

Madrasah Management Based on Total Quality Management in Developing Student Character

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Abstract

This article discusses the management of madrasa education from a Total Quality Management perspective. The main problem raised is why Madrasah management based on Total Quality Management (TQM) has not been able to develop the character of students in Jambi province? This article comes from qualitative research at three madrasas in Jambi Province, including; Islamic Junior High School 6 Sarolangun in Sarolangun Regency, Islamic Junior High School 2 Batang Hari in Batang Hari Regency, Jambi Province, and Islamic Junior High School 5 in Jambi City. Data collection was carried out through observation, interviews and documentation. The research results show that TQM-based madrasa management in developing student character in Jambi Province is carried out based on the integration of resource management systems that do not meet standards. The factors that influence TQM-based madrasa management in developing student character in Jambi Province are budget, facilities and infrastructure. Meanwhile, the strategy for improving TQM-based madrasa management is to develop student character in Jambi Province by encouraging teachers to work professionally.

Abstrak

Artikel ini membahas pengelolaan pendidikan madrasah dengan perspektif Total Quality Management. Permasalahan utama yang diangkat adalah mengapa pengelolaan Madrasah berbasis Total Quality Manajemen (TQM) belum mampu dalam mengembangkan karakter Peserta didik di provinsi Jambi? Artikel ini berasal dari penelitian kualitatif pada tiga madrasah di Provinsi Jambi antara lain; Madrasah Tsanawiyah Negeri 6 Sarolangun di Kabupaten Sarolangun, Madrasah Tsanawiyah Negeri 2 Batang Hari di Kabupaten Batang Hari Provinsi Jambi, dan Madrasah Tsanawiyah Negeri 5 di Kota Jambi. Pengumpulan data dilakukan secara observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pengelolaan madrasah berbasis TQM dalam mengembangkan karakter siswa di Provinsi Jambi dilakukan berdasarkan pengintegrasian sistem pengelolaan sumber daya yang belum sesuai standar. Adapun faktor yang mempengaruhi pengelolaan madrasah berbasis TQM dalam mengembangkan karakter siswa di Provinsi Jambi adalah anggaran, sarana dan prasarana. Sedangkan strategi peningkatan pengelolaan madrasah berbasis TQM dalam mengembangkan karakter siswa di Provinsi Jambi dengan mendorong guru untuk bekerja secara profesional.

A. Introduction

Madrasah as Islamic educational institutions also have developments. Based on the history of madrasah which started from learning activities carried out by Muslim children when *The*

Umayyads apart from the mosque, namely "*kuttab*" (*kuttab* with its distinctive characteristics is an educational institution or Islamic medium which was initially an institution for reading and writing with the *wetonan system* (*halaqoh system*). In the next stage *the kuttab* developed rapidly due to the support of community fees and the existence of various plans that need to be adhered to by students and educators. *Kuttab* in Indonesia is popularly known as "Madrasah", namely an Islamic educational institution, in which there are educators (*ustadz*) who educate and teach students with the facilities of the *rombel* and mosque which are used in conducting education, and it is ensured that there is a dormitory or boarding house as a place for students to live.¹ The various management functions implemented by some experts, namely "*planning, organizing, actuating and controlling*" are among the patterns that Madrasahs need to implement to improve the quality of education and need to start by developing a directed and clear vision, mission, goals and achievement strategies. So in this matter we offer an optimal Madrasah management pattern using *Total Quality Management (TQM)* the translation in Indonesian "Quality Management", is a concept that emphasizes quality, not only implemented in industry or the business world, but recently it has also been implemented in the world of education. "*Customer's satisfaction oriented*", with elements of management or optimization being the hope for TQM implementation, then *the customer* (customer) regarding this is a *stakeholder* and Students will be satisfied with the quality of existing services or products.

This means that it is very important for running an organization and vice versa there will be a danger of a truth that is not well organized and with stages where strategy and conflict are added regarding quality. Educational human resources have a crucial role in the stages of improving the quality of human resources. Improving the quality of education includes stages that have integrity with stages to improve the quality of human resources. Bearing this in mind, in improving the quality of human resources, the government and the private sector together have and will always try to build that mandate with various efforts to build high-quality education.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O you who believe, enter the whole of Islam, and do not follow the steps of the devil. Indeed, the devil is a real enemy for you."²

According to the TQM concept, the conclusion is to face competition in all fields so that Madrasahs always improve themselves in providing service improvements in all areas of management in order to achieve quality standards that are recognized by all users. In providing guarantees for achieving the quality of education provided in the territory, the government through the Minister of National Education has determined the Minimum Basic Education Service Standards, which are included in the Minister of National Education Regulation No. 15 of 2010.³ "The minimum basic education service standard (SPM) is a benchmark for the performance of basic education services, as well as a reference in program planning and budgeting for achieving targets in each district/city area. The provision of basic education services is the authority of the district/city. This includes: (a) basic education services by districts/cities and; (b) basic education services by educational units: ⁴as well as other levels of education."

As educational institutions, Madrasahs not only have the function of being institutions that produce religious leaders, but also produce pious national leaders and professional staff in certain

¹ Abdul Mujib, dkk., *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2009), 234.

² QS Al-Baqarah / 2 : 208

³ Akhmad Sudrajat, Minimum Service Standards for Basic Education, <https://akhmadsudrajat.wordpress.com/category/article/post-on-11-december-2010>, accessed 27 March 2018

⁴ Akhmad Sudrajat, Minimum Service Standards

fields who are imbued with the moral spirit of religion, such as the hopes and ideals of national education. Article 3 of the National Education System Law No. 20 of 2003 states, "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, with the aim of developing the potential of students to become human beings who believe and are devoted to God Almighty. , have noble morals, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen."⁵ Quoted from Ahmad Tafsir's views in his book "Educational Science in an Islamic Perspective" it can be seen that the character of an expert student is one who is competent in the field of technology and knowledge. Apart from that, they are also competent in the field of devotion and belief in God Almighty, and can grow in a creative, personable and productive society. And it can also be interpreted as an expert student as a student who has professionalism in this field and is skilled both cognitively , *psychomotorically and affectively* .⁶

These various characters are needed by the state and nation to carry out development. However, the function of the Madrasah when faced with the current reality is *the acceleration of the quality* of education which requires adapting educational output to the mechanisms of technological development. The development of technology and science has changed almost all aspects of human life. Various problems seem to only be able to get solutions except with efforts to master technology and knowledge. Referring to Law No. 20 of 2013 concerning the national education system, the existence and position of Madrasahs actually have a special place. The special features of Madrasahs in the national education system are seen from the explanation and provisions of articles in the National Education System Regulation Article 3. This provision has of course been implemented and applies in Madrasahs. In fact, Madrasahs have long been institutions that have a role in building civilization and national character and educating the nation's life on the basis of piety and faith in Allah Subhanahu wa Ta'ala and having noble morals.⁷

In practice, Madrasah management is still not professional, influenced by many factors, both socio-cultural conditions, student human resource skills or the role of the community, internal madrasahs, the goals of different madrasah educational institutions are also factors that cause the application of various management theories. In fact, society today considers that Madrasahs are considered a second class educational institution compared to general education. In general, the condition of private Madrasahs is inadequate, both in terms of infrastructure and teaching staff. On the infrastructure side, much of it is still not good. Meanwhile, many educators still do not meet the requirements and sometimes Madrasahs do not pay attention or focus on quality and management principles because they focus more on social approaches. Meanwhile, Madrasah is the oldest form of education in Indonesia whose existence has been tested by history and has been operational until now. So madrasahs are the origin of the education system in Indonesia which has a unique character and style which is considered to be an icon for indigenous people to extend the ideology of education.⁸

Based on *Grandtour* (preliminary research) researchers at three Madrasahs, namely Islamic Junior High School 6 Sarolangun in Sarolangun Regency , Islamic Junior High School 2 Batang Hari in Simpang Canal Village, Muara Bulian District , Batang Hari Regency Jambi Province , and Madrasah T sanawiyah N eg 5 K ody a Jambi Jambi Province . It is an educational institution that

⁵ Undang-Undang Nomor. 23 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 3

⁶ Nurrotun Muntahanah, "Pengembangan Sistem pendidikan Madrasah/Pesantren Dalam Meningkatkan Profesionalisme Santri," *Jurnal Studi Keislaman Al-Hikmah* 5, Nomor 1, (Maret 2015), 57.

⁷ Zamroni, "Reformulasi Sistem Pendidikan Pesantren dalam Mengantisipasi Perkembangan Global," *Dinamika Ilmu* 11, No. 2 (December 2011), DOI:10.21093/di.v11i2.53.3.

⁸ Siswanto, *Desain Mutu...*, 261.

carries out institutional quality development, especially to develop the character of its students to face global challenges, so that Madrasah graduates are achieved whose character is in line with Madrasah standards and national education standards and ready to face the challenges of the industrial revolution 4.0 era. There are problems related to the quality of management at the three madrasahs, especially when related to Republic of Indonesia Law Number 14 of 2005 concerning teachers and lecturers as well as Government Regulation No. 19 of 2005 concerning national education standards, which includes standards for educational staff. In article 18 paragraph 1 it is stated that teachers must have competency and academic qualifications as learning agents who are spiritually and physically healthy and capable of building national educational goals. Meanwhile, in paragraph 2, it is explained that academic qualifications as mentioned in paragraph 1 are the minimum level of education that needs to be met by a teacher as proven by a certificate of expertise or diploma in accordance with existing regulatory provisions.

Three important questions that will be answered include; How is TQM-based madrasah management to develop the character of students in Jambi Province? What are the factors that influence Madrasah management on a TQM basis to develop the character of students in Jambi Province? and what is the strategy for improving TQM-based madrasah management in developing the character of students in Jambi Province?

A. Theoretical framework

a. Management

The word 'management' is a translation of the word *management* which means administration, management or governance. Management comes from the word *to management* which means to organize, manage, manage or carry out.⁹ Manage said It comes from the Italian " *Maneggio* " which is taken from the Latin " *managiare* ", which comes from the word " *manus* " which means hand. Meanwhile, management *etymologically* Based on Davis' opinion quoted by Made Pidarta, it consists of management as a role and management as a task, this provides B. a way to differentiate between the two terms. The same definition as the definition and essence of management is regulation (al- *tadbir*). This word includes derivations and the word *dabbara* (regulate) which is found in the Al-Quran, as in the word of Allah SWT.¹⁰ in Surah Al-Sadjadah verse 05 as follows:

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

" He regulates affairs from heaven to earth, then (affairs) ascend to him in one day whose length is a thousand years according to your calculations. "¹¹

Based on Evans in his book " *The Management and Control Quality* ," defining management is a social stage in providing guarantees for the involvement and participation of several people to achieve certain goals.¹² Furthermore, Ben A. Maguard, Robert M. Krone, explained that management is an activity carried out by a leader.¹³ Based on another, namely Neil Ritson in his book with the title, " *Strategic Management* ." Management is helping, assisting, serving, directing all activities to achieve certain goals.¹⁴ In terms of management, it can be defined, according to

⁹ John Echols dan Hasan Shadily, *Kamus Inggris –Indonesia* (Jakarta: Gramedia, 1993), 362.

¹⁰ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2012) 371.

¹¹ Q.S. As-Sajadah: 05.

¹² James R. Evans & William M. Lindsay, *The Management and Control of Quality Seventh Edition* (USA: South-Western Engage Learning, 2008), 322.

¹³ Ben A. Maguard & Robert M. Krone, *Managing for Quality in Higher Education a Systems Perspective* (Bookbon.com. 2012) ISBN 978-87-403-0205-9, 148.

¹⁴ Neil Ritson, *Strategic Management 2nd edition*, bookbon.com: 2013; ISBN 978-87-403-0506-7, 72, and see also Martinis Yamin, *Paradigma baru Pembelajaran* (Jakarta: Referensi, 2013), 41-42.

Stoner, Management is the stages of planning , organization , direction and supervision of various efforts of members of the organization as well as the use of various other organizational resources in order to achieve predetermined organizational goals .¹⁵ Ricky W. Griffin who in Quote UU Ahmad Kamaludin defines management as a stage of planning, organizing, coordinating and controlling resources in achieving *goals* (goals) efficiently and effectively . Effective means that goals can be achieved in line with planning, while efficient means that existing tasks are carried out correctly , according to schedule and in an organized manner.¹⁶ human resources in the form of physical funds and various other sources, carried out efficiently and effectively. By carrying out various management functions , namely *planning , organizing , staffing , leading* (leadership and direction) , *controlling* and (supervision).

b. Understanding Madrasah

Soegarda Poerbakawatja who was in quoted by Haidar Putra Daulay and Siti Mariah Ulfah saying : Madrasah means a place where people gather to learn Islam . There are also those who define Madrasah as an Indonesian Islamic educational institution that is traditional in studying knowledge about the Islamic religion and applying it as a guide for daily healthy living .¹⁷ During the Umayyah era, the children of the Islamic community not only studied at the mosque, but also at third institutions, namely " *kuttab* " (Madrasah). *Kuttab* , with its distinctive characteristics , is an educational institution or Islamic medium which was originally an institution for reading and writing using the *wetonan system* (*halaqoh* system). In stage an next *kuttab* growing rapidly because of that This is supported by the cost of community contributions and the existence of various plans that need to be adhered to by students. Madrasah is Islamic education that is held traditionally, based on the teachings of the Qur'an Hadith and organizes all educational activities in teaching students Islam as a *way of life* or way of life.¹⁸

Vertically, a madrasah is a religious educational institution that has a function as a social institution. Madrasahs as social institutions have the role of guiding society's morality and ethics. So that the Madrasah will remain maintained as long as the people need it. The function of the Madrasah is as a social institution which is a source of morality and values, used as a source of deepening religious teachings and religious values, used as a filter controller for the development of spiritual life and morality, as well as being a liaison for various interests that arise in society and becoming a practical source of life.¹⁹ The vision and mission of the Madrasah are in line with the provisions and ideals of the principles of Islamic education which are based on Islamic teachings, namely that humans were created by God with a perfect form to serve Allah and become caliphs on earth, so that Muslims in Indonesia not only get goodness in the world with three goodness in the afterlife and building peace in the world with education to build a complete and superior human being or *Insan Kamil*, including the ideals of Madrasah education in filling a new society or *civil society*.²⁰ Madrasah management is the management of education in planning educational programs and formulating decisions in the form of decisions that are carried out comprehensively in addressing all the needs of the Madrasah, vision, mission and objectives of basic education in

¹⁵ T.Hani Handoko, *Manajemen Edisi Kedua, Cetakan Keduapuluh Enam*, (Yogyakarta:BPFE-Yogyakarta, 2014), 8.

¹⁶ Undang Ahmad Kamaludin, *Etika Manajemen Islam* (Bandung: CV. Pustaka Setia, 2010), 27.

¹⁷ Amin Haedari, dkk, *Masa Depan Pesantren dalam Tantangan Modernitas dan Kompleksitas Global* (Jakarta: IRD Press, 2004), 26-27.

¹⁸ Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional, Cetakan Kedua*, (Ciputat: Quantum Teaching, 2005), 59.

¹⁹ A. Halim, dkk., *Manajemen Pesantren* (Yogyakarta: Pustaka Pesantren, 2009), 78-79.

²⁰ Ahmad Tafsir, dkk, *Cakrawala Pemikiran Pendidikan Islam* (Jakarta: Mimbar Pustaka, 2008), 195.

which there is a reduction between two agreements which must not be in conflict with the original or higher rather than Madrasah rules.²¹

c. Understanding Total Quality Management (TQM)

According to language, *Total Quality Management* comes from the word " *Total* " . means overall or, " *Quality* " which means quality, and " *Management* " which has been equated with management in Indonesian which means management.²²In the Big Indonesian Dictionary, quality is "a measure of the good and bad of an object; level; level or degree (smartness, intelligence and so on), quality"²³. Quality is often confused with quality . Quality comes from Latin, namely " *qualis*, which means what kind of...quality according to Deming is conformity with basic needs, according to Juran it is suitability with the product, according to Crosby it is conformity with requirements " .²⁴Total quality management can be defined from three words, namely *quality* (quality, level or excess of services or goods), *management* (action, control direction). The definition of TQM is a management system that has an orientation towards *customer satisfaction* (customer satisfaction) with activities that are pursued properly by motivating employees and continuous improvement.²⁵ The indicator is, there are quality requirements or standards that are based on services or products, having several qualifications: 1) in line with specifications, 2) in line with their use and purpose, 3) not defective or wrong, and 4) correct at the start and as they progress. . Meanwhile , the quality that is based on i to consumers , have qualifications; 1) provide consumer satisfaction (*costomersatisfaction*), 2) exceed consumer expectations , and 3) enlighten consumers.

As for Definition of TQM based on experts :

1. According to Edward Sallis, TQM is a philosophy of continuous improvement that can provide a set of practical tools for each educational institution to meet the needs, hopes and desires of today 's consumers and for the future .²⁶Total Quality Management , as described by Ishikawa, is defined as a combination of all functions of a company based on a holistic philosophy formed based on the concepts of quality, *teamwork* , understanding and productivity, and customer satisfaction.
2. According to Tjiptono and Anastasia Diana (1995) TQM is an approach to efforts to optimize competitiveness by continuously improving human services, the environment and products.²⁷.
3. TQM or *Total Quality Management* (Indonesian: *total quality management*) is a management strategy intended to underlie quality awareness . at all stages of the organization . In line with the definition of ISO, TQM is "a management approach for an organization that is focused on quality, based on the participation of all its members and aims at long-term success through customer satisfaction and providing benefits for all

²¹ Diding Nurudin, *Pengelolaan Pendidikan dari Teori Menuju Implementasi* (Jakarta: Raja Grafindo Persada, 2015), 45.

²² Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), 587/<https://kbbi.web.id/kualitas>.

²³ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, 677 .

²⁴ Husaini Usman, *Manajemen: Teori, Praktek dan Riset Pendidikan*, (Jakarta: Bumi Aksara, 2014), 540.

²⁵ <http://raghae.blogspot.co.id> Total Quality Management (TQM) paper Friday, 27 December 2013

²⁶ Edward Sallis, *Total Quality Management In Education (Manajemen Mutu Terpadu Pendidikan)*, Terj. Ali Riyadi dkk. (Jogjakarta: IRCISOD, 2011), 73.

²⁷ Usman, *Manajemen* , 601 .

members of the organization and society." The basic philosophy of TQM is "as a result of customer satisfaction, an organization can experience success."²⁸

4. Tobin (1990) defines TQM as an effort that has total integration in obtaining competitive benefits by continuously providing improvements in each phase of organizational culture.
5. Taylor describes several elements of management theory, namely as follows :
 - a) Intensive and reasonable bonuses are given to those who have optimal performance. People must have clear tasks that must be completed in one day.
 - b) Penalties include losses for tasks that do not achieve predetermined targets (personal). Taylor provides a separation of work improvement plan. Thus, he provides separation of duties from responsibilities in providing work improvements.
 - c) Intensive and reasonable bonuses are given to those who have optimal performance.
 - d) Tasks must have standard equipment to complete the tasks they are part of.

The definition according to ISO (international Organization of Standards), namely, TQM is "a management approach for an organization that is focused on quality, based on the participation of all its members and aims at long-term success through customer satisfaction and providing benefits for all members in the organization and society. " Quality management (Total Quality Management) on the educational side includes a methodological philosophy of continuous improvement which can provide a practical tool for each educational institution to meet the needs, hopes and desires of consumers now or in the future .²⁹ Total Quality indicators for educational management are *quality* (quality, degree/level of excellence of goods or services), total (overall), management (action, control direction) in the field of education.

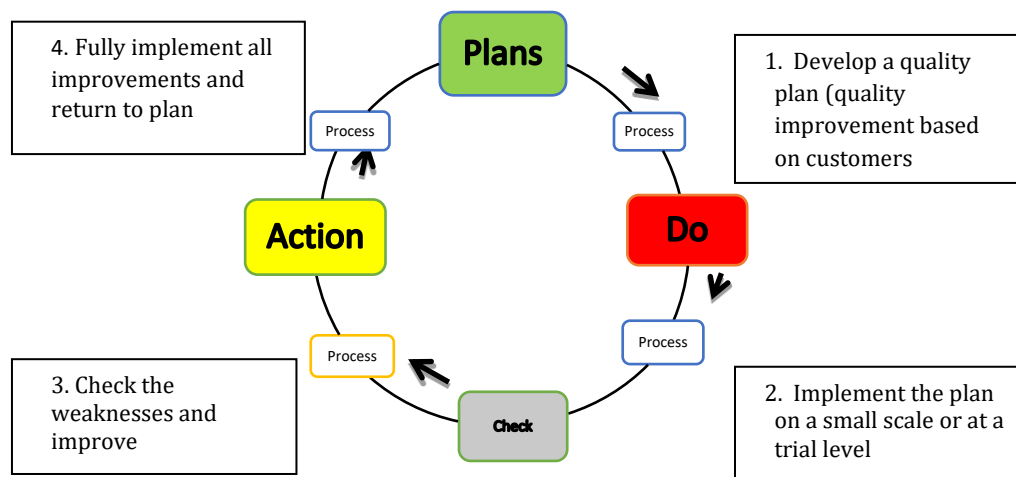


Figure 2.1 Deming Cycle of Quality Performance

In every quality (performance) improvement effort or activity there are four stages which are executed as seen in the stages of the circle . namely ; 1) plan to carry out planning ; 2) Do carry out the plan and; 3) Check research and observe what has been carried out ; 4) Action , namely carrying out all plans Improving quality includes improvements in the levels of these three results There are three possibilities for success with quality, success without quality and it can be reused in other fields.

²⁸ http://wikipedia.org/wiki/manajemen_kualitas_total diunduh Desember 2018.

²⁹ Edward Sallis, *Total Quality Management*, 73 .

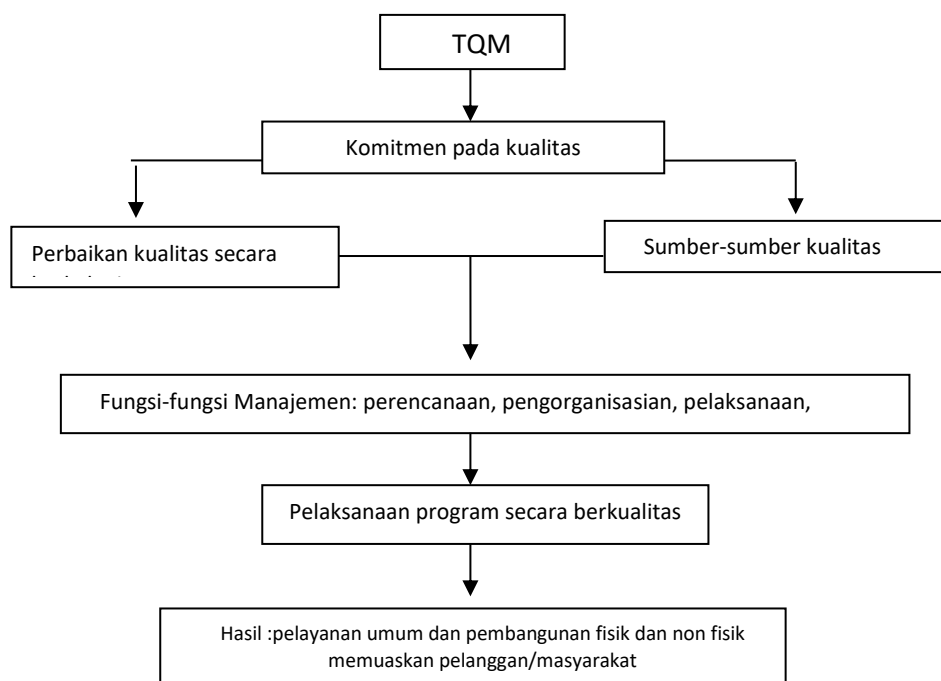
The ACT stage is the stage in taking appropriate action towards the results of the CHECK stage. There are 2 types of actions that need to be carried out according to the results achieved, including:

1. Corrective Action is in the form of solving problems experienced in achieving the Target. This Corrective Action must be withdrawn if the results do not achieve what has been set.
2. Standardization Action (Standardization Action) is action k in standardizing the best practices or methods that have been implemented, this Standardization Action is carried out if the results reach the predetermined target.

Based on Daming as quoted by Siti Mariah Ulfah, basically, Daming's 14 points can be summed up in terms of three broad philosophical categories; namely; 1) steadfastness of purpose, 2) continuous improvement, 3) Cooperation between functions. Firmness of Purpose is the first point and is reaffirmed in the last point. Deming firmly believed that other companies could not be expected to follow this program of improvement if they guaranteed continued changes in approach.³⁰

Figure 2. 2

Quality Commitment in Total Quality Management (TQM)³¹



- 1) *Teamwork* (Team Collaboration). In companies that implement TQM, teamwork partnerships and relationships are fostered and maintained between employees and suppliers, government institutions and the surrounding community.
- 2) Continuous System Improvement. Each service or product is produced using certain stages in an environment or system. Therefore, the existing system must be continuously improved so that the quality produced can increase.
- 3) Training and Education. In companies that implement TQM, training and education are fundamental factors. Everyone is encouraged and expected to continue learning and there is no

³⁰Ashok Rao, et al., *Total Quality Management: A Cross Functional Perspective* (USA: Jhon Wiley & Son, 1996), 38.

³¹ Umiarso and Nurzazin, *Islamic Boarding Schools*, 159.

age limit. With learning, everyone in the company can improve their professional skills and expertise.

- 4) There is employee empowerment and involvement. Empowerment and employee involvement are crucial for implementing TQM. Empowerment not only includes employees but also expresses them in providing a truly meaningful influence.
- 5) Unity of purpose. In order for techniques to be applied optimally, companies must have unity of purpose. So that in each effort the expected obligations can be equal. However, this does not mean that there must always be an agreement and agreement between employees and management regarding working conditions and wages.
- 6) Controlled freedom. In TQM, employee empowerment and involvement in making decisions and finding solutions are crucial elements. This is because these elements provide an increase in employee responsibility and "sense of ownership" of the decisions made. Apart from that, elements that can add insight into a decision taken are because many parties take part. Although the freedom that arises due to opportunity is the result of control that is implemented and well planned.

d. Student Character

Simon Philips explains that character is a collection of values that lead to a system, which is the basis for the attitudes, thoughts and behavior shown.³² The definition of character in English terms, namely: "character of current English (2000) can be interpreted as: (1) All the qualities and features that make a person, groups of people, and different places from others (all the qualities and characteristics that make a person, group of people or place different from others) (2) the way the something is, or a particular quality or feature that a thing, an event or a place has (a typical way or peculiarity that something, event or place has); (3) strong personal qualities such as the ability to deal with difficult or dangerous situations (e.g. the ability to deal with difficult or dangerous situations) (4) the interesting or unusual quality that a place or person has usual belonging to a place or person) (5) a person, particularly an unpleasant or strange one (a strange or unpleasant person); (7) the opinion the people have of you, particularly of whether you can be trusted or on (the public's opinion about you, whether you can be trusted). From the explanation of the character concept above, the characters in numbers (5) and (6) are more informal, while number (7) contains a more formal meaning.³³ Based on Hornby and Parnwell, character literally means "mental or moral quality, moral strength, name or reputation." Aziz concluded that the definition of character is: "mental or moral quality or strength, morals or manners of other individuals and beliefs instilled in the educational process which is special personality inherent in students. Character comes from Greek which means *to mark or mark and focuses on* ³⁴procedures for applying good values in the form of actions or behavior."

In the "National Conference on Character Building", Jakarta (2005), the definition of character is:

"Character has been defined as the inner disposition conducive to right conduct. It is a person's collection of attitudes and habits which enable and facilitate moral action. It is a foundation for all activity in the work; every task and every achievement bears the imprint of one's character. Moreover, as we shall see, one result of attaining good character is that individuals are able to

³² Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2013), 70.

³³ [Http://Blog.Dianmas.Com./2013/03/Pengertian-Pendidikan-Character-According-Para-Ahli.Html](http://Blog.Dianmas.Com./2013/03/Pengertian-Pendidikan-Character-According-Para-Ahli.Html)

³⁴ Hamid Hamdani, *Pengembangan Sistem Pendidikan Di Indonesia* (Bandung : CV Pustaka Setia, 2013), 30

love others well and become more productive citizens. Good character is thus the foundation for all human endeavor S".³⁵

B. Research methods

Research approach used is qualitative research with analytical techniques . This research aims to describe and understand the management of Madrasahs based on Total Quality Management (TQM) in developing the Character of Students in Jambi Province. The three schools studied include; Islamic Junior High School 6 Sarolangun in Sarolangun Regency , Islamic Junior High School 2 Batang Hari in Simpang Canal Village, Muara Bulian District, Batang Hari Regency, Jambi Province, and Madrasah Tsanawiyah 1 Tebo in Tebo Regency , Jambi Province . Primary data and secondary data in this research include the number of teachers, number of students, dormitory supervisors, number of dormitories, work programs, teacher competency, reports, announcement decision letters, security records, counseling guidance and so on. Especially with regard to TQM-based Madrasah management and student character development in three Madrasah locations. Thus, research data sources include; The data source is in the form of a person (Madrasah Head , members of madrasa management (wakur, teachers , wakasiswa, (*ustadz*h and *ustadz*), students), data sources in the form of documents (facilities and infrastructure, history and location of the research location , background, photos , laws and regulations, rules and programs, security books or those relating to the development of students' character, in three Madrasahs and other supporting data) , and data sources in the form of atmosphere or events related to the management of Madrasahs on a TQM basis in developing the character of their students. The data collection method in this research uses observation , documentation and interview techniques .

C. Research Results and Discussion

1. TQM-based madrasa management in developing student character in Jambi Province

The quality implemented at MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari, Batang Hari district and MTsN 5 Jambi City is to try to meet customer satisfaction. This is based on the development of society today which requires the development of students to be carried out in a balance between values and attitudes. Knowledge, intelligence and skills, the ability to communicate and interact with society at large, as well as increasing awareness of the environment. This kind of quality achievement is offered by madrasahs as the oldest Islamic religious institutions in Indonesia. Has positive potential and opportunities to help develop basic human potential in the form of developing his mind. It is traditional to study the Islamic religion and practice it as a way of life by emphasizing the importance of morals and morals in social life so as to shape the character of the nation's children in accordance with Islamic teachings, the teachings brought by the Prophet Muhammad.

Based on the Al-Quran and hadith, we are obliged to have morals (have character) with the morals prescribed in Islam, including; honest, trustworthy, responsible, maintaining purity, shy, brave, generous, keeping promises, staying away from everything that is forbidden by Allah SWT , doing good to neighbors, helping people in need according to their ability, and other than the morals stated in Al- The Qur'an and Sunnah explain how these morals are prescribed. On the other hand, character is needed today. The results of a United Nation Development Project (UNDP) survey show that the quality of Indonesia's human resources is relatively low compared to other countries in Asia such as Thailand, Malaysia, Philippines and China. This can be seen from the low ranking of Indonesia's *Human Development Index* (HDI) compared to other countries, namely ranking 108 out of 112 countries.

³⁵ Hamdani, *Management* , 1 .

One of the reasons for the low quality of human resources is the low quality of national education. Various survey and research results show how the quality of education in Indonesia is relatively low. There is not a single university in Indonesia that is included in the 100 best universities in the world. If the quality of higher education is so low, let alone primary and secondary education, of course the quality will not be any better. The low quality of Indonesian human resources caused by the low quality of education has encouraged the desire of all parties to improve and improve the quality of national education. From this desire emerged the policies issued by the Government. The Government's steps in improving the quality of national education are the issuance of policy regulations regarding the National Education System, namely the enactment of Law Number 20 of 2003. In article 35 of the National Education System Law, it is stated that one of the efforts to improve the quality of national education is through National Education Standardization or SNP. This policy regulation was then further confirmed through Government Regulation Number 19 of 2005 concerning National Education Standards.

The birth of PP 19 of 2005 concerning SNP is an elaboration of Law Number 20 of 2003, especially Chapter IX Article 35. In article 35 paragraph (1) of the National Education System Law it is stated: "National Education Standards consist of standards for content, processes, competency of graduates, educational staff, facilities. and educational infrastructure, management, financing and assessment which must be improved in a planned and periodic manner." Then in paragraph (2) it is stated: "National Education Standards are used as a reference for curriculum development, educational staff, facilities and infrastructure, management and financing." Article 1 paragraph (1) PP 19/2005 states that: "National Education Standards are the minimum criteria regarding the education system in all jurisdictions of the Unitary State of the Republic of Indonesia". Then Article 3 states that "National Education Standards function as a basis for planning, implementing and supervising education in order to realize quality national education". The aim as stated in article 4 is: "To ensure the quality of national education in order to educate the life of the nation and shape the character and civilization of a dignified nation." So, the National Education Standardization policy as emphasized in Article 35 of the National Education System Law Number 20 of 2003 and Government Regulation Number 19 of 2005 is the need for standardization of national education so that the quality of education in Indonesia continues to increase. Therefore, educational standardization is absolutely necessary because it functions as a basis for planning, implementing and supervising education in realizing quality national education and aims to guarantee the quality of national education in order to educate the nation in a dignified life. National Education Standards are refined in a planned, directed and sustainable manner in accordance with the changing demands of local, national and global life.

On the other hand, the need for National Education Standardization is based on the idea that education is a purposeful process. Every purposeful process certainly has a measure or *yardstick* for where the educational journey has reached its goal. In contrast to physical goals such as distance to a place or a production target, educational goals are intangible *and* continually change and improve. Educational goals are always temporary or "running goals". This means that educational goals need to be revised and adapted to changing demands at any time, not rigid but flexible. In relation to the aims of education, according to article 3 of Law Number 20 of 2003 concerning SISDIKNAS it is stated that: "The aim of National Education is to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable. , creative, independent, and become democratic and responsible citizens."

So it is necessary to look again at the objectives of MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari, Batang Hari Regency and MTsN 5 Jambi City, both generally and specifically, which are usually reflected in the vision and mission of the madrasah. According to Mastuhu in Manfred, the aim of madrasa education is to create and develop a Muslim personality, namely a personality who has faith and devotion to God, has noble character, is beneficial to society or serves society by becoming a subject or servant of the community as well as being *an apostle*, namely becoming a servant of the community as the personality Prophet Muhammad SAW (following the sunnah of the prophet), was able to stand alone, be free and firm in his personality, spread religion or uphold Islam and the glory of Muslims in the midst of society (*izzul Islam wal muslimin*) and loved knowledge in order to develop Indonesia's personality.³⁶ From the formulation of these objectives, it is clear that education at MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari, Batang Hari district and MTsN 5 Jambi City really emphasizes the importance of living Islam in the midst of life. This means that students' professional character must continue to be improved as capital to uphold Islam in the midst of a life that is increasingly rapid and always changing.

MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari, Batang Hari Regency and MTsN 5 Jambi City as madrasas are madrasas that are well organized in terms of curriculum, learning, teachers, facilities and infrastructure, management and evaluation, so that they become effective and quality madrasas. . MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari Batang Hari Regency and MTsN 5 Jambi City are TQM unable to meet all National Education Standards (NSP) in every aspect. Covers graduate competencies, content, processes, educators and educational staff, facilities and infrastructure, financing, management, assessment and has organized and produced graduates with international characteristics. Apart from that, madrasas are expected to be able to develop madrasa culture and a madrasa environment that supports the achievement of national standards in various aspects.

MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City have experienced changes due to the impact of modernization. With the increasing diversity of new learning sources, and the increasing dynamics of communication between the madrasa education system and other systems, students can learn from many sources. These models are each madrasa's answer to the demands of an era that cannot be avoided. One form of change in madrasa management is the emergence of madrasas, which combine elements of Islamic education using modern systems and methods. At MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City, students are taught foreign languages (Arabic and English) which makes it possible to access a fairly wide range of general reading books. The combination of these two education systems gives birth to a comprehensive education system, which not only emphasizes mastery of classical Islamic scientific treasures but also has scientific integrity.³⁷

According to Mas'ud et al, they added a typology or model of madrasas, one of which is: "which provides general education in the form of madrasas (public schools with Islamic characteristics under the auspices of the Ministry of Religion) and general schools (public schools under the National Education Department) at various levels, some even up to favorite public schools which not only cover religious sciences, but also general sciences." If you look at *the typology* above. Madrasas are included in the *Khalaf* (*madrasi*) category or what is better known as modern

³⁶ Nurotun Muntahanan, "Pengembangan Sistem Pendidikan dalam meningkatkan Profesionalisme siswa," *Al-Hikmah Jurnal Studi Keislaman Tuban* 5, no. 1 (Maret 2015): 56, https://scholar.google.co.id/citations?view_op=view_citation&hl=id&user=JYOMwq0AAAAJ&citation_for_view=JYOMwq0AAAAJ:Tyk-4Ss8FVUC

³⁷ Muntahanan, "Pengembangan Sistem," 57.

madrasahs. According to Mujammil Qomar in Maryani, the difference can be identified from a managerial perspective, modern has been managed neatly and systematically by following general managerial rules, while traditional runs naturally without any effort to manage it effectively.³⁸ Madrasah is a madrasa whose management combines several curricula from both the Ministry of Education and Culture, the Ministry of Religion and a curriculum that is prepared by itself in accordance with local needs and wisdom by fulfilling the requirements and criteria for the integration of an educational institution, as well as several levels of education in one institution. According to Pupuh Fathurrahman, madrasahs are educational institutions that have real objective conditions, which are culturally and institutionally integrated with the school or madrasa system in the environment. The indicators:

1. Integrated with the school system
2. Well managed curriculum aspects
3. The learning aspect is well managed
4. The teacher aspect is well managed
5. Well managed aspects of facilities and infrastructure
6. Well managed financing aspects
7. Well managed management aspects
8. The evaluation/assessment aspect is well managed
9. Produce good graduates
10. Able to develop school culture and school environment according to SNP

Three madrasahs, namely MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City also emphasize religious knowledge. According to Nurotun Muntanganah, madrasahs can also be seen in their orientation which places greater emphasis on mastering linguistics and religion, such as Arabic and English. Use of foreign languages. Apart from that, the methods used are also more varied, not just focused on the lecture system. The learning media used also adapts to developing technology, such as the use of language laboratories, computer laboratories and so on. In addition, it also provides various kinds of skills that will be useful after entering society later.

MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City also include general lessons in their curriculum. Jamaluddin Malik (ed) added in his book "Empowerment" that madrasahs originally focused on salaf education, with the inclusion of general learning materials that also paid attention to worldly interests. This is based on the fact that in this era it is not enough for humans to only be equipped with good morals, but they need to be equipped with expertise or skills that are relevant to work needs. Likewise, there is a strong tendency that students need a diploma and mastery of a field of expertise, or clear skills, that can lead them to master a particular field of life. This is all the result of demands for changes in educational institutional organizations, especially madrasahs which have been very familiar with traditional approaches. Organizations in the world of contemporary Islamic da'wah and education, not only change the socio-cultural base and knowledge of students, but also impact Islamic society as a whole.³⁹

2. Factors that influence Madrasah management on a TQM basis

MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City still face substandard management in developing student character. Mahpuddin Noor in *Portrait of the*

³⁸ Maryani dkk., *Pengelolaan madrasah: Kajian Pengembangan Pendidikan Islam* (Jambi, 2018), 3.

³⁹ Maryani dkk., *Pengelolaan madrasah*, 58.

World . said that it was mutually acknowledged that many groups saw weakness and even claimed that the internal problems of madrasas lay in management. So far, madrasas have been recognized as capable of educating their students to become pious human beings, to become *preachers* , as well as *scholars* who later become leaders in society, both formal and informal, which are now spread throughout the archipelago. Management is an effort or action, methods of management, a system of cooperation, through the division of labor, the process of using resources, namely optimally involving the contribution of people, funds, physical and other resources effectively and efficiently by applying management functions to achieve organizational goals. There are several elements that become management benchmarks, including (1) process elements (2) structuring elements, meaning that in the management process the main principle is the spirit of managing, organizing and organizing. (3) implementation element means that after it has been regulated and organized there must be implementation (4) competency element means that existing human resources must be based on professional competence (5) element of goals that must be achieved which are agreed upon by members of the organization (6) effectiveness and efficiency element means the goals set endeavored to be achieved effectively and efficiently.

However, there are several things that MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City are currently facing in carrying out their development, namely: *first The image* as a religious educational institution, not modern, informal, has influenced people's mindset to leave the world, as the oldest education in Indonesia survives with a negative image and modernization of education but feels challenged to answer problems in society. In fact, one of the triggers for the realization of social cohesion (strong relationships) is that it is open with a spirit of simplicity, lack and social concern. This behavior has a high social cohesion and is difficult to find in other educational institutions. *Second*, the supporting facilities and infrastructure appear to be still inadequate and inadequate, *thirdly* , human resources, although in terms of religion, there can be no doubt, but in order to increase the existence and role of madrasas in the social life of society, serious attention is needed, especially in the field of institutional management. *Fourth* , accessibility and *networking* are one of the needs in madrasa development. Especially those in remote areas. *Fifth*, Institutional Management is an important element in management, it is still seen that management is managed traditionally, especially those related to mastery of technology, such as student databases which are still less structured. *Sixth*, institutional economic independence, financial needs are obstacles in carrying out activities . *The seven lifeskills-* oriented curricula for students and the community are still concentrated on increasing the religious insight and experience of students and the community. The curriculum offered should be a "general" curriculum that integrates the existing curriculum, meaning a *monochotomous curriculum* that focuses on customer needs and does not abandon Islamic normative values based on the Koran and Hadith.⁴⁰

For MTsN 6 Sarolangun, Islamic Junior High School 2 Batang Hari and MTsN 5 Jambi City , educational standardization is not only limited to formal legal recognition from the Government for graduates. Because, in principle, alumni have "less" need for formal legal matters like that. Even without formal regulations from the government, graduates already exist in society and are even recognized for their existence. In addition, the orientation of students in entering education is not oriented towards obtaining a formal legal certificate in the form of a formal school education institution. The most important need at this time is for the Government to formally recognize madrasas as a sub-system of National Education, so that there is no more discrimination, both in determining budgets through the APBN and APBD, and to make the education system one of the

⁴⁰ Mariani. et al . , *Madrasa management*, 27-28 .

benchmarks for achieving National Education goals, especially to evaluate the achievement of the goals of faith and piety.⁴¹

3. Strategy improving TQM-based madrasa management

The Ministry of Religion's desire to standardize education needs to be focused on recognizing legality, improving quality and equal rights. Thus, this standardization provides guarantees for the diversity of madrasas, including guarantees that there will be no process of structural shallowing. The standardization of education is intended by the Ministry of Religion to be carried out because so far there have been no standard rules that can be used as a reference for the education system. The description of Islamic Education as a sub-system is the fact that education is an aspect of life that is influenced by various aspects in order to improve the quality of education. For this reason, integration in the implementation of Islamic education is important, as hinted at in Al-Quran surah An-Nisa verse 9, namely:

وَلْيَخْشَ الَّذِينَ لَوْ تَرْكُوهَا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا⁴²

*"And let those who fear Allah leave behind them weak children, whom they fear for their (welfare). Therefore, let them fear Allah and let them speak the right words)."*⁴³

This verse suggests that we prepare the next generation of people who are strong and ready to face progress by combining knowledge of all elements of life. The term integration is a form that has meaning according to Pupuh Faturrahman which was quoted by Ahmad Tafsir et al., the madrasa system is: "The madrasa system is an educational system, namely madrasa educational institutions that have real objective conditions, which are culturally and institutionally integrated with the school system in the environment."⁴⁴ The basic idea is that the development of the education system carried out by madrasas is based on a phrase that has been internalized and understood among the ulama, namely that conveyed by Ali bin Abi Talib, which means the following: "Educate your children with an education that is different from the one taught to you, because they were created to a different era from your time." (al-Hadith).⁴⁵ For this reason, to obtain a madrasa education system that is managed by professional human resources, management is needed that prioritizes quality.

TQM can be concluded that the main emphasis is on quality which is defined by doing everything well from the start with the aim of meeting customer satisfaction. TQM can also be interpreted as a management strategy aimed at instilling awareness of the importance of quality in all institutional or organizational processes, namely quality-oriented, meeting customer satisfaction and continuous improvement. Based on the definition of madrasa (modern), namely, madrasas are included in the typology of modern madrasas (Khalaf) with the indicator being the integration of the existing educational resource management system from all aspects, namely: first, management or management aspects, human resource aspects, curriculum aspects and facilities and infrastructure aspects. Second, the management aspect is built in terms of educational level. Third, the HR aspect consists of several management starting from teachers, students, teaching staff

⁴¹ Utawijaya, National Standardization of Islamic Boarding School Education Curriculum, Introduction to the prologue, accessed March 29 2019, https://utawijaya.wordpress.com/2011/12/01/standardization-pondok-pesantren/#_ftn1, 3.

⁴² Ministry of Religion Quran Software, <https://lajnah.kemenag.go.id/unduh> downloaded September 2022

⁴³ QS An-NISA / 4: 9.

⁴⁴ Ahmad Tafsir, dkk, *Horizon*, 195.

⁴⁵ Tafsir, *Horizons of Thought*, 199.

(ustadz and uztadzah), educational staff, namely administrative staff and others. Fourth, the curriculum aspect, namely the integration of the madrasa curriculum and the national curriculum from the Ministry of Education and Culture. Fifth, aspects of modern facilities and infrastructure such as madrasa buildings and other supporting facilities, prayer rooms, dormitories, multi-purpose buildings, libraries, multimedia/ICT facilities and others.

TQM in student integration refers to the managerial functions summarized in the Deming Cycle, namely Plan—Do—Check—Follow up, which is a four-step problem solving process commonly used in quality control. These functions are better known as *plan* or planning, which is followed by *do* (*do*) or implementation which means carrying out planned trials, then followed by checking or monitoring/making improvements, which means measuring the level of effectiveness of the test results of the solution/program carried out and analyze whether it can be applied in other ways. At this stage we measure how effective the experiments carried out in the previous stage of the PDCA cycle are: Do next take action, namely following up on the results to make the necessary improvements. This means also reviewing all steps and modifying the process to improve it before the next implementation. If this stage has been completed and we have reached the next, better stage, we can repeat this process from the beginning again to reach a higher stage towards achieving quality that meets standards. To achieve standards, TQM is influenced by internal institutions and external institutions. TQM also refers to government regulations or policies or managing committees. Then the TQM reference must be in accordance with the vision and mission of the madrasah, and pay attention to the culture of the local community.

If a madrasah wants to produce quality student character development, the wheels of the PDCA cycle must turn, meaning that a quality Do Check Action plan process must be implemented. work and leadership must be planned. The plans that have been made must be carried out. Work implementation is monitored, measured or assessed. The results of the assessment are analyzed, the results of the analysis are used to plan subsequent development so that it is able to meet quality standards and develop sustainably according to customer needs and is supported by all interested parties. The PDCA cycle can be likened to a ball that must be pushed up towards a predetermined goal which is located above. For this reason, a lot of effort and energy is needed to achieve this goal. Without effort, it is impossible for the PDCA cycle ball to reach its goal. This shows that to achieve a certain quality it must be attempted, attempted and supported by all interested parties. Good quality cannot come by itself. However, in an effort to push the PDCA cycle ball to the top, apart from requiring effort and determination to push it to the top, a tool is also needed to support it so that the PDCA cycle ball does not drop to the bottom but can be held at a certain level. The tool to block this is standard. If the target at a certain level has been achieved then the PDCA cycle ball can be pushed further upwards. And so on until the PDCA cycle ball reaches the goal.

D. Conclusion

Based on the research results in the previous chapter, it can be concluded that Total Quality Management (TQM)-based madrasa management has not been able to develop student character in Jambi Province because it has not met standardized aspects. Can be detailed as follows:

1. TQM-based madrasa management in developing student character in Jambi Province is based on integrating resource management systems that do not yet meet standards . However, there has been a management system in terms of management, this can be seen from the implementation of these management functions, namely the existence of planning seen from the vision and mission as well as the goals of each madrasah, the organization can be seen from

- the delegation of tasks that are revealed in the structure. organization, personnel preparation (*staffing*) and direction and leadership (*leading*) and supervision (*controlling*).
2. Factors that influence TQM-based madrasa management in developing student character in Jambi Province are budget, facilities and infrastructure. Aspects of modern facilities and infrastructure such as school/madrasa buildings, prayer rooms, classrooms, multi-purpose buildings, libraries, ICT facilities and so on are adequate in each madrasa . It's just that work commitment is still low, such as learning tools that don't have character.
 3. Strategy for improving TQM-based madrasa management in developing student character in Jambi Province by encouraging teachers to work professionally. Because teachers are the spearhead of student character development and it is difficult to achieve character that matches the vision, if the teacher is not professional or meets standards. Another strategy is to encourage continuous improvement of madrasah management in accordance with customer expectations.

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