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**Revision required**

**Implementation of Total Quality Management and Curriculum**

**on the Education Quality**

**Abstract**

The purpose of this research is to look into the model or method used to improve the quality of *Pondok Pesantren*(Islamic boarding schools) education. The descriptive qualitative methodology was used in this study.The research location is Ma'had Darullughah Wadda'awah, Pasuruan City, East Java, Indonesia. The study results revealed that; 1) The planning of the *Pondok Pesantren*-based curriculum is carried out by the structural parties of the institution and the functionaries to seek to synchronize the educational program in ma'had with the development of the times which are specified in two, namely internally and externally. 2) The curriculum is implemented by the institution through continuous improvement in response to changing times, cultural changes, as well as organization, quality standards, and harmonious relationships with stakeholders and guardians of students through the development of da'wah media, mastery of Arabic language skills, and application of culture deep Islamic values (*dirasah al Islamiyyah*) both at the theological-normative and ethical levels. 3) *Pondok Pesantren* conducts two types of evaluations to measure students' abilities: structural component evaluations and student learning competencies evaluations. Evaluation of structural components aims to examine the curriculum that produces conclusions in the form of data, while evaluation of learning competence is the process when curriculum development obtains data and revises the curriculum more effectively. It is possible to conclude that implementing Total Quality Management in *Pondok Pesantren* is one of the keys to achieving effective Islamic education goals. The government is expected to devote significant attention and resources to the development of Total Quality Management for the development of *Pondok Pesantren* students across Indonesia..

**Keywords**: *Total Quality Management, Curriculum, Education Quality*

**Introduction**

Educational institutions are the driving force of the education of a nation. Improving the quality of educational institutions to achieve educational goals and success is certainly not an easy matter. Participation of various related elements, such as the government, residents of Islamic Boarding Schools (*Pondok Pesantren*), parents of students, and all local community leaders, is also essential in improving the quality of educational institutions. Their involvement is critical in determining and supporting aimed at improving the quality of this academic system.(Kurniawan, 2017).In Islamic education, it is explained that the goal is to guide children or students to become true Muslims, have strong faith, do good deeds, and have a noble character that is useful for society, religion, and the state. What is clear is that the study reveals that in the digital era, Islamic educational institutions face challenges and prospects for sustainability that are no less difficult than educational institutions in general (Hidayat et al., 2022). Recent studies reveal that the factors behind critical thinking about Islamic education in Indonesia are self-concept (Bashori et al., 2021; Anam et al., 2021), tradition and culture (Manshur, 2020; Musaddad, 2021), curriculum management (Ilyas et al., 2019; Fatmawati, 2016), leadership (Hanafi et al., 2021), and government policies (Ismail et al., 2022; Sarnoto et al., 2021).

*Pondok Pesantren* education is an important part of efforts to improve educational quality. The previous literature explained that the development of the times had a major impact on Islamic boarding schools and faced several socio-cultural changes that were unavoidable due to the impact of advances in information technology and modernization. The cultural climate of the pesantren is wrapped up in the dynamics of society which raises questions about the resistance, responsibility, ability, and sophistication of the pesantren as well as the ever-changing demands(Ihsan et al., 2021; Fathurrochman et al., 2020; Ilyasin, 2020; Krisdiyanto et al., 2019).

The Indonesian nation's position and history provide a solid foundation for the development of Islamic boarding schools and the religion of Islam in general. Through the institutions they supervise, Islamic boarding schools are now playing a significant role in improving the quality of human resources. This is based on the needs of an increasingly diverse society, as well as the demands of scientific and technological development (Ma’arif et al., 2022). The literature reveals that Islamic boarding schools do not only teach religious knowledge to instill the character of students, but also formal education such as in junior high schools and equivalent (Zakariyah et al., 2022).

The existence of Islamic boarding schools throughout history, combined with the development of modern science, has fostered a strategic response from the pesantren. This response must be formulated through strategic curriculum management in all elements of the pesantren, including management, infrastructure, community relations, and human resource management (Rohaeni et al., 2021). Islamic Boarding School is now important because of its strategic position in public and its relevance to the public interest. Regarding the importance and function of Islamic education, the function and purpose of Islamic education are placed more important than the function of general education. Because the function and purpose of Islamic education are to empower (Manshur, 2020; Wekke, 2015). Although their operational model must be adjusted, Islamic boarding schools can exist as Islamic boarding schools that have survived the development of the government order with the main function of building a civilized and Islamic-minded society (Muhajir, 2022; Hakim & Herlina, 2018).

Previously, everyone saw Islamic boarding schools only as poorly organized schools that ignored the interests of the existing world, so that perception had to be changed. That not all Islamic boarding schools inherit the old tradition that maintains their resistance to the new culture. Several cottages have shifted their orientation, which was originally only aimed at mastering religious knowledge to become more open and accepting of all forms of new knowledge (Muzakki & Nisa’, 2020). To ensure the research's originality, the researcher only focuses on elements. The findings of previous researchers' research. First, a study was conducted to assess the quality of Islamic boarding schools using the Fuzzy method to generate a service quality score(Faizah et al., 2018).Other research shows that a new model is emerging in schools around formal education. This model is now proven to be effective in implementing management strategies to improve the quality of schools and student (*santri*) resources. This new model is different by increasing the ability of schools to adapt to the times and respond to public interests without rejecting the traditions and heritage of the Indonesian nation (Munifah et al., 2019).

This paper also seeks to comprehend the community's desires in terms of providing teaching concepts in *Pondok Pesantren* that are relevant to the community's needs.In its application, this Darullughah Wadda'awah Islamic boarding school in Pasuruan always implements the curriculum and strives for it optimally to achieve success and educational goals can be achieved. This tends with the TQM concept which seeks continuous improvement, changes in culture, as well as organization, quality standards, and harmonious relationships between institutions and stakeholders and guardians of students. Starting with this thought, the researcher intends to study and investigate how the curriculum implementation in Islamic Boarding School nuanced learning by raising the title Total Quality Management based on Islamic Boarding School in Ma'had Darullughah Wadda'awah, Pasuruan 4.0.

The novelty of this research allows Islamic boarding schools to bring people into society who are aware of the problems they face so that they can find alternative solutions to the problem of full independence. The need for an educational environment that is so diverse and complex that is growing rapidly and require a high level of professionalism to improve the quality of agency performance propaganda. If the *Pondok Pesantren* can meet the interests of the community, it will be possible to produce various models that focus on the development of the *Pondok Pesantren*. The phenomenon of the emergence of various models of *Pondok Pesantren* occurs in formal educational institutions. This research will be conducted in Ma'had Darullughah Wadda'awah, Pasuruan Regency. The institution was chosen because there is a strong reception from the pesantren culture of technological developments in this era. The above is the reason for researchers to conduct a study on TQM at the Ma'had Darullughah Wadda'awah Islamic Boarding School Pasuruan. In addition, this *Pondok Pesantren* is one of the *Pondok Pesantren* in Pasuruan Regency which is thick with large institutions of Islamic boarding schools.

**Research Question**

Based on the background of the research problem that focuses on the procedures used to improve the quality of education in twentieth century Islamic boarding schools. The research has three questions as follows;

1. How is the educational curriculum planning carried out by the Ma'had Darullughah Wadda'awah Islamic Boarding School?
2. How is the implementation of the educational curriculum carried out by the Ma'had Darullughah Wadda'awah Islamic Boarding School?
3. How is the evaluation of the educational curriculum carried out by the Ma'had Darullughah Wadda'awah Islamic Boarding School?

**Literature Review**

**Basic Concepts of Total Quality Management within the scope of Education**

Integrated Total Quality Management or TQM is an approach that is focused on improving the quality of services and products continuously centered on customer needs, improving the process of member involvement to win in the competition and maintain the existence of the organization in the competitive era. The TQM concept can ensure that all departments or employees cooperate in improving the quality of service (Tribus, 2010). There are eight main principles in the implementation of TQM, including; (1) focus on customers; (2) overall employee engagement; (3) focus on defined processes and continuously monitored performance measures; (4) An integrated system connects critical elements of business improvement in order to exceed consumers' and stakeholders' expectations; (5) a strategic and systematic approach to achieve the vision, mission, and goals; (6) continuous improvement that will encourage creativity and analytical attitude; (7) decisions based on facts that can increase accuracy during the decision-making process, reach consensus, and make predictions based on previous events; (8) communication involving strategy, method, and timeliness (Tarí, 2005).

Theoretically, the long-term benefit of TQM is to improve customer satisfaction and experience. Not only improving quality but also identifying and analyzing a product so that it can meet consumer expectations. The literature reveals that the productivity framework in the TQM envelope is intended as the main target targeted by educational institutions. This is because the main focus of education and TQM is productivity. Thus both have the same vision and mission of improving organizational performance (Hackman & Wageman, 1995). The implementation of TQM as an effort to improve the quality of education cannot succeed instantly. This means that the expected innovative changes cannot be realized directly. Because continuous efforts are needed to achieve high productivity (Ghobadian & Gallear, 1996). For the world of education, TQM is a new system. TQM can reorient management systems, staff behavior, organizational focus, and service delivery processes. So that educational institutions can organize better, more effective services that meet the learning needs of *santri*(Mukhopadhyay, 2020). Ideally, to realize effective TQM, togetherness, and cooperation of all components of education providers are needed. This is the main reason for TQM as a form of improving the quality of education (Sherr & Lozier, 1991).

***Pondok Pesantren* Education Quality**

Islamic Boarding School or known as *Pondok Pesantren* is an educational establishment always strives to optimize children's talents and potential to gain excellence in their lives. Excellence in the intellectual field, having the skills and graceful moral attitude is the hope for realizing intelligent and characterful human beings (Puad & Ashton, 2021). The process of developing human abilities can be influenced by habituation and academic activities designed by policymakers to manage the pesantren curriculum which is artistically created and used by anyone for the stated purpose, namely good habits. In this case, the process that occurs is a design of activities based on achieving goals. The role of pesantren, in general, cannot be separated from students (Thahir, 2014). *Pondok Pesantren* education has the intention of changing the behavior of students who actively produce changes in individual students, both regarding the level of progress in the process of intellectual development in particular, as well as the process of psychological development, attitudes, understanding, skills, interests, adjustments. This can be realized through special programs regarding the cultivation of national cultural character values ​​which are arranged in the educational curriculum (Asifudin, 2017). Improving the quality of Islamic boarding school education is the foundation for the creation of quality education. The quality of *Pondok Pesantren* is one of the central issues in education, in addition to other issues such as equity, relevance, and efficiency of boarding school management (Widodo, 2018). The development of science and technology, as well as the demands for professionalism in the management of these institutions, pose the greatest challenge to the success of da'wah institutions, such as Islamic boarding schools, in achieving their goals. Pesantren have historically been closely linked to the public interest, emphasizing the importance of Islamic education.This is due to the fact that Islamic boarding schools are a type of Islamic educational institution(Munifah et al., 2019).

**Methods**

**Design**

~~This study used a qualitative research design with a phenomenological approach. Qualitative research is a method of gathering descriptive data from data sources and observed behavior in the form of written or spoken words (Bogdan & Knopp, 2003). This research design was used because the researcher wanted to describe the conditions observed in the field more specifically and in-depth behind the phenomenon of~~ *~~Pondok Pesantren~~* ~~in Indonesia. This research focuses on the phenomenology of the Total Quality Management program based on pesantren in the industrial revolution 4.0 era, which includes aspects of planning, implementation, organization, and supervision carried out at the institution. The place of research is in Ma'had Darullughah Wadda'awah Pasuruan which is familiar to the pesantren community in particular. The institution was chosen because there is a strong reception from the pesantren culture of technological developments in this era. This institution has a quality identity as a pesantren, with several students from various parts of the country. As for teaching and learning at this pesantren, it uses the applicable Islamic boarding school curriculum plus basic Arabic skills about quality, and other extracurricular activities~~.

This study uses a qualitative research design with a phenomenological approach. The underlying reason for conducting qualitative research is to gain a detailed understanding of a particular theme, problem, or meaning based on first-hand experience. Qualitative research design is concerned with establishing answers to why and how phenomena are concerned. Spiegelberg (1971) explains that a phenomenological approach is a scientific approach that aims to examine and describe phenomena as they are experienced directly without any process of interpretation and abstraction. Examining phenomenology means going through the process of exploring, analyzing, and describing phenomena to obtain a complete and in-depth picture of the phenomenon. Therefore, researchers must temporarily store or isolate the assumptions, beliefs, and knowledge that they already have in order to be able to do the bracketting process. This phenomenological approach is used because researchers are trying to focus on collecting information that explains how a person experiences the phenomenon of implementing a pesantren-based Total Quality Management program in the era of the industrial revolution 4.0 in Indonesia, which includes aspects of planning, implementation, organization, and supervision. And how they feel after the program is implemented in the educational institution. The research location is in Ma'had Darullughah Wadda'awah Pasuruan, East Java, Indonesia. This educational institution was chosen because there is a strong acceptance of the pesantren culture towards technological developments. This institution has a quality identity as a pesantren, with several students from various corners of the country. The teaching and learning process at this Islamic boarding school uses the applicable Islamic boarding school curriculum plus basic Arabic language skills regarding quality, and other extracurricular activities.

-deine what is phenomenology and qualitatuive approach

-what focus you are going to explore

-Yiu refer to Boddan and Biklen, please be consistent to apply their theory on phenomenology

**Participant**

The participants who participated in this study were 25 people, consisting of 1 *pesantren* builder, 1 chairman of the foundation, and 3 advisory boards, 2 deputy chairmen, 5 *pesantren* coordinators, 13 *pesantren* teachers. The technique of selecting participants in this study is purposeful sampling, where participants are selected accurately based on what they know about the implementation of TQM programs in their educational institutions. This technique allows the collection of response data that results in a stronger understanding of the TQM phenomenon in pesantren with more precise results. Because the selected participants have special knowledge about this research, where not everyone in the institution has the characteristics that the researchers studied. The criteria for participants in the study were people who were in the management structure of Ma'had Darullughah Wadda'awah Pasuruan and who played a role in TQM practice from 2020 until now (See table 1)

-what is your reason to select your participants

-what techniques you used for the selection

Table 1. Participant Description

|  |  |  |  |
| --- | --- | --- | --- |
| Variable | Characteristics | Frequency | Percentage (%) |
| Gender | Male  Female | 23  2 | 92  8 |
| Age group | 26-35 years old  36-50 years old  51 years old & above | 4  9  12 | 16  36  48 |
| Participant | Islamic Boarding School  The Foundation's President  Advisory Board  Vice Chairman  Boarding School Coordinator  Islamic Boarding School Teacher | 1  1  3  2  5  13 | 4  4  12  8  20  52 |

**Data collection technique**

~~The research data collection was obtained from two data sources. The first is primary data that comes from the results of observations and interviews with participants. Primary data was collected by seeing and hearing more closely and in detail the participants' explanations and understanding of their experiences in TQM practices at the Ma'had Darullughah Wadda'awah Islamic boarding school. Researchers conducted interviews at Islamic boarding schools after obtaining permission from the leaders of the pesantren. Interviews with managers of Islamic boarding schools were conducted in their offices. Meanwhile, interviews with teachers were conducted in a room that is usually used to teach students. The time needed to collect interview data is approximately 1 week with an interview duration of 30-45 minutes. The interview centered on responding to the research formulation on the phenomenology of the Total Quality Management program on~~*~~Pondok Pesantren~~*~~. During the interview process, the researcher used the help of recording devices and notebooks. The results of the interviews were then compiled into a record report on the results of the interviews for further analysis. Secondary data comes from pesantren manuals, and journals relevant to this research. Sources of data refer to the management system, staff behavior, organizational focus, and processes for service provision and student learning~~.

**Elaborate how you conducted**

**-observation**

**-interview**

The collection of data was obtained from the Ma'had Darulllughah Wadda'awah Islamic Boarding School. There are two sources of data in this study. The first is primary data derived from observations and interviews with participants. The focus of observations and interviews is the practice of TQM in Islamic boarding schools, including: continuous improvement, setting quality standards, changing culture, reverse organization and maintaining relationships with customers. Researchers conducted observations and interviews at Islamic boarding schools after obtaining permission from the pesantren leaders. Observations were carried out for approximately one semester, precisely in the Odd semester of the 2022 observation year. Data was collected through direct observation. Researchers visited the pesantren on Monday-Friday to study the habits of the participants including how they think, how they work, the language they use, and their free time. The observations are then recorded in a notebook for further analysis. And some of the participants' activities in TQM practice were recorded using a video recorder.

Interview data collection was carried out by seeing and hearing more detailed explanations and understanding of participants about their experiences in TQM practice. Interviews with boarding school administrators were conducted in their respective offices. Meanwhile, the interview with the teacher was conducted in a room that is usually used to teach students. The time needed to collect interview data is approximately one week with an interview duration of 30-45 minutes. The interview was focused on responding to the research formulation on the phenomenology of the Total Quality Management program at Pondok Pesantren. During the interview process, the researcher used the help of a recorder and notebook. Each interview transcript was identified and checked for accuracy with colleagues. Researchers also carry out ethical considerations includes providing information about the nature of research, voluntary participation, permission to record interview, confidentiality the identity of the participants either on the recording,transcripts, as well as on the full description. The results of the interviews were then compiled into a record report on the results of the interviews for further analysis. Secondary data comes from pesantren manuals, and journals that are relevant to this research. Data sources refer to management systems, staff behavior, organizational focus, service delivery, and student learning processes.

**Data analysis technique**

~~Following the collection of research data, the data must be analyzed. Creswell (2012) Spiegelberg (1971) theory is referred to as qualitative data analysis techniques. The first step is to perform data reduction and interpretation. The collected results are reduced to specific patterns, after which the themes are categorized and user on the schemes obtained by the researcher.The second stage, changing the results of data reduction into a matrix form. From this matrix, it can be seen the relationship between categories of data that have been grouped by subject, categories of data according to informants, based on research location, based on demographics, based on time, and based on categories. The third stage is to identify the coding process used in reducing information into predetermined themes. After the results of the data analysis have been passed, the reduction procedure is converted into a coded matrix form in the fourth stage. Furthermore, it is tailored to the chosen qualitative model, phenomenology~~.

After the research data collection, the data must be analyzed. Spiegelberg (1971) theory is referred to as a qualitative-phenomenological data analysis technique. The structured steps taken for research using phenomenology are as follows. The first is to perform data reduction and interpretation using bracketing. Bracketing aims to help researchers understand the phenomenon as it is. The initial phase of the researcher must identify and temporarily store the assumptions, beliefs, and knowledge possessed in order to be able to concentrate on each aspect of the phenomenon and describe it. In this early stage, the researcher is neutral and open to the phenomena that occur. The researcher also helped the participants to do bracketing by using the right interview. The results of the collected data are then reduced so that the data can produce meaningful information. The second stage, changing the results of data reduction into a matrix form. From this matrix, it can be seen the relationship between data categories that have been grouped by subject, data categories according to informants, based on research locations, based on demographics, based on time, and based on categories. The third stage is to identify the process of data transcription into predetermined themes and then present it systematically in the form of narrative text. At this stage, the process of examining the phenomenon is carried out in such a way as to obtain a complete and in-depth picture of the phenomenon of TQM practice in Islamic boarding schools. The researcher reads interview transcripts repeatedly to be able to integrate with the data, extract specific statements, formulate the meaning of specific statements, formulate meanings and clusters of themes, formulate complete descriptions of phenomena and validate complete descriptions by giving descriptions to participants. After the data analysis process is complete, the researcher conducts an in-depth literature study to determine the relationship and position of the research results to the results of previous studies. Fourth stage, conclusion. Conclusion drawing and data verification aims to find the meaning of the data collected by looking for relationships, similarities, or differences to draw conclusions as answers to existing problems. The conclusions obtained are supported by valid and credible evidence.

**Result and Discussion**

**Islamic Boarding School Management-based curriculum planning at Ma'had Darullughah Wadda'awah Pasuruan**

-indicate yiour themes before the evidence

~~The first finding reveals the practice of pesantren management-based curriculum planning at Ma'had Darullughah Wadda'awah. The findings explain that the Ma'had Darullughah Wadda'awah Islamic Boarding School in its curriculum planning practice is based on theological and normative teachings to respond critically and wisely to the times as well as the industrial revolution that is happening today~~. The first theme reveals the practice of TQM which focuses on curriculum management planning in Islamic boarding schools. The findings reveal that the practice of curriculum planning based on pesantren management at Ma'had Darullughah Wadda'awah is based on theological and normative teachings to respond critically and wisely to the developments of the times and the current industrial revolution. *Pondok Pesantren* tries to find solutions that encourage students to have broad knowledge, and resilience to face modernization changes, but also maintain their historical identity. The interview results revealed that the planning of teaching and learning in this pesantren makes use of the applicable curriculum as well as basic Arabic skills. There are also *Pondok Pesantren* extracurricular activities for *santri* such as English speeches, da'wah to outermost, underdeveloped, and underdeveloped areas, entrepreneurs, and so on. data one.

“Ma'had Darullughah Wadda'awah Pasuruan has a teaching staff of male teachers (*ustad*) or female teachers (*ustadzah*) as well as educators who are competent in their respective fields of study so that they are of high quality and become one of the best Islamic boarding schools for learning Arabic in Indonesia. There are also various facilities such as comfortable classrooms, comfortable dormitories, practical laboratories, libraries, sports fields, canteens, and mosques. Islamic boarding schools need to improve themselves to successfully meet the needs of modern society.

Data (1) explains that *Pondok Pesantren* are required to build a reliableand are required to provide adequate facilities and be able to offer a modern and universal understanding of Islam. In addition to adopting these modernization ideas, pesantren must adhere to the correct application of management processes. In the educational objectives, it is explained the orientation chosen by the teacher in guiding his students. Selection is an assessment process because of that, when the educator has decided on his choice, he has prioritized some values ​​over others. Thus, the purpose of education is the crystallization of values. Values ​​are the driving forces in life that give meaning and legitimacy to one's actions. The values ​​developed in Islamic boarding schools have several dimensions, namely intellectual, emotional, and spiritual dimensions related to religion (Saerozi, 2019). Based on education in Islamic boarding schools, it is difficult for someone to make changes to himself from a small scale that begins with a learning process. However, the learning process that can provide changes in behavior or personality changes in a person. Behavior in learning according to the modern view contains a wide range, including physical (structural) and spiritual (functional) terms, both of which are interrelated and interact with each other, the behavior pattern itself consists of skills, habits, emotions, and aspirations. , physical, social relations, character, and so on.

Planning is the main thing that must be planned and arranged as well as possibleConsidering the curriculum, which is a plan of learning activities that will be carried out in *Pondok Pesantren*, including the development of educational quality. To plan the curriculum, of course, it is necessary to hold a meeting to participate together in making decisions. The results of interviews with pesantren administrators are shown in data two.

“Curriculum planning at Ma'had Darullughah Wadda'awah Pasuruan is carried out by holding evaluation workshops from Islamic boarding schools, work plans for Islamic boarding schools, reviewing the curriculum that has been applied jointly when the pesantren is still on holiday, which is not only attended by the internal parties of the Islamic boarding school but also by involving the boarding school committee to participate in planning the curriculum. Because the committee is a representative of the Islamic boarding school environment as well as representatives of the guardians of students to convey their aspirations so that the planning carried out can make the quality of the Islamic boarding school better, especially in the learning process.”

Data (2) explains that curriculum planning at the beginning of the school year is by holding a workshop consisting of socialization related to the development of academic learning programs that have been determined by the caregivers. Following socialization, educators will put the workshop's outcomes into action by following the teacher's guidelines in carrying out the learning process.Before planning the curriculum, it is necessary to have an evaluation carried out by Islamic boarding schools, namely through evaluation workshops and plans for subsequent activities. By evaluating the performance of the Islamic boarding school for one year running, various advantages and disadvantages can be identified as a basis for planning the work plan of the Islamic boarding school. If there are deficiencies, it is necessary to follow up or solutions to overcome the deficiencies in the performance of Islamic boarding schools.

Then in addition to holding workshops, there is a coordination meeting for all pesantren residents to follow up on unfinished planning activities. Among other things, such as the distribution of teachers, preparation of subject matter, viewing the academic calendar, extracurricular coaching, etc., because planning something big to achieve educational goals requires a lot of accuracy and time as well as mature decisions, considering the results of the curriculum plan will be realized in the learning process and get a curriculum that is relevant to life now and in the life to come. Then every subject educator is required to master the subject matter.

The study revealed that good curriculum planning in Islamic boarding schools includes careful curriculum planning including the formulation of Quran memorization program (*tahfiz*) objectives*, tahfiz* materials, and evaluation (Zaini et al., 2020). What is clear is that it is very important to pay attention to the ability of students, to look at the input of students, to look at the facilities, the pesantren environment, according to the circumstances and curriculum needs in implementing something new, while also carrying out the provisions of the ministry of religion. Ma'had Darullughah Wadda'awah Pasuruan's curriculum planning has been done at the end of each year while the Islamic boarding school is still on vacation. Curriculum planning begins with evaluation workshops and upcoming work plans. Then each educator has the subject matter that has been distributed and taught based on the academic calendar and is adjusted to the *Pondok Pesantren* vision and mission and the characteristics of the students so that when the teaching and learning process has been actively started, the educators already have mature readiness. Furthermore, the distribution of teaching educators, tutoring educators, extracurricular coaches, and the implementation time, schedule of educator pickets, and so on are ready to be carried out when the Islamic boarding school reopens because it has been meticulously planned.

**Implementation of the Islamic Boarding School Management-based curriculum at Ma'had Darullughah Wadda'awah Pasuruan**

-indicate the characteristics of the curriculum and your findings are newly added

~~The second finding investigates the implementation of the pesantren management-based curriculum at Ma'had Darullughah Wadda'awah. The findings reveal that after a curriculum plan has been agreed upon, the next step is to implement what has been planned in the learning process as a guide for educators so that the curriculum can be implemented by the goals and expectations of the Islamic boarding school~~. The second theme examines TQM practices related to the Implementation of Islamic Boarding School Management-Based Curriculum at Ma'had Darullughah Wadda'awah Pasuruan. The findings reveal that after the curriculum plan is agreed upon, the pesantren implements what has been planned in the learning process as a guide for educators. So that the curriculum can be implemented in accordance with the goals and expectations of the Islamic boarding school. Educators have prepared subject matter, and other needs to be coordinated with the pesantren curriculum management. The content is then reviewed by the head of the Islamic boarding school. The goal is to determine whether it is relevant to the Islamic boarding school's vision and mission. It is also signed by the leader for use in learning.Then in the learning process, it will be supervised by the head of each Islamic boarding school either suddenly or programmed or scheduled alternately from class to class then followed by reflection. This is done to follow up on programs that have been planned by educators on the subject matter whether they are realized in the learning process.

According to research findings, the Islamic boarding school curriculum team directed the curriculum implementation at Ma'had Darullughah Wadda'awah Pasuruan to monitor all curriculum-related activities such as the learning process.This is done so that the implementation of the curriculum can run smoothly according to what has been previously planned to get satisfactory results and achieve the expected goals. So basically the implementation of the curriculum at Ma'had Darullughah Wadda'awah Pasuruan is the same as the equivalent *Pondok Pesantren* in general but has its uniqueness that is not shared by other Islamic boarding schools in curriculum development, namely the existence of Islamic boarding schools with nuances like those in the Middle East with a strong culture, starting from the language of food, how to dress, as well as guests who are mostly from the Middle East region. The results of the interview as data three.

“Educators realize the curriculum in the learning process by mastering learning materials according to the subjects they teach. He also mastered several models and learning methods as an alternative form if the students' conditions did not allow them to use the previously planned method. Then in addition to being competent on the professional side in the field of subject matter, they must also have *akhlaq karimah* (Good morals and commendable) to remain patient and be able to hold emotions when students are in difficult times understanding the material being taught, and the importance of providing role models for students because indirectly students will imitate what has been taught by the teacher.”

Data (3) reveals that Islamic boarding school teachers must have the nature, sincerity a commitment to work. All of that must be owned by every educator to convey messages from basic competencies to students. The readiness of educators must be prepared before carrying out the learning process in the classroom. Educators have prepared old subject matter before boarding schools entered and refined it while carrying out the learning process carried out by each educator. Some educators are also actively teaching in the form of learning videos uploaded via Youtube media so that students who forget or do not understand the previous material can easily review the learning from the senior teacher's explanation. The students who will study, as well as the general public, are also helped by this access so that they can participate in learning, and reflect on this at any time and place.

There is a website from this institution that contains several useful articles and writings from students, alumni, and the *asatidz* council (educators who are specially appointed with the main task of teaching). this is closely related to digital literacy which is now being promoted both in past world news columns, Islamic articles, and *manaqib shalihin* (the activity of reading the history of the believer). So to determine the readiness of educators, supervision is carried out by the head of the Islamic boarding school related to the lesson plans that have been made. More depth is shown in data four.

“All activity plans will be checked by the head of the Islamic boarding school first before being actualized by all educators, then in its implementation in the classroom, it will be checked how the learning process is going without obstacles or not. Based on the results of observations made by researchers, every day in Islamic boarding schools there are picket teachers. When he was on duty, he occupied a chair and a long table in front of the teacher's room and sat there. However, not all of the pickets gathered there but took turns because some of them clashed with the teaching schedule.”

Data (4) explains that basically, the teacher's responsibility is to condition students to recapitulate the attendance of students from class to class. In addition, he is in charge of recapitulating the absence of educators. The absence of educators is none other than to check the readiness of educators in teaching later, control the learning process, such as an order for educators to enter class, condition the class for educators who are unable to attend because there is something. So that the picket educator is responsible for giving assignments or replacing to teach. Then the interaction between educators and students during the learning process must be carried out properly. Previous research has shown that interaction is important for supporting the learning process, building emotional closeness between educators and students so that educators can adjust learning strategies based on the characteristics of students, and making the material presented understandable so that the learning process can run smoothly(Muhajir, 2022).

Based on the results of interviews, the interaction between educators and students has been going very well, good communication has been established, not only in class but also during break time, educators welcome active students and have high curiosity about learning problems that are not understood or understood. just asking something else. Then for the interaction of educators during the learning process with students adjusting to the times as well as strategies in teaching adapted to the millennial generation so that the material delivered is easy for students to understand and the creation of a learning process that is enjoyable, comfortable and not boring without reducing the core of the subject being taught. . As explained in previous studies that the role of *Pondok Pesantren*, in general, cannot be separated from students (Thahir, 2014). *Pondok Pesantren* education has the intention of actively changing the behavior of students which results in changes in individual students, both regarding the level of progress in the process of intellectual development in particular, as well as the process of psychological development, attitudes, understanding, skills, interests, adjustments (Asifudin, 2017).

Islamic boarding schools can optimize children's talents and potential to gain excellence in their lives. Excellence in the intellectual field, having the skills, and having a graceful moral attitude is hope for realizing intelligent human beings and Islamic character (Puad & Ashton, 2021). Islamic boarding schools can integrate social intelligence, emotions, and spiritual values (Ilyasin, 2020). Then the educator leads the lesson by praying together and then giving motivation before the material is delivered and when the learning is finished it also ends with a prayer together. So the interaction in learning is very colored with Islamic values, and students are taught to glorify educators, *tawadhuk* (humble attitude) to educators as learning resources and educators are there to provide good role models. In addition, in the learning process, each educator is given the freedom to determine the method that is adapted to the characteristics of the *santri* with the supervision of the head of the *Pondok Pesantren*. Learning activities do not only take place in the classroom but also outside the classroom by the material to be delivered, such as the practice of praying the corpse in the mosque, then the material for the *Hajj* rituals (visit a great place) of students are invited to practice spaciousness and so on. Then in the use of learning facilities and infrastructure, including learning media, each educator has been maximally utilized.

This learning model aims to improve the ability of educational institutions to adapt to the times and respond to public interests without rejecting the traditions and heritage of the Indonesian nation(Munifah et al., 2019).The existence of coordination, of course, so that all educators can exchange information about learning materials that are deemed suitable using the right method, besides that, also strengthens the ties of brotherhood among educators. Conversely, if educators have shortcomings such as educators in teaching that are not optimal, methods that are less varied and not to the characteristics of students, and learning that is not what has been planned, the head of the Islamic boarding school will follow up to straighten it again. This is if the history of management is analyzed starting from the traditional concept of walking in a one-man show, someone dominates various things in an activity and is based on common sense. Then developed a management called school base management (Huda et al., 2020). TQM can reorient the management system, staff behavior, organizational focus, and service provision processes to students (Mukhopadhyay, 2020). So that *Pondok Pesantren* can organize better, more effective services that meet the learning needs of students. Ideally, to realize effective TQM requires good cooperation from all components of the pesantren structure. This is the main reason for TQM as a form of improving the quality of education (Sherr & Lozier, 1991).

**Evaluation of the Islamic Boarding School Management-based curriculum at Ma'had Darullughah Wadda'awah Pasuruan**

-to conduct an evaluation please show the weaknesses, strengths and aspects you found as the improvement

~~The third finding explains that evaluation is carried out to ensure the achievement of the objectives of implementing the planned curriculum and plays an important role in improving educational quality, both for determining educational policies in general and for curriculum decision-making. The findings revealed that in general Ma'had Darullughah Wadda'awah Pasuruan conducted a self-evaluation of the boarding school as a whole. At the end of each semester, evaluation is carried out by all citizens and, of course, with the participation of stakeholders to monitor the implementation process and evaluate the results of the programs that have been carried out so that the expected goals are met; additionally, evaluation is used as a reference for planning the next curriculum. As for educators in teaching through supervision from the head of the Islamic boarding school, such as how to order educators in entering class, and how to apply them in the learning process. If in the supervision there are educators who are still not maximal in teaching, the head of the Islamic boarding school will reflect~~.

The third theme describes TQM practices related to the evaluation of the pesantren management-based curriculum at Ma'had Darullughah Wadda'awah Pasuruan. The findings reveal that there are weaknesses, strengths, and important aspects in the practice of TQM in this pesantren educational institution. It was revealed that participants were the main force in determining whether or not TQM practices were implemented well. Participants are able to carry out curriculum management quite well in improving the quality of education, both for determining education policies in general and for curriculum decision making. The weakness of the practice of TQM at Ma'had Darullughah Wadda'awah Pasuruan is the lack of stakeholder participation to monitor the implementation process and evaluate the results of the programs that have been carried out in order to achieve the expected goals of the educational institution. Therefore, at the end of each semester, evaluation is carried out by the entire organizational structure in the pesantren. In addition, evaluation is used as a reference for planning the next curriculum. There are three main aspects that the researchers found as improvements including: (1) continuous improvement of the quality of curriculum management by prioritizing the integration of all elements in educational institutions; (2) determine the quality standards of curriculum management in a cooperative, comprehensive, systemic and systematic manner in order to realize the achievement of curriculum objectives; (3) maintain the relationship between students, teachers/staff, and leaders by placing educators in teaching through the supervision of the leaders of Islamic boarding schools, including: how to order educators to enter the classroom, and how to apply them in the learning process. If under supervision there are educators who are still less than optimal in teaching, then the leadership of the Islamic boarding school will reflect.

In addition, educators are also assessed through their performance by the head of the pesantren. There is also an assessment of educators that is carried out every time to assess teaching educators, their attitudes, and so on. However, those who judge not only students but also parents of students, fellow educators, heads of Islamic boarding schools, and parents through the input they provide. Parents judge educators based on the child's report, whether the educator is corrected or not, if it is not corrected or there is no follow-up, it means the educator is not good. If there are educators who are not good at implementing learning, they will receive a letter of warning to make improvements in all matters. Evaluation of the curriculum is also assessed by the community through committees, community organizations, and community leaders. The form of the assessment will be implemented with data on the time of admission of new students. In addition, there is an unscheduled evaluation of external supervisors. Data five describes supervisor evaluation practices.

“In the morning the head of the Pondok Pesantren came to the classes to check the learning process was taking place without prior information. This is done to find out in real how the performance of educators in carrying out the learning process, how the teacher's strategy in teaching is by what is planned, and so on. In addition, the head of the *Pondok Pesantren* also received advice from one of the homeroom teachers regarding the learning process that took place in his class. From this, the homeroom teacher also indirectly supervises the class he guides by checking the presence of educators who teach in his class, asking students about the obstacles they face during the learning process, and being responsible for finding solutions to problems. This is done so that the learning process gets the desired results. Furthermore, based on the results of observations, obstacles to implementing the curriculum in improving the quality of education are that the overall curriculum has not been managed. Things that support the curriculum or the results of the success of the curriculum that has not been perfectly organized so that the supporting data are scattered and not documented into one. In addition, the lack of optimal utilization and maintenance of facilities and infrastructure.”

In the end, the TQM approach to developing the character of Pesantren has been implemented by implementing the main elements of TQM, including; focusing on customers, optimizing leadership roles, involving all staff in quality and continuous improvement, using the Deming Circle model, namely Plan Do Check and Action. Educational management functions have been implemented starting from planning, and organizing which can be seen in the delegation of authority derived from the organizational structure, staffing, leading, and controlling. *Pondok Pesantren* do not only teach religious knowledge to instill the character of students, but also formal education such as in junior high schools and equivalent (Zakariyah et al., 2022). Islamic boarding schools can integrate social intelligence, emotions, and spiritual values (Ilyasin, 2020). ~~The novelty of this research supports previous studies on the application of TQM with Socio-cultural management of pesantren for the development of the quality of curriculum education, the achievement of which needs to be supported by several factors: students, parents, community, educators, infrastructure, technology and so on. it realizes the togetherness of cooperation, Islamic boarding schools try as much as possible so that the curriculum can be achieved, to produce graduates who have good achievements, and later foster public trust to send their children here. All the results of the curriculum evaluation will be used as a reference for making further plans to improve the quality of education.~~

**-TQM as the core of your research is not yet emphasized**

**-gaps of your research have not been emphasized**

**-implication of your study is not defined**

**-novelty is not yet defined**

This study contributes to Hackman & Wageman (1995) research on the long-term benefits of TQM in improving consumer satisfaction and experience; improving organizational performance; identify and analyze a product so that it can meet consumer expectations. The findings reveal that the long-term benefits of implementing TQM are in fact not only increasing consumer satisfaction and experience but also the experiences of stakeholders involved in TQM practices, namely leaders, Islamic Boarding School Supervisors, Foundation Chairs, Advisory Boards, Deputy Chairpersons, Islamic Boarding School Coordinators, and Islamic Boarding School Teachers. The practice of TQM through planning, implementation and evaluation in pesantren has created advantages, disadvantages, and aspects for future improvement in order to improve the performance of *pesantren*. Dahlgaard et al. (2008) explained the importance of a continuous TQM process to detect and reduce weaknesses and ensure that all employees attend training properly. This finding is different from the previous study conducted by Tribus (2010). The findings explain that TQM is focused on improving service quality continuously centered on customer needs, improving the process of member involvement in order to win in the competition and maintain the existence of the organization in the competitive era. In fact, the practice of TQM in Islamic boarding schools is not only about customer needs but also able to ensure people who are in the organizational structure in pesantren to cooperate with each other in improving the quality of Islamic education.

There have been many studies examining the practice of TQM in educational institutions. However, there are very few studies that reveal in depth the practice of TQM that focuses on curriculum management and evaluation. Previous studies explain that TQM practices are able to reorient management systems, staff behavior, organizational focus, and service procurement processes. Educational institutions can organize better, more effective services that meet the learning needs of students (Mukhopadhyay, 2020).

The novelty of this research finds new facts that the practice of TQM that is well organized and has effective services must be oriented to a management system that has planning and implementation of curriculum management that is based on theology and normative; critical and wise to keep up with the times. Evaluation of pesantren curriculum management has a number of advantages, especially in terms of the ability to cooperate with the existing organizational structure of the pesantren. Three important aspects that support the practice of TQM include: (1) improving the quality of curriculum management on an ongoing basis; (2) establish quality standards for curriculum management in a cooperative, comprehensive, systemic, and systematic manner to realize the achievement of curriculum objectives; (3) and maintain the relationship between students, teachers/employees, and leaders who are supported by students, parents, community, educators, infrastructure, and technology. In the end, in order to realize the application of TQM in Islamic educational institutions, Islamic boarding schools must make every effort so that the curriculum can be achieved, produce graduates who have good achievements, and later foster public confidence to send their children here. All results of curriculum evaluation should be used as a reference for making further plans to improve the quality of education.

Based on the results of the study, the implication is that the practice of TQM involves the entire organizational structure in order to maintain the quality of the curriculum and the existence of the quality of pesantren-based education. In managerial implications, good leadership is needed to overcome the weaknesses of TQM practices in educational institutions. In particular, to increase stakeholder participation in overseeing the TQM process to achieve the goals of the pesantren. The TQM process is indispensable in detecting advantages, disadvantages, and aspects of improvement that support organizational performance. Thus, it is clear that the quality of pesantren-based education in the era of the industrial revolution 4.0 cannot succeed instantly but requires a long and sustainable process. In this study, the quality of the curriculum and the implementation of TQM is an important part in improving the quality of pesantren-based education that is able to guide the next generation of the nation to become human beings with noble character.

**Conclusion**

-arrange your conclusion based on your research questions

-reemphasize your novelty

-show the limitation of your study and post your suggestions

~~Based on the findings and discussion, it is possible to conclude that the pesantren-based curriculum at Ma'had Darullughah Wadda'awah Pasuruan was planned by the Islamic boarding school's structural parties. And its functionaries to try to synchronize Ma'had's educational program with the development of the times, which were divided into two categories: internal and external.The implementation of the curriculum carried out by the Ma'had Darullughah Wadda'awah Pasuruan institution is carried out by continuous improvement following the times, changes in culture, as well as organization, quality standards, and harmonious relationships between institutions and stakeholders and students' guardians by developing da'wah media, mastering skills speak Arabic, and apply a culture of deep Islamic values ​​(~~*~~dirasah al Islamiyyah~~*~~) both at the theological-normative and ethical levels. The evaluation carried out by the Ma'had Darullughah Wadda'awah Pasuruan institution, namely: there are two evaluations to measure the ability of students, namely evaluation of structural components, and evaluation of student learning competencies. Evaluation of structural components aims to examine the curriculum that produces conclusions in the form of data, while evaluation of learning competencies is a process when curriculum development obtains data and revises the curriculum more effectively.~~

Based on the findings and discussion of the practice of TQM in pesantren, it was revealed that in planning curriculum management, pesantren are based on developing da'wah media, mastering Arabic language skills, and applying deep Islamic values ​​culture (*dirasah al Islamiyyah*) both at the theological-normative and ethical levels. . In implementing the educational curriculum, educators have prepared the needs of students and coordinated with the management. So that the programs that have been planned are really well realized in the learning process. The findings also reveal the evaluation of the education curriculum including strengths, weaknesses, and aspects of improving TQM practices in Islamic boarding schools. It can be concluded that the practice of TQM through pesantren-based curriculum management at Ma'had Darullughah Wadda'awah Pasuruan has been carried out continuously following the times, cultural changes, as well as organization, quality standards, and harmonious relationships between institutions and stakeholders and students. This research reveals novelty by finding new findings that the practice of TQM in Islamic educational institutions has a well-organized, critical, and wise planning and implementation of Islamic values-based curriculum management planning and management following the times. Three important aspects that support the practice of TQM in an effort to improve the quality of pesantren-based education in the era of the industrial revolution 4.0, namely by improving the quality of curriculum management on an ongoing basis; establish quality standards for curriculum management in a cooperative, comprehensive, systemic, and systematic manner; maintain relationships between stakeholders (students, teachers/employees, student leaders, parents, and the community). The limitation of the research study is related to the object of research, namely the practice of TQM at the Ma'had Darullughah Wadda'awah Islamic Boarding School, Pasuruan City, East Java. So that these findings cannot be generalized to pesantren in other areas. Future studies can expand the object of research into all Islamic boarding schools or educational institutions in Indonesia with the same problem but adding other factors and more sophisticated methods. In order to improve the quality of pesantren-based education, pesantren leaders need to maintain good communication to ensure the involvement of the entire organizational structure and ensure they are able to work well together to support the vision, mission and goals of the pesantren. The government must support the practice of TQM in Islamic boarding schools and other Islamic educational institutions by holding training on an ongoing basis so that they are able to make the implementation of TQM successful. Of course, in order to realize improving the quality of education in Indonesia.

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