



INTEGRATION OF TOTAL QUALITY MANAGEMENT IN NATIONAL STANDARDS OF ISLAMIC EDUCATION

Sandy Aulia Putri¹, Aisyah Gufron Liana Putri², Lili Septiani Jafar³, Risma Nasuah⁴, Agus Yudiawan⁵

^{1,2,3,4,5}Institut Agama Islam Negeri Sorong, Southwest Papua, Indonesia

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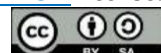
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Abstract

This study aims to analyze the integration of Total Quality Management (TQM) principles in Islamic education policy documents issued by the Ministry of Religion, especially the National Standards of Islamic Education (NSIE) and the guidelines of the Internal Quality Assurance System (IQAS). The research approach uses a document-based descriptive qualitative method (*library research*), with content analysis techniques to assess the extent to which TQM principles, such as leadership, performance measurement, continuous improvement, stakeholder participation, and quality orientation, have been reflected in the policy. The results of the study show that the Ministry of Religion's document has emphasized leadership, performance measurement, and continuous improvement mechanisms, but the principles of external stakeholder involvement and overall quality culture are still limited. The analysis of the discussion emphasized that the integration of TQM in policies is progressive, but the effectiveness of its implementation depends on the capacity of institutions, the training of educators, and a more systematic mechanism of stakeholder engagement. This research provides implications for strengthening Islamic education policies, including the development of a quality culture based on Islamic values, improving student orientation, and providing technical guidance for the implementation of TQM in madrasas, Islamic boarding schools, and Islamic universities. The limitations of the research lie in the focus of document analysis, so that implementation practices in the field, perceptions of educators, and stakeholder responses are not explored directly. The next research recommendation is to evaluate the implementation of TQM empirically at the institutional level and develop a contextual and participatory quality management model.

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Corresponding Author:
Sandy Aulia Putri

Institut Agama Islam Negeri Sorong, Southwest Papua, Indonesia

Address: Jl. Sorong-Klamono Km. 17 Klabilim, East Sorong District, Sorong City, Southwest Papua 98414

sandyauliaputri05@gmail.com

INTRODUCTION

Improving the quality of Islamic education in Indonesia continues to be a strategic agenda in line with the development of national policies, global demands, and public expectations for more professional and accountable educational institutions. In this context, the Total Quality Management (TQM) approach is one of the relevant management frameworks to ensure systematic and sustainable quality improvement. TQM emphasizes the importance of quality culture, the involvement of all organizational components, and the focus on the needs of education service users, as formulated by key figures such as [Deming \(1986\)](#), Juran, and Crosby. These principles are then adapted into the world of education and proven to be able to strengthen governance, learning effectiveness, and stakeholder satisfaction ([Sallis, 2002](#)).

Recent studies show that TQM has been implemented in various forms in Islamic educational institutions in Indonesia, although success rates vary. [Haq et.al \(2025\)](#), for example, confirm that the application of TQM in the modern Islamic education system is able to improve institutional professionalism and strengthen data-based decision-making processes. Meanwhile, the study of [Nashihin et al. \(2021\)](#) highlights the importance of a proper understanding of the concept of TQM from the perspective of Deming, Juran, and Crosby so that quality implementation is not only administrative but also rooted in organizational culture. At the practical level, [Rahmah \(2018\)](#) shows how the application of TQM in Islamic-based education units is able to increase the effectiveness of school management through strengthening internal evaluation, communication, and academic services.

In Islamic educational institutions that have traditional characteristics, such as Islamic boarding schools, the integration of TQM requires a process of adaptation that is more sensitive to values, culture, and leadership structures. [Yanto & Haji \(2016\)](#) explained that the implementation of TQM in pesantren can be effective if the principles of quality are aligned with Islamic values and scientific traditions of pesantren. This is in line with [the views of Hidayati \(2025\)](#), who emphasizes the importance of an integrated TQM model that is in harmony with the perspective of Islamic education, including the concepts of *itqan*, *amanah*, and spiritual orientation that are the foundation of religious educational institutions. In addition, the study of Sirojudin and [Al Ghozali \(2024\)](#) reaffirms the contribution of Deming's thinking in developing the quality of education, especially related to the importance of leadership commitment, policy consistency, and human resource capacity development.

Although several studies show great opportunities for the integration of TQM in Islamic education, implementation challenges remain, especially related to managerial competence, resource availability, and alignment between

modern quality standards and the Islamic identity of educational institutions. At the national policy level, the existence of the National Standards for Islamic Education (NSIE) has actually provided a formal framework for quality improvement efforts. However, a critical study is needed to see the extent to which the standards are in line with the principles of TQM and how the regulations can support their implementation in madrasas, Islamic boarding schools, and Islamic universities. Therefore, the analysis of the Ministry of Religion's policy document is an important step to understand the integration of the TQM concept in NSIE and its implications for the quality management of Islamic education in Indonesia.

METHOD

This research uses a document-based descriptive qualitative approach (*library research*) with a focus on the analysis of Islamic education policies published by the Ministry of Religion. This approach was chosen because the study aims to understand in depth the content of the document, the principles of quality management, and how the document regulates the quality of Islamic education, rather than just collecting quantitative data. The main data of the study consists of official documents of the Ministry of Religion, which contain the National Standard for Islamic Education (NSIE) and the Internal Quality Assurance System (IQAS). These documents include the Decree of the Minister of Religion Number 211 of 2011 concerning NSIE, IQAS guidelines for madrasas and Islamic universities, as well as other derivative documents such as quality manuals, accreditation reports, and quality implementation guidelines. These documents were chosen because they are formal, publicly accessible, and relevant to assess the integration of Total Quality Management (TQM) principles at the policy level. Data collection is carried out through the analysis of written documents, starting with the identification of all regulations related to NSIE and IQAS, the selection of documents relevant to the TQM principles, and the extraction of information from parts of the document that contain elements of quality management, including leadership, stakeholder involvement, performance measurement, continuous improvement, and a focus on process quality and results. The data is then analyzed using qualitative content analysis, by grouping information into five main principles of TQM: organizational leadership and commitment, stakeholder engagement, focus on customers or beneficiaries, processes and performance measurements, and continuous improvement. Interpretation is performed to assess the level of integration of TQM in the document, identify the most dominant principles, and analyze the gap between regulation and ideal TQM practices. The validity of the research is maintained through the selection of official documents as data sources, recording the entire analysis process to facilitate audits, and presenting policy contexts that allow readers to assess the relationship between the results of the analysis and real practices in Islamic educational institutions. With this method, the research is expected to be able to provide a systematic overview of

the integration of TQM principles in the Islamic education quality policy published by the Ministry of Religion and its implications for quality management practices in Islamic educational institutions.

RESULT

Analysis of the Ministry of Religion's policy documents shows that the principles of Total Quality Management (TQM) have begun to be reflected, although the level of integration varies from one document to another. In the Decree of the Minister of Religion Number 211 of 2011 concerning the National Standards of Islamic Education (NSIE), there is an emphasis on graduate competency standards, curriculum quality, and systematic evaluation procedures, which reflect aspects of focus on customers and process quality. This document emphasizes the need for regular quality monitoring and fulfillment of performance indicators as a form of measurement and evaluation that is in line with the principles of TQM. However, the involvement of stakeholders outside the institution, such as parents, the community, and educational partners, is still mentioned in a limited way, so the principle of broad participation has not been fully accommodated.

Table 1. Analysis of TQM Principles in Ministry of Religion Documents

Document	Leadership & Organizational Commitment	Focus on Customers	Performance Measurement	Continuous Improvement	Stakeholder Participation	Quality Culture
NSIE 2011	Limited (role of formal institutions)	There (graduate competence, curriculum quality)	There are (performance indicators and evaluations)	Available (internal audit & periodic evaluation)	Limited	Less holistic
IQAS Guidelines	Clear (active leadership, supervision)	Ada (learning process & graduation) report)	There is (monitoring, accreditation report)	There are (follow-up audit findings)	Limited	Administrative focus, not yet holistic

Source: document of the Decree of the Minister of Religion Number 211 of 2011 and Guidelines for the Internal Quality Assurance System (IQAS) for Madrasah and Islamic Higher Education

The IQAS guidelines for madrasahs and Islamic universities display leadership principles and organizational commitment more clearly. This document requires the leadership of the institution to take an active role in quality planning, implementation supervision, and improvement follow-up. In addition, some sections emphasize the need for staff training and capacity building of educators, which are in line with the principles of TQM regarding the improvement of human resource competence. However, the guideline tends to emphasize administrative procedures rather than a holistic quality culture, so

the integration of organizational values and TQM-based quality culture has not been fully apparent.

In terms of continuous improvement, the Ministry of Religion's document has included an internal audit mechanism, program evaluation, and follow-up accreditation recommendations. This mechanism allows the institution to make periodic adjustments, so that the continuous improvement aspect begins to be implemented. However, there are limitations in measuring the direct impact on the satisfaction of students, parents, and other external stakeholders. Thus, the TQM principle related to customer orientation still needs to be strengthened so that quality evaluation is not only formal but also based on real results in the field.

Overall, the results of the document analysis show that TQM principles such as leadership, performance measurement, and continuous improvement have begun to be implemented in the Ministry of Religion's policies, but the principles of stakeholder participation and overall quality culture still need to be improved. Policy documents tend to focus on formal standards and procedures, so opportunities for deeper TQM integration are still open, especially in encouraging community involvement, information transparency, and strengthening Islamic values in line with quality management practices. These findings provide an idea that NSIE and IQAS have laid the initial foundations for TQM integration, but optimal implementation requires more explicit policy formulation, institutional capacity building, and communication strategies with all stakeholders.

DISCUSSION

The results of the analysis of the Ministry of Religion's policy documents show that the principles of Total Quality Management (TQM) have begun to be integrated, although the level of integration varies. The Decree of the Minister of Religion Number 211 of 2011 concerning the National Standards of Islamic Education (NSIE) emphasizes graduate competency standards, curriculum quality, and systematic evaluation procedures. This emphasis is in line with the TQM principle related to focusing on process quality and orientation to customers, namely students and the community as recipients of educational services ([Haq, et.al, 2025](#)). This document shows that quality evaluation and measurement of performance indicators have become an important part of policy, but the involvement of external stakeholders is still limited, so the principle of broad participation has not been fully reflected.

The IQAS guidelines for madrassas and Islamic universities emphasize more leadership and organizational commitment. This document requires the leadership of the institution to lead quality planning, supervise implementation, and follow up on evaluation findings. In addition, the guidelines also encourage the capacity building of educators through professional training and development. This aspect strengthens the TQM principle related to human resource development, which is important to ensure the sustainability of quality

in educational institutions ([Rahmah, 2018](#)). However, documents tend to focus on administrative procedures, so an overall quality culture is not yet fully visible in formal policies.

In terms of continuous improvement, the Ministry of Religion document has established an internal audit mechanism, program evaluation, and follow-up on accreditation recommendations. This mechanism allows the institution to adjust processes and programs periodically. However, the orientation to student satisfaction and other external stakeholders has not yet been explicitly indicated. This is important because the effectiveness of TQM is highly dependent on the institution's ability to respond to feedback and make improvements based on real results ([Nashihin, Mafaza, & Haryana, 2021](#)).

The gap between formal policy and implementation practice is a significant issue. Some Islamic educational institutions face obstacles in implementing the principles of TQM consistently due to limited resources, lack of technical training for educators, and organizational cultures that are still accustomed to traditional practices. In his study, [Haq \(2025\)](#) emphasized that the success of TQM in modern Islamic educational institutions is highly dependent on organizational capacity support, including a continuous monitoring and evaluation system, as well as proactive leadership.

The integration of TQM in Islamic boarding schools requires a more adaptive approach. [Yanto & Haji \(2016\)](#) emphasized that the principle of quality must be aligned with Islamic values and Islamic boarding school traditions, such as *amanah*, *itqan*, and spiritual orientation, so that it is not only formalistic but also grounded in the culture of the institution. Furthermore, [Hidayati \(2025\)](#) added that an effective TQM model in Islamic education needs to emphasize the involvement of all parties, including teaching staff, students, guardians of students, and the community, so that the participatory principle can be realized optimally.

A holistic quality culture is an important element so that TQM is not only in the form of formal procedures and standards, but also shapes organizational behavior that emphasizes quality as a whole. [Sallis \(2002\)](#) noted that the culture of quality must be embedded in the daily practice of institutions, starting from planning, implementation of learning, and evaluation of results. Without a culture of quality, formal policies can become administrative documents that have no real impact on the quality of education. In addition, data-driven evaluation is an integral part of TQM. The findings of the document show that the Ministry of Religion has encouraged the collection of accreditation data, internal reports, and program audits, but the processing and utilization of data for evidence-based decision-making still needs to be strengthened. The study conducted by [Sirojudin and Al Ghozali \(2024\)](#) emphasizes that effective decision-making only occurs if data is used systematically to support sustainable improvement, both at the institutional and policy levels.

These findings also highlight the need to strengthen feedback mechanisms from students, parents, and the community. The collection and

analysis of external feedback not only improves customer onboarding but also provides social legitimacy for educational institutions. This is important considering that Islamic education does not only focus on academic achievement, but also character formation and stakeholder satisfaction (Haq, 2025; Yanto & Haji, 2016).

Overall, the Ministry of Religion's documents have laid the initial foundation for TQM integration through an emphasis on leadership, performance measurement, and continuous improvement mechanisms. However, optimal implementation requires more focus on stakeholder participation, strengthening the culture of quality, using data for decision-making, and alignment with Islamic values. Improvements in this area will increase the effectiveness of the policy, so that the TQM principle can be realized not only in formal documents but also in the practice of Islamic education quality management throughout the institution.

Thus, these findings and discussions show that the integration of TQM in the Ministry of Religion's policies is progressive but not comprehensive. The results of the analysis provide the basis for the formulation of more detailed policy recommendations, including strengthening training for institutional leaders, evidence-based evaluation mechanisms, and broader stakeholder engagement strategies. This approach will ensure that the implementation of TQM can make a real contribution to the continuous improvement of the quality of Islamic education.

CONCLUSION

This research shows that the principles of Total Quality Management (TQM) have begun to be integrated in the policy documents of the Ministry of Religion, especially in the Decree of the Minister of Religion Number 211 of 2011 concerning the National Standards of Islamic Education (NSIE) and IQAS guidelines for madrasahs and Islamic universities. The integration is most visible in the aspects of leadership, performance measurement, and continuous improvement mechanisms, which are reflected through competency standards, periodic evaluations, and internal audits. However, the TQM principles related to external stakeholder participation, strengthening the overall quality culture, and orientation to student satisfaction are still limited, so implementation at the institutional level requires further strengthening.

The implications of these findings suggest that the policy document has provided the initial foundation for the implementation of TQM in Islamic education, but the effectiveness of its implementation is highly dependent on institutional capacity, educator training and development, as well as more systematic communication and stakeholder engagement mechanisms. Improving the quality culture rooted in Islamic values, including the principles of *amanah*, *itqan*, and spiritual orientation, is also an important factor so that TQM is not only administrative but can improve the quality of education in real terms.

The limitation of this study lies in the focus of the analysis, which is limited only to the official policy document of the Ministry of Religion, so that it does not directly assess the practice of TQM implementation in the field, the perception of educators, and the responses of students and external stakeholders. In addition, this analysis is qualitative descriptive, so the conclusion about the effectiveness of TQM integration is only inferential based on the content of the document.

Based on the findings and discussion, several recommendations can be given. First, the Ministry of Religion needs to strengthen the mechanism of stakeholder involvement in policy documents and implementation guidelines, including parents, the community, and education partners. Second, the capacity development of institutions and educators through structured TQM training needs to be expanded so that the principles of leadership and continuous improvement can be applied optimally. Third, it is necessary to conduct further research that assesses the practice of implementing TQM at the level of madrasas, Islamic boarding schools, and Islamic universities, including measuring student satisfaction, community response, and the impact of continuous improvement on the quality of education in real terms. Further research can also explore the integration of TQM with Islamic values in depth, resulting in contextual, participatory, and sustainable quality management models.

Thus, this study makes an important contribution to the development of quality management policies and practices in Islamic educational institutions by showing that the integration of TQM principles in NSIE and IQAS is progressive but still requires strategic steps to truly impact the continuous improvement of the quality of education truly.

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