



## Total Quality Management (TQM) in Islamic Education: A Qur'anic Perspective

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### Abstract

Islamic education in the midst of global competition is required to adapt to the ever-changing circumstances and conditions of the times. Traditional organizational management will cause Islamic education to lose its direction and existence. This study aims to conduct a review and analysis of the principles of Total Quality Management (TQM) in Islamic education from the perspective of the Qur'an. The method used in this study is a literature review, involving the examination of various relevant and related sources, including books and scientific journals. The analysis involves comparing and integrating the principles of TQM from the perspective of the Qur'an. The results of the study indicate that the main principles of TQM are consistent with and have points of convergence with the teachings of the Qur'an. For example, the principle of "layyinah" is in line with the principle of customer satisfaction, the principle of 'syawir' is consistent with the principle of fact-based management, while the principle of respect for all people is in line with the principle of "tahiyyat" as explicitly mentioned in the Qur'an. Similarly, continuous improvement in quality enhancement efforts is relevant to the Quran. This study recommends the importance of adopting TQM as a management approach for Islamic education that aligns with the values of the Quran.

### Keywords

islamic education; qur'an; total quality management

## INTRODUCTION

One of the Western management models that is widely used as a reference in the management of Islamic educational institutions is the concept of Total Quality Management (TQM). Total Quality Management is a management approach that emphasizes comprehensive and continuous quality improvement by involving all members

of the organization (Diana & Faslah, 2025). TQM focuses on customer satisfaction, respect for all people, fact-based management, and continuous improvement.

In the midst of the digitalization era and the acceleration of information technology, which has given rise to what is now popularly referred to as the era of disruption, this has practically led to intense competition among educational institutions (Darmayasa et al., 2025). This applies not only to general educational institutions but also to Islamic educational institutions. Amid the moral decline of the younger generation as part of the negative impacts of digitalization and social media, society now places great hope in the quality of education that not only produces outstanding graduates in academic fields but also nurtures the moral character of students in accordance with the values and spirit of Islamic teachings. Additionally, Islamic education is now required to produce graduates who are competent in meeting the needs of the times while also having a good understanding of religion (Udhma & Minarti, 2025). To fulfill these societal expectations, it is imperative for Islamic educational institutions to improve their managerial aspects as a strategic and solution-oriented step to address these demands. However, TQM in the context of Islamic education requires adaptation to the existing cultural or organizational values. Thus, TQM can truly become an effective management approach for the development of Islamic educational institutions.

On the other hand, Total Quality Management (TQM), a management concept originating from the Western world, has not been thoroughly examined in terms of its own principles, especially from the perspective of the Quran. This necessitates a study on how TQM principles align with the teachings of the Quran, whether these principles are relevant to Quranic values or contradictory to them. Do the verses of the Quran convey messages about management principles that emphasize customer satisfaction, respect for all people, fact-based management, and continuous improvement, as found in TQM, or are there no verses at all that provide legitimacy for these TQM principles? This makes it important to conduct an in-depth research study on how Total Quality Management (TQM) fits into Islamic education from the perspective of the Quran. Based on this, the objective of this research is to produce a theoretical conclusion about the relevance of TQM principles to the values contained in the Quran.

## METHOD

This study uses the library research method, which involves a series of studies that collect information and data through in-depth exploration of various literature sources, books, scientific journals, and other relevant references to obtain answers and theoretical foundations regarding the issues being studied (Aziz et al., 2024). This study critically reviews the ideas or findings presented in the literature sources and formulates theoretical and methodological contributions to the topic of the Concept of Total Quality Management (TQM) in Islamic education from the perspective of the Qur'an. This research is classified as qualitative research, which is an approach used to gain a deeper understanding of social phenomena by analyzing non-numerical data (Hasan et al., 2025). The main focus of library research is to find various theories, arguments, principles, or ideas that are used as analysis and to solve or answer the research questions that have been formulated. This research is descriptive analysis, which systematically describes the data obtained, which is then comprehensively explained so that it can be well understood by the reader. The data analysis used involves analyzing existing reasoning derived from numerous theories and previous analyses conducted by other researchers, thereby enabling this study to produce comprehensive conclusions and a cohesive, unified understanding of the concept of Total Quality Management in Islamic education from the perspective of the Qur'an.

## RESULT AND DISCUSSION

In general, the concept refers to an abstraction that provides an overview of the general characteristics of a group of objects, events, or phenomena (Siregar et al., 2023). Meanwhile, Total Quality Management (TQM), when viewed from an etymological perspective, originates from the English word "total," which means 'whole' or "integrated," and "quality," which means "quality." However, in Arabic, there is no specific term that describes the meaning of quality. Nevertheless, there are terms that approximate the meaning of quality, such as *ihsan*, *itqan*, and *jawda*, which are frequently used in Islamic literature to refer to quality, perfection, virtue, and so on (Waldan, 2020). Meanwhile, "management" has been equated with 'manajemen' in Indonesian, which means "management." Management from an Islamic perspective is not directly explained, but there is at least one term that aligns with the meaning of management, namely the word "yudabbiru," which means to regulate (Nizar, 2024). Therefore, from an etymological

perspective, Total Quality Management (TQM) can be interpreted as integrated quality management or integrated quality management. From a terminological perspective, quality is often defined in various ways and understood differently, as there is no standard measure to assess quality itself, unlike quantity, which can be expressed objectively and absolutely (Irsyadiyah, 2020). This ambiguity leads to multiple interpretations and conflicts in determining whether something is of quality or not. However, it is generally agreed that something is considered of quality if it has good value or meaning (Sukirno et al., 2024). Therefore, it can be concluded that, essentially, quality refers to the standard of evaluation applied to both products and performance.

Total Quality Management (TQM) is a systematic approach to total quality improvement through the involvement of all elements and members of an organization (Susilo et al., 2024). In the context of educational institutions, the implementation of TQM with all its principles aims to improve the quality of learning services and fulfill the satisfaction of education users. For this reason, an organization is referred to as a total system if all activities carried out are oriented toward meeting customer expectations in an effective and efficient manner (Nawawi & La'lang, 2020). Meanwhile, TQM or integrated quality management is defined as a set of principles or techniques that emphasize the importance of continuous improvement in terms of the capacity of educational institutions to meet the needs and expectations of students and the community (Rini et al., 2024). Total Quality Management can be interpreted as a quality management system that focuses on customers with the involvement of all employees at various levels to carry out continuous improvement (Nurmalasari et al., 2025). According to Haigh, Morris, and Nwabuze, as cited by Ahmad and Muhammad, TQM is a conscious effort to achieve zero defects in a series of management activities that involve cooperation among employees to develop quality products and services to meet consumer needs in the long term (Abaimuhtar & Yasin, 2024). From these definitions, it can be understood that Total Quality Management (TQM) is a management system that involves all employees in a company, whether in the goods or services sector, to produce high-quality, competitive products. Thus, specifically, TQM can be defined as a dynamic management system that involves all members of the organization in implementing quality control concepts and techniques to meet expectations and satisfy all customers, both internal (employees) and external (consumers).

In the context of education, including Islamic education, Total Quality Management (TQM) is a management approach that emphasizes quality. Quality in the context of “educational outcomes” refers to the achievements of an educational institution over a specific period of time, such as one semester, the end of the year, or even a decade (Irsyadiyah, 2020). It can be understood that quality management in Islamic education must focus on efforts to meet and even exceed the expectations of stakeholders, namely students, parents or guardians of students, and the broader community. The core principles of Total Quality Management, such as customer focus, continuous improvement, and involvement, are highly applicable in the management of Islamic educational institutions (Apiyani, 2025). Therefore, TQM should be implemented in every Islamic educational institution to provide the best possible service to stakeholders, especially in today's increasingly competitive global environment, where society prioritizes quality over quantity (Abaimuhtar & Yasin, 2024). Thus, quality is the orientation and foundation that must be realized by an Islamic educational organization. This means that all stakeholders of Islamic educational organizations must commit together to always be oriented toward achieving the best quality of an organization through continuous efforts. Based on this, quality management in Islamic education is an integrated approach focused on improving educational quality through various aspects, including human resources (HR), managerial systems, and the teaching-learning process (TLP). The implementation of quality management or the application of Total Quality Management (TQM) principles in Islamic education is not merely urgent but a necessity to ensure that the education provided meets academic standards and aligns with Islamic values and principles that uphold noble ethical and moral values, often referred to in Islamic terms as “akhlaq al karimah.” This means that quality in Islamic education focuses on shaping individuals who not only possess knowledge but also have good morality and piety. In other words, Islamic education aims to develop students' characters in a balanced manner across intellectual, moral, and spiritual dimensions. Therefore, quality management with all its principles, as embodied in TQM, is highly appropriate for implementation in Islamic education, which must be aligned with the values of the Quran as the sacred text believed to be true. Because one of the factors that can help an organization achieve its vision, mission, and desired goals is through Total Quality Management (Waldan, 2020). With TQM, ineffective managerial patterns can be transformed into highly effective ones, successfully realizing all planning,

implementation, and the achievement of an organization's success. The main principles of TQM, as explained by Nasution citing the opinions of Hansler and Brunell, state that there are four main principles in TQM, which include: (1) customer satisfaction, (2) respect for all people, (3) management based on facts, and (4) continuous improvement (Nasution, 2022). TQM, with all its principles, encompasses all aspects and functions of management aimed at designing and implementing policies to achieve superior quality. In the context of Islamic education, the application of Total Quality Management (TQM) principles has common ground and relevance in several verses of the Qur'an. This can be systematically explained by the author based on the four principles of TQM and their relevance to the verses of the Qur'an.

First, the principle of prioritizing customer satisfaction. This principle can be interpreted as the main principle in TQM being a focus on customers, where in the context of Islamic education, customers consist of students, parents, the community, and all education stakeholders. Total Quality Management is closely related to the creation of a culture of quality for all employees, aimed at providing satisfaction to consumers (Hadijaya, 2024). This concept has strong relevance to Islamic teachings that prioritize the public interest (Zohriah et al., 2024). When a thorough analysis and study are conducted, there is certainly a common ground and alignment with the words of Allah SWT, which mean: "Perfect the measure and do not be among those who cause harm to others. Weigh with a just balance. Do not cause harm to people by reducing their rights and do not cause corruption on earth. (Qur'an, Surah As-Syuara, verses 181-183). This verse conveys a profound message to believers about the importance of upholding justice in daily life, particularly in commercial interactions. It instructs us to always maintain accurate measurements and scales, and to avoid actions and behaviors that cause harm to others or lead to corruption on earth. This principle is relevant in the modern business and trade world today, where customer satisfaction is the primary measure of success and achievement. Customer expectations can be fulfilled if a company provides services or products that not only meet but also exceed their needs and expectations. From an Islamic perspective, efforts to produce products or services that provide significant benefits not only add value for customers but also serve as a demonstration of faith that earns reward and the pleasure of Allah SWT. This signifies that, in the values of the Quranic teachings, achieving customer satisfaction aligns with spiritual objectives—namely, bringing benefit

and goodness to others and seeking Allah's mercy. Meanwhile, in another verse, Allah SWT also states, "It is by the mercy of Allah that you (Prophet Muhammad) are gentle toward them. If you had been harsh and heartless, they would have surely turned away from you. Therefore, forgive them, seek forgiveness for them, and consult with them in all matters (of importance). Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him (Qur'an, Surat Ali Imran, verse 159). From this, Islamic education must understand that every product and service provided has a variety of users or customers, both internal and external. Because quality education is education that can produce graduates or outputs that meet the needs and expectations of its customers (Ardaini et al., 2025). Therefore, Islamic education is required to provide the best possible services to all users, maintain transparent management, and produce graduates who are intellectually capable, of good character, and possess noble moral values (akhlak al-karimah).

The second principle of Total Quality Management is respect for all people. Every individual within a company or institution possesses unique abilities and skills, and must therefore be regarded as a highly valuable resource. Consequently, all individuals should be treated with the utmost respect and given the opportunity to contribute to decision-making processes. Often, companies focus solely on improving and maintaining their products, while the existence of employees as the key to success and achievement is overlooked. Building good relationships within a company will have a positive impact on employees. They will feel trusted, which will motivate them to innovate and come up with new creative ideas, ultimately increasing productivity and the quality of services provided to the community while instilling a culture of mutual respect among colleagues. After conducting in-depth research and studies, it turns out that this is in line with the Quran, Surah An-Nisa, Verse 86, which means: "When you are greeted with a greeting, respond with an even better greeting or respond in kind. Indeed, Allah is All-Accountable for everything." This verse teaches the importance of *tahiyyat* or mutual respect among fellow human beings, how harmonious it is when a pattern of mutual respect is established among people. The behavior of respecting others is a moral message commanded by Allah SWT, as well as caution in doing things because everything will be accounted for by Allah and held accountable. In the context of Islamic education management, the principle of *tahiyyat* in this verse provides a theological foundation for the TQM principle of respect for all



people. An Islamic educational institution that consistently implements this principle will undoubtedly foster a harmonious work environment and atmosphere of mutual respect and appreciation, which ultimately leads to significant impacts on achieving high-quality and measurable outcomes.

Third, the principle of management based on facts. In the TQM principle, facts must be used as a basis for decision-making in a company. This means that every time a company makes a strategic policy or any decision, it must always be based on credible, accurate, and verifiable facts, not just on feelings or experience alone. Since change is constant and dynamic, it must be addressed with actions or steps that are relevant to the demands and changes of the times. By analyzing the facts collected and processed into data, the company's condition can be accurately detected, enabling management to precisely and easily understand the outcomes of every decision and the effects of all actions taken. With this data, the company can identify areas that require improvement, which are then prioritized based on the existing issues. Vital areas are addressed first and must receive the highest priority for improvement. This is because improvements cannot be implemented simultaneously across all aspects due to resource constraints. The improvements made by the company will, in turn, enhance the products and services provided to the public. Similarly, in the context of Islamic education, effective decisions must be based on accurate data and reliable information analysis. The application of this principle in Islamic education is a necessity that must be implemented optimally, meaning that the organization provides ample opportunities for teachers and educational staff to develop their potential through education and training so that their competencies continue to improve and they actively participate in organizational decision-making (Zohriah et al., 2024).

The principle of deliberation in Islam, or joint discussion and dialogue, is an urgent matter in decision-making. In educational management, decisions should be made through a consultative forum involving all relevant parties, including teachers, parents, and students, so that every decision made is more prudent and all parties can accept it (Lestari et al., 2025). Additionally, in Islam, humans are commanded to be careful and thorough in making decisions; every decision made must consider all aspects with full prudence. Therefore, in the decision-making process, consultation is required in every matter, as commanded in the Qur'an, Surah Al-Syura, verse 38, which means: "(It is better and more



lasting for) those who respond to the call of their Lord and establish prayer, and whose affairs are decided by mutual consultation. They spend part of the provision We have bestowed upon them.” This verse provides a valuable lesson that consultation is one of the important values in Islam that can serve as a foundation for decision-making involving various parties, including teachers, students, parents/guardians, and the community. Through consultation, all decisions made will be more fair, transparent, and beneficial for all parties, both internal customers and external users.

The fourth principle of Total Quality Management (TQM) is continuous improvement. When a company wants to achieve success, it is necessary to make continuous or ongoing improvements. Thus, Total Quality Management requires organizations to focus on continuous improvement (kaizen) that focuses on long-term process improvement, not just for short-term gains (Waldan, 2020). In integrated quality management that emphasizes continuous improvement, a product is considered a failure if it deviates from customer expectations and expectations. Continuous improvement is not sufficient with just an increase in resources; an improvement in the system is also necessary. In addressing each issue, the company first identifies the problem and then explores alternative problem-solving approaches for the existing issue. The most urgent aspect of continuous improvement efforts is communication, so that each department or unit understands their tasks and responsibilities and reports progress, whether it be progress or setbacks, while continuing to monitor changes. Continuous improvement will have a positive impact on the quality of products and services provided by the company. Similarly, in the education sector, including Islamic education, evaluation is crucial for every Islamic educational institution implementing TQM principles. By correcting past mistakes, these can serve as valuable lessons to prevent similar errors from occurring in the future. Continuous improvement, as one of the principles of TQM, is inherently aligned with the values of Islamic teachings as outlined in the Quran, the holy book of Islam. Where the faithful are constantly encouraged to strive to be better and better. Today must be better than yesterday, and tomorrow must be better than today—this is the essence of continuous improvement. In the context of Islamic education, continuous improvement encompasses enhancing the quality of the learning process, emphasizing intellectual dimensions, as well as moral and spiritual improvement on the other side (Zohriah et al., 2024). One of the verses that legitimizes the principle of continuous improvement is as

stated in the Quran, Surah Al-Hasyr, verse 18, which means: "O you who have believed, fear Allah and let every soul look to what it has sent forth for tomorrow (the Hereafter). Fear Allah. Indeed, Allah is fully aware of what you do." This verse also teaches the importance of integrity and caution in every step and action taken, self-evaluation or muhasabah to achieve a better future, which is a profound moral message. In the context of integrated quality management, continuous improvement will result in better product and service quality and ultimately satisfy customers.

## CONCLUSION

The purpose of this study is to produce a theoretical conclusion about the intersection of TQM principles with the values taught in the Qur'an. This study has a significant impact, as the results show that the concept of Total Quality Management (TQM) in Islamic education, with all its principles, has points of intersection and relevance with the sacred values taught in the Qur'an. This will have a positive impact, both theoretically (for academics and researchers) and practically, especially for Islamic education administrators, who are institutions with a strong religious foundation and rich in Islamic studies. This research has advantages over previous studies, as the findings reveal the principles of "tahiyyat" and "layyinah" in the Quran that legitimize the principles of TQM. Previous studies had not identified the principles of 'tahiyyat' and "layyinah" as terminology in the Quran that align with the principles of TQM itself. For example, research conducted by Sukirno, Ahmad Fauzi, and Suwelda only identified the principle of "al 'adalah" in the Quran, which is considered relevant to the principle of focusing on customer satisfaction, and the principle of "uswatun hasanah" as a principle of professionalism. This research will have implications for Islamic education in maintaining its existence amid increasingly competitive global competition by improving managerial aspects. The results of this research will further solidify the role of Islamic education administrators in implementing all TQM principles, as the Quran has already taught values aligned with Total Quality Management principles. Additionally, the Qur'an has provided legitimacy for this management approach with all its principles. The author hopes that, in the future, there will be a more comprehensive study on Total Quality Management examined from the perspective of Qur'anic exegesis and interpretation, so that the findings will be deeper and more comprehensive.

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