

QUR'ANIC PERSPECTIVE ON TOTAL QUALITY MANAGEMENT (TQM) AND ITS IMPLEMENTATION IN THE INSTITUTION OF ISLAMIC EDUCATION

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Abstract

This paper discusses the Total Quality Management (TQM) that needs to be done at educational institutions as a form of efforts to improve the quality of education. This paper focuses on the perspective of the Qur'an and the Hadith as a foundation in implementing TQM in order to gain the trust of the community and stakeholders. One way to keep getting this is by making continuous improvements, both from physical and non-physical aspects. So that it becomes a quality educational institution and guaranteed quality. Some TQM principles that must be implemented in the world of education are 1) Quality Standards, (Quality assurance) settings; 2) Change of culture; 3) Organizational change (upside-down-organization); and 3) Maintaining relationships with customers (keeping close to the customer). The concept of quality in management education is in accordance with the Qur'an and the Hadith of the Prophet. The reference to quality in the Qur'an is the word *ihsan*. *Ihsan* means quality that has implications for the quality of the process, the quality of planning and control, which in turn produces a quality development framework in accordance with the Qur'an and Hadith.

Keywords: Total Quality Management, Educational Institutions, al-Qur'an, Hadith

INTRODUCTION

This paper discusses about Total Quality Management (TQM) in the perspective of the Koran as a reference in managing educational institutions, both public and religious institutions. Moreover, Islamic educational institutions are required to design educational models that are in accordance with the needs of current developments.¹ This matter becomes important to be discussed which function to optimize management function in every educational institution. The times are marked by the development of science and technology, increasingly demanding an increase in the quality of education in various aspects. The increase is not only in one aspect, but includes all aspects related to the education process starting from input, process and output. One measure of improvement is on improving aspects of good management. If management has been implemented well, any institution including educational institutions will be able to produce quality performance and work.

According to Fattah, management has a very good role and helps explain organizational behavior related to motivation, productivity, and satisfaction.² In this case it shows that management has an important role to deliver the progress of the organization. Reality shows that quality educational institutions are increasingly in demand by the community, although to be able to access them the community must pay more than usual. In various cities in Indonesia, there are many emerging private quality schools with various names and programs offered. There are integrated schools, excellent schools, etc. all of which are increasingly in demand by the community. All of that actually has shown that the quality of education in Indonesia is quite impressive. However, the strategic significance of quality to improve competitiveness apparently still cannot be realized optimally and evenly in the administration of educational institutions in Indonesia.

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, now and in the future.³ While Ross in William Mantja said that TQM as an integration of all functions and processes of the organization to obtain and achieve improvements and improve the quality of goods as sustainable products and services. The main goal is customer satisfaction.⁴ Therefore, efforts to improve quality, in fact must be carried out comprehensively and synergistically by involving all domains in an integrated manner. Besides being carried out through a managerial approach through the establishment of a quality system, it must also touch on the psycho-philosophical realm in the development of quality culture in all elements of the organization or institution. The culture in question is a

¹ Saihu, "Implementasi Manajemen Balanced Score Card Di Pondok Pesantren Jam'iyah Islamiyyah Tangerang Selatan," *Mumtaz*: 3, no. 1 (2019): 2, <https://doi.org/https://doi.org/10.36671/mumtaz.v3i2.45>.

² Nanang Fatah, *Landasan Manajemen Pendidikan* (Bandung: Remaja Rosdakarya, 2001), 11

³ Edward Salis, *Total Quality Management*, Alih Bahasa, Ahmad Ali Riyadi (Yogyakarta: Ircisod, 2006), 73

⁴ Edward Salis, *Total Quality Management*, 73.

culture that is not a material phenomenon, because it does not stand on objects, humans, behavior, or emotions.⁵ In short, quality improvement cannot be done partially. It requires an integrated and comprehensive system approach. This also happened in Islamic educational institutions. Islamic educational institutions in Indonesia, such as madrassas, pesantren and so on must be better and must not be left behind in seeking Total Quality Management (TQM). Besides striving for this, academics of Islamic education management must also consider whether the Total Quality Management has been mentioned in the Qur'an and the hadith or not, or maybe Islam has given a signal about the existence of the TQM. Therefore, in the discussion below I will describe the TQM perspective of the Qur'an and Hadith.

METHODS

In this journal research using *library research* (a library research), which is a series of activities related to library data collection methods, reading and recording and processing the research material. It is a study that utilizes library resources to obtain research data.⁶ This research was conducted using literature (literature), both in the form of books, notes, and reports on the results of previous studies.⁷ This study aims to obtain a picture of total quality management in Islamic education institutions based on the Qur'an and Hadith. Specifically this research focuses on the verse about quality management.

RESULTS AND DISCUSSION

Definition of Total Quality Management (TQM)

Total Quality Management (TQM) consists of three words, they are totaling (overall/ integrated), and quality and Total Quality Management (integrated quality management). The word total (integrated) in TQM emphasizes that everyone in the organization must be involved in efforts to continuously improve.⁸ While terms of quality (*quality*) become often used to describe such symbols; beauty, kindness, expensiveness, freshness and above all, luxury. Therefore, quality becomes a concept that is difficult to understand and almost impossible to handle. How is it possible to handle something that is not clear and has so much meaning?⁹ Quality is often equated with quality. Quality actually becomes a part of everyday life. But, until now, in the industrial world, there has not been the same definition of quality. Goetsch and Davis likened that quality to pornography, which is difficult to define, but the phenomenon or signs can be seen and felt in real life.¹⁰

⁵ Made Saihu, *Merawat Pluralisme Merawat Indonesia: Potret Pendidikan Pluralisme Agama Di Jembrana-Bali* (Yogyakarta: DEEPPUBLISH, 2019), 286.

⁶ Mustika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Nasional, 2004), 2-3.

⁷ M Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), 11.

⁸ Edward Sallis, *Total Quality Manajemen In Education Manajemen Mutu Pendidikan*, cet.XVI (Yogyakarta; IRCiSoD,2012), 74.

⁹ Edward sallis *Total Quality Management in Education*, (London: Kogan Page Limited.

¹⁰ Lesley Munro dan Malcolm, *Menerapkan Manajemen Mutu Terpadu* (Jakarta: PT Gramedia,

Next management is a process or framework, which involves the guidance or direction of a group of people towards organizational goals or tangible goals. Management is an activity; its implementation is managing, while the executor is called a manager.¹¹ Management is also a science or an art. Said as art is a knowledge of how to achieve the desired results or in other words art is a skill obtained from experiences and lessons and the ability to use management knowledge.

Ramayulis stated that the same understanding with the nature of management was *al-Tadbir* (arrangement).¹² This word is a derivation of the word *dabbara* (regulate) which is widely found in *Surah Al-Sajdah* verse 5:

يدبر الامر من السماء الى الارض ثم يعرج

*He regulates all affairs from heaven to earth, then the (business) it ascend to Him in a day whose levels (duration) is a thousand years according to your calculations.*¹³

From the contents of the above verse it can be seen that Allah is the regulator of nature (manager). The regularity of the universe is proof of the greatness of Allah SWT in managing this nature. However, because humans created by Allah SWT have been made as caliphs on earth, then he must govern and manage the earth as well as possible as Allah SWT governs this universe.¹⁴

In the view of Islamic teachings, everything must be done neatly, correctly, in an orderly, and orderly manner. The processes must be followed properly and may be done carelessly. Starting from the smallest affairs such as to the largest affairs such as managing the affairs of an educational institution, it requires good, precise and directed arrangements in the frame of a management so that the goals to be achieved can be achieved and can be completed efficiently and effectively.

Total Quality Management (TQM) was originally put forward by Nancy Warren, a Behavioral scientist at the United State Navy. Which means every process, every job, and every person. Fandy Tjiptono and Anastasia Diana in their book said that Total Quality Management (TQM) implies an approach in running a business that tries to maximize organizational competitiveness through continuous improvement of products, services, people, processes, and organizational environments.¹⁵

Mulyadi, explained that Total Quality Management (TQM) is a management system that focuses on people who aim to sustainably increase customer satisfaction at a continuous and ongoing true cost.¹⁶ Meanwhile, according to Hadari Nawawi Total

(Terjemahan), Cet. ke-3, 2002),6.

¹¹ George R. Terry dan Leslie W. Rue, *Dasar-Dasar Manajemen*, terj. GA Ticoalu Cet.VII (Jakarta: Bumi Aksara. 2000),1.

¹² Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia. 2008), 362.

¹³ Al-Qur'an Surat Al Sajdah: 05, Departemen Agama RI, Al-Qur'an dan terjemahannya (Cipinang Muara-Jatinegara-Jakarta Timur: CV Darus Sunnah, 2002), 417.

¹⁴ Saihu, "Rintisan Peradaban Profetik Umat Manusia Melalui Peristiwa Turunnya Adam AS Ke-Dunia," *Mumtaz* 3, no. 1 (2019): 268–79, <https://doi.org/https://doi.org/10.36671/mumtaz.v3i2.44>.

¹⁵ Fandy Tjiptono dan Anstasia Dian, *Total Quality Manajemen* (Yogyakarta: Andi, 2001), 4

¹⁶ Mulyadi, *Total Quality Manajemen* (Yogyakarta: UGM, 1998), 10

Quality Management (TQM) is a functional management with an approach that is continuously focused on improving quality, so that its products are in accordance with the quality standards of the people served in the implementation of public service and community development tasks.¹⁷ Gregs Bound explained that Total Quality Management (TQM) is a management system that is focused on people and aims to continually increase customer satisfaction at true costs that are continuously hereditary.¹⁸ Meanwhile, according to Kaoru Ishikawa also defines that Total Quality Management (TQM) is integrating all functions of a holistic philosophy company that is built based on the concept of team work quality, productivity, and customer understanding and satisfaction.

Thus, TQM has several characteristics, including: 1) Focus on customers, both internal and external customers; 2) Having a high obsession with quality; 3) Using a scientific approach in decision making and problem solving; 4) Have a long-term commitment; 5) Requires teamwork; 6) Improve the process on an ongoing basis; 7) Organizing education and training; 8) Provides controlled freedom; 9) Having controlled unity; 10) The involvement and empowerment of employees.¹⁹

From the various meanings above, the main understanding can be taken that what is meant by TQM is an approach in running a business that seeks to maximize competitiveness through continuous improvement of products, services, people, processes and organizational environment or a management system that focuses on the quality of education or the quality of education carried out by continuous improvement aimed at continuously increasing customer satisfaction.

Differences in TQM with Other Management Methods

There are four main differences between TQM and other management methods. *First*, the intellectual origin, because most of the theories and management techniques come from the social sciences. Microeconomics is the basis of most financial management techniques, psychology underpins marketing techniques and sociology provides a conceptual basis for organizational design. Meanwhile the theoretical basis of TQM is statistics; *Second*, the source of innovation. If most of the ideas and management techniques are sourced from business schools and leading management consulting firms, then TQM innovation is largely produced by pioneers who are generally industrial engineers and physicists working in the industrial sector; *Third* is the origin of the birth country. Most of the concepts and techniques of financial management, marketing, strategic management, and organizational design come from the United States and then spread throughout the world. Instead TQM originally originated in the United States, then more developed in Japan and then expanded to North America and Europe; *Fourth*, the process of elimination or dissemination. The spread of most modern management is hierarchical and *top-down* spearheaded by giant companies such as general electric and IBM. While the quality improvement movement is a process of bottom-up, this is pioneered by small companies. In implementing TQM, the prime

¹⁷ Hadari Nawawi, *Manajemen Strategik* (Yogyakarta, Gajah Mada Pers, 2005), 46.

¹⁸ Mulyadi, *TQM* (Yogyakarta: Aditya Media, 1998), 10.

¹⁹ Hadari Nawawi, *Manajemen Strategik*, 10.

mover is not always the CEO, but often the department manager or division manager.²⁰

To optimize its role, TQM has the principles, among others: *First*, Customer Satisfaction, quality does not only mean compliance with certain specifications, but the quality is determined by the customer (internal or external). Customer satisfaction must be met in all aspects, including price, security and timeliness; *Second*, Respect for everyone, the meaning is that employees are seen as individuals who have their own unique talents and creativity. In this way, each employee is seen as the organization's most valuable resource. Therefore, every employee in the organization is treated well and given the opportunity to develop themselves, participate in decision-making teams;²¹ *Third*, fact-based management. This means that every organizational decision must be based on data, not on feelings. Two main concepts are related to facts; 1) prioritization that is the concept that improvements cannot be done in all aspects at the same time, given the limited resources available. Thus, by using data, management and the team can focus their efforts on certain vital situations. 2) Variation or variability in human performance. Data can provide an overview of the variability which is a reasonable part of every organizational system. Thus management can predict the results of each decision and action taken; *Fourth*, Continuous improvement Continuous improvement is important for every institution. The concept that applies here is the PDCA cycle (plan, do, check, act), which consists of the steps of planning, implementing the plan, checking the results of the plan implementation, and corrective action on the results obtained. In principle, TQM is an approach in running a business that tries to maximize the competitiveness of an organization through continuous improvement of its products, services, people, processes and environment. Therefore, TQM has several elements: 1) Focus on customers, both internal and external customers; 2) Having a high obsession with quality; 3) Using a scientific approach in decision making and problem solving; 4) Have a long-term commitment; 5) Requires teamwork; 5) Improve the process continuously; 6) Organizing education and training; 7) Controlled freedom; 8) Unity of purpose; 9) The involvement and empowerment of employees.²²

Total Quality Management in Islamic Education Institutions Education

Must be modernized, making it capable of supporting Islamic intellectual productivity by raising its intellectual standards.²³ Especially with the development of an increasingly competitive society, educational organizations are demanded to be able to provide or produce quality products. Products in educational organizations are primarily in the form of services. In this context, services as service products in educational organizations that meet quality can be seen from several aspects, including:²⁴ 1) Communication, it means communication between service recipients and service providers; 2) The credibility, that is the belief of the recipient of the service

²⁰ Fandy Tjiptono dan Anastasia Diana, *Total Quality Manajemen*, 10-13.

²¹ Fandy Tjiptono dan Anastasia Dian, *Total Quality Manajemen*, 15.

²² Fandy Tjiptono dan Anastasia Diana, *Total Quality Manajemen*, 14.

²³ Saihu, "Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman," *Andragogi: Jurnal Pendidikan Islam* 2, no. 1 (2020): 85, <https://doi.org/org/10.36671/andragogi.v1i3.66>.

²⁴ Ariani, DW, *Manajemen Kualitas*, (Yogyakarta: Universitas Atma Jaya, 1999), 9.

providers; 3) Security, that is the security of the services offered; 4) Customer's knowledge, which is the understanding of the service provider at the service recipient or service provider understanding of the needs and expectations of service users; 5) Standards (*tangibles*), that in providing services to customers it must be measurable or standardized; 6) Reliability, the consistency of work providers and service providers the ability to fulfill the promise of the recipients of services; 7) Responses (responsiveness), that is the response of service providers to the needs and expectations of service recipients; 8) Competence, the service provider's ability or skill required everyone in the organization to provide services to service recipients; 9) Access, which is the convenience of the service provider to be contacted by the service recipient; 10) Courtesy, is a courtesy, concern, attention, and equality in personnel relations.

According to Sallis, products in the form of services differ from goods. Service products have several requirements, among others.²⁵ 1) Direct contact between service providers and recipients. Services are usually given directly from person to person. The quality of service is also determined by the person sending and receiving the service; 2) Time is an element of service quality. Services must be on time. Because services are always used at the time the service is provided, then quality control by supervision is always considered late. In this context, personal interaction is what allows an opportunity to provide feedback and direct evaluation. This is the main tool for assessing whether consumers are satisfied or not; 3) If there is a "defect" it cannot be repaired, because the service is received directly by the customer; 4) Invisible (intangible), both in shape and quality. In the fulfillment of services, the process is considered more important than the product. Services are usually provided directly by junior workers (beginners) to customers. Therefore, the quality of services is largely determined by the quality of the junior workforce. This is where the urgency of development and training as an important factor for maintaining quality; 5) Difficult to measure by success (output and productivity); 6) Satisfaction that can be an indicator; 7) Therefore, the services provided by educational institutions are teaching (tuition), assessment or testing guidance and guidance (*guidance*) provided to students, parents, the community, sponsors and others.

Meanwhile, in Educational Institutions can move this through?

a. Optimizing the Role of Leadership

In optimizing the role of leadership can be done by:

- 1) The principal must be able to formulate and disseminate the vision and mission of the school to all staff and teachers, and develop a quality philosophy.
- 2) The principal should be able to move and direct all components in achieving school goals.
- 3) Develop democratic and participatory leadership patterns by giving members active participation in organizational planning and decisions.

b. Cultural Change

Related to the cultural change in TQM there are three steps to be considered,

²⁵ Sallis, Edward, *Total Quality Management in Education*, (London: Kogan Page Limited. 1993), 29-30.

they are: freezing, moving, and refreezing. This means that if the headmaster is about to make cultural changes (quality) in the school organization to do is "melt" the status quo, which is then moved towards a new culture.

c. Focusing Community Needs About the Education Quality

Referred to focus on the needs of the public about the quality of education is focus on:

- 1) Strategic positioning needs of the community in determining the orientation and educational purposes
- 2) Society consists of customer and supplier education is a service user education will indirectly determine the progress of the institution.
- 3) Focusing on the Process and realizing the goals of the educational organization that aims to a) Every member must have a *sense of belonging*, a *sense of responsibility* and know each other's functions; b) Focusing on the PBM process; maximum infrastructure is sought; c) There are effective relationships internally, externally, between customers and suppliers; d) Creating a conducive climate and creating a good communication network.

d. Continuous Innovation on Quality Continuous innovation on quality is carried out by:

- 1) Improving the function of educational resources
- 2) Making continuous improvements
- 3) Proactive to changes (reasonability parties), that is teachers, parents, administrators, all responsible.
- 4) Leaders are able to create a culture of improvement, want to delegate decisions at the appropriate level.

e. Professionalism and customer focus

Bringing together the best elements of professionalism with total quality is an important asset in achieving the goals of Islamic education institutions. The focus of professionalism is to meet the desires and satisfaction of customers (students, parents of students and the community) in the long run, with the implications of customer opinion on the education service system in madrasas or schools to be well formed.

f. Colleagues as customers of

Focuses TQM in educational institutions not only meet outside customers but also colleagues in educational institutions as well as customers. Balance in meeting all internal and external customers must be done professionally.

g. The quality of learning

TQM in Islamic Education Institutions required quality of the learning experience service system. Students have different characteristics, and good learning is learning that suits their needs and trends. Therefore schools that implement TQM should anticipate the learning system seriously, so as to get a good strategy to serve each individual who has a learning difference.

h. Internal Marketing Internal

Marketing is a tool for communicating various information to staff to be sure about what is happening at school, so that staff have the opportunity to provide

feedback.²⁶

Total Quality Management (TQM) in the Qur'an

Providing the best service to humanity is a very noble job and is a door of goodness for people who want to do it. Verses of the Koran and traditions that encourage humanity to provide the best service to others with certain restrictions. Allah in *Surat al-Maidah* verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"... and help you in doing good and piety, and do not help in committing sins and transgressions. And fear Allah, Verily, Allah is with severe punishment.

The verse commands to help one another in the corridor to do virtue and piety and Allah forbids the contrary. The old thing is life becomes peaceful, peace is loving one another and the disappearance of deviations.²⁷ If it violates the provisions of Allah then the punishment will be given and "Verily, Allah is very severe in torment". So the interaction can be done at any time and with anyone as long as it does not violate the limits set. Prophet Muhammad SAW ordered that striving to be a human being that is beneficial to others, even making "useful for others" as a good parameter of the quality of one's faith. This was conveyed in a hadith narrated by a friend of Jabir bin Abdillah:

خير الناس أنفعهم للناس

The best is that humans are the most beneficial to others.

In the Sahih Muslim's book, Abu Hurairah's friend, narrated a hadith which reads: "Whoever removes (gives a solution) the hardships of a believer in the world then one day Allah will eliminate his difficulties on the Day of Judgment. Whoever makes it easy for people who are experiencing difficulties, then Allah will facilitate worldly affairs and the hereafter. And whoever conceals (a disgrace) a Muslim, Allah will cover (his ugliness) in the world and the hereafter, and Allah will always help His servants as long as he wants to help his brother. "

This Hadith explains the virtues that a person gets if he is willing to provide help and service to others in order to meet their needs. Good help in the material field, sharing knowledge, working together to do something, giving advice and much more. This Hadith forbids mankind to spit "genitals" of others, because the consequences of spit "genitals" of others is that God will open the "genitals" of man before his creatures.

The next Hadith is about service standards that "must" be given to others. Prophet Muhammad SAW said in the hadith narrated by a friend of Anas bin Malik ra:

²⁶ Samsul Ma'arif, "Upaya Peningkatan Kualitas Manajerial Lembaga Pendidikan Islam Melalui TQM", *Nizamia*, VII, 1(2004): 89-94.

²⁷ Saihu, "Pendidikan Sosial Yang Terkandung Dalam Surat AT-Taubah Ayat 71-72," *Edukasi Islami: Jurnal Pendidikan Islam* 09, no. 01 (2020): 146, <https://doi.org/10.30868/ei.v9i01.703>.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Not perfect one's faith until he loves his brother as he loves himself. (Narrated by Bukhori).

The essence of this hadith is "Treat your brother as you treat yourself". Every human being would want to be treated well, humans also would want to be served well, so would definitely want to be served quickly, and then apply your desires when you serve others.

The next Hadith is about the importance of smiling. A smile is the warmest welcome compared to anything, even smiles often make interactions more intimate. Prophet Muhammad (PBUH) taught this to Muslims in one of the hadith narrated by Abu Dharr al-Ghifari's:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ

Smiling in front of your brother is alms.

If explored further, in Islamic teachings there are many values of social interaction that are currently being promoted in various government and private agencies. This is not something that is difficult to implement, what is needed is a love for Allah and His Messenger so that the values of social interaction can be applied as a whole. It is important to know that:

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

Do thou good (to others) as God has done good, to you ". (Surat al-Qasas: 77)

So the conclusion is "if" Muslims want to apply the teachings above, then we can be sure that Muslims are the people who uphold the highest professionalism of work and excellent service. Understanding that to do something of this quality should not be done casually, and must be earnest. An education practitioner must not work arbitrarily and indifferently, because it would mean demeaning the sake of Allah's pleasure or demeaning Allah. In *Surah Kahf* verse 110, it says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا

Say: 'I am only a man like you, who revealed to me: "That verily your Lord is the One God ". Whoever expects an encounter with his Lord then he should do righteous deeds and let no one associate partners in worshiping his Lord".

The purpose of the word "doing good deeds" in the above verse is to work well (quality and quality), while the word "do not associate anyone in worshiping their Lord" means not diverting work goals other than to God (*al-Haqq*) which is the source intrinsic value of human work. In the context, the management of Islamic education, it means to achieve the quality of an educational institution, then should focus on the process and customers. From the understanding of the verse, the process is in terms of doing charity *Shaleh*, while the customer is God. Allah is an Allâh to a customer,

because it is what determines whether this human being is good or not.²⁸ The hadith below also strengthens so that the quality can be realized well, then the process that is done should also be quality.

إن الله عز وجل يحب إذا عمل أحدكم عملاً أن يتقنه

Indeed, Allah loves people who are doing a job done in a "precise, directed, and complete manner.

The intention is if the process when done regularly and directed, then the result will also be good. So to achieve quality, the process should also be done in a directional and orderly or *Itqan*. The Hadith is strengthened by the hadith below:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ...

*Indeed, God requires (to us) to do the optimal in all things...*²⁹

Optimally process and commitment to work in accordance with the teachings of Ihsan. The following verses strengthen the hadith in *Surah An-Nahl* verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah is righteous and committed, giving to relatives, and Allah forbids from evil, evil and hostility. He gave you instruction so that you could take heed.

Of course, optimization in implementing the process must be accompanied by a commitment in implementing the process. Without a good commitment from members of an organization or institution of Islamic education, it is unlikely that a quality process will be formed. Therefore, the motivation to all members of the Islamic institution to make the appropriate process is an urgent thing. Apparently, the following verses explain the motivation to a person to have value. One must work efficiently and effectively or have a highest of usability, as explained in the *Qur'an Surah al-Sajadah* verse 7:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

That made everything he created the most and who began the creation of Man from the Earth.

One has to do things fervently and thoroughly (*Itqan*), not half-hearted or half-half, so neat, beautiful, orderly, and compatible with each other. It is explained in *Surah Al-Naml* verses 88:

²⁸ If it is drawn with a quality concept, it is similar to the concept of quality Peter Drucker and Deming.

²⁹ Muslim al-Hajaj, *Shahih Muslim*, juz 10, (Mauqi'u al-Islam Dalam Software Maktabah Syamilah, 2005), 122, hadits no.3615. See also al-Thabrani, *Mu'jam al-Kabir*, juz 6, (Mauqi'u al-Islam Dalam Software Maktabah Syamilah, 2005), 427, hadits no. 6970

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ عَنْ خَالِدِ الْحَدَّادِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ لَمَّا خَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

And you see the mountains, you thought he remained in his place, when he walked as the way of the clouds. (So) the deeds of God that make it firmly in everything; Indeed, Allah knows what you do.

A person is required to have a high dynamic, a commitment to the future, to have a sensitivity to the development of society as well as science and technology, and to be *Istiqomah*, as described in the following verses:

فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

So when you are finished (from something in business), work with the other, and only the Lord should you hope. (Qsal-Insyirah/94:7-8)

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ ...

So be so (they are to the religion) and remain as instructed you. (QSal-Syuura/42:15)

A quality process can be done if the institution member's work optimally, have a commitment and *istiqomah* in their work. Without the commitment and *istiqomah* of the workers, in the context of the institution, the academic civitas, then the institution is not possible to do the quality process. Therefore, to perform a quality process also required high quality and dedicated personnel also. So doing the optimal or quality of it must be done in all levels, all lines in the educational institution. If all the educational civitas are able to realize it, then the quality of the institution will be created.

CONCLUSION

Total Quality Management (TQM) is an approach in running a business that seeks to maximize competitiveness through continuous improvement of product, service, human, process and environment of organization or a system of management that focuses on quality of education or quality of education that is done by continuous improvement that aims to improve continuously customer satisfaction. The quality of the institution will be able to be realized when all the systems in the institution is oriented to the quality, so formed a culture of organization that is oriented to the quality and implementation of TQM. Qur'anic verses and various hadith of the Prophet Muhammad SAW have pointed out and hinted that the quality culture will be formed and awakened from the system when done by *Istiqomah*.

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