



## THE IMPLEMENTATION OF QUALITY MANAGEMENT IN RELIGIOUS SCHOOLS: A STUDY AT DAYAH JEUMALA AMAL ACEH INDONESIA AND MA'HAD MATRI PERLIS MALAYSIA

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**Abstract:** The challenge of globalization requires educational institutions such as religious schools to have competitiveness in the field of quality management of the school. This study analyzes the implementation of quality management performed by the Dayah Jeumala Amal in Aceh and Ma'had MATRI in Perlis in improving the quality of their schools according to Islamic perspective. Information and data were collected from the library and field studies by using documentation, interviews and observation. Information and data were analyzed deductively, inductively and comparatively. In this study, researchers found that the Dayah Jeumala Amal and Ma'had MATRI applied the principles of Total Quality Management (TQM) approach, such as top management support, customer satisfaction, training and recognition, teamwork, performance measurement, quality assurance and employee engagement in their quality management also adopting the principles of ISO 9000 and 5S to achieve the level of quality required by the schools. Overall, this study found that Dayah jeumala Amal and Ma'had MATRI have implemented quality management with TQM principles at a good level, even though a slight difference exists in method of implementation, that is Dayah Jeumala Amal uses ISO while Ma'had MATRI uses 5S.

**Keyword:** Quality Management, Schools, Religious.

### INTRODUCTION

In line with such a rapid development of an educational institution, the government and the private sector are competing to improve. This is important for an institution to continue to grow and be competitive due to the intense competition in this age of globalization. Therefore, it is necessary that all parties continue to work to ensure that everything they work on will continue to work. Which is the most important indicators of an institution's progress is the degree of excellence in quality system management. Therefore, one of the catalysts for improving the quality of an institution is to practice and prioritize quality concepts in management. As we know, there are many quality improvement programs introduced by the government and the private sector to regulate the quality and quality of services offered to government institutions and the private sector. This quality improvement program aims to improve the quality of service in providing customer service.

However, the issue of development of quality education is very important and fundamental, as the core of progress in achieving the glory of a nation. Schools as educational institutions have their own strategies for improving their internal and external quality. Schools must be respected by the community, because with an effective quality management system they can produce quality and talented students. Despite its implementation in some areas there are rarely any educational institutions that implement world-class quality management systems especially in religious schools, whether from the government or private sectors. However, efforts have also been made to improve the quality of schools including the implementation of the principles of Quality Management (TQM) in education.<sup>1</sup>

In fact, the issue of quality or effort in improving the quality of religious schools has been widely discussed. As delivered by the minister at the JPM, Dato' Jamil Khir Bin Hj. Baharom was in conjunction with the opening ceremony of the SMAN / SMAR Kedah 2009 teachers forum, which is not only the country that is striving this issue of religious education, but Indonesia also discussed to improve the quality of religious schools. This issue being discussed is the same as that Malaysia did, which is to create a modern religious school model and to provide training needs for teachers. This is needed to increase the level of competency and professionalism of the educational administration of schools and teachers.<sup>2</sup>

If observed, private religious schools such as boarding schools, private religious schools and ma'had generally, in Indonesia and Malaysia are more concentrated only in a few areas such as the islands of Sumatra and Java Indonesia. Whereas in Malaysia, much of the peninsula and mainly in the north and east. This is because of the significant history of Islam and population of Muslims in this area. Indeed, Sumatra island also has a very famous area with province's Islamic law applies, that is Aceh, which has many private religious schools either already using modern schools system or still traditional. According to the Ministry of Religious Affairs of the Republic of Indonesia, in Aceh has a population of 1077 private religious schools whether in modern or traditional system, and people number of Aceh more than four million people (Kemenag, 2012). Nonetheless, religious schools or *pondok* have already been transformed from traditional to modern systems still very little.

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<sup>1</sup> Sifoo Sidee, "Kualiti dalam Pendidikan", *Mudah Belajar*, Accessed 20 November 2018, <http://www.mudahbelajar.com/?p=160>.

<sup>2</sup> Dato' Jamil Khir bin Haji Baharom, "Teks Ucapan Menteri di JPM Bersempena Majlis Perasmian Multaqa Guru SMAN/SMAR Kedah 2009", *JAKIM*, Accessed 5 December 2018, <http://www.islam.gov.my/teks-ucapan-menteri-di-jpm-yb-senator-mejar-jeneral-dato-jamil-khir-bin-hj-baharom-bersempena-majlis>.

One of religious school has been transformed to modern system and known by people of Aceh is the Dayah Jeumala Amal.

While in Malaysia, the number of private religious schools or pondok is not so great when we compare it with the percentage of the total population of about 30 million Malaysian people. The number of private religious schools in Malaysia, both secondary and primary reaches 75 schools, and traditional schools number more than 250 schools.<sup>3</sup> One of the list of private religious schools is Ma'had MATRI Perlis, which was historically the traditional religious school but later switched to modern religious school and until now Ma'had MATRI is becoming more and more well known to the Perlis community.

Therefore, in this study, the author sees the Dayah Jeumala Amal Aceh and Ma'had MATRI Perlis as part of a private religious school that cares about their school quality improvement. One of the steps that they have taken is to apply the principles of TQM in their education quality management system. The author wish to study the quality management practices that have influenced the effectiveness of both religious schools in the development of these schools and how the principles of TQM are practiced in both religious schools. For example, Dayah Jeumala Amal has adopted the ISO 9001: 2008 system while Ma'had MATRI has used the 5S program to improve their school performance. In the face of such intense competition in the world of education, at least two of these religious schools have faced the challenges of implementing quality management they are running.<sup>4</sup>

With the implementation of TQM in both religious schools, there are definitely differences and similarities and advantages and disadvantages between them. Therefore, the implementation of TQM principles such as senior management support, training and recognition, team spirit and quality assurance that have been practiced in both religious schools have a strong influence on the quality of their education.

Therefore, the implementation of quality management in religious schools should be considered. Because the efficient and effective implementation of quality management can make an educational institution to achieve the whises and expectations of its customers and stakeholders.

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<sup>3</sup> Malaysia Education Ministry, "Senarai Sekolah-Sekolah Agama" *moe.gov.my*, Accessed 28 Julai 2018, <http://www.moe.gov.my/v/IPS-di-Malaysia>.

<sup>4</sup> Siti Arni Basir, Bharuddin Che Pa dan Raja Hisyamudin Raja Sulong, "Suntikan Nilai-Nilai Islam Ke Atas Perlaksanaan Penambahbaikan Berterusan Dalam Konteks Sistem Pengurusan Kualiti (SPK) ISO 9000", *Jurnal Syariah* 18 no. 1, (2010), p. 91-122.

## DISCUSSION

There is no specific definition or approach for TQM. However, TQM's main focus is customer-centered. Deming suggests that the quality of customer satisfaction is that the objective of production is to achieve customer expectations.<sup>5</sup> Meanwhile Feigenbaum, emphasizes that quality is not just a product's feature but it fulfills customer expectations in all aspects of product and service development.<sup>6</sup> In addition, Ishikawa is focused on achieving customer satisfaction. He believes quality is not only "best" but should be "best for the customer" based on the thought of some quality teachers such as Crosby, Deming, Feigenbaum, Ishikawa, Juran and Oakland, some of the principles key of TQM can be identified and discussed, but this study focusing only on a few TQM principles that are relevant and appropriate to be applied in educational institutions: a). Top Management Support, b). Prioritize Customers, c). Training and Recognition, d). Teamwork, e). Performance Measurement, f). Quality Guarantee, g). Employee Engagement.

Most authors illustrate these principles as applying common sense to organizational activities, so that they satisfy the needs and requirements of customers. However, it is not as easy as expected, and many organizations may find it difficult to implement TQM. Therefore, the practice of TQM principles in educational institutions is necessary to make a continuous process of improvement and also enhancing the effectiveness of teaching.<sup>7</sup>

## MANAGEMENT QUALITY BASE ON ISLAMIC AND CONVENTIONAL CONCEPT

In this study, the researcher found that the concept of implementation of TQM, ISO 9000 and the 5S quality program introduced in the West and Japan were similar and in line with the concept of quality in Islam. In fact, Islam emphasizes qualities such as perfection (al-Itqan), efficiency (al-Ihsan), continuous (Istimrar) evaluation (muhasabah), and trustworthy (amanah) in performing a job. It shows that the TQM concept, ISO 9000 and the 5S quality program have some similarities between conventional and Islamic views, though not similar completely.<sup>8</sup>

Among the core aspects of the organization that TQM focuses are management support and process management. ISO and 5S program also emphasize these aspects, especially the process management aspects. Quality systems would establish through the

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<sup>5</sup> Deming, W. E., *Quality Productivity and Competitive Position* (Cambridge, MA: Massachusetts Institute of Technology, Center for Advanced Engineering Study, 1982), p. 67.

<sup>6</sup> Feigenbaum, A.V., *Total Quality Control* (New York: McGraw-Hill, 1991), p. 65.

<sup>7</sup> Golhar D. Y. & Ahire S. L., "TQM for Business Students: An Experiential Learning Approach", *International Journal of Quality & Reliability Management*, Vol. 12 No. 7 (1994), p. 54-64.

<sup>8</sup> Kadir Arifin, *Sistem Pengurusan Kualiti: Proses dan Pelaksanaannya di Malaysia* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2009), p. 85.

implementation of ISO and 5S and enhance the effectiveness and efficiency of management process which is based from TQM principles. Thus, the implementation of ISO and 5S can enhance the efforts towards the implementation of TQM.<sup>9</sup> However, the difference between conventional and Islamic quality management is that Islam takes the role of intention in the work done, as the intention of a Muslim will be calculated on the side of Allah Almighty.

So, on the principles of TQM from the Islamic perspective first, top management support. This principle in Islam relates to the principle of *al-Mas'uliyah* whereby every leader will be questioned and accounted for the work he does. The responsibility that has been entrusted to them should be exercised as best as he can. Second is customer priority, this principle in Islam is about love or friendship between people, which is Islam not discriminate people, Islam considers that all people are equals and no favoritism and should be taken care of all clients.<sup>10</sup>

The third is training and recognition, this principle in Islam can be linked to *al-Ihsan* and *tarbiyyah*, that education is compulsory for people to have expertise, which is the knowledge and situation are constantly changing. by knowledge the human being worked and his performance was regarded as a worship and created the nature of *al-Ihsan* in themselves, so they feel constantly under the supervision of God, and then produce a good quality services.<sup>11</sup> Fourth is the principle of teamwork, this principle in Islam can be attributed to the *syura*, which is in Islam the concept of teamwork and helping among the workers of the organization is highly encouraged. Fifth performance evaluation, this principle in Islam relates to *muhasabah*, that every organization needs to evaluate the quality of service rendered, and thus to innovate the service in a better way.<sup>12</sup>

Sixth, quality assurance, this principle in Islam can be attributed to *al-Itqan*. In producing something high quality, Islam accepts every possibility of error. Thus, the principle of *al-Itqan* make each organization to be more careful and to continue to do its best quality management process and error can be minimized. The seventh is the engagement of workers, Islam considers the superiors or subordinates as one member in a

<sup>9</sup> Maurer, R. *The Spirit of Kaizen* (U.S.A: McGraw-Hill, 2013), p. 21.

<sup>10</sup> Mohd Affendi Hassan "Pendekatan Tauhid Dalam Pengurusan dan Pentadbiran Awam: Konsep, Prinsip dan Model Alternatif", dalam *Kecemerlangan Pentadbiran Dasar dan Amalan Dalam Islam*, ed. Shafie Hj. Mohd Salleh dan Mohd Affendi Hassan (cet. Ke- 3, Kuala Lumpur: INTAN, 1994), p. 49.

<sup>11</sup> Mohd Nakhaie Haji Ahmad, *Huraian Kepada Panduan al-Qur'an dan Hadis Bagi Pegawai dan Kakitangan Perkhidmatan Awam*, (Kuala Lumpur: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri, 1996), p. 154.

<sup>12</sup> Muhammad Hasbi al-Shidiqi, *Hakikat Islam dan Unsur-Unsur Agama* (Acheh: Menara, 1947), p. 63.

fraternity. The purpose of Islam is to create relationships between top managers and subordinates in a way that is free from prejudice.<sup>13</sup>

## **IMPLEMENTATION OF QUALITY MANAGEMENT AT DAYAH JEUMALA ACEH DAN MA'HAD MATRI PERLIS**

To see some of the implementation of quality management in Islamic educational institutions, the author has chosen two religious schools such as Dayah Amal Jeumala Aceh and Ma'had Tri Perlis as an object of study. Based on the research done before, the author found that there are several forms of quality management implemented by the DJA management and Ma'had MATRI in an effort to improve the education service for the customers. Among the forms of quality management implemented in DJA are the ISO 9001: 2008 quality programs, which are part of the long-standing TQM program implementation at DJA.

Similarly to Ma'had MATRI, the implementation of the TQM concept through the implementation of quality management that has been implemented is a 5S quality environmental implementation program which are sort (series), set in order (seiton), shine (seiso), standardize (seiketsu) and sustain (shitsuke).<sup>14</sup> It aims to improve the quality of service through a conducive work environment, consistently developing the concept of improvement and to build the excellent work culture that ensuring improved work and customer satisfaction by good quality management. In addition, Ma'had MATRI also practiced of total quality management (TQM) principles in the administration and the academic to enhance their service, that are the support from top management which is a main pillar in ensuring successful implementation of quality management in Ma'had MATRI. In addition, training and mentoring programs were also implemented to produce skilled staff and teachers who were able to improve customer service. Therefore, in general the quality management has been able to improve the quality of education as well as the objectives, vision and mission of the school that they expected.

Therefore, according to the research that the author has done by interviewing and observing both religious schools. Implementation of quality management in enhancing the quality of education and the objectives, visions and missions that DJA and Ma'had MATRI to achieve their expectations has been successful. However, there are some differences between both of two religious schools which are the DJA prefers a written quality

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<sup>13</sup> Nik Mustapha Nik Hasan, "Quality and Productivity Defined", in Syed Othman Alhabshi *et.al.* (eds.) *Islamic Management for Excellence*, ed. Syed Othman AlHabshi (Kuala Lumpur: INMIND, 1995), p. 131.

<sup>14</sup> Nurkholis, *Manajemen Berbasis Sekolah; Teori, Model dan Aplikasi* (Jakarta: Grasindo, 2003), p. 70.



management system approach such as ISO 9001: 2008 quality program. The Ma'had MATRI more concerned to choose the best workers and teachers and make a conducive environment among them, so the workers and teachers able to focus more on working, educating and monitoring students progress.

Further, analysis on application of the TQM principles implemented by DJA and Ma'had MATRI, the author noted that there are several differences in the application of TQM principles that they operate on, including:

### **TOP MANAGEMENT SUPPORT**

In general, the DJA and Ma'had MATRI superiors have given their commitment and support in their efforts to improve their service. However, the Ma'had MATRI superiors have made policies for the recruitment of staff and teachers especially among the Ma'had MATRI association such as Ma'had MATRI alumni and people who know the Ma'had MATRI in depth, with a goal to making all matters possible and easier to manage. In this regard, the DJA does not require staff or teachers from the DJA alumni, but only according to the expertise and needs of the school.

### **WORKERS AND TEACHERS RECOGNITIONS**

There are a slight differences between DJA and Ma'had MATRI regarding workers compensation and recognition. The DJA awards individuals who are considered eligible for the award, which is either a trophy or a gift and will be awarded at any given time. The Ma'had MATRI considers that awards do not have to be gifted and are not given at certain times. Ma'had MATRI considers all staff and teachers equal in the eyes of Allah Almighty. However, Ma'had MATRI focuses more on the well-being of staff and teachers such as providing financial assistance and providing fee discounted to staff and teachers who wish to school their children at Ma'had MATRI.

### **QUALITY ASSURANCE**

Among examples of work practices that are based on DJA's quality assurance approach are through the implementation of ISO 9001: 2008 standards. DJA chose ISO 9001: 2008 because they believe that having a written quality management system will make it easier for staff and teachers to improve the quality of service to their customers. In implementing quality assurance, the Ma'had MATRI used 5S environment and work culture program to create a conducive, cheerful and comfortable environment.

## TEAMWORK SPIRIT

There are many ways you can help stimulate teamwork and share ideas with your employees. According to the author's observation, the teamwork spirit between teachers and employees of Ma'had MATRI is stronger. This is because, Ma'had MATRI has a special program for teachers and staff which is a weekly has a *liqa tarbiyah* (mentor-mentee) program. The mentor-mentee program is a group whose personnel numbers are determined as a leader among them. It will keep employees and teachers motivated by the regular advice they give. In the same way, the DJA emphasizes cooperation with mutual assistance and friendly events at specific times.

According to the author's study, DJA and Ma'had MATRI have implemented the principles of TQM. However, there are some weak but strong principles over the other. For example, the DJA emphasizes the recognition for dedicated workers by giving gifts such as certificates or trophies. While in terms of strengthening the workforce (the spirit of cooperation) is still a bit weak. But Ma'had MATRI is stronger in the spirit of collaboration, because it has a mentor-mentee program. While in terms of employee appreciation, Ma'had MATRI does not provide for individuals but only for group welfare.

While the implementation of quality management from an Islamic perspective, DJA and Ma'had MATRI can be said to be in compliance with Islamic concepts. However, the author found Ma'had MATRI have a very useful mentor-mentee program which are staff and teachers have a strong relationship because they are reminded and advised in their best interests.

In conclusion, religious schools such as DJA and Ma'had MATRI are fully aware of the need for quality management systems, so their quality of education able to compete with other schools and in line with current developments and not contrary to existing Shariah rules.

## CONCLUSION

After a long discussion, researcher can conclude that DJA and Ma'had MATRI are not left behind in implementing quality management in helping their organization to improve customer service. Implementing quality management through the principles of Total Quality Management (TQM) approach has greatly helped DJA and Ma'had MATRI to enhance the quality of education services that provided to customers. This shows that DJA and Ma'had MATRI have already worked hard to implement quality management in their organization to enhance and provide quality service to their customers.



The implementation ISO 9001: 2008 by Dayah Jeumala Amal and 5S quality practice program by Ma'had MATRI. It is one of the forms of the implementation of a quality management approach based on continuous improvement and customer expectations. In addition, by applying the principles of TQM, both religious schools have improved the quality of work to satisfy their customers and improve their school performance.

However, the top management of DJA and Ma'had MATRI needs to maintain and take a more forward step in the efforts to improve and ensure that the quality of service they feel has not been achieved in the near future. In addition, DJA and Ma'had MATRI should also resolve any issues arising in their management which will cause the customer service quality to be broken down as soon as possible so that the problem does not persist and drag on. However, the change in attitude and self-esteem among superiors and subordinates who are not serious at work and less concerned with the implementation of quality practices is highly not interfere with the process being carried out in both schools.

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