

AYAT-AYAT ALQURAN TENTANG MANAJEMEN MUTU PENDIDIKAN ISLAM

VERSES OF THE QURAN ABOUT QUALITY MANAGEMENT OF ISLAMIC EDUCATION

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ABSTRACT

Quality management in Islamic education is inseparable from integrated quality management or Total Quality Management (TQM) which is a process and basic philosophy that will be successful if implemented simultaneously at all levels in the organization. Commitment or awareness is needed to carry out cultural changes that are oriented towards improving quality and improving the entire process continuously, comprehensively and continuously. This study aims to find out how the Quality Management of Islamic Education is in the perspective of the verses of the Qur'an. The writing method in this study uses qualitative research methods, by conducting literature searches, searching relevant sources and searching data via the internet, electronic media, and some relevant literature. Quality education will produce intelligent and competitive human resources. Quality national education is contained in Government Regulation Number 9 of 2005 concerning National Education Standards which contains eight national education standards, so that it can be said that Islamic education institutions are quality if they implement eight national education standards

Keywords: *Management, Quality, Education, Islamic*

ABSTRAK

Manajemen mutu pendidikan Islam tidak terlepas dari manajemen mutu terpadu atau Total Quality Management (TQM) yang merupakan suatu proses dan filosofi dasar yang akan berhasil jika diterapkan secara serentak pada semua level dalam organisasi. Dibutuhkan komitmen atau kesadaran untuk mengadakan perubahan budaya yang berorientasi pada peningkatan kualitas dan perbaikan seluruh proses secara terus menerus, menyeluruh, dan berkesinambungan. Penelitian ini bertujuan untuk mengetahui bagaimana Manajemen Mutu Pendidikan Islam dalam perspektif ayat-ayat Al-Qur'an. Metode penulisan dalam penelitian ini menggunakan metode penelitian kualitatif, dengan melakukan penelusuran pustaka, pencarian sumber-sumber yang relevan dan pencarian data melalui internet, media elektronik, dan beberapa pustaka yang relevan. Pendidikan yang bermutu, akan menghasilkan sumberdaya manusia yang cerdas dan kompetitif. Pendidikan nasional yang bermutu tertuang dalam Peraturan Pemerintah Nomor 9 Tahun 2005 tentang Standar Pendidikan Nasional yang memuat delapan standar Pendidikan nasional, sehingga dapat dikatakan bahwa lembaga Pendidikan Islam itu bermutu apabila menerapkan delapan standar pendidikan nasional.

Kata Kunci: *Manajemen, Mutu, Pendidikan, Islam*

Submitted	Accepted	Published
June 10th 2023	June 18th 2023	June 20th 2023

INTRODUCTION

Quality has quite a variety of meanings, containing many interpretations and contradictions. This is because there is no standard measure of quality itself. So it is difficult to get the same answer, whether something is qualified or not. However, there are general criteria

that have been agreed that something is said to be of good quality, of course when it is of good value or has good meaning. Essentially the term quality refers to a measure of evaluation or appreciation given or imposed on goods and or their performance (Rahmat Hidayat & Candra Wijaya, 2017: 174).

The position of management in the realm of education began to be applied in Islamic educational institutions. If education management is more general in nature for all educational activities in general, Islamic education management is more directed at management that is applied in the development of Islamic education. The Islamic Education management paradigm integrates the science of Education management with revelation, then positions the revelation as a guideline. The development of Islamic education management can be carried out by making interpretations and testing them on empirical data to find theories (Sunday Juliadarma, 2020).

The definition of management in Islamic terminology according to Yunus (1973) is interpreted from the Arabic term, the word "yudabbiru" means "to direct", manage, implement, run, regulate or take care of". The origin of the word is from "dabbara," which means "to arrange" and "mudabbir" means "one who is good at managing" or "controller" and "mudabbar" which is "managed".

Ramayulis also stated that what is the same as the nature of management is at-tadbir (arrangement). This word is a derivation of the word dabbara (arrange) which is found in many parts of the Koran such as the word of Allah SWT which means: "He arranges affairs from heaven to earth, then (affairs) it rises to him in one day whose level is a thousand years according to calculations". Management is in line with the Islamic view that management in the sense of managing something so that it is done properly, precisely and directed is something that is prescribed by Islamic teachings.

Given the urgency of management's position in the realm of education, management began to be applied in Islamic educational institutions. If education management is more general in nature for all educational activities in general, Islamic education management is more directed at management that is applied in the development of Islamic education. Indeed, judging from its history, management science first developed and was practiced in western countries. So that the dominant impression that arises is that the concept of management of Islamic education is merely the Islamization of management science which has been inherent in the West. In fact, there are many contradictions related to ideology and worldview between Islam and the West, where the majority are non-Muslims. ((Zaini et al., 2020))

The very strong point of difference can be seen from the perspective of western education which considers a dichotomy between religion and science. From a historical perspective, it is precisely this separation from religious influence that is one of the factors for the success and rapid progress of science and technology in Europe and America. Whereas in the Islamic perspective, the opposite view is that religion places itself on a problem from a normative point of view, while science applies it from an objective point of view (actual situation). So that the two are inseparable.

Reality shows that quality educational institutions are increasingly in demand by the community, even though to be able to access them the public must pay more. In various cities, many quality private schools have sprung up with various names and programs offered. There are superior schools, integrated schools, and so on, all of which are increasingly in demand by the community. All of this has actually shown that the quality of education in Indonesia is quite

impressive. However, the strategic meaning of quality for increasing competitiveness has not been maximally and evenly realized in the implementation of educational institutions in Indonesia. (Muhammad Fathurrohman, 2018)

Quality management of Islamic Education is a way of improving quality that relies on the Educational Institution/school itself, applying a set of methods based on the availability of quantitative and qualitative data, and empowering all members of an Educational Institution to continuously improve the organizational capacity and capability of the school/Institution to meet the needs of students and society.

Quality improvement is a process of activities carried out to improve the quality of goods or systematically carry out continuous improvements to improve quality (Novianty Jafri D and Abdul Rahmat: 2017). However, the flow of globalization that has hit almost all aspects of people's lives has caused many consequences and brought chaos. This is a big challenge for Islamic Education Institutions, because it can affect the formation of the personality and morals of its users. Integrated Quality Management (Total Quality Management) in the context of education is a methodological philosophy of continuous improvement, which can provide a set of practical tools to every educational institution in meeting the needs, desires and expectations of customers, present and future. (Edward Salis, 2006).

Globalization is seen as a challenge as well as a process that can cause many consequences and cause a lot of chaos. One example is the abandonment of the manufacturing industry and replaced by modern industries managed by advanced technology, causing an increase in the number of unemployed. However, on the other hand, it opens up wider job opportunities with higher qualifications, so that most people in the area cannot reach them.

Therefore mastery of science and technology is very important to anticipate changes so as not to be left behind (Darno, 2018). Meanwhile, madrasas and pesantren as Islamic educational institutions that were born in the midst of a religious society with the aim of realizing education in accordance with Islamic norms must be able to maintain the education and teaching system in the midst of globalization.

Religious education in schools is considered incapable of becoming a spirit or spirit that encourages the growth of harmony in everyday life, so that the role of the religious teacher as a curriculum developer is very influential in forming the personality of students (Alfian Tri Kuntoro, 2019). In addition, the rapid advancement of technology (electronic media) has made some/most of its users, including students, able to use technology easily. This can have a very large impact, both positive and negative for the formation of the morals of its users. In this paper, we will discuss how Islamic Education Quality Management is in the perspective of the verses of the Qur'an.

Thus the educational problems faced by the Indonesian nation today, including Islamic education, include: 1) the low level of equity in obtaining education, 2) the low quality and relevance of education; 3) education management is still weak, in addition to the fact that scientific and technological excellence has not been realized among academics and independence (Abdul Basyit. 2018).

WRITING METHOD

Data and information to support writing were collected by conducting literature searches, searching for relevant sources and searching data via the internet, electronic media, and some relevant literature. Therefore the approach used in writing this paper is library research, which is included in the qualitative research category.

Qualitative research is research that seeks to analyze social life by describing the social world from the point of view or interpretation of individuals (informants) in natural settings. Qualitative research seeks to understand how an individual sees, interprets or describes his social world (Sudaryono, 2019:97). The purpose of writing this paper is to find out how the quality management of Islamic education is in the perspective of the verses of the Qur'an.

DISCUSSION AND ANALYSIS

The quality of education is a draft or work on the national education strategy because the quality of national education is still low. Many government efforts have failed to improve the quality of education in Indonesia. The different educational policies implemented by the government are not sufficient to uniformly encourage an increase in the quality of education. In terms of quality is "Quality meets or exceeds customer expectations". So it can be concluded that quality is a level of quality that has fulfilled or quality that can exceed what is expected (Faizudin Prawiranegara, Supardi, Rijal. 2022).

Meanwhile Tio Ari Laksono in his journal (2021) states that quality is the realization of the teachings of ihsan, namely doing good to all parties because God has done good to humans with His various blessings, and it is forbidden to do damage in any form. The importance of management and its functions for human life has been explicitly explained in the Qur'an, so that in carrying out its life activities it can be well planned, directed and organized and achieve the goal of happiness in the world and the hereafter (Fathor Rachman, 2021: 82). As an activity, management is seen as a charity that will be held accountable before Allah SWT. The six characteristics or characteristics of management in Islam are as follows (Mesiono, 2020: 75-78):

1. Management Based on Noble Morals (Akhlakul Karimah). Noble morality is a fundamental value in Islamic teachings, even the presence of Islam brought by the Prophet is perfecting human morals. For this reason, leaders or managers must practice noble or sublime morals (honest, fair, patient, humble, trustworthy, mutual respect, etc.), and management within the organization must of course be guided by good moral behavior.
2. Open Management
Islamic management is very concerned about openness, because it relates to the values of honesty, sound management, and open minded or transparency. Because the position as a leader or manager is a mandate that must be maintained properly and full of justice. Word of Allah swt which means: "Verily Allah orders you to deliver the mandate to those who are entitled to receive it ..." (Q.S. an-nisa/4-verse-58).
3. Democratic Management
The consequence of an open attitude in management is decision making based on deliberation for the good of the organization. Even with deliberation, every personnel will feel responsible

and have a commitment in carrying out all decisions. Word of Allah swt. Which means: "their affairs (decided) by deliberation between them" (Q.S. As-Syura / 42: 38).

4. Management Based on Scientific.

In Islam every job must be done on the basis of knowledge or truth. Therefore, management activities carried out by leaders or managers of organizations must practice the principle of knowledge, not just do it blindly. Word of Allah swt which means; "And do not follow what you have no knowledge of. Verily hearing, sight and heart will all be held accountable" (Q.S. Al-Isra'/17: 36).

5. Management Based on Help (Ta'awun)

One of the main characteristics of Muslim life based on Islamic teachings is the principle of ta'awun (help). In the Qur'an, Allah explains what this means: "and help you in (doing) virtue and piety, and do not help each other in committing sins and transgressions" (Q.S. Al-Maidah / 5: 2)

6. Management Based on Peace

Allah commands Muslims to always maintain peace, in accordance with the essence of Islam which contains safety and peace. In any activity, including management in the organization. Muslims must practice and create an atmosphere of peace and harmony, because only with such a climate, various efforts and activities can be carried out in achieving the desired goal, namely achieving happiness in life in the world towards happiness in the hereafter. Allah swt says which means: "Allah does not forbid you to do good and do justice to those who do not fight you because of religion, nor does he expel you from your country. Indeed, Allah loves those who act justly" (Q.S. Al-Mumtahinah/60: 8).

Quality management in education is often referred to as Total Quality Management (TQM). The application of the concept of quality management-TQM in education is emphasized by Sallis, namely a philosophy of continuous improvement, which can provide a set of practical tools for every educational institution in meeting the needs, desires and expectations of its customers, now and for the future. . This definition explains that quality management-TQM emphasizes two main concepts. Firstly, as a philosophy of continuous improvement and secondly, it relates to tools and techniques such as "brainstorming" and "force field analysis", which are used for quality improvement in management actions to achieve requirements. and customer expectations (Rahmat Hidayat and Candra Wijaya, 2017).

Islamic education has a number of theological and scientific foundations or foundations that are a source of inspiration in carrying out educational transformation movements, both related to the development of educational programs and those related to strengthening leadership, professionalism, quality improvement, and institutional competitiveness (Fathor Rachman, 2021: 57). As for Islamic education according to Marimba in Nur Uhbiyanti (2013), namely physical, spiritual guidance, based on Islamic laws so that it leads to the formation of the main personality according to Islamic standards. Individuals who have Islamic religious values, choose and decide and act based on Islamic values, and are responsible according to Islamic values. Nur Zazin (2017) describes Islamic Education in terms of program aspects and implementation practices, as follows:

1. Islamic boarding school education and madrasah diniyah/religious education
2. Madrasah/public school education is characterized by the Islamic religion
3. Public education with Islamic inspiration that is held under Islamic organizations or foundations

4. Islamic religious lessons held in educational institutions as a subject
5. Islamic education in the family or places of worship or forums for Islamic studies, and majlis ta'lim.
6. The objectives of Islamic Education include:
 - a. Individual goals, relating to individuals, learning (learning) and with their personalities, and what relates to these individuals on the desired changes in behavior, activities and achievements, and on the desired changes in personal them, and in preparation for the life of this world and the hereafter
 - b. Social goals related to the life of society as a whole, with the behavior of society in general, with what is related to this life about the desired change and growth, enriching the desired experience and progress.
 - c. Professional goals related to education and teaching as science, art, profession, and activities among community activities.

In improving the quality of school or Islamic education institutions, a madrasah cannot be said to be of high quality if it is not based on good management. Meanwhile, good management is obtained from quality control which is always carried out by educational organizations within these educational institutions. The existence of an educational organization is very important in an educational institution because the better the management produced by an educational organization, the better the quality of the educational institution (Masyitoh, 2020). Quality management is the overall aspect of the management function that defines and implements the quality policy. There are eight keys to successful quality-based performance improvement which are also explained in Islamic education based on the Qur'an and Sunnah. As stated in ISO 9001:2000, which are the eight principles of quality management, namely as follows:

1. Focus on consumers

The principle of prioritizing satisfaction and meeting customer expectations. Allah Subhanahuwata'ala has said which means: Complete the measure and do not be among those who are detrimental and weigh it with straight scales. And do not harm humans in their rights and do not run rampant on earth by causing damage. (QS. Al-Syu'ara/26: 181-183).

This verse explains that a believer is commanded to measure and weigh properly. Don't take other people's rights and don't cause damage to the earth. This means that the customer will be satisfied if the company does not do something that is detrimental to the customer. One way is to improve services/services or products that match or exceed customer needs and expectations. So that customers can feel two types of satisfaction, namely satisfaction during the process.

Service can be interpreted as various activities carried out in providing something to one party or more to another party with the aim of giving satisfaction to the second party for the goods and services provided. Total quality Management provides an explanation that basically the business carried out is an effort to fulfill consumer needs. Consumers are the main orientation that must be considered in all matters and various forms of business strategy (Tarmizi, Margono Mitroharjo. 2020).

2. Leadership

Leadership determines the unity of direction and purpose. This principle must create and maintain an internal environment in which people can be fully involved in achieving goals.

Islamic education leadership is a leadership process in Islamic education to move, influence, motivate, and direct people in educational institutions to achieve the goals that have been formulated (Juhji, et al. 2020). In Islamic education, the ideal leadership is like what was exemplified by the Prophet Muhammad. contained in the word of Allah SWT. Surah Al-Ahzab/33: 21 which means: Indeed, in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot.

This verse illustrates that Rasulullah SAW is a role model for humans because he is a person who is strong in faith, brave, patient, steadfast in facing all trials, believes in all the provisions of Allah and has noble character. If leaders want good leadership, happy life in this world and the hereafter, they must follow the example and follow the prophet. The values of leadership in Islamic Education and integrated quality management are in harmony. This is because Islamic Leadership and integrated quality management both promote a sense of responsibility, high professionalism and quality processes.

3. Everyone's involvement

People at all levels are the essence of success and their full involvement allows them to be used to benefit. Everyone definitely needs one another, as well as in all organizations within it must already realize that they are interrelated with one another, but all have their own responsibilities. Rasulullah saw said: "every one of you is a leader and you are responsible for that leadership." (HR Tirmizi, Abu Dawud, Bukhari and Muslim). To achieve quality Islamic education, all people in the education must be fully involved based on their respective duties and responsibilities. Everyone in Islamic educational institutions must be involved in quality transformation, management must be committed and focused on quality improvement.

4. Process approach

Expected results can be achieved more efficiently when activities and resources are managed as a process. Allah SWT says in the Qur'an Surah Al-Insyiqaq / 84: 19 which means: Indeed, you go through level after level (in life). In integrated quality management it is necessary to adopt a process approach. This is in line with the existing concepts in Islamic education because education in Islam is carried out in stages, everything needs a process so that it can achieve its goals. This quality process begins with the understanding that to do something of this quality it should not be done casually, and must be taken seriously. An educational practitioner, should not work arbitrarily and indifferently, because that would mean lowering meaning for the sake of Allah's pleasure or degrading Allah. As stated in the letter al-Kahf which means: Say: "Indeed, I am only a human being like you, which was revealed to me: "That your God is the One God". pious and let him not associate anyone in the worship of his Lord." (Q.S.al-Kahf/18: 110).

The meaning of the word "doing good deeds" in the verse above is to work well (of quality and quality), while the word "do not partner with anyone in worshiping their Lord" means not to divert the purpose of work other than to God (al-Haqq) who is the source the intrinsic value of human work. In the context of Islamic education management, this means that to achieve the quality of an educational institution, it must focus on processes and customers. From the understanding of the verse, the process is in terms of doing good deeds, while the customer is Allah. God is likened to being a customer, because He is the one who determines whether this human being is good (quality) or not. As the hadith below also strengthens so that this quality

can be realized properly, the process carried out must also be of high quality, which means: Indeed, Allah loves those who, when carrying out a job, are carried out "accurately, purposefully and thoroughly. The meaning is that if the process is carried out regularly and directed, the results will also be good. So to achieve quality, the process must also be carried out in a directed and regular manner or itqan. This hadith is reinforced by the following hadith which means: Verily Allah obliges (to us) to do optimally in everything.

Carrying out processes optimally and commitment to work results in line with the teachings of ihsan. The verse below strengthens the hadith above, which means: Indeed, Allah commands (you) to act justly and do good, to give to relatives, and Allah forbids from heinous deeds, evil and enmity. He teaches you so that you can take lessons. (QS. An-Nahl / 16: 90).

Optimization in carrying out the process must be accompanied by commitment in carrying out the process. Without good commitment from members of an Islamic educational institution, it is impossible for a quality process to be formed. Therefore, motivation for all members of Islamic educational institutions to carry out the process as well as possible is urgent.

5. Systems Approach to Management

Identify, understand and manage processes so that they are interconnected as a system that contributes to the effectiveness and efficiency in achieving its goals. As the universe management system, which is stated in the Al-Qur'an letter Al-Zumar/39:62 which means: Allah creates everything and He takes care of everything.

Islamic education professionals must learn to manage the quality of their education. Education as a system has a number of components such as students, teachers, curriculum, infrastructure, media or learning resources, parents and the environment. Everything must run continuously and integrated in the system.

6. Continuous improvement

When viewed from the Islamic context, improvements from time to time or carry out evaluations for better results. The Messenger of Allah said: "Whoever is in a situation today whose quality of life is better than yesterday's then he is a lucky person." Therefore, our choice is nothing but no day without improving the quality of life. As Muslims, we must improve discipline, dedication, intelligence, intelligence, skills so that we are among the lucky ones. The hint contained in the words of the Prophet above is that humans must always improve the quality of their personal and life continuously and continuously from time to time.

7. Approach to the decision-making process

Effective decisions are based on data and information analysis. Muslims should not be careless in making a decision and in making a decision it is necessary to take steps of deliberation as said by Allah SWT. in the Qur'an letter Al-Shura/42: 38 which means: And (for) those who accept (obey) the call of their Lord and establish prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance that We give them.

8. Relations with suppliers with the principle of mutual benefit

A mutually beneficial relationship enhances the ability of both to create value. As Allah SWT says in the Koran letter An-Nisa'/4: 29 which means: O you who believe! Do not eat each other's wealth in a vanity (unrighteous) way, except by way of trading which applies on a mutual basis between you. And don't kill yourself. Verily Allah is Most Merciful to you.

CONCLUSION

In the context of Islamic education management, there are at least 3 (three) ways to study and write treatises on Islamic education management. The first way is to explore functional theories and then apply them to Islamic Education. The second way is by placing the content and process of Islamic Education as a system in national education. The benchmarks are laws and regulations related to the implementation of education and teaching. The third way is to follow the Education management standards based on the Education policies based on the Regulation of the Minister of National Education Number 19 of 2007 concerning Education management standards.

Management of improving the quality of education, especially Islamic education, is a way of improving quality that relies on the educational institution/school itself, applying a set of methods, based on the availability of quantitative and qualitative data and empowering all members of an educational institution to continuously improve organizational capacity and capability. schools/institutions to meet the needs of students and the community.

Creating a quality educational institution/school is not only the responsibility of the institution/school itself but is also the responsibility of all parties. The quality of an educational institution depends on the ability of the institution to manage and develop all components/elements of the institution (educators, education staff, students, facilities and infrastructure, and finance).

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