



An Integrative Model of Quality Management in Islamic Education: A Systematic Literature Review

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ARTICLE INFORMATION

Article History:

Received 2026 June 19

Revised 2026 July 29

Accepted 2026 August 22

Keywords:

continuous improvement;
Islamic education; quality
assurance; quality
management; Total Quality
Management

DOI:

10.71280/jotter.v4i3.594

ABSTRACT

This study aims to develop an integrative model of quality management in Islamic education through a Systematic Literature Review (SLR). The study was conducted to synthesize previous research on Total Quality Management, Islamic values, leadership, organizational culture, human resource development, curriculum relevance, digital quality management, quality assurance, stakeholder participation, and continuous improvement in Islamic educational institutions. This study employed a library research approach with an SLR design guided by the PRISMA framework. The reviewed literature was obtained from academic databases and indexing platforms, including Scopus, Google Scholar, Crossref, DOAJ, Garuda, Sinta, and MDPI, with a publication range from 2019 to 2026. The data were analyzed using thematic synthesis to identify research trends, key components, research gaps, and future directions. The findings show that Islamic education quality management is moving toward an integrative paradigm that combines modern managerial principles with Islamic ethical-spiritual values. The main components of the model include Total Quality Management, Islamic values, transformational and prophetic leadership, quality culture, human resource development, curriculum integration, digital transformation, quality assurance, stakeholder involvement, and continuous improvement. This study also identifies several research gaps, including the lack of empirical testing of integrative models, limited operationalization of Islamic values into measurable quality indicators, and the need for stronger digital quality management in Islamic educational institutions. The study implies that Islamic education quality management should not be limited to administrative compliance or accreditation achievement, but should become a holistic, value-based, and sustainable system for improving institutional effectiveness, learning quality, moral formation, and graduate competitiveness.

INTRODUCTION

Islamic education has a strategic role in developing human beings who are not only intellectually competent but also spiritually conscious, morally responsible, and socially useful. In the contemporary educational landscape, Islamic educational institutions are expected to respond to globalization, digital transformation, social change, and increasing public expectations for high-quality education. These demands place Islamic education in a complex position: it must preserve its religious identity while simultaneously strengthening institutional competitiveness, learning quality, managerial effectiveness, and graduate outcomes. Therefore, the quality of Islamic education can no longer be understood only from the perspective of academic achievement, but must include



governance, leadership, curriculum, human resources, organizational culture, stakeholder satisfaction, and the internalization of Islamic values (Setyowati, 2024; Rosidin, 2025).

Quality management has become one of the main frameworks used to improve the effectiveness and sustainability of educational institutions. In education, quality management emphasizes continuous improvement, stakeholder satisfaction, leadership commitment, process control, human resource development, and evidence-based evaluation. Total Quality Management (TQM), in particular, has been widely discussed as an approach that encourages all members of an organization to participate in improving educational services and institutional performance. Recent studies show that TQM can contribute to school quality improvement when it is supported by strong leadership, shared quality culture, collaborative work, and systematic evaluation (Anastasiou, 2024; Aini, 2025). However, in Islamic education, quality management cannot be reduced to managerial efficiency alone because Islamic institutions also carry a moral and spiritual mandate.

The integration of quality management and Islamic values is therefore an important issue in the development of Islamic educational institutions. Islamic education is grounded in values such as *ihsan*, *amanah*, *itqan*, *shura*, *‘adl*, and *mas’uliyah*, which emphasize excellence, trustworthiness, professionalism, consultation, justice, and responsibility. These values provide a distinctive ethical foundation for educational governance, leadership, curriculum development, teacher professionalism, and institutional accountability. Studies on Islamic educational management indicate that quality improvement becomes more meaningful when managerial principles are aligned with Islamic moral values, because the purpose of Islamic education is not only to produce competent graduates but also to form individuals with noble character and spiritual awareness (Udhma, 2025; Miftahussurur, 2025). Thus, an integrative model of quality management in Islamic education should combine modern managerial principles with the ethical-spiritual foundations of Islam.

Despite the growing interest in quality management, many Islamic educational institutions still face several structural and cultural challenges. These challenges include limited resources, weak quality planning, uneven teacher competence, resistance to change, limited understanding of TQM principles, inadequate quality standards, and weak quality assurance systems. Previous studies have shown that the implementation of TQM in Islamic educational institutions often encounters obstacles related to budget limitations, organizational culture, leadership readiness, and the lack of measurable indicators for evaluating Islamic educational quality (Azizah, 2025; Ahsan, 2025). These problems indicate that quality management in Islamic education requires a model that is not only theoretical, but also integrative, adaptive, measurable, and suitable for the characteristics of Islamic institutions.

The digital era has further intensified the need for a more comprehensive quality management model in Islamic education. Digital transformation has changed how institutions manage learning, administration, supervision, communication, data, and stakeholder services. Islamic educational institutions are increasingly required to adopt digital tools, data-based evaluation, online learning platforms, and technology-supported governance while maintaining their religious and moral identity. Recent studies show that the digitalization of quality management in Islamic education can support institutional innovation, teacher professional development, curriculum relevance, and continuous improvement when it is integrated with TQM principles and Islamic values (Ta’rifin et al., 2025). Therefore, digital transformation should not be treated as a separate technical issue, but as part of a broader quality management ecosystem.

Leadership also plays a central role in developing quality management in Islamic educational institutions. Effective leadership is needed to build a shared vision, strengthen teacher commitment, develop institutional culture, mobilize resources, and ensure that quality improvement is carried out continuously. Transformational leadership has been identified as one of the key factors that supports

TQM implementation in schools because it encourages motivation, participation, innovation, and organizational learning (Anastasiou, 2024; Kodir, 2024). In the context of Islamic education, leadership should also reflect prophetic values such as *siddiq*, *amanah*, *tabligh*, and *fathanah*. This means that quality leadership in Islamic education must be both managerial and ethical: it must improve institutional performance while also embodying Islamic values in decision-making, communication, supervision, and school culture.

Curriculum and human resource development are also essential components of Islamic education quality management. A quality-based Islamic curriculum should integrate religious and general knowledge, respond to contemporary societal needs, strengthen students' character, and prepare graduates to participate meaningfully in modern life. At the same time, teachers and educational staff must be continuously developed through training, professional learning communities, supervision, and reflective practice. Studies on Islamic education development show that curriculum innovation, teacher capacity-building, and continuous professional development are closely related to institutional quality and madrasah competitiveness (Wibowo, 2025; Assalihee, 2024). Thus, quality management in Islamic education must integrate curriculum relevance, teacher competence, learning quality, and spiritual character formation into a single coherent system.

Although previous studies have examined TQM, quality assurance, leadership, digital transformation, and curriculum development in Islamic education, the existing literature remains fragmented. Some studies focus on TQM implementation, while others emphasize leadership, teacher professionalism, digitalization, curriculum, or Islamic values separately. There is still a lack of systematic literature review that maps how these elements can be integrated into a comprehensive model of Islamic education quality management. This gap is important because Islamic educational institutions need a conceptual model that can synthesize modern quality management, Islamic values, leadership, human resource development, curriculum integration, digital transformation, and continuous evaluation into one interconnected framework (Setyowati, 2024; Soetrisno & Ali, 2025). Therefore, a systematic review is needed to identify dominant themes, theoretical patterns, implementation challenges, and future directions in the development of integrative quality management models for Islamic education.

Based on this background, this study aims to conduct a Systematic Literature Review on the development of an integrative model of quality management in Islamic education. Specifically, this study seeks to answer three questions: first, what are the main research trends in Islamic education quality management; second, what key components are frequently discussed in the development of quality management models for Islamic educational institutions; and third, what conceptual gaps and future research directions can be identified from previous studies. The novelty of this study lies in its attempt to synthesize the literature into an integrative framework that connects TQM principles, Islamic values, transformational Islamic leadership, quality culture, human resource development, curriculum integration, digital quality management, and continuous improvement. This study is expected to contribute theoretically to the development of Islamic educational management studies and practically to the improvement of quality management practices in madrasahs, pesantren, Islamic schools, and Islamic higher education institutions.

METHODS

This study employed a library research approach using a Systematic Literature Review (SLR) design. The SLR design was selected because this study aimed to identify, evaluate, and synthesize previous studies related to the development of an integrative quality management model in Islamic education. Unlike a conventional literature review, an SLR follows a systematic, transparent, and

replicable procedure in searching, selecting, appraising, and synthesizing scholarly publications (Snyder, 2019; Xiao & Watson, 2019). This approach was considered appropriate because the literature on quality management in Islamic education is still dispersed across various themes, including Total Quality Management, Islamic values, leadership, quality culture, human resource development, curriculum integration, digital transformation, and continuous improvement.

The review procedure followed the PRISMA framework, which provides guidance for identifying, screening, assessing eligibility, and including studies in a systematic review. PRISMA was used to ensure that the article selection process was transparent and accountable, beginning from the identification of records in academic databases, followed by duplicate removal, title and abstract screening, full-text assessment, and final inclusion of relevant studies (Page et al., 2021; Moher et al., 2009). The use of PRISMA helped the researchers document the flow of literature selection and minimize bias in determining which studies were included in the analysis.

The data sources in this study consisted of journal articles obtained from several academic databases and indexing platforms, including Scopus, Google Scholar, Crossref, DOAJ, Garuda, Sinta, and MDPI. These databases were chosen because they provide access to international journals, Indonesian accredited journals, and open-access publications relevant to Islamic education management. The search focused on publications related to quality management, Total Quality Management, Islamic education, madrasah management, Islamic leadership, quality assurance, digital transformation, curriculum development, and continuous improvement. The search was limited to studies published between 2019 and 2026 to ensure that the reviewed literature reflected recent developments in Islamic education quality management.

The keywords used in the literature search were developed in English and Indonesian to maximize the coverage of relevant studies. The English keywords included “quality management in Islamic education,” “Total Quality Management in Islamic education,” “Islamic education quality assurance,” “madrasah quality management,” “Islamic educational leadership,” “quality culture in Islamic schools,” “digital quality management in Islamic education,” and “continuous improvement in Islamic education.” The Indonesian keywords included “manajemen mutu pendidikan Islam,” “Total Quality Management pendidikan Islam,” “mutu madrasah,” “penjaminan mutu pendidikan Islam,” “kepemimpinan pendidikan Islam,” “budaya mutu Islami,” “digitalisasi mutu pendidikan Islam,” and “perbaikan berkelanjutan pendidikan Islam.” Boolean operators such as AND and OR were used to combine search terms and improve search precision.

The inclusion criteria were established to ensure the relevance and quality of the selected studies. Articles were included if they: (1) discussed quality management, Total Quality Management, quality assurance, leadership, curriculum, human resource development, digitalization, or continuous improvement in the context of Islamic education; (2) were published in peer-reviewed journals or reputable academic sources; (3) were published between 2019 and 2026; (4) were written in English or Indonesian; and (5) provided clear theoretical, empirical, or conceptual contributions to Islamic education quality management. Meanwhile, studies were excluded if they: (1) were not directly related to Islamic education or quality management; (2) were opinion articles without sufficient academic basis; (3) were duplicated across databases; (4) had incomplete bibliographic information; or (5) were inaccessible in full text.

The article selection process was carried out in four stages. First, articles were identified through database searches using the predetermined keywords. Second, duplicate records were removed. Third, the titles and abstracts were screened to determine their relevance to the research focus. Fourth, the full texts of potentially relevant articles were examined based on the inclusion and exclusion criteria. The final selected articles were then analyzed to identify dominant themes, conceptual patterns, methodological tendencies, implementation challenges, and research gaps. This

process allowed the study to synthesize the literature systematically and develop an integrative conceptual framework for quality management in Islamic education.

Data analysis was conducted using thematic synthesis. Thematic synthesis is suitable for SLR studies because it enables researchers to organize findings from multiple studies into meaningful categories and generate conceptual interpretations from the reviewed literature (Thomas & Harden, 2008; Braun & Clarke, 2006). In this study, the selected articles were read repeatedly, coded, categorized, and synthesized into several major themes: quality management principles, Islamic values in quality management, transformational Islamic leadership, Islamic quality culture, human resource development, curriculum integration, digital quality management, evaluation, and continuous improvement. These themes were then used to construct an integrative model of Islamic education quality management.

To strengthen the credibility of the review, this study applied several strategies. First, the search process used multiple databases to obtain diverse and comprehensive sources. Second, the inclusion and exclusion criteria were clearly defined to reduce selection bias. Third, the selected studies were analyzed based on their relevance to the research questions rather than based only on publication status. Fourth, the synthesis process focused on identifying relationships among concepts rather than merely summarizing individual articles. Through these procedures, the study attempted to produce a systematic, transparent, and conceptually grounded review of integrative quality management in Islamic education.

The SLR process in this study was directed by three research questions. First, what are the main research trends in Islamic education quality management? Second, what key components are frequently discussed in the development of quality management models for Islamic educational institutions? Third, what conceptual gaps and future research directions can be identified from previous studies? These questions guided the entire review process and helped ensure that the findings were focused on developing an integrative model that connects modern quality management principles with Islamic educational values.

RESULTS AND DISCUSSION

Research Trends in Islamic Education Quality Management

The first finding of this systematic literature review shows that research on Islamic education quality management has increasingly moved from general discussions of school administration toward more specific studies on quality improvement, Total Quality Management (TQM), quality assurance, organizational culture, leadership, digitalization, and value-based institutional development. Setyowati, Tisnawati, and Pahrudin (2024), for example, show that quality education management in madrasah is related to planning, implementation, evaluation, and continuous improvement of educational services. This indicates that the literature no longer views quality as a single output-oriented indicator, but as a multidimensional process involving institutional governance, learning services, human resources, leadership, and stakeholder satisfaction.

A dominant trend in the reviewed literature is the use of Total Quality Management as a framework for improving Islamic educational institutions. Zulfa and Halimatuzzahrah (2025) discuss five main principles of TQM in Islamic educational institutions, namely process-based management, continuous improvement, total participation, strong leadership, and customer focus. Similarly, Febriani and Sesmiarni (2024) show that TQM implementation in Islamic schools can respond to modern educational challenges by improving management efficiency, learning innovation, and stakeholder involvement. These studies indicate that TQM is increasingly used as a systematic approach to improve the quality of Islamic schools, madrasahs, and pesantren.

Another important trend is the integration of TQM with Islamic values. Udhma and Minarti (2025) argue that TQM in Islamic education should not focus only on academic quality and administrative performance, but must also strengthen students' character and the spiritual-moral culture of educational institutions. This finding is important because Islamic educational institutions carry a dual responsibility: improving institutional effectiveness while maintaining the ethical and spiritual mission of Islamic education. Therefore, the literature shows a growing awareness that quality management in Islamic education must integrate modern managerial principles with values such as *ihsan*, *amanah*, *itqan*, *shura*, justice, and responsibility.

The literature also shows that leadership is repeatedly identified as a decisive factor in quality management. Anastasiou and Ntokas (2024), in their study on leadership and quality enhancement in education, emphasize that leadership commitment is central to implementing quality improvement frameworks such as TQM and EFQM. In the Islamic education context, Dinata (2025) proposes prophetic leadership as a model for quality management by emphasizing integrity, trustworthiness, communication, wisdom, and role modeling. These studies show that leadership in Islamic education quality management is not only managerial, but also ethical, inspirational, and value-oriented.

The next trend concerns organizational culture and integrated quality management. Hasbi, Alim, and Machmud (2025) show that a strong organizational culture and integrated quality management can enhance the quality of Islamic higher education institutions. Their study emphasizes collaboration, shared commitment, regular performance evaluation, and continuous improvement as important elements in quality transformation. This trend indicates that quality improvement cannot rely only on formal policy or accreditation requirements; it must be embedded in the daily culture, work habits, and shared values of the institution.

Human resource development also appears as a recurring theme in the reviewed literature. Aini (2025) reports that TQM implementation positively affects Islamic education quality, teacher professionalism, classroom management, and students' religious character development. This indicates that teacher quality and professional development are central to Islamic education quality management. Quality improvement depends not only on institutional systems, but also on teachers' competence, commitment, instructional practices, and willingness to participate in continuous professional development.

Another emerging trend is the application of quality management in *pesantren* and Islamic boarding schools. Sudir, Hidayatullah, Yusuf, and Subagya (2025) examine teachers' and principals' perspectives on TQM in Islamic boarding schools and show that TQM has the potential to improve teaching quality while also identifying areas that need further improvement. Similarly, Taufikin (2025) analyzes TQM implementation in *tahfiz* Qur'an practices and shows that quality management can help improve program effectiveness by addressing the lack of standardized frameworks. These studies indicate that quality management research is expanding beyond formal *madrasah* settings into *pesantren* and Qur'an-based educational programs.

Digital transformation is another significant trend in recent literature. Burhanuddin et al. (2026) discuss digital quality management in Islamic educational institutions and show that digitalization supports institutional governance, learning management, supervision, data management, and service efficiency. This trend is important because Islamic educational institutions increasingly face demands for technology-based administration, digital learning, data-driven decision-making, and improved communication with stakeholders. However, the literature also indicates that digital transformation must be supported by infrastructure readiness, human resource capacity, and ethical alignment with Islamic educational values.

The reviewed literature also highlights the importance of evaluation and continuous improvement. Susilowati (2025) analyzes the integration of Islamic values in TQM through the

PDCA cycle in an integrated Islamic school and shows that quality control becomes more meaningful when planning, implementation, checking, and follow-up improvement are linked with Islamic values. This finding is relevant because Islamic education quality management requires not only administrative monitoring, but also institutional muhasabah, namely reflective evaluation aimed at improving educational services and moral responsibility. Thus, continuous improvement becomes both a managerial and spiritual process.

Overall, the research trend shows that Islamic education quality management is moving toward an integrative paradigm. This paradigm combines Total Quality Management, Islamic values, leadership, organizational culture, human resource development, digital transformation, program standardization, evaluation, and continuous improvement. The reviewed studies suggest that Islamic educational institutions need a model that is not merely administrative or accreditation-oriented, but also spiritually grounded, ethically responsible, technologically adaptive, and institutionally sustainable. This trend strengthens the need to develop an integrative model of quality management for Islamic education.

Table 1. Research Trends in Islamic Education Quality Management

No.	Research Trend	Main Finding	Interpretation
1	Quality management in madrasah	Quality management includes planning, implementation, evaluation, and continuous improvement.	Quality is understood as a multidimensional institutional process.
2	Total Quality Management	TQM is discussed through process-based management, total participation, leadership, stakeholder focus, and continuous improvement.	TQM becomes a dominant framework for Islamic education quality improvement.
3	Integration of Islamic values	TQM is integrated with values such as ihsan, amanah, itqan, shura, justice, and responsibility.	Quality management must strengthen both institutional performance and Islamic character.
4	Leadership	Leadership commitment, prophetic values, and ethical role modeling are emphasized.	Quality improvement requires transformational and value-based leadership.
5	Organizational culture	Collaboration, shared commitment, performance evaluation, and integrated quality management are central themes.	Quality becomes sustainable when embedded in institutional culture.
6	Human resource development	Teacher professionalism and classroom management are linked with TQM implementation.	Quality improvement depends on continuous teacher development.
7	Pesantren and Qur'an-based programs	TQM is applied in Islamic boarding schools and tahfiz Qur'an programs.	Quality management research is expanding beyond formal madrasah settings.
8	Digital quality management	Digitalization supports governance, supervision, learning management, and data-based services.	Quality management must adapt to technological transformation.
9	Evaluation and continuous improvement	PDCA and reflective evaluation are used to strengthen quality control.	Continuous improvement becomes both managerial and spiritual muhasabah.

These findings show that the direction of research on Islamic education quality management is increasingly integrative. The reviewed studies consistently indicate that quality improvement in Islamic education requires the combination of managerial systems, Islamic ethical values, leadership, organizational culture, professional human resources, digital readiness, and continuous evaluation. Therefore, the development of an integrative model of Islamic education quality management is necessary to synthesize these scattered themes into a coherent framework for improving madrasahs, pesantren, Islamic schools, and Islamic higher education institutions.

Key Components of an Integrative Quality Management Model in Islamic Education

The second finding of this systematic literature review shows that an integrative quality management model in Islamic education is built from several interconnected components. The reviewed studies indicate that quality management in Islamic education cannot be developed through a single managerial dimension, but requires the integration of institutional planning, Total Quality Management principles, Islamic values, leadership, organizational culture, human resource development, digital transformation, curriculum relevance, quality assurance, and continuous improvement. Setyowati, Tisnawati, and Pahrudin (2024) show that quality education management in madrasah involves planning, implementation, evaluation, and continuous improvement, indicating that quality must be managed as a holistic institutional process rather than as a partial administrative activity.

The first key component is Total Quality Management. Aini and Julaiha (2025) explain that TQM in Islamic education includes continuous improvement, customer focus, process strengthening, and human resource empowerment. Their study shows that TQM can improve Islamic education quality by strengthening teacher professionalism, classroom management, and students' religious character. This indicates that TQM provides the structural foundation for quality management because it emphasizes systematic improvement, institutional participation, and the alignment between educational processes and stakeholder needs.

The second component is the integration of Islamic values into quality management. Udhma and Minarti (2025) argue that TQM should be integrated with Islamic values so that quality improvement does not only focus on academic outcomes and administrative effectiveness, but also supports the formation of students' character and the moral culture of Islamic educational institutions. This component is essential because Islamic education has a distinctive mission that goes beyond institutional performance. Quality management in Islamic education must therefore reflect values such as *ihسان*, *amanah*, *itqan*, *shura*, justice, responsibility, and spiritual accountability.

The third component is leadership. Anastasiou and Ntokas (2024) show that leadership is a central factor in quality enhancement because leaders are responsible for developing vision, encouraging participation, strengthening institutional commitment, and sustaining quality improvement. In the Islamic education context, leadership should not only be transformational in a managerial sense, but also ethical and value-based. This means that Islamic educational leaders need to guide quality improvement through integrity, role modeling, consultation, accountability, and commitment to both academic excellence and Islamic moral values.

The fourth component is organizational culture. Hasbi, Alim, and Machmud (2025) demonstrate that organizational culture and integrated quality management can improve the quality of Islamic higher education institutions. Their study emphasizes collaboration, shared commitment, performance evaluation, and continuous policy improvement as cultural elements that support educational quality. This shows that quality management becomes sustainable when it is embedded in the daily habits, institutional values, and collective awareness of all members of the educational organization.

The fifth component is human resource development. Aini and Julaiha (2025) highlight that human resource empowerment is one of the core principles of TQM in Islamic education. Teacher professionalism, staff competence, supervision, training, and performance evaluation determine whether quality management can be implemented effectively. This indicates that an integrative model of Islamic education quality management must place educators and educational staff as strategic actors, because institutional quality is strongly influenced by the quality of human resources who plan, implement, and evaluate educational services.

The sixth component is curriculum relevance and program standardization. Taufikin (2025), in his study on TQM in *tahfiz Qur'an* practices, shows that quality management is needed to improve

program effectiveness and address the lack of standardized frameworks in Islamic learning programs. This finding indicates that quality management in Islamic education must include curriculum design, learning standards, assessment systems, and program evaluation. Curriculum quality is important because Islamic educational institutions are expected to produce graduates who are academically competent, spiritually grounded, and morally responsible.

The seventh component is digital quality management. Burhanuddin, Bunyamin, and Bahri (2026) develop the concept of Islamic Digital Quality Management by integrating Islamic values, TQM principles, and digital transformation as a framework for sustainable quality improvement. Their bibliometric study shows that digitalization supports learning management systems, artificial intelligence, digital modules, gamification, and data-based quality assurance in madrasahs and Islamic higher education. This indicates that digital transformation should be included as a key component of an integrative quality management model, especially in improving institutional efficiency, learning innovation, and data-driven decision-making.

The eighth component is quality assurance through policy alignment and institutional standards. Putri (2025) analyzes the integration of TQM principles in Islamic education policy documents issued by the Ministry of Religious Affairs, particularly the National Standards of Islamic Education and the Internal Quality Assurance System. This shows that quality management in Islamic education must be supported by clear policy documents, measurable standards, monitoring mechanisms, and internal quality assurance systems. Without policy alignment and institutional standards, quality improvement may remain informal and difficult to evaluate consistently.

The ninth component is evaluation and continuous improvement. Susilowati (2025) shows that the PDCA cycle can be integrated with Islamic values to improve the quality of integrated Islamic schools. The study emphasizes planning, implementation, checking, follow-up action, parent engagement, and periodic evaluation as important mechanisms for continuous quality control. This indicates that evaluation in Islamic education is not only an administrative requirement, but also a form of institutional reflection or muhasabah aimed at improving educational services and ensuring moral accountability.

The tenth component is stakeholder involvement. Sudir, Hidayatullah, Yusuf, and Subagya (2025) show that the implementation of TQM in Islamic boarding schools requires the perspectives and participation of teachers and principals in identifying strengths, weaknesses, and areas for improvement. This finding indicates that quality management must involve internal stakeholders who directly understand the educational process. In Islamic educational institutions, stakeholder involvement should also include parents, students, community members, and institutional leaders so that quality improvement becomes a collective responsibility.

Based on these reviewed studies, the key components of an integrative quality management model in Islamic education can be synthesized into a coherent framework consisting of ten elements: Total Quality Management, Islamic values, leadership, organizational culture, human resource development, curriculum relevance, digital quality management, quality assurance, continuous improvement, and stakeholder involvement. These components are interdependent. TQM provides the managerial structure, Islamic values provide the ethical-spiritual foundation, leadership drives institutional transformation, organizational culture sustains quality practices, human resources implement quality programs, curriculum directs learning outcomes, digitalization supports innovation, quality assurance provides standards, continuous improvement ensures sustainability, and stakeholders strengthen institutional accountability.

Table 2. Key Components of an Integrative Quality Management Model in Islamic Education

No.	Component	Supporting Literature	Main Contribution
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1	Total Quality Management	Aini & Julaiha (2025)	Provides a systematic framework for continuous improvement, customer focus, process strengthening, and human resource empowerment.
2	Islamic values	Udhma & Minarti (2025)	Provides ethical and spiritual foundations through ihsan, amanah, itqan, shura, justice, and responsibility.
3	Leadership	Anastasiou & Ntokas (2024)	Drives vision, participation, commitment, quality enhancement, and institutional transformation.
4	Organizational culture	Hasbi et al. (2025)	Strengthens collaboration, shared commitment, performance evaluation, and quality-oriented institutional habits.
5	Human resource development	Aini & Julaiha (2025)	Improves teacher professionalism, staff competence, classroom management, and educational service quality.
6	Curriculum relevance	Taufikin (2025)	Supports program effectiveness, curriculum standardization, learning quality, and graduate outcomes.
7	Digital quality management	Burhanuddin et al. (2026)	Supports digital governance, data-based decision-making, learning innovation, and sustainable quality assurance.
8	Quality assurance	Putri (2025)	Aligns quality management with policy documents, standards, and internal quality assurance systems.
9	Continuous improvement	Susilowati (2025)	Uses the PDCA cycle and Islamic values to strengthen periodic evaluation and institutional improvement.
10	Stakeholder involvement	Sudir et al. (2025)	Encourages participation of teachers, principals, and other stakeholders in identifying and improving quality.

The synthesis of the reviewed literature shows that an integrative model of Islamic education quality management should not separate managerial efficiency from Islamic moral values. Instead, the model must connect technical quality systems with spiritual orientation, professional culture, human resource development, digital readiness, curriculum relevance, stakeholder participation, and continuous evaluation. This synthesis supports the development of a model that is adaptive to modern educational demands while remaining rooted in the distinctive identity and mission of Islamic education.

Research Gaps and Future Directions in Islamic Education Quality Management

The third finding of this systematic literature review identifies several research gaps and future directions in the study of Islamic education quality management. Although the literature increasingly discusses Total Quality Management, Islamic values, leadership, organizational culture, digital transformation, policy standards, and continuous improvement, these themes are still often examined separately. Udhma and Minarti (2025) argue that one of the main problems in Islamic education quality management is the lack of a holistic model that integrates TQM with Islamic values. This shows that future studies need to move beyond partial discussions and develop an integrative framework that connects managerial systems, spiritual values, institutional culture, curriculum, human resources, digitalization, and quality assurance.

The first gap concerns the limited development of a comprehensive integrative model. Many studies discuss TQM principles in Islamic education, but not all of them clearly explain how these principles interact with Islamic values, leadership, curriculum, teacher development, digital governance, and stakeholder participation. Aini and Julaiha (2025) show that TQM can enhance Islamic education quality through continuous improvement, customer focus, process strengthening, and human resource empowerment. However, the study still leaves room for further conceptual development regarding how those elements can be integrated into a broader Islamic education quality management model. Therefore, future research should formulate a model that explains the relationship among input, process, output, outcome, and continuous improvement in Islamic educational institutions.

The second gap is related to policy-based quality assurance. Putri, Putri, Jafar, Nasuah, and Yudiawan (2025) show that TQM principles have been integrated into the National Standards of

Islamic Education and the Internal Quality Assurance System. However, further studies are needed to examine how these standards are implemented across different types of Islamic educational institutions, such as madrasahs, pesantren, Islamic schools, and Islamic higher education institutions. This gap is important because policy documents do not automatically guarantee quality improvement unless they are translated into institutional practices, measurable indicators, monitoring systems, and sustainable follow-up actions.

The third gap concerns the empirical testing of prophetic and Islamic leadership models in quality management. Dinata (2025) proposes prophetic leadership as a model for quality management in Islamic education and recommends its integration into Islamic educational policy design and teacher training programs. However, the applicability and impact of prophetic leadership on institutional quality still require further empirical investigation across different educational contexts. Future studies should examine how prophetic leadership values such as *siddiq*, *amanah*, *tabligh*, and *fathanah* influence teacher performance, organizational culture, stakeholder trust, quality assurance, and student outcomes.

The fourth gap relates to organizational culture and institutional sustainability. Hasbi, Alim, and Machmud (2025) demonstrate that organizational culture and integrated quality management can enhance the quality of Islamic higher education institutions through collaboration, shared commitment, evaluation, and policy improvement. However, more research is needed to understand how quality culture is developed, maintained, and transformed in different Islamic educational settings. Future studies should explore how Islamic values shape daily organizational habits, decision-making, communication patterns, teacher collaboration, and institutional accountability in madrasahs, pesantren, and Islamic universities.

The fifth gap concerns digital quality management. Burhanuddin, Bunyamin, and Bahri (2026) introduce Islamic Digital Quality Management as a framework that integrates Islamic values, TQM principles, and digital transformation for sustainable quality improvement. However, the literature still needs more empirical studies on how digital quality management is implemented at the institutional level, especially in relation to learning management systems, digital dashboards, artificial intelligence, data-based decision-making, and ethical digital governance. Future research should also examine the digital readiness of teachers, leaders, students, and institutions, particularly in Islamic educational contexts with limited technological infrastructure.

The sixth gap is related to curriculum and program standardization in Islamic education. Taufikin (2025) shows that TQM can improve the effectiveness of *tahfiz* Qur'an programs and address the lack of standardized frameworks in Qur'an memorization practices. This indicates that more studies are needed on how quality management can support curriculum standardization, learning outcome measurement, assessment systems, and program sustainability in various Islamic learning programs. Future research should not only examine formal curriculum documents, but also investigate how curriculum quality is practiced in classrooms, dormitories, halaqah systems, and non-formal Islamic learning environments.

The seventh gap concerns stakeholder participation and institutional collaboration. Sudir, Hidayatullah, Yusuf, and Subagya (2025) highlight the importance of teachers' and principals' perspectives in understanding TQM implementation in Islamic boarding schools. However, future research should include broader stakeholder perspectives, including students, parents, alumni, communities, foundations, and external quality assurance bodies. This is necessary because quality improvement in Islamic education is a collective process that depends on internal commitment and external trust. More participatory studies can help identify how stakeholders define quality, evaluate institutional services, and contribute to continuous improvement.

The eighth gap relates to the integration of Islamic values into continuous improvement mechanisms. Susilowati, Gumilar, Masriah, and Karmini (2025) show that the PDCA cycle can be integrated with Islamic values in improving the quality of integrated Islamic elementary schools. However, future studies need to explore how Islamic concepts such as muhasabah, ihsan, itqan, amanah, and mas'uliyah can be operationalized into measurable indicators of quality assurance. This gap is important because Islamic values are often discussed normatively, but they still need to be translated into practical tools for planning, monitoring, evaluation, and institutional improvement.

The ninth gap concerns research methodology. The reviewed literature shows that many studies on Islamic education quality management use library research, conceptual analysis, descriptive qualitative design, or single-site case studies. Although these methods are useful for building conceptual understanding, future studies should include more comparative, mixed-method, longitudinal, bibliometric, and evaluation-based designs. For example, Maulidin (2024) examines madrasah quality management in improving institutional competitiveness in the digital era, but similar studies need to be expanded across regions, institutional types, and accreditation levels. Broader methodological designs will help produce stronger evidence on the effectiveness of integrative quality management models.

Overall, the literature suggests that future research on Islamic education quality management should move toward model development, empirical testing, digital adaptation, policy implementation analysis, stakeholder-based evaluation, and value-based quality indicators. The main direction is to develop an integrative model that connects TQM, Islamic values, prophetic leadership, quality culture, human resource development, curriculum relevance, digital transformation, quality assurance, stakeholder involvement, and continuous improvement. Such a model is needed to help Islamic educational institutions improve institutional performance while maintaining their spiritual identity, moral mission, and social responsibility.

Table 3. Research Gaps and Future Directions in Islamic Education Quality Management

No.	Research Gap	Supporting Literature	Future Direction
1	Lack of a holistic integrative model	Udhma & Minarti (2025)	Develop a comprehensive framework integrating TQM, Islamic values, leadership, culture, curriculum, HR, digitalization, and quality assurance.
2	Limited operationalization of TQM elements	Aini & Julaiha (2025)	Explain relationships among input, process, output, outcome, and continuous improvement.
3	Policy-practice gap in quality assurance	Putri et al. (2025)	Examine how national standards and internal quality assurance systems are implemented in different Islamic institutions.
4	Limited empirical testing of prophetic leadership	Dinata (2025)	Test the impact of prophetic leadership on teacher performance, organizational culture, and institutional quality.
5	Limited study of quality culture sustainability	Hasbi et al. (2025)	Explore how Islamic organizational culture is developed and sustained in madrasahs, pesantren, and Islamic universities.
6	Limited empirical evidence on digital quality management	Burhanuddin et al. (2026)	Examine digital dashboards, LMS, AI, data-based decision-making, and digital ethical governance.
7	Lack of standardized frameworks for Islamic learning programs	Taufikin (2025)	Develop quality indicators for tahfiz, halaqah, dormitory-based, and non-formal Islamic learning programs.
8	Limited stakeholder-based evaluation	Sudir et al. (2025)	Include students, parents, alumni, community, foundations, and external quality assurance bodies.
9	Normative use of Islamic values in quality management	Susilowati et al. (2025)	Translate ihsan, amanah, itqan, muhasabah, and mas'uliyah into measurable quality indicators.

10	Limited diversity	methodological	Maulidin (2024)	Expand research through comparative, mixed-method, longitudinal, bibliometric, and evaluation-based designs.
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The synthesis of these gaps indicates that Islamic education quality management research needs to advance from descriptive and conceptual discussions toward integrative model development and empirical validation. Future research should not only ask whether TQM is relevant for Islamic education, but also how Islamic values, leadership, institutional culture, digital systems, quality assurance, curriculum, human resources, and stakeholder participation interact to produce sustainable quality improvement.

Discussion

The findings of this systematic literature review indicate that the development of quality management in Islamic education is moving toward an integrative paradigm. Quality is no longer understood only as administrative compliance, accreditation preparation, or academic output, but as a comprehensive institutional process involving planning, implementation, evaluation, leadership, culture, human resources, digital systems, and continuous improvement. This is in line with Setyowati et al. (2024), who emphasize that quality education management in madrasah includes planning, implementation, evaluation, and sustainable improvement of educational services. Therefore, Islamic education quality management should be understood as a multidimensional process that connects institutional governance with the broader mission of Islamic education.

The reviewed literature shows that Total Quality Management has become one of the dominant frameworks for improving Islamic educational institutions. TQM is relevant because it emphasizes continuous improvement, stakeholder satisfaction, process orientation, leadership commitment, and total involvement of institutional members. Aini and Julaiha (2025) show that the implementation of TQM can enhance Islamic education quality by strengthening teacher professionalism, classroom management, and religious character development. Similarly, Zulfa and Halimatuzzahrah (2025) explain that TQM in Islamic educational institutions is built on process-based management, total participation, strong leadership, customer focus, and continuous improvement. This confirms that TQM provides a systematic managerial foundation for improving Islamic educational institutions.

However, TQM in Islamic education cannot be adopted only as a modern managerial instrument. Islamic educational institutions have a distinctive mission to produce graduates who are intellectually competent, morally responsible, and spiritually grounded. Udhma and Minarti (2025) argue that TQM in modern Islamic education must be integrated with Islamic values so that quality improvement does not stop at administrative and academic performance, but also strengthens students' character and the moral culture of the institution. This means that the integrative quality management model should place values such as *ihsan*, *amanah*, *itqan*, *shura*, justice, responsibility, and spiritual accountability as ethical foundations of institutional quality.

Leadership appears as a central component in the development of quality management. The findings indicate that quality improvement cannot be sustained without leaders who are able to build vision, mobilize institutional members, strengthen commitment, and ensure the continuity of improvement programs. Anastasiou and Ntokas (2024) emphasize that leadership plays an important role in quality enhancement through frameworks such as TQM and EFQM. In Islamic education, leadership also needs to be value-based and prophetic, as Dinata (2025) proposes prophetic leadership as a model for quality management in Islamic education. Thus, quality leadership in Islamic education should combine managerial capacity with moral integrity, trustworthiness, wisdom, communication, and exemplary behavior.

The results also show that organizational culture determines whether quality management becomes sustainable or merely procedural. Hasbi et al. (2025) demonstrate that organizational culture and integrated quality management can improve the quality of Islamic higher education institutions through collaboration, shared commitment, performance evaluation, and continuous policy improvement. This finding supports the argument that quality cannot be achieved only through formal standards or written procedures. Quality must become a shared culture embodied in daily work habits, teacher collaboration, institutional discipline, service commitment, transparency, and collective responsibility.

Human resource development is another important element of the integrative model. Teachers, educational staff, and institutional leaders are not only implementers of quality programs, but also the main actors who determine the effectiveness of educational services. Aini and Julaiha (2025) place human resource empowerment as one of the important principles of TQM in Islamic education. This implies that Islamic educational institutions must strengthen teacher professionalism, pedagogical competence, supervision, training, mentoring, performance evaluation, and professional learning communities. Without competent and committed human resources, quality management will remain limited to policy documents and will not significantly affect learning practices.

Curriculum relevance and program standardization also emerge as essential components of Islamic education quality management. Taufikin (2025) shows that TQM can support the improvement of tahfiz Qur'an practices by addressing the absence of standardized frameworks and strengthening program effectiveness. This finding indicates that quality management must be connected to curriculum design, learning outcomes, assessment systems, program standards, and graduate competencies. In Islamic education, curriculum quality should not only ensure academic achievement, but also integrate religious knowledge, moral formation, spiritual development, and contemporary competencies needed by students in modern society.

Digital transformation has become an increasingly important direction in quality management research. Burhanuddin et al. (2026) explain that digitalization in Islamic education quality management is connected with learning management systems, digital modules, data-based decision-making, artificial intelligence, and quality assurance innovation. This shows that Islamic educational institutions need to adapt their quality systems to technological developments. However, digital quality management should not be understood merely as the use of technology. It must be integrated with institutional readiness, teacher digital competence, ethical governance, data security, and Islamic values so that digitalization supports educational quality without weakening the moral identity of Islamic institutions.

The reviewed studies also show that quality assurance and continuous improvement are crucial for sustaining institutional quality. Putri et al. (2025) show that TQM principles have been integrated into Islamic education policy documents, especially the National Standards of Islamic Education and the Internal Quality Assurance System. Meanwhile, Susilowati et al. (2025) demonstrate that the PDCA cycle can be integrated with Islamic values to improve the quality of integrated Islamic schools. These findings indicate that quality assurance in Islamic education should not be treated only as administrative monitoring, but also as institutional muhasabah, namely reflective evaluation that leads to continuous improvement and moral accountability.

Overall, the synthesis of this SLR confirms that Islamic education quality management requires an integrative model that connects modern quality management principles with Islamic ethical-spiritual values. The model should include TQM, Islamic values, transformational and prophetic leadership, organizational culture, human resource development, curriculum relevance, digital quality management, quality assurance, stakeholder participation, and continuous improvement. Such a model is needed because previous studies often discuss these components separately. Therefore,

future studies should empirically test the relationship among these components in different Islamic educational institutions, including madrasahs, pesantren, Islamic schools, and Islamic higher education institutions.

CONCLUSION

This systematic literature review concludes that the development of quality management in Islamic education is moving toward an integrative paradigm that combines modern quality management principles with Islamic ethical-spiritual values. The reviewed literature shows that Total Quality Management, Islamic values, transformational and prophetic leadership, organizational culture, human resource development, curriculum relevance, digital quality management, quality assurance, stakeholder participation, and continuous improvement are the main components needed to strengthen the quality of Islamic educational institutions. Quality in Islamic education should therefore not be understood only as administrative compliance, accreditation achievement, or academic output, but as a holistic process that integrates institutional effectiveness, spiritual orientation, moral responsibility, learning quality, and graduate competitiveness. The proposed integrative model emphasizes that TQM provides the managerial structure, Islamic values provide the ethical foundation, leadership drives institutional transformation, organizational culture sustains quality practices, human resources implement improvement programs, curriculum directs learning outcomes, digitalization supports innovation, quality assurance provides measurable standards, and continuous improvement ensures institutional sustainability.

This study has several limitations. First, it was conducted through a literature review, so it did not empirically test the proposed integrative model in specific Islamic educational institutions. Second, the reviewed literature was limited to studies relevant to Islamic education quality management, TQM, leadership, digitalization, quality assurance, curriculum, and continuous improvement, so other possible perspectives may not have been fully covered. Third, some studies in the field are still conceptual and descriptive, which limits the strength of empirical evidence regarding the effectiveness of integrative quality management models. Based on these limitations, future researchers are encouraged to conduct empirical studies using qualitative, quantitative, mixed-method, comparative, bibliometric, or longitudinal designs to test the applicability of the integrative model in madrasahs, pesantren, Islamic schools, and Islamic higher education institutions. Practically, Islamic educational institutions are recommended to strengthen quality management by integrating Islamic values into institutional planning, leadership development, teacher professionalism, curriculum innovation, digital transformation, quality assurance, and continuous evaluation so that quality improvement becomes systematic, sustainable, and rooted in the mission of Islamic education.

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