**JSSER, 13-8-22**

**Revision required**

**The Impact of Total Quality Management and Curriculum on the Education Quality of Islamic Boarding Schools in Indonesia**

**Abstract**

This study developed an approach to assess the quality of education in *Pondok Pesantren* (Islamic boarding schools) in Indonesia. The study used a descriptive qualitative methodology. 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 an institution and the functionaries to synchronize the educational program in ma’had with the development of the times categorized into two classes, namely, internal and external; 2) The curriculum is implemented by the institution through continuous improvement in response to changing times, cultural changes, organization’s 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 deep Islamic values (*dirasah al Islamiyyah*) at both theological normative and ethical levels; 3) *Pondok Pesantren* conducts two types of evaluations to measure students’ abilities: structural component evaluations and student learning competency evaluations. The former kind of evaluation aims to examine the curriculum that produces conclusions in the form of data, while the latter refers to the process when curriculum developers obtain the requisite data to revise the curriculum more effectively. It is possible to conclude that implementing total quality management (TQM) in *Pondok Pesantren* is one of the key approaches to achieving effective Islamic education goals. The government must devote significant attention and resources to TQM for the growth and development of *Pondok Pesantren* students in 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 confronted with numerous challenges. Involvement of various related elements, such as the government, residents of *Pondok Pesantren* (Islamic boarding schools), parents of students, and local community leaders, is also essential for improving the quality of educational institutions and the academic system (Kurniawan, 2017). In Islamic education, the prime 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. A previous study noted 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 have revealed 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 extant literature shows 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).

Indonesia’s position and history provide a solid foundation for the development of Islamic boarding schools and the religion of Islam in general. Islamic boarding schools play a significant role in improving the quality of human resources. This is based on the needs of an increasingly diverse society, in addition to the demands of scientific and technological development (Ma’arif et al., 2022). The literature reveals that Islamic boarding schools not only teach religious knowledge to instill good moral values in students but also provide 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 schools are now important because of their strategic position in public and 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 the former are to empower students (Manshur, 2020; Wekke, 2015). Although their operational model must be adjusted, Islamic boarding schools 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 viewed Islamic boarding schools as poorly organized schools that ignored the interests of the existing world. Thus perception must change as not all Islamic boarding schools follow the old tradition of resisting to a new culture. Several Islamic boarding schools, which were originally aimed at only mastering religious knowledge, have shifted their orientation to become more open and accepting of all forms of new knowledge (Muzakki & Nisa’, 2020). To ensure the research’s originality, the researchers only focused on elements. The findings of previous researchers' research. A previous study assessed the quality of Islamic boarding schools using the fuzzy method to generate a service quality score (Faizah et al., 2018). Another study has shown that a new model is emerging in schools that is centered on formal education. This model has proven to be effective in implementing management strategies to improve the quality of schools and student (*santri*) resources. This new model is different as it intends to increase the ability of schools to adapt to the times and respond to public interests without rejecting Indonesian traditions and heritage (Munifah et al., 2019).

This paper discusses the community’s desires in terms of providing teaching concepts in *Pondok Pesantren* that are relevant to the community’s needs. The Darullughah Wadda’awah Islamic boarding school in Pasuruan always implements the curriculum that strives to achieve success and educational goals. This aligns with the concept of total quality management (TQM), which seeks continuous improvements and 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 researchers attempted to investigate how the curriculum implementation in Islamic boarding schools enhanced learning in light of TQM.

The findings of this study are novel as they show that Islamic boarding schools bring people into society who are aware of the problems they face so that they can find alternative solutions to these problems. An educational environment that is diverse and complex and grows rapidly requires a high level of professionalism to improve the quality of agency performance. If a *Pondok Pesantren* can meet the interests of the community, it can 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 study was 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. In addition, this institute is thick with large institutions of Islamic boarding schools.

**Research Questions**

This study focuses on the strategies employed for improving the quality of education in the 20th century in Islamic boarding schools. The following research questions were sought to be answered:

1. How is the educational curriculum planning carried out by the Ma’had Darullughah Wadda’awah Islamic boarding school?
2. How is the educational curriculum implemented by the Ma’had Darullughah Wadda’awah Islamic boarding school?
3. How is the educational curriculum evaluated by the Ma’had Darullughah Wadda’awah Islamic boarding school?

**Literature Review**

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

Integrated TQM 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 a competitive era. Implementing TQM 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, namely: (1) focus on customers; (2) overall employee engagement; (3) focus on defined processes and continuously monitor performance measures; (4) an integrated system connecting critical elements of business improvement to exceed consumers’ and stakeholders’ expectations; (5) a strategic and systematic approach to achieve the vision, mission, and goals; (6) continuous improvement to 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 benefits of TQM are to improve customer satisfaction and experience in addition to improving quality and identifying and analyzing a product so that it can meet consumer expectations. The literature reveals that the productivity framework in the TQM envelope is the main target of 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 be achieved instantly. This means that the expected innovative changes cannot be realized directly as continuous efforts are required to achieve high productivity (Ghobadian & Gallear, 1996). In the world of education, TQM is a new framework. TQM can reorient management systems, staff behavior, organizational focus, and service delivery processes. Through TQM, 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 strategy of improving the quality of education (Sherr & Lozier, 1991).

***Pondok Pesantren* Education Quality**

Islamic boarding schools, or as *Pondok Pesantren*, are an educational establishment always striving to optimize students’ talents and potential to achieve excellence in their lives. Excellence in an intellectual field requires having essential skills and a graceful moral attitude (Puad & Ashton, 2021). Development of 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 the current context, the process involves a design of activities based on achieving goals. The role of pesantren, in general, cannot be separated from students (Thahir, 2014). *Pondok Pesantren* education intends to change the behavior of students both regarding the level of progress in the process of intellectual development in particular, as well as the process of psychological development, including development of attitudes, understanding, skills, interests, adjustments. This can be realized through special programs centered on the cultivation of national cultural character values incorporated into 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 and 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 employed 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 through first-hand experience. Qualitative research design is concerned with establishing answers to *why* and *how* of a phenomenon. Spiegelberg (1971) explained that a phenomenological approach is a scientific approach that aims to examine and describe phenomena as they are experienced directly without any interpretation and abstraction. Examining a phenomenon means going through the process of exploring, analyzing, and describing the same to obtain its complete and in-depth picture. Therefore, researchers must temporarily store or isolate the assumptions, beliefs, and knowledge that they already have to be able to do the bracketing process. This phenomenological approach is used because the researchers attempted to collect information on how a person experiences the phenomenon of implementing a pesantren-based TQM program in the era of the Fourth Industrial Revolution in Indonesia, which includes aspects of planning, implementation, organization, and supervision. The researchers also attempted to ascertain how these individuals feel after the program is implemented in the educational institution. The research location is Ma’had Darullughah Wadda’awah Pasuruan, East Java, Indonesia. This educational institution was chosen because of its strong acceptance of the pesantren culture in regard to 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 in addition to 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

**Participants**

Twenty-five participants were recruited in this study, including one *pesantren* builder, one chairperson of the foundation, the members of advisory boards, two deputy chairpersons, five *pesantren* coordinators, and 13 *pesantren* teachers. Purposeful sampling was used for selecting participants in this study, where participants were selected according to their knowledge regarding 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. The participants had special knowledge about this research, which not everyone in the institution had. The criteria for participants in the study were people who were in the management committee of Ma’had Darullughah Wadda’awah Pasuruan and who played a role in TQM practice from 2020 to date (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 | MaleFemale | 232 | 928 |
| Age group (in years) | 26–3536–5051 and above | 4912 | 163648 |
| Participant | PresidentAdvisory board memberVice chairperson CoordinatorTeacher | 1132513 | 441282052 |

**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 study data were collected from the Ma’had Darulllughah Wadda’awah Islamic boarding school. There are two sources of data in this study. The primary data were derived from observations and interviews with participants. The observations and interviews were focused on 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 academic year. Data were collected through direct observation. Researchers visited the pesantren from Monday to Friday to observe the habits of the participants, including how they think, how they work, the language they use, and what they do in their free time. The observations were then recorded in a notebook for further analysis, the activities of some participants were recorded using a video recorder.

Interview data were collected by seeing and hearing more detailed explanations and understanding of participants views about their experiences in TQM practice. The interviews with boarding school administrators were conducted in their respective offices. Meanwhile, the interviews with teachers were conducted in a room otherwise used to teach students. The interview data were collected in approximately one week with the duration of a single interview ranging from 30 to 45 minutes. The interviews were focused on responding to the research formulation on the phenomenology of the TQM program at the *Pondok Pesantren*. Each interview transcript was identified and checked for accuracy with colleagues. The researchers also carried out ethical considerations, including providing information about the nature of research, voluntary participation, permission to record interview, confidentiality of the identity of the participants 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. The secondary data were derived from pesantren manuals and journals 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~~.

Data collection is typically followed by data analysis. Spiegelberg's (1971) theory is referred to as a qualitative phenomenological data analysis technique. The structured steps taken in this study using phenomenology are as follows. The first step involved performing data reduction and interpretation using bracketing. Bracketing helps researchers understand the phenomenon as it is. In the initial phase, the researchers identified and temporarily stored the assumptions, beliefs, and the existing knowledge of the phenomenon under consideration to concentrate on each aspect of the phenomenon and describe it. In this early stage, the researchers were neutral and open to this phenomenon. The researchers also helped the participants to do bracketing by using the right interview. The results of the collected data were then reduced to derive meaningful information. In the second stage, the results of data reduction were transformed into a matrix form. From this matrix, the relationship between data categories grouped by subject, informants, locations, demographics, and time, were seen. In the third stage, the results of data transcription into predetermined themes and then presented systematically in the form of narrative text. During this stage, the phenomenon was examined to obtain a comprehensive picture of the TQM practices in Islamic boarding schools in the research location. The researchers read interview transcripts repeatedly to integrate the same 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 data analysis, the researchers conducted an in-depth literature study to determine the relationship and position of the research results with the results of previous studies. The fourth stage involved drawing conclusions from the obtained results. Conclusion drawing and data verification essentially 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.

**Results and Discussion**

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

-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 in 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 extensive knowledge and resilience to face modernization changes and 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. *Pondok Pesantren* extracurricular activities are conducted for *santri* such as English speeches, da’wah to outermost, underdeveloped, and underdeveloped areas, entrepreneurs, and so on.

“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) above explains that *Pondok Pesantren* are required to build a reliable and are required to provide adequate facilities and 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. The educational objectives explain the orientation chosen by the teachers in guiding their students. Selection is an assessment process because when educators make their choice, they prioritize some values ​​over others. Thus, crystallization of values is the prime purpose of education. Values ​​are the driving force in one’s life that give meaning and legitimacy to their 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 introduce changes in their life from a small scale that begins with a learning process. However, the learning process can provide changes in behavior or personality changes in a person. As per the modern view, behavior in learning is wide-ranging, including physical (structural) and spiritual (functional) terms, both of which are interrelated and interact with each other. The behavior pattern includes skills, habits, emotions, and aspirations, physical and social relations, character, and so on.

Planning is very important to achieve a goal. Curriculum is essentially a plan of learning activities carried out, in this case, in *Pondok Pesantren*, including the development of educational quality. To design 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 (2).

“Curriculum planning at Ma’had Darullughah Wadda’awah Pasuruan is carried out by holding evaluation workshops and work plans for Islamic boarding schools, reviewing the curriculum on a 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. As the committee is a representative of the Islamic boarding school environment as well as representatives of the guardians of students to convey their aspirations, the planning carried out can enhance the quality of the Islamic boarding school, especially the learning process.”

Data (2) explains that curriculum planning at the beginning of the school year is done by holding a workshop with personnel related to the development of academic learning programs that have been determined by the caregivers. Following this socialization, educators 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 conducted by Islamic boarding schools 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 deficiencies are identified, it is necessary to follow up or find solutions to overcome these deficiencies in the performance of Islamic boarding schools.

In addition to holding workshops, there is a coordination meeting for all *pesantren* residents to follow up on unfinished planning activities such as the teacher allocation, preparation of subject matter, viewing the academic calendar, extracurricular coaching. Planning something important 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. Thus, it is important to design a curriculum that is relevant in the present and future. Every subject educator is then required to master the subject matter.

A previous 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). Clearly, 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 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 when its students Islamic boarding school have a holiday. Curriculum planning begins with evaluation workshops and upcoming work plans. Each educator is assigned a subject that is distributed and taught according to the academic calendar and is adjusted to the *Pondok Pesantren*’svision 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 of this study examined 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. This way, 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 subsequent 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, 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 the study 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 achieve satisfactory results and expected goals. The implementation of the curriculum at Ma’had Darullughah Wadda’awah Pasuruan is essentially 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 are further presented in data (3).

“Educators realize the curriculum in the learning process by mastering learning materials according to the subjects they teach. They also master several models and learning methods as an alternative form if the students’ conditions do not allow them to use the previously planned method. In addition to being competent on the professional side in the field of subject matter, they must also have *akhlaq karimah* (good morals and credibility) to remain patient and hold emotions when students face difficulty in 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, and commitment to work. Educators must possess these qualities to develop basic competencies to students. The readiness of educators must be prepared before carrying out the teaching and learning process in the classroom. Educators prepare old subject matter before the session begins in boarding schools and refine the same while carrying out the learning process. 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 teacher’s explanation. The students who intend to study, as well as the general public, are benefited from this access so that they can participate in learning and reflect on the concepts 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). Thus, to determine the readiness of educators, supervision is carried out by the head of the Islamic boarding school in relation to the lesson plans that have been made. More depth is shown in data (4).

“All activity plans will be checked by the head of the Islamic boarding school before being actualized by all educators. Then, in its implementation in the classroom, it will be checked whether 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 they are on duty, they occupy a chair and a long table in front of the teacher’s room and sit there. However, not all of the pickets gather there but take turns because some of them clash with the teaching schedule.”

Data (4) explains that basically, a teacher’s responsibility is to condition students to recapitulate the attendance of students from class to class. In addition, a teacher is in charge of recapitulating the absence of educators. The absence of educators is to check the readiness of educators in teaching and eventually control the learning process, such as an order for educators to enter class, condition the class for educators who are unable to attend because of personal reasons or other commitments. Thus, a picket educator is responsible for giving assignments or acting as a substitute to the absentee teacher. The interaction between educators and students during the learning process must be carried out properly. Previous research has shown that this interaction is important for supporting the learning process and building emotional closeness between educators and students so that the former can adjust learning strategies based on the characteristics of students and design the study material easily comprehensible so that the learning process can run smoothly (Muhajir, 2022).

As per the interview results, 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. 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, the role of *Pondok Pesantren*, in general, cannot be separated from students (Thahir, 2014). *Pondok Pesantren* education intends to actively change the behavior of students, which results in changes in individual students, in the level of progress in the process of intellectual development in particular and the process of psychological development, including development of attitudes, understanding, skills, interests, adjustments (Asifudin, 2017).

Islamic boarding schools can optimize students’ talents and potential to achieve excellence in their lives. Islamic boarding schools can integrate social intelligence, emotions, and spiritual values (Ilyasin, 2020). An educator leads the lesson by praying together and motivating before the material is delivered and when the learning is finished, ending the same with a prayer together. Thus, the interaction in learning is filled with Islamic values and students are taught to glorify educators, *tawadhuk* (humble attitude) to educators as learning resources, and educators are there to act as good role models for their students. 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 under the head of the *Pondok Pesantren*. Learning activities not only take place in the classroom but also outside the classroom by the material to be delivered. 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 Indonesian traditions and heritage (Munifah et al., 2019). Coordination is essential, of course, so that all educators can exchange information about learning materials that are deemed suitable using the right method. Coordination also strengthens the ties of brotherhood among educators. Conversely, if educators have shortcomings, for example, if their teaching practices are not optimal, teaching methods are less varied and not in agreement with student characteristics, and learning is not going according to what has been planned, the head of the Islamic boarding school will follow up to resolve these issues. This is if the history of management is analyzed starting from the traditional concept of walking in a one-person show, and someone dominates various things in an activity 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). This way, the *Pondok Pesantren* can organize better, more effective services that meet the learning needs of students. Ideally, realizing effective TQM requires good cooperation from all components of the *pesantren* structure. This is the prime reason for TQM to be able to improve 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 educational institution. Results evidenced that participants were the main force in determining whether TQM practices were implemented well. Participants could carry out curriculum management fairly 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 this educational institution is the lack of stakeholder participation in monitoring the implementation process and evaluating the results of the programs that have been carried out to achieve the expected goals of the educational institution. Therefore, at the end of each semester, evaluation is carried out by various personnel in this organization. In addition, evaluation is used as a reference for planning the next curriculum. There are three main aspects that the researchers found as improvements, namely (1) continuous improvement of the quality of curriculum management by prioritizing the integration of all elements in educational institutions; (2) determination of the quality standards of curriculum management in a cooperative, comprehensive, systemic, and systematic manner to realize the achievement of curriculum objectives; (3) maintenance of the relationship between students, educators, 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*. They are assessed in regard to their attitudes and other qualities. 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. Curriculum is also evaluated by the community through committees, community organizations, and community leaders. This form of assessment is implemented with data on the time of admission of new students. In addition, there is an unscheduled evaluation of external supervisors. Data (5) describes supervisor evaluation practices:

“In the morning, the head of the *Pondok Pesantren* visits classes with prior information to check the flow of the learning process. This is done to ascertain the performance of educators in carrying out the learning process and to see if their teaching strategy is the same as that planned, and so on. In addition, the head of the *Pondok Pesantren* also receives advice from one of the homeroom teachers regarding the learning process that takes place in the latter’s class. From this, the homeroom teacher also indirectly supervises the class he/she guides by checking the presence of educators who teach in his/her 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 yields 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* is implemented by incorporating the main elements of TQM, which are focusing on customers, optimizing leadership roles, involving all staff in quality and continuous improvement, using the Deming cycle model, namely, plan, do, check, and act. Educational management functions have been implemented starting from planning and organization, which can be seen in the delegation of authority derived from the organizational structure, staffing, leading, and controlling. Islamic boarding schoolsnot 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). They attempt to 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 and Wageman's (1995) research on the long-term benefits of TQM in improving consumer satisfaction and experience, improving organization performance, identifying and analyzing 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, school coordinators, and school teachers. The practice of TQM through planning, implementation, and evaluation in these schools has created advantages, disadvantages, and aspects for future improvement to enhance 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 to win in the competition and maintain the existence of the organization in this competitive era. In fact, the practice of TQM in Islamic boarding schools is not only about customer needs but also to be able to ensure people who are in the organizational structure to cooperate with each other in improving the quality of Islamic education.

A number of studies have examined the practice of TQM in educational institutions. However, there are very few studies that reveal in depth the practice of TQM focusing on curriculum management and evaluation. Previous studies have affirmed that TQM practices can 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).

This study presents novel findings regarding 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. Evaluating *pesantren* curriculum management has a number of advantages, especially in terms of the ability to cooperate with its existing organizational structure. Three important aspects that support the practice of TQM include: (1) improving the quality of curriculum management on an ongoing basis; (2) establishing quality standards for curriculum management in a cooperative, comprehensive, systemic, and systematic manner to realize the achievement of curriculum objectives; (3) and maintaining the relationship between students, teachers/employees, and leaders who are supported by students, parents, community, educators, infrastructure, and technology. In the end, 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 ultimately foster public confidence in sending their children to Islamic boarding schools. All results of curriculum evaluation should be used as a reference for making further plans to improve the quality of education.

The study results imply that the practice of TQM involves the entire organizational structure to maintain the quality of the curriculum and the quality of *pesantren*-based education. In managerial implications, good leadership is required to overcome the weaknesses of TQM practices in educational institutions, as well as 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 *pesantren*-based education in the era of the Fourth Industrial Revolution cannot succeed instantly but requires a long and sustainable process and persistent efforts. In this study, the quality of the curriculum and the implementation of TQM is considered important for improving the quality of *pesantren*-based education that can guide the future generations 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.~~

The study findings reveal 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 identified the needs of students and coordinated with the management, and thus, the programs have been planned well and realized perfectly 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. The study findings are novel as they show that the practice of TQM in Islamic educational institutions has a well-organized and critical structure couple with wise planning and implementation of Islamic values-based curriculum adapted according to modern times. Three important aspects support the practice of TQM in an effort to improve the quality of *pesantren*-based education in the era of the Fourth Industrial Revolution, namely, (1) improving the quality of curriculum management on an ongoing basis; (2) establishing quality standards for curriculum management in a cooperative, comprehensive, systemic, and systematic manner; and (3) maintaining relationships between stakeholders (students, teachers/employees, student leaders, parents, and the community). The limitation of this 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. The study findings cannot be generalized to Islamic boarding schools in other areas. Future studies can expand the object of research and incorporate multiple Islamic boarding schools or educational institutions in Indonesia with the same problem but adding other factors and more sophisticated methods. 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 sessions on an ongoing basis so that they are able to make the implementation of TQM successful. Of course, to realize improving the quality of education in Indonesia.

**References**

**-add 2 references from JSSER and group**

Anam, F. K., Padil, M., & Yahya, M. (2021). Building Ahlus-Sunnah wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School. *Buletin Al-Turas*, *27*(2), 249–264. https://doi.org/10.15408/bat.v27i2.20062

Bashori, B., Manumanoso Prasetyo, M. A., & Rahmi, A. (2021). The Adiwiyata Islamic Boarding School Management (A Study of Participatory Leadership Style). *Al-Ta Lim Journal*, *28*(2), 104–116. https://doi.org/10.15548/jt.v28i2.666

Bogdan, R., & Knopp, S. (2003). Qualitative Research for education : An Introduction to Theory and Methods. In *Qualitative Research*.

Creswell, J. W. (2012). *Research Design, Pendekatan Kualitatif, Kuantitatif Ddan Mixied*. Pustaka Pelajar.

Dahlgaard, J. J., Khanji, G. K., & Kristensen, K. (2008). Fundamentals of Total Quality Management. *Fundamentals of Total Quality Management*, *August*, 4324. https://doi.org/10.4324/9780203930021

Faizah, A., Syafei, W. A., & Rizal Isnanto, R. (2018). Total Quality Management of Information System for Quality Assessment of Pesantren Using Fuzzy-SERVQUAL. *E3S Web of Conferences*, *31*. https://doi.org/10.1051/e3sconf/20183110011

Fathurrochman, I., Ristianti, D. H., & Arif, M. A. S. bin M. (2020). Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia. *Jurnal Pendidikan Islam*, *8*(2), 239–258. https://doi.org/10.14421/jpi.2019.82.239-258

Fatmawati, E. (2016). Integration of Islamic Boarding School and University: Typology Study and Curriculum of University Student Islamic Boarding School. *International Journal of Management and Administrative Sciences (IJMAS)*, *5*(10), 1–17. www.ijmas.orgwww.ijmas.org

Ghobadian, A., & Gallear, D. N. (1996). Total quality management in SMEs. *Omega*, *24*(1), 83–106. https://doi.org/10.1016/0305-0483(95)00055-0

Hackman, J. R., & Wageman, R. (1995). Total Quality Management: Empirical, Conceptual, and Practical Issues. *Administrative Science Quarterly*, *40*(2), 309. https://doi.org/10.2307/2393640

Hakim, A., & Herlina, N. H. (2018). Manajemen Kurikulum Terpadu di Pondok Pesantren Modern Daarul Huda Banjar. *Jurnal Penelitian Pendidikan Islam*, *6*(1). https://doi.org/10.36667/jppi.v6i1.157

Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the “new normal”: the education leadership response to COVID-19. *Heliyon*, *7*(3), 1–10. https://doi.org/10.1016/j.heliyon.2021.e06549

Hidayat, A., Fatimah, S., Nurul Rosidin, D., Tinggi Ilmu Kesehatan Cirebon, S., Kunci, K., Pendidikan Islam, L., & Digital, E. (2022). Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era. *Nazhruna: Jurnal Pendidikan Islam*, *5*(2), 351–366. https://doi.org/https://doi.org/10.31538/nzh.v5i2.2106

Huda, S., Tsani, I., Syazali, M., Umam, R., & Jermsittiparsert, K. (2020). The management of educational system using three law Auguste Comte: A case of Islamic schools. *Management Science Letters*, *10*(3). https://doi.org/10.5267/j.msl.2019.9.018

Ihsan, M. N., Ahmad, N., Hasanah, A., & ... (2021). Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, *4*(2), 362–382. https://doi.org/https://doi.org/10.31538/nzh.v4i2.1492

Ilyas, M., Sibuea, A. M., & Zahrila. (2019). Leadership transformation; study of islamic boarding school (DAYAH) in Aceh Province Of Indonesia. *Journal of Entrepreneurship Education*, *22*(2), 1–6. https://www.proquest.com/docview/2238485996?pq-origsite=gscholar&fromopenview=true

Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, *20*(1), 13–22. https://doi.org/10.21093/di.v20i1.2006

Ismail, I., Ali, H., & Anwar Us, K. (2022). Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture. (Literature Review of Islamic Education Management). *Dinasti International Journal of Management Science*, *3*(3), 407–437. https://doi.org/10.31933/dijms.v3i3.1088

Janan Asifudin, A. (2017). Manajemen Pendidikan untuk Pondok Pesantren. *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, *1*(2). https://doi.org/10.14421/manageria.2016.12-10

Krisdiyanto, G., Muflikha, M., Sahara, E. E., & Mahfud, C. (2019). Sistem Pendidikan Pesantren dan Tantangan Modernitas. *Tarbawi : Jurnal Ilmu Pendidikan*, *15*(1). https://doi.org/10.32939/tarbawi.v15i1.337

Kurniawan, S. (2017). Pengembangan Manajemen Mutu Pendidikan Islam Di Madrasah. *AL-TANZIM : JURNAL MANAJEMEN PENDIDIKAN ISLAM*, *1*(2). https://doi.org/10.33650/al-tanzim.v1i2.111

Ma’arif, M. A., Zuana, M. M. M., & Sirojuddin, A. (2022). Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools). In *Supporting Modern Teaching in Islamic Schools* (pp. 123–134). Routledge/Taylor & Francis Group. https://doi.org/10.4324/9781003193432-12

Manshur, F. M. (2020). Typical literary works of pesantren on righteousness teaching within cultural transformation. *Journal of Social Studies Education Research*, *11*(4), 114–148.

Muhajir, A. (2022). Inclusion of pluralism character education in the Islamic modern boarding schools during the pandemic era As’aril Muhajir 1. *Journal of Social Studies Education Research*, *13*(2), 196–220. https://jsser.org/index.php/jsser/article/view/4233/567

Muhammad Fuad Zaini, M. H. P. (2020). Curriculum Planning in Boarding School Tahfizil Qur’an Islamic Center Foundation. *Journal of Education and Teaching Learning (JETL)*, *3*(1), 1–9. http://pusdikra-publishing.com/index.php/jetl%0ACURRICULUM

Mukhopadhyay, M. (2020). *Total quality management in education*. London, United Kingdom.

Munifah, Huda, S., Hamida, U. D., Subandi, Syazali, M., & Umam, R. (2019). The use of management strategies to attract the public’s interest in pesantren: A new model for pesantren dynamics study. *International Journal of Innovation, Creativity and Change*, *8*(8).

Musaddad, A. (2021). Organizational Culture in the Islamic Boarding School : Phenomenology Review. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, *5*(1), 154–164. https://doi.org/10.33650/al-tanzim.v5i1.1982

Muzakki, H., & Nisa’, K. M. (2020). Basis Transformasi Tradisi Pesantren Salaf di Era Modern (Kajian Semiotika Barthes dan Dekonstruksi Derrida). *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *12*(01). https://doi.org/10.37680/qalamuna.v12i01.304

Puad, L. M. A. Z., & Ashton, K. (2021). Teachers’ views on classroom-based assessment: an exploratory study at an Islamic boarding school in Indonesia. *Asia Pacific Journal of Education*, *41*(2), 253–265. https://doi.org/10.1080/02188791.2020.1761775

Rohaeni, A., Wasliman, I., Rostini, D., & ... (2021). Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School. *… & Management Research*, *2*(4), 154–171. https://www.jiemar.org/index.php/jiemar/article/view/174%0Ahttps://www.jiemar.org/index.php/jiemar/article/download/174/134

Saerozi, I. (2019). Evaluation of the Development of Multicultural Education Curriculum in Modern Darul Hikmah Tulungagung Islamic Boarding School. *Istawa: Jurnal Pendidikan Islam*, *4*(2). https://doi.org/10.24269/ijpi.v4i2.2070

Sarnoto, A. Z., Shunhaji, A., Rahmawati, S. T., Hidayat, R., Amiroh, A., & Hamid, A. (2021). urgency of education crisis management based on Islamic boarding schools during the COVID-19 pandemic. *Linguistics and Culture Review*, *5*(S3), 1764–1774. https://doi.org/10.21744/lingcure.v5ns3.2000

Sherr, L. A., & Lozier, G. G. (1991). Total Quality Management in Higher Education. *International Journal of Educational Management*, *5*(5), 4–9. https://doi.org/10.1108/09513549110144724

Spiegelberg, H. (1971). *The essentials of the phenomenological method*. Springer, Dordrecht.

Tarí, J. J. (2005). Components of successful total quality management. *TQM Magazine*, *17*(2), 182–194. https://doi.org/10.1108/09544780510583245

Thahir, M. (2014). The Role and Function of Islamic Boarding School: An Indonesian Context. *Tawarikh*, *5*(2), 197–208. https://journals.mindamas.com/index.php/tawarikh/article/viewFile/574/572

Tribus, M. (2010). Total Quality Management in education. In *Developing quality systems in education*. Kogan Page. https://doi.org/10.4324/9780203423660\_chapter\_5

Wekke, I. S. (2015). Curriculum development in madrasa: exploration from muslim minority of west papua. *Jurnal Pendidikan Islam*, *1*(3), 372–392. https://doi.org/103.55.33.96/index.php/jpi/article/view/683

Widodo, H. (2018). Revitalisasi Sekolah Berbasis Budaya Mutu. *Ta’dib: Jurnal Pendidikan Islam*, *7*(2). https://doi.org/10.29313/tjpi.v7i2.4139

Zakariyah, Z., Fauziyah, U., & Nur Kholis, M. M. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, *3*(1), 20–39. https://doi.org/10.31538/tijie.v3i1.104