



Islamic Value-Based Quality Management; The Challenge of Spiritual Integration in Modern Education Systems

Fadhlillah ¹, Jibril Ayuba ²

¹ Al-Falah Assunniyyah University, East Java, Indonesia

² Al-Hikmah University, Ilorin, Nigeria

¹ Corresponding Author: fadhlillah@gmail.com

Abstract : *The application of quality management based on Islamic values has the potential to shape students' holistic character by integrating cognitive, affective, and spiritual dimensions. However, the integration of modern management systems with spiritual values often remains conceptually fragmented and lacks a structured implementation framework. This study aims to explore the challenges of integrating spiritual values into modern educational management systems within Islamic educational institutions. Using a qualitative approach with a case study design, data were collected through participant observation, in-depth interviews with school leaders and teachers, and documentation analysis. The findings of the study reveal several key challenges in the integration process. First, there is a conceptual gap between managerial efficiency emphasized in modern systems and the moral-spiritual orientation upheld in Islamic values. Second, institutional resistance emerges due to the lack of understanding and capacity of school leaders in harmonizing both paradigms. Third, the absence of standardized indicators for measuring spiritual dimensions makes the integration process ambiguous and inconsistent. Fourth, external pressures such as accreditation demands and bureaucratic expectations often prioritize measurable outputs over spiritual growth. Lastly, there is limited professional development for educators in implementing spiritually grounded quality management. These challenges suggest the need for a comprehensive framework that aligns modern quality management principles with Islamic educational philosophy, supported by policy, training, and contextual adaptation within the institution.*

Keywords : *Islamic Values; Quality Management; Spiritual Integration; Holistic Education.*

Article History : Received: June 2024 Revised: June 2024 Accepted: July 2024

Copyright © 2024 Journal of Research in Educational Management, All Rights Reserved



This is an open access article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 License

INTRODUCTION

The application of quality management in education is not only aimed at increasing administrative efficiency, but also has a strategic role in shaping the character of students (Husna et al., 2023; Mulyono & Nuhe, 2022; Umar, 2023). In the context of Islamic educational institutions, quality management based on Islamic values is a relevant approach because it is able to shape the character of students holistically touching on intellectual, emotional, and spiritual aspects. Values such as honesty, responsibility, trustworthiness, and sincerity can be the main foundation in the education process that is oriented towards quality. This makes the integration of Islamic values into the management system not only as a complement, but as a basic need that aligns the goals of Islamic education and effective managerial practices. However, the integration of a rational and measurable modern management system with Islamic spiritual values still faces serious conceptual and practical challenges. Many Islamic educational institutions apply modern management principles, but fail to frame the process within the framework of complete Islamic values. As a result, education that should produce perfect human beings is trapped in an administrative routine that ignores the spiritual dimension. This situation indicates a paradigm crisis in the management of Islamic education, where the spiritual dimension has not received proportional space in the quality system implemented. Therefore, it is important to examine more deeply how this integration should be designed and implemented so that quality management is not merely technical, but also transformative in shaping the personality of students.

Previous studies have shown that the implementation of quality management based on Islamic values contributes positively to the holistic character development of students. Several studies, such as those conducted by Hamdi (2019) and Al-Farabi & Firmansyah (2023), revealed that Islamic values such as honesty, responsibility, and cooperation—when applied in school managerial practices—can create a conducive educational environment and shape students with strong integrity. Another study by Detert & Schroeder (2001) indicated that the integration of religious values into a school's quality culture influences students' spiritual and social attitudes. However, these studies tend to focus more on the general role of Islamic values in character development without specifically addressing the dynamics of integration between modern quality management systems—which emphasize efficiency, performance indicators, and accountability—and the spiritual dimensions of Islam. This current study presents a significant difference by focusing on the challenges of integrating two approaches that often operate in parallel but lack conceptual alignment. While the common ground lies in acknowledging the importance of Islamic values in education, the novelty of this research lies in its critical analysis of the disconnect between modern management systems and spiritual values, as well as its attempt to offer a conceptual framework that bridges the two within the managerial practices of Islamic educational institutions. Therefore, this study is expected to enrich the literature with a new, more comprehensive, and applicable perspective.

The purpose of this study is to examine in depth the challenges faced in the process of integrating modern quality management systems with Islamic spiritual values in educational institutions. Although the implementation of quality management based on Islamic values is believed to be capable of shaping students' holistic character, in reality, such integration has

not been carried out optimally due to the absence of a clear and systematic framework (Hasanah, 2018; Rizal & Qiptiyah, 2021; Sanjani et al., 2023). This research focuses on identifying the main obstacles, such as the paradigm gap between modern managerial principles which emphasize efficiency and measurable outcomes and the spiritual approach that prioritizes values, morality, and spiritual awareness (Nikonova & Minakova, 2023; Oser et al., 2021). In addition, this study aims to evaluate the extent to which educational institutions are able to accommodate both approaches in their daily managerial practices. Therefore, the findings of this research are expected to contribute to the formulation of a more comprehensive and applicable integration model for managing Islamic education in the modern era.

One of the main challenges in integrating spiritual values into modern educational management systems is the difference in paradigms between modern management approaches which are based on instrumental rationality and spiritual approaches that focus on values and morality. Modern management systems tend to emphasize performance measurement, administrative efficiency, and quantitative achievements, which often overlook non-material aspects such as self-awareness, sincerity, and moral responsibility (Hasanah et al., 2023; Sanjani & Safitri, 2024; Shulhan, 2019). On the other hand, Islamic education emphasizes the formation of the ideal human being (*insan kamil*) who is not only intellectually capable but also spiritually mature (Alfian & Ilma, 2023). This difference in focus often creates difficulties in developing quality indicators that reflect spiritual values in an objective and measurable way. As a result, the spiritual dimension is frequently marginalized in quality evaluation systems, ultimately diminishing the influence of Islamic values in guiding educational management practices as a whole.

The challenge of spiritual integration lies in the capacity and awareness of educational leaders in designing and implementing systems that harmonize quality management with Islamic values. Many school principals or educational leaders still lack a deep understanding of how spiritual values can serve as a foundation in the processes of planning, implementation, and evaluation of education (Fathor Rozi et al., 2021; Zamroni et al., 2022). This issue is exacerbated by the limited availability of managerial training grounded in Islamic values and the scarcity of practical literature that can be used as guidance by educational practitioners. In reality, rigid administrative approaches still dominate and often lack a spiritual touch within Islamic educational institutions (Mundiri, 2016). Therefore, strengthening leadership competencies that can proportionally integrate both approaches has become an urgent necessity in addressing the challenges of Islamic education in an increasingly complex modern era.

METHOD

This study employs a qualitative approach because it aims to deeply understand the phenomenon of spiritual integration challenges within modern educational management systems, particularly in Islamic educational institutions. This approach is chosen as it allows the researcher to explore the meanings, perceptions, and subjective experiences of education practitioners, such as principals, teachers, and staff who are directly involved in school management processes. The type of research used is a case study, focusing on one Islamic

educational institution as the research site. The case study design is selected because it enables an in-depth exploration of the institutional and social complexities that influence the success or failure of integrating spiritual values into educational management. Through this approach, the researcher can identify patterns and specific challenges that might not emerge through quantitative data. Therefore, a qualitative case study approach is highly relevant and strategic for addressing the research objectives and questions.

During the data collection process, this study uses three primary techniques: participant observation, in-depth interviews, and documentation study. Participant observation is conducted to directly observe managerial practices and daily interactions within the school environment, while in-depth interviews aim to capture detailed insights, perspectives, and experiences from key informants such as the principal, teachers, and administrative staff. Documentation study involves analyzing school documents such as vision-mission statements, work programs, standard operating procedures (SOPs), and quality reports. These techniques are selected to complement each other and strengthen data validity through triangulation. The collected data are analyzed using Miles and Huberman's interactive model, which consists of three stages: data reduction, data display, and conclusion drawing/verification (2014). Data reduction is done by filtering essential information relevant to the research focus; data display is organized thematically; and verification is carried out by thoroughly reviewing the data to ensure consistency and validity. This procedure ensures that the research findings are rich, accurate, and contextually grounded.

RESULT AND DISCUSSION

The findings of this study reveal that the integration between modern quality management systems and spiritual values in Islamic education faces significant conceptual and practical challenges. Theoretically, modern management emphasizes efficiency, accountability, and achievement of targets based on quantitative indicators, while spiritual values in Islamic education focus more on character building, morality, and divine consciousness—which are not always objectively measurable. This paradigm gap makes it difficult for many Islamic educational institutions to harmonize both systems effectively. Furthermore, field observations indicate that the spiritual dimension is often treated as a supplementary element rather than an integral part of a structured quality management system. Therefore, it is crucial to gain a deeper understanding of how these integration challenges manifest in real-world settings in order to formulate contextual and applicable solutions.

Based on empirical data collected through observations, interviews, and document analysis, the challenges of spiritual integration in modern education stem not only from paradigm differences but also from institutional capacity limitations and human resource constraints. Many school principals and educators lack adequate understanding and training in professionally managing educational institutions based on Islamic values. The absence of practical implementation guidelines or models for Islamic quality management further exacerbates the situation. Moreover, external administrative pressures, such as accreditation requirements and government standards, compel schools to focus more on administrative targets rather than on reinforcing spiritual values. These realities suggest that efforts to

integrate spirituality cannot rely solely on adding value-based content but must be supported by systems, structures, and institutional cultures that enable a comprehensive transformation.

1. The Paradigm Gap

One of the fundamental challenges in integrating Islamic spiritual values into modern educational systems is the significant paradigm gap between the two. Modern education systems particularly in managerial aspects are heavily influenced by rational, objective, and performance-based approaches. Efficiency, accountability, and quantitative achievement are considered the primary indicators of success in educational management. On the other hand, the spiritual approach in Islamic education emphasizes moral values, character formation, and internal development, which are not always measurable through formal instruments. This contrast in approaches makes it difficult for Islamic educational institutions to align administrative achievements with the spiritual development of students. Therefore, this paradigm difference serves as a major obstacle in building an integrated quality management system that bridges both modernity and spirituality.

Interview results with a principal at a private Islamic school revealed, *"We often get caught up in administrative routines just to meet accreditation targets, while the spiritual development of students becomes neglected because it isn't included in the main assessment indicators."* This statement reflects the systemic pressure that causes spiritual aspects to be overlooked due to their lack of measurable administrative value. Similarly, a teacher stated, *"We want to establish spiritual routines like dhikr and dhuha prayer as part of the school culture, but it is difficult to include them in official programs because they are considered unrelated to quality assessments."* Both quotations illustrate a reality where spiritual activities are not acknowledged as part of the formal quality system, leading to a lack of serious attention in educational planning and execution.

The statements from the principal and teacher clearly demonstrate that the paradigm gap between modern management systems and spiritual approaches is not merely a theoretical concern but a tangible practical barrier in the field. Activities intended to strengthen character and Islamic values are often deemed unimportant simply because they are not accommodated within the current quality standards. In contrast, activities that are quantifiable and administratively reportable become prioritized, even if they have little to no direct impact on character formation. Within this context, educators are forced to choose between implementing spiritually meaningful programs or fulfilling administrative indicators. This false dichotomy ultimately undermines the core purpose of Islamic education, which seeks to balance worldly success with spiritual well-being.

Theoretically, this paradigm gap has also been discussed by education scholars. Tilaar (2021) argues that modern education systems rooted in positivism tend to exclude transcendental and spiritual elements from the educational process. Meanwhile, Al-Attas (1980) asserts that Islamic education should function to purify the soul and refine human character, not merely to produce technically competent individuals (Munif et al., 2021). In practice, this spiritual orientation is difficult to harmonize with the demands of modern education, which focuses heavily on measurable outputs and formal achievements (Rozi &

Kamalia, 2023; Schottmann & Camilleri, 2012). As a result, spiritual values often remain as mere slogans in mission statements without being operationalized in managerial policies. Therefore, there is an urgent need for a paradigm integration framework that bridges Islamic spiritual approaches with rational and structured educational management systems.

2. Limitations of Leadership Capacity and Human Resources

Another major challenge in integrating spiritual values into modern educational systems lies in the limited capacity of leadership and human resources within Islamic educational institutions. Successful integration of spirituality into school management requires leaders who not only understand modern quality systems but are also deeply rooted in Islamic principles. However, many school principals and educators lack adequate training, theoretical grounding, and practical tools to translate spiritual values into institutional policies and managerial practices. As a result, efforts to integrate spirituality are often informal, inconsistent, and highly dependent on the personal commitment of individual leaders, rather than being embedded in a structured system. Without strong leadership that bridges managerial professionalism and religious-spiritual insight, integration will remain aspirational rather than transformational.

In an interview, one school principal stated, *"We understand the importance of spiritual values in education, but we don't have enough training or resources to turn those values into structured school programs."* This reflects a common reality in many institutions where the commitment to Islamic values exists, but the capacity to institutionalize them is weak. Meanwhile, a senior teacher remarked, *"Most of our school improvement workshops focus on technical aspects like administration or assessment, not on how to integrate moral or spiritual aspects into our management system."* These statements demonstrate that human resource development in education still prioritizes procedural skills over spiritual-moral competencies, leaving a gap in the leadership's ability to drive spiritually grounded quality management.

These findings suggest that institutional efforts to integrate spirituality are hindered not by lack of will, but by a lack of managerial competence that includes spiritual dimensions. Many leaders are products of a system that separates managerial logic from ethical-religious purpose, resulting in fragmented implementations. The capacity to design school policies, programs, and evaluations that reflect Islamic values requires not only religious insight but also the pedagogical and organizational knowledge to embed these values into measurable and sustainable systems. When leaders are ill-equipped, integration tends to be symbolic or superficial limited to religious routines like morning prayers without influencing broader management decisions such as budgeting, performance evaluation, or strategic planning.

Theoretically, this issue resonates with Al-Ghazali's view that knowledge must be accompanied by wisdom and moral responsibility in leadership (Martin & Hambali, 2023; Yanti, 2023). Modern leadership models in education, such as instructional leadership or transformational leadership, emphasize vision, motivation, and culture building all of which are highly relevant for integrating spiritual values (Acton, 2021; Mundiri et al., 2022; Yukl et al., 2009). However, without training that aligns these models with Islamic epistemology, school leaders are left to navigate this complexity alone. Therefore, spiritual integration in

educational management demands investment in leadership development programs that merge managerial competence with Islamic worldview. Only then can schools foster not only procedural excellence but also spiritual depth, ensuring a holistic education for students and a meaningful institutional identity.

3. Absence of an Applicable Implementation Model or Framework

One of the critical challenges in integrating spiritual values into modern educational systems is the absence of a practical and operational implementation framework. While many Islamic schools embrace the vision of holistic education that balances academic excellence with spiritual development, this vision often fails to manifest in daily practices due to the lack of structured guidelines or models. Unlike modern quality management systems that come with clear indicators, procedures, and evaluation tools, efforts to incorporate spiritual values tend to rely on general ideals without operational clarity. As a result, integration becomes inconsistent, subjective, and dependent on the personal interpretation of school leaders or teachers. The absence of a standardized model makes it difficult for institutions to measure progress, ensure sustainability, or replicate best practices across different contexts.

This issue was affirmed by a vice principal who shared, *"We know that integrating Islamic values is essential, but there's no real blueprint or framework we can follow—it all depends on individual initiative."* This illustrates how, despite good intentions, the lack of structured models hinders the institutionalization of spiritual integration. A curriculum coordinator added, *"We have guidelines for academic standards and school operations, but none that tell us how to evaluate students' spiritual growth or embed Islamic values into our management system."* These testimonies confirm that even committed educators struggle to translate spiritual aspirations into measurable, school-wide practices due to the absence of practical tools and policies.

The lack of an applicable framework results in a fragmented approach to spiritual integration. Activities related to Islamic values—such as religious rituals, moral lectures, or character education—are often conducted sporadically and disconnected from the school's core management system. Without alignment between vision, curriculum, evaluation, and institutional strategy, spiritual education remains peripheral. Schools may display religious slogans or include religious studies in the curriculum, yet these elements rarely influence broader management domains such as leadership style, staff evaluation, or quality assurance. This gap creates a disconnect between what schools claim to value and what they are structurally equipped to implement.

Theoretically, models such as Al-Attas' *ta'dib*-based education and contemporary Islamic education management frameworks propose a foundation for value-based leadership and curriculum integration (Al-Attas, 1980). However, these ideas often remain in the academic realm and lack translation into operational tools that schools can adopt. On the other hand, modern management systems such as Total Quality Management (TQM) offer a comprehensive structure, but rarely integrate spiritual dimensions (Busahdiar et al., 2023). This disconnection reveals a critical need for hybrid models that merge Islamic

philosophical underpinnings with practical management strategies. Developing such a model would empower Islamic schools to bridge the gap between aspiration and execution, thereby realizing a system that fosters not only academic excellence but also the spiritual integrity of students and institutions.

4. External Pressure from the National Education System

Another significant challenge in integrating spiritual values into modern educational management is the external pressure exerted by the national education system. Schools are often bound by government regulations, accreditation demands, and standardized performance indicators that emphasize administrative compliance and academic achievement. These formal requirements shape school priorities, where meeting external benchmarks becomes more urgent than nurturing internal values. As a result, spiritual development which is central in Islamic education is frequently sidelined because it is not explicitly included in official assessment tools. The external pressure for measurable outputs and national conformity often leaves little room for institutions to focus on spiritual aspects, which are inherently qualitative and contextual. Consequently, school leaders may feel constrained in their ability to innovate or invest in spiritual programs that do not align with state-mandated indicators.

A school principal explained this reality by saying, *“Most of our programs are designed based on the accreditation instrument; if it’s not listed as a scoring component, it’s hard to allocate time and resources to it.”* This statement highlights how institutional priorities are shaped by the external demands of educational authorities, often at the expense of spiritual development. A teacher further remarked, *“We want to focus on building students’ character through spiritual activities, but during evaluations, what gets asked are documents, scores, and data not the spiritual progress of our students.”* These insights demonstrate how external systems define school success in narrow, quantifiable terms, leaving non-measurable values like spirituality underappreciated and underrepresented.

The dominance of bureaucratic and performance-based logic in the national education system has contributed to a growing misalignment between institutional identity and operational practice in Islamic schools. While Islamic educational institutions aim to form *insan kamil*—morally upright and spiritually aware individuals—national systems often reduce success to numeric performance, compliance checklists, and administrative outputs. This structural tension discourages schools from investing in long-term, non-instrumental goals such as spiritual formation, unless they can be translated into quantifiable metrics. Even when schools want to maintain their Islamic identity, they are compelled to focus on what is “evaluated” rather than what is “essential.” As a result, spiritual education is often marginalized or treated as an extracurricular aspect rather than an integral part of school management and curriculum planning.

From a theoretical standpoint, this challenge is consistent with critical views on the over-standardization of education. Scholars such as Biesta (2015) argue that when education is driven by accountability mechanisms alone, values like moral and spiritual development become secondary. In the context of Islamic education, this creates a disjunction between *maqasid al-shariah* which includes the preservation of faith and

character and state-driven educational goals that prioritize competitiveness and output (Yilmaz, 2024). Without reforms that allow flexibility and contextual relevance in educational evaluation, schools will continue to struggle to integrate spiritual dimensions meaningfully (Zamroni et al., 2023). Therefore, what is needed is a more holistic policy framework that recognizes diverse educational goals and supports schools in cultivating both academic competence and spiritual maturity in a balanced and sustainable manner.

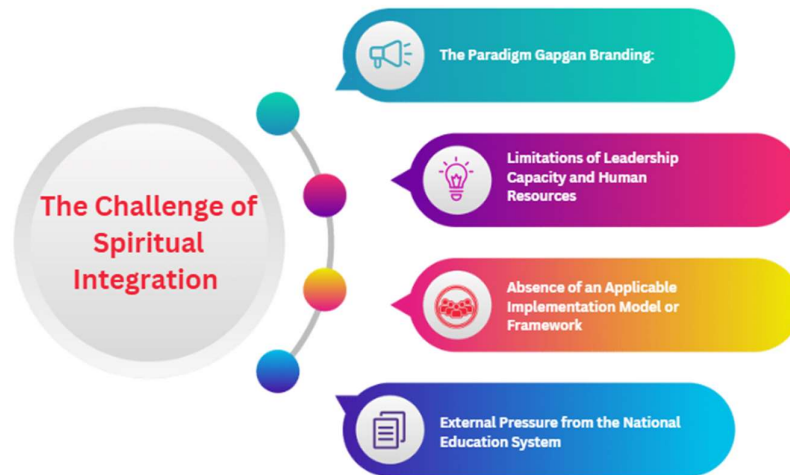


Figure 1: The Challenge of Spiritual Integration

The first challenge in integrating spiritual values into modern education as figure 1, lies in the paradigm gap between the two systems. Modern educational management emphasizes measurable performance, administrative efficiency, and target achievement, while Islamic education places greater focus on character formation, moral values, and spiritual consciousness. This fundamental difference in orientation causes tension in how schools define success and set priorities. Tilaar (2021) notes that education influenced by positivism tends to marginalize non-measurable values such as faith and ethics. Meanwhile, Al-Attas (1980) argues that Islamic education should aim for the holistic development of the human being (*insan kamil*), which includes the purification of the soul and ethical refinement (Alfian & Ilma, 2023). These contrasting goals often make it difficult for Islamic schools to fully implement spiritual values within modern management frameworks that prioritize accountability and standardization (Bazarova & Sadovaya, 2016).

The second challenge relates to the limited capacity of leadership and human resources in integrating spirituality into education. School leaders and educators may value spiritual development, but they often lack the training and practical skills to incorporate it into institutional policies and daily school operations. Leithwood and Jantzi (2000) emphasize the importance of visionary and value-based leadership, yet most training for school leaders focuses more on administrative procedures than moral or ethical guidance. Nasr (2009) also points out that leadership in Islamic contexts must be based on wisdom and spiritual responsibility. However, in practice, many educators are not provided with frameworks or

mentoring to develop such leadership qualities. This creates a gap between intention and execution, where spiritual objectives remain theoretical ideals rather than being embedded in daily practice.

The third challenge involves the absence of an operational framework or applicable model to implement spiritual integration effectively in Islamic schools. Although theoretical concepts such as *tarbiyah*, *ta'dib*, and *akhlak*-based education are well documented, there is a lack of standardized guidelines, instruments, or procedures for schools to follow. Unlike Total Quality Management (TQM) which offers clear steps and measurable outcomes (Deming, 1986), Islamic educational values are often introduced in abstract or symbolic ways, without structured alignment with school systems. Al-Salmani (2017) acknowledge that while Islamic values are widely recognized, the implementation at the management level remains inconsistent due to the absence of practical tools. Consequently, schools may uphold Islamic principles in vision statements or religious rituals, but these are rarely integrated into formal planning, assessment, or quality assurance systems.

The fourth challenge arises from external pressure from the national education system, which emphasizes standardized evaluation, accreditation, and bureaucratic reporting. This often results in the marginalization of spiritual content, as schools are pushed to prioritize measurable outputs such as test scores, documentation, and compliance with government standards. Biesta (2010) critiques this overemphasis on measurement, suggesting that it shifts the purpose of education away from personal and moral development. In the context of Islamic education, George et al. (2021) and Webb (2006) observes that spiritual and religious content is frequently reduced to non-assessable components or extracurricular activities. As a result, institutions may comply with national standards but struggle to maintain their spiritual identity in practice. This structural constraint makes it difficult for Islamic schools to allocate adequate resources, time, and institutional support for spiritual programs that are not recognized in external evaluations.

The theoretical implication of the findings from challenges one to four reveals a critical need to reframe the epistemological foundation of educational management in Islamic institutions, by bridging the gap between rational-instrumental logic and value-based spiritual philosophy. While previous studies have discussed spiritual values in education (Al-Attas, 1993; Nasr, 2002), they often remain at a conceptual level without exploring how these values can be embedded within modern school management systems. This research advances the discourse by showing, through empirical evidence, how paradigm disparities, leadership capacity limitations, lack of applicable models, and external bureaucratic pressures collectively hinder the integration of spirituality in measurable and sustainable ways. Unlike Al-Salmani (2017), who focused on general conceptual alignment, this study identifies specific systemic barriers and demonstrates how Islamic values are often excluded from administrative processes. The novelty lies in offering a theoretical synthesis that connects Islamic educational philosophy with contemporary educational management theory, laying the groundwork for the development of integrated frameworks that are both spiritually grounded and practically implementable within the current educational landscape.

CONCLUSION

The findings from this study conclude that the integration of Islamic spiritual values into modern educational management systems faces four significant challenges: paradigm differences, limited leadership capacity, absence of applicable implementation frameworks, and external pressures from national education systems. These challenges collectively illustrate that while the implementation of quality management based on Islamic values holds strong potential to form holistic student character—integrating intellectual, emotional, and spiritual dimensions—the integration itself remains conceptually fragmented and inconsistently applied. The paradigm gap reflects a fundamental disconnect between measurable outcomes and spiritual objectives; leadership limitations highlight the lack of managerial-spiritual synergy; the absence of an operational model causes institutional inconsistency; and external demands prioritize compliance over value formation. Altogether, these findings affirm that although the ideals of Islamic education align with holistic character development, the current educational system lacks the structural and conceptual readiness to embed these values systematically. Therefore, the goal of spiritually integrated quality management remains aspirational rather than fully realized in practice.

This research, while offering meaningful insights into the obstacles of spiritual integration in education management, has several limitations that must be acknowledged. The study was confined to a specific institutional context, making it less generalizable across diverse Islamic educational settings with different cultural, structural, or regulatory frameworks. Moreover, the research focused more on identifying existing barriers rather than evaluating or testing solutions or models that may address them. Future research could explore the development and pilot-testing of integrated quality management models grounded in Islamic values, and assess their effectiveness across different institutional types. Additionally, further investigation is needed into how policy reforms at the national level might support or hinder spiritual integration, particularly in accreditation and evaluation systems. Addressing these gaps will help strengthen the foundation for a more comprehensive, contextual, and sustainable framework for spiritually oriented educational management.

ACKNOWLEDGMENT

We would like to express their deepest gratitude to all parties who contributed to the completion of this research titled *"Islamic Value-Based Quality Management: The Challenge of Spiritual Integration in Modern Education Systems."* Special thanks are extended to the leadership, educators, and administrative staff of the Islamic educational institutions who willingly participated in the interviews and provided valuable insights for this study. We also acknowledge the academic support from Al-Falah Assunniyyah University, East Java, Indonesia, and Al-Hikmah University, Ilorin, Nigeria, for providing the intellectual and institutional environment that made this research possible. Lastly, the authors sincerely appreciate the constructive feedback from colleagues and peer reviewers, whose suggestions greatly enhanced the clarity and rigor of this work. May this research contribute meaningfully to the development of spiritually grounded educational management practices.

BIBLIOGRAPHY

- Acton, K. S. (2021). School leaders as change agents: Do principals have the tools they need? *Management in Education*, 35(1), 43–51. <https://doi.org/10.1177/0892020620927415>
- Al-Attas, S. M. N., & Muhammad, S. (1980). The Concept Of Education In Islam: A Framework For An Philosophy Of Education. *Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM)*.
- Al-Salmani, N. S. M. (2017). *Quality management guidelines for Islamic societies*.
- Alfian, R. N., & Ilma, M. (2023). Menakar Peluang dan Tantangan dalam Membidik Strategi Pendidikan Islam di Era Globalisasi. *MA'ALIM: Jurnal Pendidikan Islam*, 4(1), 71–83. <https://doi.org/10.21154/maalim.v4i1.7108>
- Bazarova, L. V., & Sadovaya, V. V. (2016). Religious ideas in contemporary pedagogy: The specificity of moral concepts of God in the Protestant, Orthodox and Islamic linguocultures. *Mathematics Education*, 11(6), 1681–1689.
- Biesta, G. J. J. (2015). *Good education in an age of measurement: Ethics, politics, democracy*. Routledge.
- Busahdiar, Karimah, U., & Tamin, S. (2023). Total Quality Management (TQM) and Basic Education: Its Application to Islamic Education in Muhammadiyah Elementary Schools. *Jurnal Pendidikan Agama Islam*, 20(2), 215–232. <https://doi.org/10.14421/jpai.v20i2.8015>
- Deming, W. E. (1986). Principles for transformation. *Out of the Crisis*, 18, 96.
- Detert, J. R., Louis, K. S., & Schroeder, R. G. (2001). A culture framework for education: Defining quality values and their impact in U.S. high schools. *School Effectiveness and School Improvement*, 12(2), 183–212. <https://doi.org/10.1076/sesi.12.2.183.3454>
- Fathor Rozi, Baharun, H., & Badriyah, N. (2021). Representasi Nilai-Nilai Karakter Sebagai Role Model dalam Film “Arbain” : Sebuah Analisis Semiotik. *TADRIS: Jurnal Pendidikan Islam*, 16(2), 436–452. <https://doi.org/10.19105/tjpi.v16i2.4842>
- George, A.-J., McEwan, A., & Tarr, J.-A. (2021). Accountability in educational dialogue on attrition rates: Understanding external attrition factors and isolation in online law school. *Australasian Journal of Educational Technology*, 37(1), 111–132.
- Hamdi, A. (2019). Manajemen Mutu Program Diniyah Pada Pondok Pesantren Muhammadiyah Lamongan. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 4(2), 247–258. <https://doi.org/10.31538/ndh.v4i2.463>
- Hasanah, I., Hefniy, H., & Zaini, A. W. (2023). Strengthening Brand Identity: Embracing Local Wisdom through Character Education Management. *Indonesian Journal of Education and Social Studies*, 2(2), 83–94. <https://doi.org/10.33650/ijess.v2i2.3435>
- Husna, K., Mundiri, A., & Agus R, A. H. (2023). Improving Student Competence Through Learning Management Outcome Based Education. *PEDAGOGIK: Jurnal Pendidikan*, 10(1), 1–14. <https://doi.org/10.33650/pjp.v10i1.5516>
- Leithwood, K., & Jantzi, D. (2000). The effects of transformational leadership on organizational conditions and student engagement with school. *Journal of Educational Administration*, 38(2), 112–129.
- Martin, E., & Hambali, R. Y. A. (2023). Teologi Kebahagiaan menurut Al-Ghazali (Kajian terhadap Kitab Kimiyatus Sa'adah). *Jurnal Riset Agama*, 3(1), 17–32. <https://doi.org/10.15575/jra.v3i1.19318>
- Mulyono, & Nuhe, A. (2022). Manajemen Pendidikan Madrasah Berkarakter melalui Program Gefa dalam Mewujudkan Generasi Berakhlakul Karimah. *Edukatif: Jurnal Ilmu Pendidikan*, 4(4), 6395–6403.

- Mundiri, A. (2016). The Leadership of Headmaster in Building a Work Culture Based on Pesantren. *Proceeding 2nd International Conference on Education and Training 2016*, xxi, 1335(November), 4–6.
- Mundiri, A., & Hasanah, R. U. (2018). Inovasi Pengembangan Kurikulum Pai Di Smp Nurul Jadid. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(1), 40–68. <https://doi.org/10.19109/tadrib.v4i1.1721>
- Mundiri, A., Hasanah, U., & Baharun, H. (2022). The Mindful Parenting of Kyai in Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 469–478. <https://doi.org/10.35445/alishlah.v14i1.1331>
- Munif, M., Rozi, F., & Yusrohlana, S. (2021). Strategi Guru dalam Membentuk Karakter Siswa melalui Nilai-nilai Kejujuran. *Fondatia*, 5(2), 163–179. <https://doi.org/10.36088/fondatia.v5i2.1409>
- Nasr, S. H. (2009). *The heart of Islam: Enduring values for humanity*. Zondervan.
- Nikonova, L. I., & Minakova, A. I. (2023). Migration Processes in the Multi-ethnic Region of the Republic of Mordovia in the Context of the Educational Space. In *Lecture Notes in Networks and Systems* (Vol. 365, pp. 413–425). https://doi.org/10.1007/978-3-031-23856-7_37
- OK, A. H., Al-Farabi, M., & Firmansyah, F. (2023). Internalization of Multicultural Islamic Education Values In High School Students. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(3), 221–228. <https://doi.org/10.31538/munaddhomah.v3i3.265>
- Oser, F., Heinrichs, K., Bauer, J., & Lovat, T. (2021). The International Handbook of Teacher Ethos: Strengthening Teachers, Supporting Learners. In *The International Handbook of Teacher Ethos: Strengthening Teachers, Supporting Learners*. <https://doi.org/10.1007/978-3-030-73644-6>
- Rizal, S., & Qiptiyah, T. M. (2021). Peran Kepala Sekolah dalam Menumbuhkan Nilai-nilai Spiritual Siswa di SDI Nurulhuda Jember. *Al-Riwayah : Jurnal Kependidikan*, 1(1), 163–184. <https://doi.org/10.47945/al-riwayah.v1i1.359>
- Rozi, F., & Kamalia, S. (2023). Creating Positive Learning Environment Through Work-Life Balance Based Human Resource Development. *PEDAGOGIK: Jurnal Pendidikan*, 10(1), 32–45. <https://doi.org/10.33650/pjp.v10i1.5575>
- Sanjani, M. A. F., Ridlo, M. H., & Yanti, L. S. (2023). Investigating the Holistic Management in Increasing Graduates' Competence in Madrasa Based on Pesantren. *PEDAGOGIK: Jurnal ...*, 10(2), 226–239.
- Sanjani, M. A. F., & Safitri, S. D. (2024). Character Management in Crisis: Implementation of Five Day in Ma'had as a Social Care Solution in Elementary Madrasah. *JUMPA : Jurnal Manajemen Pendidikan*, 4(1), 57–68. <https://doi.org/10.33650/jumpa.v5i1.9321>
- Schottmann, S., & Camilleri, J. (2012). Culture, religion and the Southeast Asian state. In *Culture, Religion and Conflict in Muslim Southeast Asia: Negotiating Tense Pluralisms* (pp. 1–15). <https://doi.org/10.4324/9780203079980-8>
- Shulhan, M. (2019). Effect of authentic leadership on academic atmosphere and organizational culture in Indonesian Islamic higher education. *International Journal of Innovation, Creativity and Change*, 7(2), 406–419.
- Tilaar, H. A. R. (2021). *Manajemen pendidikan nasional*.
- Umar. (2023). Deepening Convictions; Leading for Religious Literacy Based on Pesantren. *Pedagogik*, 10(2), 151–167.
- Webb, M. (2006). *Becoming a secondary-school teacher: The challenges of making identity formation a conscious informed process*. Southern Cross University.
- Yanti, F. (2023). Pengaruh Makanan Halal dan Haram Terhadap Kondisi Spiritual Manusia Menurut Imam Al-Ghazali. *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, 5(2). <https://doi.org/10.51900/alhikmah.v5i2.19384>

- Yilmaz, I. (2024). *Sharia as informal law: lived experiences of young Muslims in Western societies*. Taylor & Francis.
- Yukl, G., O'Donnell, M., & Taber, T. (2009). Influence of leader behaviors on the leader/member exchange relationship. *Journal of Managerial Psychology*, 24(4), 289–299. <https://doi.org/10.1108/02683940910952697/FULL/XML>
- Zamroni, Z., Baharun, H., Wahid, A. H., Muali, C., & Sumarhum, S. M. F. (2023). The Effect of Total Quality Service with E-Bekal on Customer Satisfaction. *TEM Journal*, 12(1), 351–356. <https://doi.org/10.18421/TEM121-44>
- Zamroni, Z., Mundiri, A., & Rodiyah, H. (2022). Quantum Attraction of Kyai's Leadership in Indonesian Pesantren. *Dinamika Ilmu*, 187–199. <https://doi.org/10.21093/di.v22i1.4212>