals of MAN Insan Scholar Muaro Jambi students? (3) what are the *output implications* of *total quality management* in the formation of morals in MAN Insan Scholar Muaro Jambi students? and (4) what are the *outcome implications* of *total quality management* in the formation of morals in MAN Insan Scholar Muaro Jambi students?

B. Theoretical Framework

1. TQM (Total Quality Management)

Main Principles of TQM According to Hensler and Brunell in Tjiptono and Diana, there are four main principles in TQM. The four principles are as follows:

a. Customer satisfaction

In the TQM concept, quality is not just the fulfillment of certain specifications, but the fulfillment of quality that is determined and based on customer desires. Therefore, in an effort to meet customer needs, all company activities must be coordinated to maximize customer satisfaction. The quality produced by a company is the same as the value provided in order to fulfill the quality of life of customers. The higher the value provided, the greater the customer satisfaction.

b. Respect for Everyone

In a company, employees are individuals who have their own unique talents and creativity. Employees are also an organization's most valuable resource. Therefore, everyone in the company has the right to be treated well and given the opportunity to be involved and participate in the decision-making team.

c. Management Based on Facts

Making decisions related to the company is not just based on feelings. Decision making related to the survival of the company must be based on existing data. In this case there are two main concepts related to this. First, prioritization, namely improvements within the company cannot be carried out in all aspects simultaneously, considering the limited resources available. Therefore, by using data, management and teams within the company can focus their efforts on certain vital situations. Second, variation or variability in human performance. Statistical data can provide a picture of the variability that is normal in every company system. Thus, management can predict the results of every decision and action taken.

d.   Continuous Improvement

In order to be successful, every company needs to carry out a systematic process of implementing continuous improvement. The concept that applies here is the PDCA (plan-do-*check-act) cycle* , which consists of planning steps, implementing the plan, checking the results of implementing the plan, and corrective action on the results obtained.

2.   Formation of Student Morals

Moral education based on *akhlaq al-karimah* needs to be given to children from an early age. This is because the results of an educational process are not always available instantly. Moreover, the results of children's moral education are based *Akhlaq al-karimah* really depends on many factors. Al-Ghazali said, "Educating children is like carving in stone." This matter in line with the linguistic understanding of morals which comes from language Greek, *charassein* , which means to scratch on wax, rock and metal .[12] The definition of morals is essentially the power of the soul that can generate good and bad, beautiful and ugly behavior, desires or actions, which can naturally be accepted through education. Meanwhile, mahmudah is used to indicate something that is main as a result of doing what Allah SWT likes, by In this way, it is easier to show more physical and spiritual goodness.[13]

The development of human morals is a hard and deliberate effort to build the morals of students, namely: *first,* the children in our lives have different backgrounds, have different potentials which are shaped by family experiences and intellectual tendencies. obtained from anywhere so we have to accept the fact that moral formation is a process of building from raw materials into a mold that suits each individual's talents; *secondly,* we have to accept the fact that moral development is a process so it doesn't matter that children's abilities are different, it doesn't matter that children are stupid .[14] Morals or noble morals are the fruit that results from the application of religious teachings including a belief system (akidah) as well as a system of rules and laws (shariah). The realization of noble morals in society is the main mission of learning Islamic Religious Education (PAI) and also other religious education at school. Al-Ghazali views education as a technique, even as a science which aims to give humans the knowledge and character needed to follow God's instructions so that they can worship God and achieve salvation and happiness in life .[15]

3.   Efforts to Form Morals

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[12]Syamsul Kurniawan, *At-Turats* , Volume 6, Number 1, December 2012, p. 18

[13]Kasmuri Slamet and Ihsan Sanusi, Morals of Sufism, *Efforts to Achieve Refinement of Mind and Divine Closeness,* (Jakarta: Kalam Mulia, 2012), p 51

[14]Mu'in, Fatchul , Theoretical and Practical Construction of Character Education. Jogjakarta: Ar-Ruzz Media , 2011), p. 296

[15]Marzuki, Islamic Character Education, (Jakarta: AMZAH, 2015), p.36

The implementation of moral education in madrasas can be done in 3 (three) ways, namely:

a.   Integrate Into Every Subject

Integrating moral values in each subject with the aim of instilling values in students regarding the importance of moral education, so that it is hoped that each student will be able to internalize these values into daily behavior through the learning process, both ongoing inside and outside the classroom. Basically, learning activities, apart from making students master the targeted competencies (material), are also designed to make students know, realize/care about, and internalize values and turn them into behavior.[16] In fact, every subject in elementary school contains material related to moral education. Substantially, there are at least two subjects that are directly related to the development of character and noble morals, namely religious education and citizenship education (Pkn). [17]Therefore PAI must be utilized as much as possible to form good morals in students. Because it contains the values that children must have and how to practice them in everyday life.

b.   Through Local Content Subjects

The local content selected is determined based on the characteristics, potential and advantages of the region, as well as the availability of land, infrastructure and teaching staff. The target of local content learning is the development of an entrepreneurial spirit and the cultivation of cultural values in accordance with the environment. The entrepreneurial values developed include innovation, creativity, critical thinking, exploration, communication, independence and having a work ethic. The cultural values referred to include honesty, responsibility, discipline, sensitivity to the environment, and cooperation.[18] Schools, especially educators, must be able to provide an understanding of local traditional culture and moral education contained in local content subjects.

c.   Through Self Development

Self-development activities in elementary school include a variety of extracurricular activities according to students' interests and talents, such as:

1)   Extracurricular activities (entrepreneurship through scouts and paskibraka, sports, arts, scientific activities through olympiads and subject competitions).
2)   Habituation activities (routine activities through flag ceremonies and group worship). Programmed activities through Ramadhan Islamic boarding schools, breaking the fast together, implementing Eid al-Qurban, exemplary through fostering school children's uniform uniforms, fostering discipline, instilling noble moral values, cultivating a culture of interest in reading, cultivating a clean culture in the classroom and school environment, and cultivating culture. green.
3)   Nationalist activities through celebration of the independence day of the Republic of Indonesia, commemoration of Heroes' Day, and commemoration of National Education Day.

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[16]Daryanto and Suryatri Darmiatun, Implementation of Character education in schools, (Yogyakarta: Gava Media, 2013), pp. 88-89

[17]Daryanto and Suryatri Darmiatun, Implementation of Character education in schools, (Yogyakarta: Gava Media, 2013), p. 89

[18]Daryanto and Suryatri Darmiatun, Implementation of Character education in schools, (Yogyakarta: Gava Media, 2013), p. 90

4) Learning activities outside the classroom and training (*outdoor learning and training)* through study visits and comparative studies.[19]
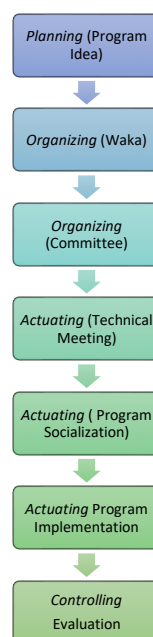
C.   Methodology

The method used in this article is qualitative. namely writing that is done to interpret an object according to what it is. [20]A social situation or *setting* is a condition or place where the subject lives which influences activities, circumstances and those related to the subject. *The setting of* this research is MAN Insan Scholar Jambi. The research subjects consisted of several parties, namely: 1) Head of Madrasah, 2) Deputy Head of Madrasah, 3) Teacher Council, 4) Students, and 5) Guardians/Parents of Students and 6) *Stakeholders.* Therefore, in this research, researchers only used several techniques, including : 1) observation, 2) interview , *and* 3) documentation . The data analysis used in this research is a descriptive technique carried out through three activity streams, namely: (1) data reduction; (2) data presentation; and (3) drawing conclusions or verification.

D.   Findings And Discussion

1.   Implementation of *Total Quality Management* (TQM) in the Moral Formation of MAN Scholar Muaro Jambi Students

TQM activities carried out by MAN Insan Scholar Jambi in every activity or program oriented towards fostering student morals are carried out through the following management flows: planning, organizing, mobilizing and supervising. So, there are four things that become the core of TQM.

Table. TQM Flow at MAN Insan Scholar Muaro Jambi[21]

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[19]Daryanto and Suryatri Darmiatun, Implementation of Character education in schools, (Yogyakarta: Gava Media, 2013), pp. 90-91

[20]Sukadi, *Competency Research Methodology and Practice* (Jakarta: Bumi Aksara, 2008), p. 159.

[21]Head of Madrasah, interview, 18 July 2023

Based on the TQM-based management flow above, it appears that there are several stages when a school wants to implement activities at school, including activities oriented towards fostering student morals. The explanation of the meaning of each step above is as follows:

The first step is planning, or planning. Every time there are new ideas and thoughts expressed by the school community from below, they will be responded to. If the idea has a good impact and can be executed, then the head of the madrasah will of course prepare a number of plans, so that what is put forward can be realized to the maximum extent possible.[22]

The second stage is to call the relevant waka who have a direct connection with the idea or program that has been planned previously. The aim is to make existing plans more visible and possible to be realized as well as possible.[23]

The third stage, namely forming a committee. This committee was formed so that the technical steps to realize these activities could be carried out more easily. Because in the committee, specific matters will be handled based on the main duties of each human resource involved in every detail of the program to be implemented.[24]

The fourth stage is the work meeting. In this working meeting, the committee will deliberate to strengthen the planned program. Working meetings are held by the committee in order to accommodate aspirations or suggestions to make the event that will be held or the program that will be implemented a success.[25]

The fifth stage, namely socialization. The final work program and consensus reached for implementation through the work meeting will finally be socialized to all relevant parties. The goal is so that the program that will later be implemented can run smoothly, and does not seem sudden.[26]

The sixth stage, namely action or execution of activities or programs. This is where ideas or programs, especially in terms of moral development, will be implemented in the field as well as possible and by monitoring whether as the program progresses, there are any obstacles or problems found.[27]

The seventh stage, namely evaluation. This activity is a control measure for the program running at the school. Are there any disturbances, obstacles, deviations, or other things that become problems in the implementation? If not, then just continue continuously. However, if there is a problem, then that particular case will be taken over by the Tatib (Ordinance) section. Furthermore, this regulatory section will follow up and find solutions to problems that arise. However, if, at the administrative level, there is still no solution to this problem, then it will be brought before the Head of the Madrasah to be resolved.[28]

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[22]Head of Madrasah MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[23]Head of Madrasah MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[24]Head of Madrasah MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[25]Head of Madrasah, MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[26]Head of Madrasah, MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[27]Head of Madrasah, MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023
[28]Head of Madrasah, MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

In each of the stages above, the results of observations show that every party is involved in the management activities of moral development at the MAN Insan Scholar Muaro Jambi school. This means that this school has implemented TQM.[29]

2. Obstacles Faced in the Implementation of *Total Quality Management* in the Formation of Morals of MAN Students, Muaro Jambi Scholars

The results of the interview with the head of the madrasah explained that there were obstacles in implementing *total quality management* (TQM), namely as follows:

"The obstacle to implementing TQM in forming students' personalities (PPA) is that some of our staff here still don't understand the TQM concept, especially since this is also a village. In terms of costs, training is usually provided for the only thing that is an obstacle is that sometimes the money is available, if not. There are those who are forced to use personal money first, in my opinion something like this is also an obstacle, but if for example the training lasts for days it is already covered. At LPJ the money is for upgrading and cannot be written as exceeding the organ. If it is said to be enough, it is actually not enough, it just has to be enough. "Then from an academic perspective it's still lacking because the current S1 and the previous one are quite different. If the current S1 that you see is solid, changing your initial attitude is difficult."[30]

The head of the MAN Madrasah Insan Scholar Muaro Jambi explained that there are several things that are obstacles, namely the lack of understanding of teaching staff with this concept, so there is still a need to develop knowledge of the TQM concept. In terms of training and development that is carried out to improve the personality competence of teaching staff, such as upgrading, there is usually a lack of funds or costs, so it is necessary to use personal money, even though the money will later be reimbursed, however, this is also not effective and the funds that are released will also not be sufficient. And another factor that causes obstacles is in terms of the different competencies of teaching staff.

Next question: What are the inhibiting factors *for total quality management* (TQM) in increasing the personal competence of teaching staff. And the results in the field that researchers got were:

" Firstly, there is the age factor, maybe there are teachers or educational staff who are older than me so it is a little difficult for me, indeed character, especially at this school, is a factor of culture and traditions. The people here are different, sometimes there is A, there is also B, there is also C sometimes has to be WAd every day and reprimanded every day. Not to mention that I am a new person who has to really understand the character, which is already common practice which has been implemented by other schools, as if in the minds of parents the model applied here is a new model. "Even though it is not a new model, it has been around for a long time, but people are used to getting used to what is right, which is difficult, people will confirm what is normal, not get used to what is right, but not all teachers, only some."[31]

From the results of the statement by the head of the MAN Insan Scholar Muaro Jambi madrasah, he stated that there are several inhibiting factors, namely age, competence, *financial* or cost factors, and also cultural factors. Here the head of the madrasah explained that teaching staff tend to confirm the ordinary rather than familiarize themselves with what is true.

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[29]Observation date July 27, 2023

[30]Head of Madrasah MAN Insan Intellectuals Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

[31]Head of Madrasah MAN Insan Intellectuals Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

Next question: How do you overcome this problem and do you have a solution to the TQM problem in increasing the personality competence of teaching staff? So, the data obtained is as follows:

"The way to overcome this is probably a bit difficult for me and maybe it is something I have to improve in the future and to be honest, overcoming these two factors is not an easy thing."[32]

From the statement of the head of the MAN Madrasah, Insan Scholar Muaro Jambi, it was found that it was quite difficult to overcome the cultural factor of 'confirming what is usual rather than getting used to what is right' and this factor was something that was very difficult to improve. In fact, just implementing TQM is a solution to all the problems that exist in schools, including the problem of increasing the personality competence of teaching staff, it just requires the efforts of the madrasa head and teaching staff to implement it to get maximum results.

The results of interviews with MAN Insan Scholar Muaro Jambi educators as the first question: Of course, in implementing TQM to increase personality competence, there are bound to be obstacles. What obstacles do you face? The results obtained by the researchers are as follows:

"Mr. "Other obstacles are caused by cultural factors such as arriving late and the cost factor for conducting training which of course requires quite a lot of money."[33]

Mrs. SW as the class XI teacher still asked the same question that:

"The problem may be that there is such a thing as a process that still lacks cooperation and another factor is age."[34]

Mrs. Hj. M as a class [35]Mrs. S, as the class XII teacher, still asked the same question that:

"There are still some teaching staff who do not understand the concept of TQM, so here we need to discuss more things and also for development and coaching , *thank God,* if from the head itself it is good and carried out continuously and consistently."[36]

From the statements made by Mr. Z, Mrs. SW, Mrs. Hj. M and Mrs. S, the problem is that there is training and development of teaching staff, namely at quite a distance so it is difficult to reach or access, there are still teaching staff who have not yet collaborated in this matter and there are still teaching staff who do not understand this concept. And here several teaching staff also mentioned the lack of cooperation between educators, this was caused by competency factors, which, as stated by the head of the madrasa above, today's undergraduate graduates are more stable than undergraduate graduates in the past. And other factors are also due to age differences and the lack of costs or funds for teaching staff to improve the personality competency of teaching staff.

3. Efforts Made to Overcome Obstacles in the Implementation of *Total Quality Management* (TQM) in the Formation of Morals of MAN Scholars of Muaro Jambi

The implementation of the pattern of improving noble morals carried out by MAN Insan Scholar Muaro Jambi in the form of the Moral Education Program (PPA) as described above, after the researchers analyzed, the management process developed in it has implemented comprehensive TQM principles. However, at this stage, we still experience obstacles in the field so efforts are needed to overcome these obstacles. As an Islamic school that has the ability to make

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[32]Head of Madrasah MAN Insan Intellectuals Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

[33]Head of Madrasah MAN Insan Intellectuals Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

[34]Head of Madrasah MAN Insan Intellectuals Muaro Jambi, Mrs. Zakiah, interview, 18 July 2023

[35]Indonesian Language Studies Teacher MAN Insan Scholar Muaro Jambi, Mrs. Yuliela, interview, 20 July 2023

[36]Teacher of Fiqh Studies MAN Human Scholar Muaro Jambi, Mr. Shaldan Ruhaini, interview, 09 July 2023

improvements and innovations in the development of educational services and the creation of reliable *output* , MAN Insan Scholar Muaro Jambi is currently focusing on continuous improvement efforts in the form of noble moral education programs with sustainable steps. Several efforts have been made to realize *total quality management* (TQM) in developing student morals at MAN IC Jambi, there are five points, namely as follows:

a.   Make Continuous Improvements

Implementation of *Total Quality Management* in education is a continuous improvement effort that can provide a set of practical tools to every educational institution in meeting customer needs. These improvement efforts involve updating or changing the education system, including updating the curriculum, preparing teacher qualification standards, as well as implementing school-based education management, as well as providing education using an open system.[37] MAN Insan Scholar Muaro Jambi has made changes to the education system. Since its inception until 2023, MAN Insan Ilmu Muaro Jambi has been a school which is oriented towards science and technology and science and technology. This was done as an effort to maintain and develop the existence of MAN Insan Scholar Muaro Jambi as a quality Senior High School/MAN.[38]

According to researchers, these changes in the education system are an implication of the TQM principle, namely focusing on continuously improving the education process. In this case, the school has a mission and quality targets to achieve and there are high hopes for continuous improvement in school quality. The implementation of *total quality management* (TQM) at MAN Insan Scholar Muaro Jambi since 2001 has had a huge impact on teachers and students. Like it or not, teachers and students are required to be ready to face changes in management approaches as a continuous improvement effort to achieve progress based on planned, creative and constructive changes.[39]

b.   Formulating Vision and Mission in Forming Student Morals at MAN IC Jambi

The first step in making continuous improvements is the formulation of the school's vision, mission and goals. In simple terms, vision can be interpreted as views, desires, ideals and hopes about the future.[40] This vision statement indicates the ultimate goal to be achieved by the school. The vision usually has short words and goes straight to the goals the school wants to achieve. Meanwhile, the mission is a desired form in the future and a statement that confirms the vision through the choice of the path that will be taken to arrive at the vision.[41] As an ideal concept, this vision and mission must be translated again into a more real and measurable concept in the form of goals. The process of formulating the vision, mission and goals of an organization is a subjective process and is very dependent on the organizational climate so that building it must go through a process that is as democratic as possible.[42]

c.   Establishing a Flagship Program for MAN Madrasah Jambi Scholars Focusing on Moral Formation

The program is the operational implementation of the school's vision, mission and goals and is defined as a collection of activities brought together in one group to achieve the goals and

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[37]Nurul Zuriah, *Moral and Character Education* , p. 8

[38]Head of Madrasah MAN Insan Scholar Muaro Jambi, Mrs. Zakiah, Interview, 12 July 2023.

[39]Deputy Head of Curriculum MAN Human Scholars Muaro Jambi, Mr Puguh, Interview, July 13 2023

[40]Syarifudin, *Management of Islamic Educational Institutions* , (Jakarta: Ciputat Press, 2005), p. 288

[41]Fatah Syukur, *Educational Human Resources Management,* (Semarang: Pustaka Rizki Putra, 2012), p. 47.

[42]Fatah Syukur, *Educational Human Resources Management,* p. 48.

objectives.[43] Determination of the operational program for MAN Insan Scholar Muaro Jambi was carried out by involving the role of teachers and guardians of students to convey their ideas related to the implementation of school programs to achieve the school's vision in shaping students' morals. Based on the results of school deliberations, a program to improve noble morals called the Moral Education Program (PPA) was established as an effort to shape the morals of students at MAN Insan Scholar Muaro Jambi.[44]

d.   Establishing Madrasah Quality Assurance and Quality Standards

Quality assurance is consistent fulfillment of product specifications or producing products that are always good from the start (*right first time every time*) and free from defects (*zero defects*). Good quality of goods is guaranteed by a system known as a quality assurance system, namely positioning production in accordance with standards. Quality standards are regulated by producers in a quality assurance system.[45] The quality of education is not something that happens by itself, but is the result of the educational process. If an educational process runs well, effectively and efficiently, there is a great opportunity to obtain quality educational results. In the educational context, the educational quality variable is a dependent variable which is influenced by many factors such as leadership, organizational climate, teacher qualifications, budget, etc. adequacy of learning facilities.[46] Quality assurance is a realization of the religious teachings of *al-ihsan,* namely doing good to all parties because Allah has done good to humans with His various blessings, and it is forbidden to do damage in any form.

e.   Creating Culture or School Culture at MAN Insan Intellectuals Muaro Jambi

In the educational process, it is said that educating is nothing more than a process of human civilization. Schools as formal institutions are centers for civilizing humans by carrying out the process of transforming noble values in students so that cultural values can develop well. Allah SWT explains in the Qur'an the command to foster an attitude of helping each other and protecting human rights, so as to create a life of peace and mutual respect.

f.   Carrying out Organizational Changes (Reformative)

The implementation of TQM should be accompanied by changes in the school organization in order to divide work into smaller tasks and assign these tasks to someone according to their abilities and coordinate to effectively achieve organizational goals.[47]

g.   Maintaining Relationships with Customers

Various information between educational organizations and customers must be continuously exchanged, so that educational institutions can always make necessary changes or improvisations, especially based on changes in the nature and pattern of customer demands and needs. Especially considering that the majority of Indonesia's population is Muslim, of course Islamic education must be able to capture the "hearts" of Indonesian society. In school-based management, teachers and staff are seen as internal customers, while students and parents are external customers who must be satisfied through the creativity of educational institution leaders.[48]

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[43]UPI Educational Administration Lecturer Team, *Educational Management* p. 135.
[44]Head of Madrasah MAN Insan Scholar Jambi, Mrs. Zakiah, Interview, 10 August 2023
[45]Edward Sallis, *Total Quality Management in Education,* p. 58
[46]Edward Sallis, *Total Quality Management in Education,* p. 30-31
[47]Observation date 09 August 2023
[48]Observation date 09 August 2023

4. *Output* Implications arising from *Total Quality Management* in the Formation of Morals in MAN Students Muaro Jambi Scholars

By implementing TQM at MAN IC Jambi, it will certainly provide implications or *outputs* for the MAN IC educational institution itself, as follows:[49]

a. Students Become Disciplined

Student development is very important to guide students in directing them in a better direction. In the sense that coaching here is an effort to improve discipline at Madrasah Aliyah Negeri Insan Intellectuals Muaro Jambi.

As said by the informant as part of the student body:

"In developing students to improve discipline, this is by monitoring and guiding students to remain disciplined in following the applicable rules. "As well as carrying out student development by carrying out student programs that have been established such as mushafahah activities, searches, PBB coaching and other activities, these activities are assisted by teachers and also student council administrators, sometimes we also collaborate with local babinsa ."[50]

Apart from that, according to the maple religion teacher, moral aqidah also said that:

In developing students in madrasas, teachers must first be good role models or role models for students so that they can emulate, apart from being role models, teachers also provide an explanation of the importance of discipline for students, both discipline according to religion and country. "Because it's also useless if you order discipline to students while you are still a bad example for students, so that's double the sin, bro."[51]

b. Student Output Becomes Quality

A madrasa is said to be quality if it can produce superior and high-quality output or graduates. Therefore, the existence of this superior class program is to produce superior madrasa seeds. From several experiences last year, superior class graduates become superior and outstanding graduates out there. The most important thing is to still have a good personality and be useful to other people.[52] In organizations implementing TQM, the final determinants of quality are internal and external customers. Customers assume that the product is of higher quality than its competitors. With these specified qualities, the organization must be obsessed with starting or exceeding those specified. This means that all employees at every level try to carry out every aspect of their work based on the perspective of how we can do it better.

c. Achieving/Developing Students

Student development in question is developing student potential by providing curricular and extra-curricular activities. As said by the informant as part of student affairs:

" We carry out student development by looking at the potential of each student, and we facilitate it with curricular and extracurricular activities, such as PMR activities, Pencak Silat, Futsal and others. "And it is hoped that these activities can develop the talents of students at MAN Insan Scholar Jambi."[53]

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[49]Observation date 09 August 2023
[50]Deputy Head of Student Affairs MAN Human Scholar Muaro Jambi, Sir, interview, 10 August 2023
[51]MAN Insan Intellectuals Teacher Muaro Jambi, Mr. Maskur, interview, July 11, 2023
[52]Observation date 09 August 2023
[53]Deputy Head of Student Affairs MAN Intellectuals Muaro Jambi, Mr, Interview, 09 February 2023

5. Implications for *Outcomes* arising from *Total Quality Management* in the Formation of Morals in MAN Students, Muaro Jambi Scholars

Some of the outcomes that emerge from the implementation of TQM are as follows:

a. Formation of Senior-Junior Empathy

The process of implementing TQM at MAN Insan Scholar Jambi has had implications, namely the formation of a sense of empathy that exists continuously between seniors who have become alumni and students who are still actively attending school at MAN Insan Scholar Jambi.[54]

b. Students Respect Teachers

The implementation of TQM has also had an impact, namely that students respect the teachers and education staff at MAN Insan Scholar Jambi.[55]

c. The emergence of a harmonious relationship between parents and schools in school management

In discussing the results of this research, we use a qualitative approach in which the form of the research is using an interview guide, then asking directly with the parents of students whose children study at MAN Insan Scholar Jambi and for information from the school the author interviews several school principals, such as the Head of School, Deputy Head of Curriculum, Deputy Head of Public Relations, Deputy Head of Student Affairs and several teachers related to information about developing student potential at MAN Insan Scholar Jambi. By exploring the role of student parents in TQM at MAN Insan Scholar Jambi, the author has conducted interviews with student parents, interviews starting from 11 July to 25 August 2023, namely:

First, the author conducted an interview with Mr Sutrisno, who works as a farmer, stating that:

"During the time my child was studying at MAN Insan Scholar Jambi, the school had never visited him, however, when he was invited by the school, he often did so, during the reception of reports, student meetings and so on."[56]

The two authors conducted an interview with Mrs. Sukaptini, who works as a daily trader in the market, stating that:

"If the school comes to the house to approach the students' parents, the school never comes to the house, but if it is to invite the parents to come to the school then they do, namely in order to take report cards, for example the school I've told you to go to a meeting or something."[57]

The three authors conducted an interview with Mr Rio, who works as a teacher at an elementary school in Jambi, stating that:

"If the school wants to come home then it doesn't play a role, if you meet often, whereas if you invite parents to come to school then it's often."[58]

From several interviews conducted by the author with students' parents regarding whether the school ever invited or came to the students' parents' homes, it can be seen that the school never came to the students' parents' homes to conduct outreach about the importance of parents in their

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[54]Observation date 09 August 2023
[55]Observation date 09 August 2023
[56]Guardian of MAN Human Scholars Jambi, Mr Ahmad, interview, July 12 2023
[57]Guardian of MAN Human Scholars Jambi, Mr. Rusmandi, interview, July 13, 2023
[58]MAN Insan Scholar Jambi Physics Subject Teacher, Mr. Gunawan, interview, March 23, 2023

children's education. However, the school often invites students' parents to come to school for several reasons related to socializing school regulations to students, collecting report cards, school budgets and several other things.

d.   Realization of Superior Classes and Improvement of MAN's Image of Jambi Scholars

The planning process is the first step before starting something. Whatever an educational institution will do must be planned in advance to achieve maximum goals. If an educational institution has a good planning basis, it is certain that it can anticipate various problems that will be faced. *Total Quality Management* or what we often call Integrated Quality Management is a continuous or ongoing school management process in order to achieve a quality school. All management efforts in TQM are directed at one main goal, namely customer satisfaction. Both internal and external madrasah customers.

E.   Conclusion

The conclusion of this article is as follows:

1. The implementation of *total quality management* in forming the morals of MAN Insan Scholar Muaro Jambi students is carried out through the Moral Formation Program (PPA), including: The Moral Formation Program (PPA) activities are carried out using a *total quality management* (TQM) process starting from the stages of planning, organizing, actualization, and process *control.*
2. The obstacles faced in implementing *total quality management* in forming the morals of MAN Insan Scholar Muaro Jambi students in the PPA (Mortal Formation Program) of students are certainly not free from obstacles and several inhibiting factors. The obstacles to *Total Quality Management* (TQM) in the PPA context are: (a) The still low understanding of teaching staff with the concept of *Total Quality Management* (TQM); (b) Competency factor; (c) Age factor; (d) Cultural factors; and (e) financial factors/funds .
3. Efforts made to overcome obstacles in implementing *total quality management* in forming the morals of MAN Insan Scholar Muaro Jambi students are carried out by: a. carry out continuous improvements by: 1) formulating a vision and mission in the formation of student morals, 2) Establishing a madrasah program in the formation of morals; b. Establish quality assurance and quality standards; c. Creating a culture or school culture by: 1) Positive habits, 2) Exemplary; 3) *on the spot/* spontaneous activities; 4) Provision of supporting infrastructure for the PPA program; d. Carrying out organizational changes (Reformative) such as: 1) Changes to the school organizational structure; 2) The leadership style becomes participative; 3) *Integrated* and *hidden* curriculum; 4) increasing the motivation of teaching staff; e. Maintaining relationships with customers (in the educational sector, in the social sector, in the spiritual sector, in the public relations sector).
4. *output* implications arising from *total quality management* in the formation of morals in students at MAN Insan Scholar Muaro Jambi include: Making students more disciplined, fostering a sense of responsibility and increasing achievement for students at MAN IC Jambi.

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