



Quality Management Patterns in Islamic Education to Enhance Students' Competencies

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Abstract: Quality Management Patterns in Islamic Education to Enhance Students' Competencies

Objective: This study aims to explore the pattern of quality management in Islamic education and analyze how its implementation can improve student competence with a focus on strengthening Islamic values, integrated curriculum, teacher competence as a role model, and Islamic value-based evaluation. **Methods:** This research adopts a descriptive qualitative approach. The data sources for this research consist of primary data and secondary data. Data analysis in this study follows the Miles and Huberman model. The research employs several techniques to ensure data validity, such as source, technique, member checking, and audit trail triangulation. **Results:** Integrating Islamic values in curriculum and learning can create an Islamic environment and support the development of students' character. **Conclusion:** High teacher competence as the main role model is also important in improving the quality of Islamic education. Islamic value-based evaluation also plays a role in measuring overall competency achievement. **Contribution:** This research contributes an innovative approach to improving student competencies through quality management based on Islamic values.

Keyword: Quality Management; Islamic Education; Student Competence

Abstrak: Pola Manajemen Mutu dalam Pendidikan Islam untuk Meningkatkan Kompetensi Siswa

Tujuan: Penelitian ini bertujuan untuk menggali pola manajemen mutu dalam pendidikan Islam dan menganalisis bagaimana penerapannya dapat meningkatkan kompetensi siswa dengan fokus pada penguatan nilai-nilai Islam, kurikulum terintegrasi, kompetensi guru sebagai teladan, dan evaluasi berbasis nilai Islam. **Metode:** This research adopts a descriptive qualitative approach. The data sources for this research consist of Primary data and Secondary data. Data analysis in this study follows the Miles and Huberman model. To ensure data validity, the research employs several techniques source, Technique, Member checking and audit trail triangulation. **Hasil:** pengintegrasian nilai-nilai Islam dalam kurikulum dan pembelajaran dapat menciptakan lingkungan yang Islami dan mendukung perkembangan karakter peserta didik. **Kesimpulan:** kompetensi guru yang tinggi sebagai teladan utama juga menjadi faktor penting dalam meningkatkan mutu pendidikan Islam. Evaluasi yang berbasis nilai Islam turut berperan dalam mengukur pencapaian kompetensi secara menyeluruh. **Kontribusi:** Penelitian ini memberikan kontribusi pendekatan inovatif untuk meningkatkan kompetensi siswa melalui manajemen mutu berdasarkan nilai-nilai Islam.

Kata Kunci: Manajemen mutu; Pendidikan Islam; Kompetensi Siswa

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A. INTRODUCTION

Islamic education holds a significant role in shaping the character and competencies of students to prepare them for global challenges without losing their Islamic identity (Zulwiddi & Iswantir, 2024). Islamic education faces increasingly complex challenges as time progresses, such as improving educational quality, curriculum management, and learning processes. These challenges demand a generation that is intellectually capable, morally upright, and able to apply Islamic teachings in their daily lives (Mohidem & Hashim, 2023). Consequently, enhancing the quality management of Islamic education becomes crucial in creating high-quality education (Ristianah & Ma'sum, 2022).

Quality management in Islamic education encompasses a broad and profound scope beyond mere academic achievements (Hillman & Baydoun, 2019). It aligns with the perspectives of Islamic education scholars who emphasize the importance of a holistic approach to learning (Yaqin, 2016). Al-Abrasyi also highlights that Islamic education aims to produce knowledgeable individuals and those with noble character capable of fulfilling their duties as vicegerents on Earth and drawing closer to Allah. Knowledge in Islam is regarded as a means to achieve happiness in this world and the hereafter rather than an ultimate goal. Therefore, Islamic education must focus on character and moral development, as exemplified by the Prophet Muhammad (peace be upon him) in educating his companions.

According to Bloom's taxonomy, ideal education encompasses three main domains: cognitive, affective, and psychomotor (Begam & Tholappan, 2018). In the context of Islamic education, these domains complement each other and aim to internalize spiritual values. The cognitive domain involves understanding knowledge framed by Quranic values. The affective domain instills love for Allah, His Messenger, and Islamic values. Meanwhile, the psychomotor domain manifests in behaviors reflecting noble characters, such as discipline, honesty, and compassion (Lailatilfadla et al., 2022).

High-quality Islamic education imparts knowledge and fosters awareness of responsibilities as social beings and servants of Allah. Consequently, education oriented toward holistic development produces graduates who are intellectually capable, socially sensitive, morally strong, and spiritually profound (Sisk, 2016). As emphasized by Hasan Langgulung, this approach should underpin every learning process in Islamic educational institutions. Strengthening Islamic values in quality management is one of the key strategies for creating an Islamic learning environment that supports the formation of strong student character (Kartika et al., 2023). Islamic values applied in all aspects of education provide a moral and spiritual foundation for students to address various life challenges. An Islamic learning environment where religious values are practiced daily provides a conducive space for character development. Moreover, the competence of teachers as primary role models is crucial, as teachers play a central role in shaping students' personalities and educational quality (Karisma & Nadziroh, 2023).

By applying quality management in education based on Islamic principles, education will emphasize academic excellence and cultivate an Islamic generation prepared for life's challenges (Mousa et al., 2020). Comprehensive improvement in Islamic education quality includes strengthening religious values, teacher competence, integrated curricula, and evaluations based on Islamic values (Roy et al., 2020). These interconnected elements create a high-quality Islamic education system that shapes students to excel in this world and the hereafter.

Comprehensive and Islamic value-based evaluation is also essential to quality management in Islamic education (Alam et al., 2020). Such evaluations assess not only students' cognitive abilities but also their spiritual and moral dimensions. A holistic evaluation process provides a complete picture of students' progress and constructive feedback for improving the quality of education. One critical factor in enhancing the quality management of Islamic education is implementing an integrated curriculum incorporating Islamic values into every as-

pect of learning. Such a curriculum fosters not only intellectual growth but also the development of noble character, enabling students to contribute positively to society (Pan et al., 2024).

Research on quality management patterns in Islamic education has been widely studied from various aspects, particularly regarding the implementation of Total Quality Management (TQM), School-Based Management (MBS), and the integration of national education quality standards with Islamic values (Saada, 2024; Rahman et al., 2023; Darifah, 2016; Sulayman, 2014; Hastasari et al., 2022). Previous studies have shown that effective quality management improves the quality of learning, student competencies, and the competitiveness of Islamic educational institutions.

However, several research gaps need to be addressed, such as the lack of a quality management model specifically adapted to the characteristics of Islamic education, the limited number of studies examining the direct impact of quality management implementation on student competencies, and the absence of a comprehensive approach that integrates Islamic principles with modern management methods. Therefore, this study offers novelty by developing a quality management model based on Islamic values, such as ihsan (excellence), syura (consultation), and amanah (trustworthiness), while linking quality management implementation with the enhancement of academic competencies, 21st-century skills, and the strengthening of Islamic character. Additionally, this research aims to develop a flexible and adaptive model that can be applied across various levels of Islamic education, from madrasahs to higher education institutions. With this approach, Islamic education is expected to produce intellectually superior, professionally competent graduates with strong Islamic character to meet global challenges.

B. METHOD

This research adopts a descriptive qualitative approach to explore the strengthening of Islamic values in the quality management of Islamic education (Basyit, 2018), aiming to understand the phenomenon from the perspectives and experiences of the research subjects. The approach explores quality management patterns within Islamic educational institutions in this context. The research was conducted in 2024. The objects of the study include Islamic educational institutions that have integrated Islamic values into their curricula, teaching methods, evaluation, and character-building programs.

The data sources for this research consist of 1) Primary data, obtained directly through interviews with school principals, teachers, students, and educational staff in Islamic educational institutions, and 2) Secondary data, which includes school documents, quality reports, Islamic education policies, and literature related to quality management in education.

Data analysis in this study follows the Miles and Huberman model, which includes 1) Data reduction, the process of selecting, simplifying, and organizing data to ensure relevance to the research focus; 2) Data presentation, organizing the data into narratives tables, or diagrams that illustrate the quality management patterns in Islamic education; and 3) Conclusion drawing, identifying patterns, relationships, and implications from the analyzed data to understand how quality management contributes to student competencies.

To ensure data validity, the research employs several techniques: 1) Source triangulation, comparing data from various sources (interview results) to ensure consistency of information; 2) Technique triangulation, combining multiple data collection methods (interviews, observations, and documentation) for greater accuracy; 3) Member checking, confirming interview results with respondents to ensure the accuracy of data interpretation; and 4) Audit trail, systematically documenting the research process to ensure traceability if needed.

C. RESULT AND DISCUSSION

Result

1. Strengthening Islamic Values in Quality Management of Education

The reinforcement of Islamic values in quality management aims to create educational institutions that produce academically excellent students with noble character. Islamic values such as titan (precision), Amanah (trustworthiness), ikhlas (sincerity), and tawakkal (reliance on Allah) serve as fundamental principles underpinning every aspect of educational management, including planning, implementation, and evaluation (Novianti et al., 2022).

In planning, Islamic educational institutions formulate visions and missions based on Islamic principles, involving various stakeholders to align educational goals with societal needs. The implementation phase emphasizes Islamic culture, such as discipline, cleanliness, and integrating Islamic values into teaching. Teachers serve as role models, exemplifying Islamic ethics for students (Grande et al., 2024).

Evaluation in Islamic education measures academic performance and students' spiritual and moral development, including their commitment to worship and honesty. Organizational management employs transparency and accountability consistent with Islamic teachings to build public trust (Abd Aziz et al., 2015).

These steps contribute to shaping a generation with strong character and an Islamic personality, prepared to face global challenges without losing their identity. Through value-based management, holistic and high-quality education can be achieved, contributing to developing a morally and spiritually sound society.

2. Developing Integrated Curricula in Quality Management of Islamic Education

Developing integrated curricula is a strategy to harmonize knowledge with Islamic values, producing intellectually competent, morally upright, and socially responsible students. These curricula address worldly and spiritual needs, emphasizing holistic principles encompassing spiritual, intellectual, and social dimensions.

Integrated curricula begin with the Islamic vision of shaping insan kamil - individuals who possess knowledge, noble character, and the ability to fulfill their roles as servants of Allah and vicegerents on Earth. General sciences, such as mathematics and natural sciences, are combined with religious teachings through thematic approaches. This process demonstrates that knowledge is inseparable from Islamic values, such as connecting scientific learning to Quranic verses.

This approach also incorporates cognitive, affective, and psychomotor aspects. Teachers play a crucial role as facilitators and role models of Islamic ethics in learning (Cui, 2023). Students are encouraged to apply knowledge through real-life activities, such as Sharia-based entrepreneurship or community service programs. Curriculum evaluation involves assessing students' academic abilities, spirituality, and morality, including their daily behavior.

Collaboration among teachers, parents, and the community is key to the success of integrated curricula. This ensures continuity in learning between school, home, and the environment. Within the context of quality management in Islamic education, integrated curricula indicate institutional success, ensuring students are prepared to face global challenges while adhering to Islamic principles. This approach makes integrated curricula an ideal educational model relevant for all times, shaping a generation rooted in spirituality and morality while thriving in the modern world (Rizal, 2023).

Teachers in Islamic education play central roles as instructors, mentors, educators, and primary role models for students (Ariffin et al., 2018). Their competencies encompass intellectual, emotional, spiritual, and social abilities based on Islamic values. The exemplary character of Prophet Muhammad (peace be upon him) is the ideal model for shaping teachers' personal and professional attributes.

Professional competence is critical. Teachers must deliver lessons using innovative methods, integrating general knowledge with religious teachings to instill Islamic values ([Al-Karasneh & Saleh, 2010](#)). Mastery of religious knowledge forms a solid foundation for guiding students closer to Allah.

Teachers' personal qualities are equally important. Teachers with noble characters become role models through gentle, patient, and sincere behavior ([Baharuddin & Ismail, 2015](#)). Their exemplary conduct fosters a conducive learning environment where students feel valued and motivated. Harmonious relationships with students, parents, and the community strengthen educational synergy.

Teachers are responsible for integrating academic learning with character-building and spirituality. This holistic process includes linking scientific concepts to the greatness of Allah to build faith and gratitude. Additionally, teachers must innovate to address modern challenges by continuously learning and developing skills. Regular professional training is necessary to support advancements in the Islamic education system ([Sista, 2017](#)).

The exemplary role of teachers in the quality management of Islamic education contributes to forming a generation that is intelligent, responsible, and has integrity. Teachers are the cornerstone of Islamic education's success, ensuring the achievement of its goal of developing insan kamil capable of facing global challenges without compromising their Islamic identity.

3. Enhancing Islamic Learning Environments

An Islamic learning environment is a crucial element in the quality management of Islamic education. It aims to create an atmosphere supporting students' intellectual development while shaping their Islamic character. This environment does not merely refer to physical aspects but also the spiritual, moral, and social atmosphere reflecting Islamic values.

In an Islamic learning environment, harmony between acquiring scientific knowledge and applying religious teachings is prioritized. Such an atmosphere allows students to master knowledge and experience spiritual depth. To achieve this, various elements must be harmoniously integrated, including institutional management, facilities, and relationships among school community members.

- a) Planning Based on Islamic Values. Creating an Islamic learning environment begins with strategic planning grounded in the vision and mission of Islamic education, which aims to develop knowledgeable individuals with noble character. The curriculum must integrate general sciences and religious studies, with evaluations encompassing students' spiritual and moral aspects.
- b) Supportive Physical Environment. Facilities such as comfortable classrooms, prayer rooms (masala), and clean amenities reflect Islamic values, emphasizing the importance of cleanliness and orderliness. Placing Quranic verses or prophetic traditions (hadith) also reminds us of Islamic principles in daily activities.
- c) Islamic Discipline Culture. Islamic discipline culture emphasizes time management and the strengthening of worship. Activities conducted punctually foster politeness, cooperation, and mutual respect and create a harmonious atmosphere conducive to developing Islamic character ([Kurniyati, 2019](#)).
- d) Harmonious Interactions Between Teachers and Students. As primary role models, teachers play a significant role in fostering positive relationships with students. Exemplary qualities such as patience, honesty, and sincerity strengthen students' trust in teachers and motivate them to emulate Islamic behaviors.
- e) Parental and Community Involvement. Parents and the community play vital roles in supporting Islamic education. Active participation through communication with schools and the application of Islamic values at home reinforces the continuity between formal and informal education.

- f) Islamic Extracurricular Activities. Activities such as sports, arts, and community service rooted in Islamic principles support skill development while instilling values like honesty, hard work, and social responsibility.
- g) Fair and Transparent Management. Islamic school management ensures the implementation of justice, transparency, and accountability. Every decision must provide equal opportunities for all students to grow without discrimination.

The Islamic learning environment becomes an educational ecosystem that fosters quality learning and the formation of Islamic character. With a safe, comfortable, and productive learning atmosphere, students are expected to excel in this world and the hereafter. This establishes the Islamic learning environment as a cornerstone for achieving holistic Islamic educational goals.

4. Comprehensive Evaluations Based on Islamic Values

Evaluations grounded in Islamic values are essential to the quality management of Islamic education. They assess academic achievement and students' moral, spiritual, and character development. This approach ensures that education focuses on worldly success and cultivating individuals with noble character aligned with Islamic principles.

a) Holistic Evaluations in Islamic Education

Islamic education views evaluation as a tool for measuring various dimensions of students' development: cognitive, affective, and psychomotor (Abbasi et al., 2023). In addition to academic assessment, evaluations include observations of moral conduct, worship practices, and the application of Islamic values in daily life. For example, measurements may include students' closeness to Allah, quality of worship, and social interactions. This reflects the view that education aims to develop *insan kamil*-individuals who are intellectually, morally, and spiritually accomplished.

b) Moral and Spiritual Assessments

Students' moral and spiritual dimensions are central to Islamic education. Evaluations include observations of worship practices, interpersonal etiquette, and adherence to Islamic values such as honesty, patience, and empathy. Teachers play a key role in assessing these aspects through student observation, reflection, and dialogue.

c) Social and Emotional Skill Development

In addition to knowledge acquisition, Islamic evaluations also assess students' social and emotional skills. Communication, teamwork, emotional management, and social responsibility are important indicators. These evaluations ensure students grow individually while contributing to the community based on Islamic values.

d) Principles of Justice, Honesty, and Transparency

Islamic evaluations emphasize fairness and objectivity. Students are given equal opportunities to demonstrate their potential, free from discrimination. Evaluations include the learning process, considering students' efforts, intentions, and sincerity rather than solely focusing on results (Kuntoro, 2019).

e) Muhasabah (Self-Reflection) Dimension

Evaluations in Islamic education integrate the principle of *muhasabah* or self-reflection. This process encourages students to evaluate their relationship with Allah, the quality of their worship, and their behavior in daily life. *Muhasabah* helps students recognize their strengths and weaknesses, striving for self-improvement.

f) Role of Teachers and Parents

Teachers and parents play crucial roles in the evaluation process. Teachers not only act as evaluators but also as mentors who provide guidance and motivation. On the other hand, parents are responsible for ensuring moral education and supervising worship practices at home. Collaboration between teachers and parents enhances the effectiveness of comprehensive evaluations.

g) Islamic Evaluation Methods

Evaluations in Islamic education employ various methods that reflect Islamic principles, such as portfolios, project-based assessments, and observation. Additionally, students' self-reflection becomes an integral part, enabling them to understand their achievements and areas for improvement.

h) Positive Impacts of Islamic Evaluations

Islamic value-based evaluations significantly impact the quality of education. By assessing spiritual, moral, and academic dimensions equally, these evaluations help shape generations that excel intellectually and possess strong Islamic character. Students are encouraged to succeed in this world while preparing for happiness in the hereafter ([Alwi et al., 2021](#)).

Consistent implementation of Islamic evaluations creates a learning ecosystem oriented toward the development of *insan kamil* and supports the creation of a quality education system relevant to contemporary challenges.

Discussion

The quality management of Islamic education aims beyond mere academic achievement; it strives to develop intelligent students who possess strong character in accordance with Islamic teachings ([Khadijah, 2019](#)). Consequently, strengthening Islamic values across all aspects of education becomes crucial. This reinforcement encompasses various elements, from creating an Islamic learning environment and planning a curriculum integrating religious and general knowledge to assessments evaluating academic outcomes and students' moral and spiritual growth.

An Islamic learning environment serves as a fundamental foundation in the quality management of Islamic education. Such an environment includes comfortable and well-organized physical spaces, like orderly classrooms and adequate prayer facilities, and an atmosphere conducive to spiritual, moral, and social development. In this context, educational planning that embeds Islamic values in every aspect of school life is essential ([Amoli & Aghashahi, 2016](#)). The vision and mission of educational institutions should reflect the primary goal of Islamic education: to cultivate knowledgeable students with noble character ([Ismail et al., 2013](#)). The implemented curriculum must integrate general and religious knowledge so that both domains support students' cognitive and spiritual development ([Saâ, 2018](#)).

Moreover, the physical school environment should foster an Islamic learning atmosphere ([Hashim & Denan, 2015](#)). School facilities, such as comfortable classrooms, prayer rooms, and Islamic symbols like Quranic verses and hadiths displayed on walls, play a significant role in shaping an Islamic environment. Clean and organized facilities underscore the importance of cleanliness, which is an integral part of Islamic teachings. Furthermore, an Islamic culture of discipline, which encompasses time management and reinforcement of worship and ethics, should be consistently applied within schools. Practices such as mutual respect, polite communication, and prioritizing principles of mutual assistance and collaboration among teachers, students, and the entire school community are crucial for creating an Islamic learning environment ([Umam, 2020](#)).

Teachers, as the primary role models in Islamic education, play a central role in creating an Islamic learning environment. Teachers should impart knowledge and demonstrate commendable character in daily life, including patience, sincerity, honesty, and humility ([Neal-Stanley et al., 2024](#)). Positive interactions between teachers and students are essential for fostering a conducive learning atmosphere where students can grow academically and spiritually. Teachers must also understand students' characteristics and adopt approaches tailored to their specific needs.

Collaboration among teachers, parents, and the community contributes to establishing an Islamic learning environment. Parents hold significant responsibility in supporting their children's education, whether through effective communication with the school or by exemplifying Islamic values at home ([Fuseini & Daniel, 2020](#)). The community also plays a role by

supporting social programs organized by the school and participating in religious activities conducted by the institution. These efforts collectively strengthen a holistic Islamic education environment.

Value-based evaluation is a crucial aspect of quality management in Islamic education. Such evaluation does not merely assess students' academic achievements but also their moral, ethical, and spiritual aspects. Assessments in Islamic education should encompass all dimensions of student development cognitive, affective, and psychomotor while adhering to Islamic principles (Abbasi et al., 2023). Value-based evaluation aims to measure the extent to which students apply the knowledge they acquire daily and how closely they align with Allah through their acts of worship.

Evaluating moral and spiritual aspects is particularly significant as these form the foundation of Islamic education (Tafti et al., 2012). Therefore, beyond assessing mastery of academic subjects, evaluations should include students' worship practices, ethical behavior, and attitudes in social interactions. This approach ensures that education develops intellectually capable individuals and shapes morally upright individuals who can implement Islamic teachings in every aspect of their lives.

Value-based evaluation in Islamic education must also be conducted with the principles of fairness, transparency, and accountability (Ahmad et al., 2022). Every student should be given an equal opportunity to demonstrate their abilities, and the evaluation process should be carried out objectively and equitably, without any discrimination. The evaluation does not merely assess the outcomes but also considers students' effort, intentions, and sincerity in their learning process. This approach reflects the Islamic values of equal treatment for every individual.

Moreover, evaluation in Islamic education must also include the dimensions of introspection and self-assessment (*muhasabah*). Students are encouraged to evaluate themselves, allowing them to reflect on how well they have fulfilled their duties and responsibilities as servants of Allah. Islamic value-based evaluation allows students to reassess their actions and improve according to religious principles. This evaluation aims to deliver external assessments fostering self-awareness and improving students' quality of life (Stillman et al., 2018).

Collaboration among teachers, parents, and students is crucial in this evaluation process. Teachers must act as mentors, guiding students in acquiring knowledge and practicing Islamic teachings. Parents also play a significant role in nurturing their children's character and monitoring their religious practices. Islamic value-based evaluation can be implemented more effectively and comprehensively through the synergy of teachers, parents, and students.

Overall, applying Islamic value-based evaluation in the quality management of Islamic education is vital to ensure that education shapes individuals who excel academically and in practicing religious teachings. By incorporating comprehensive evaluations covering academic, moral, and spiritual aspects, the Islamic education system can produce a generation that achieves success while attaining happiness in the hereafter. Islamic value-based evaluation contributes to creating quality education relevant to contemporary challenges while upholding noble Islamic values.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

The practical implications of this research can serve as a guideline for schools/madrasahs in designing and implementing a more effective quality management system to enhance student competence. By understanding a well-structured quality management pattern, Islamic educational institutions can optimize their curriculum, improve the quality of educators, and create a more conducive learning environment. Furthermore, this research also has implications for educational policies, as the government or relevant stakeholders can use its

findings to formulate regulations and quality standards that better align with the needs of Islamic education in the modern era.

2. Research Contribution

The contribution of this research serves as a reference in academic studies in Islamic education management, particularly regarding the application of quality management concepts to improve student competence. It can also be a valuable reference for future studies exploring more in-depth strategies for managing the quality of Islamic education. From a practical perspective, the findings of this research can provide concrete solutions for schools/madrasahs to enhance the effectiveness of learning and quality evaluation systems. Thus, this research offers new insights into the theory of quality management in Islamic education and has a tangible impact on improving the overall quality of Islamic education.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Future research could develop a more comprehensive quality management model by considering various aspects, such as using technology in Islamic education management, optimizing human resource development, and adapting to local characteristics in different regions. This more integrated model is expected to be applicable across various Islamic educational institutions throughout Indonesia, from madrassas to universities. Additionally, an inter-disciplinary approach could be employed by combining management science, Islamic education, psychology, and sociology to design a more effective and holistic quality management model. This approach could further explore the psychological and social factors that influence the implementation of quality management and its impact on the development of student's character and competencies.

F. CONCLUSION

Quality management in Islamic education plays a vital role in enhancing students' competencies, encompassing not only academic aspects but also character and moral development. Strengthening Islamic values in quality management creates an Islamic learning environment where students can grow holistically. An integrated curriculum rooted in Islamic values, the competence of teachers as role models, and evaluations based on Islamic principles are key elements supporting the success of quality education.

Consistently applying these principles across all aspects of education can establish an Islamic education system that produces intelligent individuals and morally upright ones capable of addressing global challenges. Through a literature review method, this study has highlighted the importance of integrating Islamic values into every aspect of education, alongside the critical roles of teachers and curriculum management. This holistic model of Islamic education quality management is expected to significantly contribute to the development of Islamic education in Indonesia by producing students who excel in worldly and spiritual matters. Islamic value-based quality management provides hope for creating a more sustainable, high-quality education system that nurtures intellectual students with strong character aligned with Islamic teachings.

The implementation of quality management in Islamic education is oriented toward improving academic standards and encompasses spiritual, moral, and social dimensions in shaping students' character. These findings emphasize that high-quality Islamic education is not solely measured by academic achievements but also by developing students' morals and competencies in facing life's challenges. This model offers a new perspective that quality management in madrasahs and Islamic educational institutions is not solely the internal responsibility of the school but also requires active involvement from various stakeholders to achieve optimal results.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors discussed the results and contributed to the final manuscript. NZ: Conceptualization, Research framework & Writing - Original Draft. ZS: Conceptualization & Methodology. DMS: Review.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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