

Quality Management of Pesantren Based Schools in Developing Students' Religious Character at Madrasah Ibtidaiyah

Levi Nur Alfiah^{1*}, Nur Rahmi Sonia², and Maulida Novi Rahmawati

^{1,2,3} UIN Kiai Ageng Muhammad Besari Ponorogo, Indonesia

*leviina168@gmail.com

ARTICLE INFO

Article history

Received July 15, 2026

Revised August 29, 2026

Accepted September 7, 2026

Keywords: Pesantren Based Quality Management; Religious Character; Islamic Education; Madrasah; MI Al Kautsar Durisawo.

ABSTRACT

Quality management in the pesantren based education system at MI Al Kautsar Durisawo plays a significant role in developing students' religious character. The integration of the general curriculum and the pesantren curriculum is expected to contribute to the development of students' character by maintaining a balance between intellectual and spiritual values. Through the integration of Islamic values, the institution fosters discipline, responsibility, honesty, and social awareness among students. This study aims to describe the implementation of pesantren based quality management in shaping students' religious character at MI Al Kautsar Durisawo. This study employed a descriptive qualitative approach. Data were collected through interviews, observations, and documentation. Data were analyzed through three stages: data condensation, data display, and conclusion drawing. Data validity was established through source and method triangulation. The findings indicate that: 1. Planning involved the design of integrated religious and academic programs, including Quran memorization (Tahfidz), Dhuha prayer, and congregational prayer. 2. The implementation of pesantren based quality management was carried out through the integration of religious values into school activities and teacher role modeling. 3. Evaluation was conducted continuously through attitude assessments, monitoring of religious activities, and monitoring of students' character development. 4. The religious character developed among students included discipline, honesty, responsibility, social awareness, and politeness in interactions with teachers and peers.

1. INTRODUCTION

The character of today's younger generation is often inconsistent with the nation's noble values. This condition is influenced by unrestricted social environments and digital media that promote an instant lifestyle that is not always aligned with moral and spiritual values. The situation is further exacerbated by the lack of positive role models in the surrounding environment, resulting in the suboptimal internalization of religious values. As a consequence, adolescents who experience moral decline may tend to prioritize personal pleasure and neglect their responsibilities (Hadi et al., 2024). Meanwhile, the degradation of noble values can be observed in the increasing individualism, which contradicts the spirit of mutual cooperation, one of the distinctive characteristics of Indonesian culture (Anugrah & Rahmat, 2024). From these conditions, it is evident that strengthening the religious character education of the younger generation is necessary to face the challenges of the times without losing their identity and the noble values of the nation. So far, previous studies have only emphasized either school quality management or the development of religious character separately. In fact, these two aspects are interconnected within the context of Islamic boarding school-based education. Previous research findings indicate that, first, the relatively low quality of educational provision in schools based on Islamic values is caused by school

quality management that has not been properly managed (Rahmaningsih & Saifu Rizal, 2023). Second, school development quality management, including school leadership, learning facilities, funding, and community participation, makes a positive and significant contribution to improving school quality (Priatna, 2018). Third, as providers of education, schools should ideally implement school quality improvement through school-based management (Juanda, 2019). Fourth, the integration of an Islamic boarding school-based curriculum has successfully combined technical skills education with the development of religious character through a structured curriculum and disciplined implementation (Muttaqin & Maulidin, 2024). Therefore, this study seeks to address this research gap by analyzing quality management, Islamic boarding school-based education, and the development of religious character within educational institutions. The purpose of this study is to address the limitations of previous studies by analyzing quality management strategies in Islamic boarding school-based education for developing students' religious character. Specifically, this study aims to: (1) describe the implementation of quality management in Islamic boarding school-based schools to improve the quality of education; (2) identify the characteristics and implementation of Islamic boarding school values within the educational system of Islamic boarding school-based schools; and (3) analyze quality management strategies in Islamic boarding school-based schools for developing students' religious character.

This study explains that educational quality is not only measured by academic achievement but also by the success of developing a generation with noble character. Several previous studies have shown that many Islamic-based schools still face challenges in quality management, particularly in terms of managerial practices, curriculum, and role modeling, resulting in the suboptimal development of students' religious character. Therefore, this study is expected to provide a comprehensive understanding of how Islamic boarding school-based schools can make a significant contribution to developing students with strong religious character while upholding Islamic values. With this focus, the study is expected to provide practical and theoretical contributions to the development of quality management in Islamic educational institutions, the implementation of Islamic boarding school-based education, and the development of students' religious character. This study is based on the argument that MI Al-Kautsar Durisawo Ponorogo is one of the formal educational institutions that implements an Islamic boarding school-based education system. This education model is designed to ensure that students not only master general knowledge but also receive religious education. This can be seen in the implementation of religious activities such as congregational prayers, Qur'an recitation, *kitab* studies, and other religious activities that characterize Islamic boarding schools. In addition, the school emphasizes the internalization of Islamic values in both learning activities and social activities. Thus, MI Al-Kautsar Durisawo Ponorogo plays a strategic role in developing a younger generation that is not only intellectually capable but also possesses strong religious character.

2. METHODS

This study employed a qualitative research approach with a case study design to explore the development of students' religious character in depth. Qualitative research is a type of descriptive research in which the data collected are primarily in the form of words or images rather than numbers (Ibrahim et al., 2018). Qualitative research is used to examine natural settings and places greater emphasis on meaning rather than generalization (Suracmad, 2012). This approach emphasizes the interpretation of values, norms, and religious practices in everyday school life. The case study method is a series of scientific activities conducted intensively, systematically, and in depth to investigate an event, as well as the activities of an individual, institution, or organization, in order to gain a comprehensive understanding of the phenomenon. The focus of this study is on the processes, strategies, and implementation of quality management that influence the development of students'

religious character. The researcher serves as the primary instrument for observing, recording, and understanding interactions in the field. The validity of the findings is strengthened through direct involvement and data triangulation. The type of research employed in this study is a case study. The case study method consists of a series of scientific activities conducted intensively, systematically, and in depth to examine an event and individual, institutional, or organizational activities in order to obtain an in-depth understanding of the phenomenon (Ridlo, 2023). This research was conducted at MI Al-Kautsar Durisawo Ponorogo in October 2025 to examine the implementation of quality management in shaping students' religious character. The research participants were selected using purposive sampling to obtain participants who are directly involved in the development of students' religious character. The principal served as the main informant because of their role in developing quality management policies that influence students' religious character. The vice principals in charge of curriculum and student affairs provided perspectives on the implementation of religious programs in the classroom and daily activities. Teachers from various subjects were interviewed to understand how they instill religious values through the learning process. Students were important participants who provided first-hand experiences regarding the development of religious character. Purposive sampling is an effective technique for selecting participants based on the objectives of the study (Farida, 2008).

Data were collected through in-depth interviews, participant observation, and documentation, focusing on practices related to the development of students' religious character. Observations were conducted during teaching and learning activities, religious study sessions, congregational prayers, Qur'an recitation (*tadarus*), and religious extracurricular activities. The documentation included the curriculum, religious guidelines, worship schedules, and student character evaluation records. Methodological triangulation was conducted by comparing data obtained from interviews, observations, and documentation. The researcher recorded the observation results through field notes and interview recordings. Data analysis was conducted using the interactive model developed by Miles and Huberman, which emphasizes data reduction, data display, and conclusion drawing (Sugiono, 2006). Data analysis was conducted using the interactive model developed by Miles and Huberman, which emphasizes data reduction, data display, and conclusion drawing. Data were presented in the form of narratives, tables, and diagrams to facilitate interpretation. Conclusions were drawn based on the identification of patterns, themes, and relationships between quality management and the religious values that were developed.

3. RESULTS AND DISCUSSION

RESULTS

Quality Management

School quality management is the process of managing performance through planning, organizing, implementing, monitoring, and evaluating the provision of quality education in schools (Nahrowi, 2019). School quality management is a way of managing all educational resources to provide effective and efficient educational services (Muin, 2023). The implementation of quality management at MI Al-Kautsar Durisawo places human resource development as a key component in improving the quality of education. The school consistently conducts training activities and workshops at the beginning of each academic year to improve the competence of teachers and educational staff. In addition, performance training is regularly conducted by supervisors from the Ministry of Religious Affairs two to four times during each academic year. These programs reflect the principle of continuous quality improvement (*Total Quality Management*) within the context of Islamic-based primary education. The leadership of the head of the madrasah plays a strategic role in maintaining the motivation and performance of teaching staff. The head of the madrasah strives

to create a conducive work environment by providing motivation and rewards for high-performing teachers, such as additional points, certificates, and professional recognition. These efforts demonstrate the existence of an appreciation system that supports a positive work culture and strengthens professionalism within MI Al-Kautsar Durisawo. An educational institution is considered to have high quality when its *input*, *process*, and *output* indicators meet the requirements expected by users of educational services (Nurul, 2018). Facilities and infrastructure are important indicators of the success of quality management at MI Al-Kautsar Durisawo. The madrasah has adequate academic facilities and infrastructure to support learning activities. Based on an interview with the Head of Facilities and Infrastructure, Nur Juwono, M.Pd., on October 21, 2025, the availability of classrooms was considered sufficient, although several rooms were still divided by partitions. However, the madrasah does not yet have a library or UKS (School Health Unit). This condition indicates that the provision of facilities and infrastructure is carried out gradually by prioritizing the needs considered most urgent. As stated by the Head of Facilities and Infrastructure: “Alhamdulillah, the condition of the academic facilities and infrastructure is sufficient. The availability of classrooms is adequate, although some rooms are still divided by partitions. The library and UKS are not yet available. The madrasah prioritizes the most urgent needs first.” (Interview with the Head of Facilities and Infrastructure, October 21, 2025).

These findings indicate that the management of academic facilities and infrastructure at the madrasah is not only oriented toward providing facilities as a whole but also toward determining priorities based on the most urgent needs. Therefore, its development priorities have focused more on providing adequate classrooms for students. Academic facilities are utilized optimally to support the teaching and learning process. The madrasah strives to maintain and develop its existing facilities through regular activities, one of which is the organization of competitions every semester. These activities are not only aimed at fostering students’ creativity and enthusiasm but also serve as a quality training strategy that involves the entire school community in a positive competitive environment. These efforts demonstrate the implementation of the principles of *Total Quality Management* (TQM), in which every component of the school plays an active role in maintaining educational quality. In its implementation, madrasahs and Islamic schools need the support of several essential elements that must be fulfilled, namely: (1) excellent human resources, (2) representative academic facilities and infrastructure, and (3) supporting facilities for the internalization of Islamic values (Mujtahid, 2011). Islamic facilities, particularly the mosque, serve as one of the main facilities supporting the development of students’ religious character. The mosque is not only used as a place for religious activities but also functions as a space for character development through *bina nafsiyah* activities and the practice of prayers. Based on an interview with the Head of Facilities and Infrastructure, Nur Juwono, M.Pd., on October 21, 2025, character-building activities for students are centered in the mosque. As stated by the Head of Facilities and Infrastructure: “The activities are focused in the mosque as a place for children’s character development, *bina nafsiyah*, and prayers.” (Interview with the Head of Facilities and Infrastructure, October 21, 2025). The religious environment of the madrasah creates a learning atmosphere with strong spiritual values, enabling students to become accustomed to performing acts of worship and developing good morals in their daily lives. The madrasah focuses not only on academic achievement but also on successfully developing students who are faithful, morally upright, and possess Qur’anic character. The key to the success of a program can be determined by its quality (Nurdin & Munir, 2020). Thus, the optimal and continuous management of all elements can help.

Pesantren-Based School

A pesantren-based school is an educational model that integrates the curricula of the Ministry of National Education (Kemendiknas) and the Ministry of Religious Affairs (Kemenag) with the

pesantren curriculum (Sugiyanto & Santosa, 2021). MI Al-Kautsar Durisawo implements an educational system that integrates the general curriculum with the pesantren curriculum. This integration is realized through the development of daily programs that combine academic learning with religious activities. The teaching and learning process begins in the morning with *bina nafsiyah*, tahfidz, and Dhuha prayer activities. It is then followed by general subjects until midday. Before going home, students participate in religious activities such as *sorogan* and Qur'an memorization. The pesantren-based educational model implemented at MI Al-Kautsar is a manifestation of the madrasah's vision: "Preparing a generation of quality Qur'anic individuals who are highly virtuous, physically healthy, and widely experienced." Pesantren-based schools aim to integrate the educational system developed in schools with the educational system implemented in pesantren, namely: (1) implementing an integrative and comprehensive educational development model to improve the quality of human resources; (2) developing an educational model oriented toward comparative and competitive advantages in facing global competition; (3) improving the quality of human resources with a balance of *intellectual quotient*; and (4) developing an educational model characterized by pluralism and multiculturalism, gender equality, and democracy (Saepudin, 2019). In other words, pesantren-based schools serve as a strategic solution for developing a generation that excels intellectually while continuing to uphold Islamic values.

The role of the kiai and pesantren caregivers at MI Al-Kautsar Durisawo is very important in maintaining the continuity of pesantren values within the madrasah environment. The kiai serves as a spiritual mentor as well as a policymaker involved in strengthening students' character and morals. The decision-making process at the madrasah is carried out through deliberation involving the principal, teachers, and pesantren caregivers, so that the policies produced reflect the values of togetherness and sincerity. This is supported by the results of an interview with Juni Siswo Harianto, S.Pd., on October 18, 2025: "Deliberation, guidance, role modeling, and program supervision." (Interview with Juni Siswo Harianto, S.Pd., October 18, 2025). In learning activities and student development, pesantren caregivers serve as role models through their attitudes, words, and daily behavior. Thus, the presence of the kiai and pesantren caregivers is not merely a symbol of religiosity but also a strengthening factor in the management system and character development at the madrasah. Educational activity planning at MI Al-Kautsar Durisawo begins with the establishment of a vision and mission formulated by the foundation. The vision is then translated into the madrasah's curriculum and programs through a deliberative process involving the foundation administrators, the head of the madrasah, and the curriculum team. Thus, every learning and training activity has a clear direction and is aligned with the institution's goal of developing a Qur'anic generation. In terms of organization, the madrasah has a pesantren-based structure with a clear division of teams, namely the pesantren team, tahfidz team, and school team. This systematic division of roles enables all activities to run simultaneously without overlapping. The implementation of pesantren-based education at MI Al-Kautsar Durisawo is carried out through the arrangement of learning schedules and religious activities integrated into school activities. Learning activities take place from 7:00 a.m. to 4:00 p.m. from Monday to Thursday. On Fridays, additional activities include Qur'an reading and writing (BTQ), *imla*, and Ratibul Haddad activities. In addition, students wear white clothing on Fridays, while Saturdays are designated for extracurricular activities. This is supported by the results of an interview with Khamidah Rovi'atun N, M.Pd., on October 21, 2025: "From 7:00 a.m. to 4:00 p.m. from Monday to Thursday. On Fridays, there are additional Qur'an reading and writing lessons, *imla*, and Ratibul Haddad activities. Students wear white clothing, while Saturdays are for extracurricular activities." (Interview with Khamidah Rovi'atun N, M.Pd., October 21, 2025). These findings indicate that the pesantren-based educational pattern at MI Al-Kautsar Durisawo is implemented not only through extended learning hours but also through the integration of religious activities and habituation practices as part of students' educational activities.

Pesantren values serve as the foundation for every activity at MI Al-Kautsar Durisawo. These values include religiosity, independence, leadership, and simplicity. The madrasah implements pesantren values through the development of discipline and supervision of students' daily behavior. For example, when students are found violating simple rules, such as eating while standing or engaging in behavior that does not comply with school regulations, they are called in for guidance through *takziran* activities. In addition, the madrasah has a behavioral supervision system called "jasus" as a means of improving student discipline. This is further supported by the results of an interview with Nur Juwono, M.Pd., on October 21, 2025: "Children's discipline. Jasus is used to improve discipline. When a child is found eating while standing or committing *gosop*, they will be called in to undergo *takziran*." (Interview with Nur Juwono, M.Pd., October 21, 2025). The implementation of these values indicates that discipline at the madrasah is developed through supervision and guidance concerning students' behavior in their daily lives. The *jasus* system is used as a supervisory mechanism to help improve discipline, while *takziran* serves as a form of guidance for violations committed by students. Thus, pesantren values are not merely conveyed theoretically but are implemented through habituation, supervision, and guidance of students' behavior. Religious activities such as *muhadharah*, *tahfidz*, and *kitab* studies provide opportunities for developing leadership character and confidence in public speaking. These values are naturally internalized through daily habituation, thereby fostering a religious school culture with strong character. Supervision of pesantren activities at MI Al-Kautsar Durisawo is carried out collaboratively by the head of the madrasah and the *kiai* caregiver. The head of the madrasah is responsible for administrative and academic supervision, while the *kiai* provides spiritual and moral guidance. The integration of the religious curriculum into pesantren-based schools is carried out in three ways, namely by integrating religious values into all subjects, adding religious subjects to the school curriculum, and studying classical Islamic texts (*kitab*) (Musfah et al., 2020). The evaluation of pesantren activities is conducted periodically through coordination meetings to review the implementation of programs such as *tahfidz*, *muhadharah*, and other religious activities. The supervision approach is not hierarchical but rather based on exemplary conduct and the reinforcement of values. This model is effective in maintaining harmony between the school and pesantren components while ensuring that all activities remain aligned with the vision of developing a Qur'anic generation.

Students' Religious Character.

Religious character is a commitment to religious beliefs, characterized by faith in and obedience to the teachings of Allah, and manifested in both personal and social life (Rahmawati et al., 2021). Religious character refers to the internalization of the teachings of one's religion that have become embedded in an individual and manifest themselves in attitudes and behaviors in everyday life. Religious character education is not merely concerned with determining right and wrong, but rather with instilling habits of good behavior in daily life, thereby developing awareness and commitment to practicing virtues in everyday life. Character education serves to: (1) strengthen and develop life values that are considered important so that they become part of an individual's personality; (2) correct students' behaviors that are inconsistent with religious values; and (3) build harmonious connections (Yanti et al., 2023). Thus, religious character education serves as an essential foundation for developing individuals who are faithful, morally upright, and capable of living their lives with a strong sense of responsibility. Religious character has several indicators that can be reflected through worship activities, spiritual attitudes, and social interactions imbued with Islamic values (Asasiyah et al., 2025). MI Al-Kautsar Durisawo implements various structured religious activities to instill worship discipline among students. Every day, students participate in *bina nafsiah* activities, which include congregational Dhuha prayer, *muroja'ah* of memorization,

and reciting *Asmaul Husna* before starting lessons. In addition, the congregational Dhuhr prayer is a routine midday activity attended by all members of the madrasah. These habituation practices are not merely religious routines but are also reflected in students' attitudes and behavior. Based on an interview with Juni Siswo Harianto, S.Pd., on October 18, 2025, these practices are reflected in students' participation in religious activities. "The children have become more diligent in performing congregational prayers, enthusiastic about TPA activities, and eager to perform the call to prayer." (Interview with Juni Siswo Harianto, S.Pd., October 18, 2025).

This statement indicates that the habituation of religious activities is reflected in students' behavior through their diligence in participating in congregational prayers, enthusiasm for TPA activities, and eagerness to perform the call to prayer. This finding is further supported by an interview with Nur Juwono, M.Pd., on October 21, 2025, which indicates that students' faith and piety are also reflected in their daily behavior. "Honesty and responsibility are reflected in daily activities and discipline in carrying out activities, including Friday charity." (Interview with Nur Juwono, M.Pd., October 21, 2025). This statement indicates that students' faith and piety are reflected not only in their religious practices but also in honesty, responsibility, and discipline in their daily lives. Students' participation in Friday charity activities also represents one form of habituating religious values implemented at the madrasah. Thus, the habituation of religious activities at MI Al-Kautsar Durisawo not only makes spiritual activities part of the school culture but also manifests in students' behavior through worship discipline, honesty, responsibility, and social concern. This system of habituating students to worship makes spiritual activities an integral part of the school culture. The *diniyah* program is conducted every afternoon through Qur'an memorization (*tahfidz*) activities, with a minimum target of memorizing three *juz*, as well as *sorogan* and *talaqqi* activities guided by *tahfidz* teachers. On Fridays, students participate in special activities such as *Ratibul Haddad*, Friday prayer for male students, and spiritual development activities for female students. Additional programs such as *Madin*, *Bina Takwa Malam* for sixth-grade students, and *Kemah Pesantren* also serve as means of strengthening students' religious values and independence. Through regular worship activities, students become accustomed to fulfilling their spiritual obligations with discipline and responsibility. This is consistent with the madrasah's goal of developing religious character that is manifested not only through religious rituals but also through students' daily behaviors and habits.

Students' spiritual attitudes at MI Al-Kautsar Durisawo are developed through habituation and exemplary conduct provided by teachers and pesantren caregivers. Teachers begin learning activities with collective prayers and consistently remind students to perform obligatory acts of worship, such as the Fajr prayer and *muroja'ah* of Qur'anic memorization. As mentors, teachers serve as proactive agents of change by inspiring students to reflect on their previous habits and fostering a sense of responsibility for continuous improvement (Hapidah, 2025). This approach fosters religious awareness naturally, with students' faith and piety reflected in honesty, gratitude, responsibility, and adherence to madrasah regulations. The presence of the *kiai* and pesantren caregivers in daily activities also has a significant influence on the development of students' spirituality. The patience, discipline, and *tawakkul* demonstrated by teachers and caregivers serve as concrete examples that inspire students. In addition, activities such as *Jum'at Kubro* are used as a form of guidance for students who violate the rules, enabling them to improve themselves through a religious approach rather than punishment alone. Thus, the process of spiritual development at MI Al-Kautsar Durisawo is not indoctrinative but emphasizes education through exemplary conduct (*uswah hasanah*) and a compassionate approach. This is consistent with the principles of Islamic education, which position teachers as models of moral and spiritual behavior for their students. The social environment at MI Al-Kautsar Durisawo is built upon Islamic values such as mutual respect, helping one another, and *ukhuwah Islamiyah*. These values are reflected in daily interactions between

students and teachers as well as among students. Based on an interview with Hanik Lestari, M.Pd., on October 21, 2025, interactions within the madrasah environment are characterized by these values. “Mutual respect, helping one another, and *ukhuwah Islamiyah*.” (Interview with Hanik Lestari, M.Pd., October 21, 2025).

This statement indicates that social interactions at MI Al-Kautsar Durisawo occur not only in the context of learning relationships but are also directed toward developing social relationships in accordance with Islamic values. Mutual respect, helping one another, and *ukhuwah Islamiyah* are part of the habituation practices in daily life at the madrasah, thereby supporting the development of students’ religious social character. The relationship between teachers and students is maintained within the framework of politeness and Islamic manners. Students are accustomed to greeting and shaking or kissing the teachers’ hands when they arrive at the madrasah as a form of respect. This practice also aims to develop students’ character and foster good communication between teachers and students (Alfiah et al., 2023). In addition, communal activities such as community service and the *Infaq Jum’at* program strengthen the spirit of mutual cooperation and social solidarity. In resolving conflicts among students, the madrasah applies an approach based on Islamic values. Homeroom teachers and Islamic Religious Education teachers serve as mediators in resolving problems through deliberation and mutual forgiveness. If the problem remains unresolved, the head of the madrasah and the students’ parents are involved to provide individual guidance. This approach teaches students the importance of seeking the truth in a respectful and calm manner, without being emotional, and in accordance with Islamic teachings. Furthermore, disciplinary measures given to students are educational in nature, such as cleaning the school environment or assisting with school activities, enabling them to learn responsibility for their actions without feeling humiliated. Religious habituation activities at MI Al-Kautsar Durisawo represent an adaptation of the pesantren education system. The madrasah emphasizes the habituation of worship from an early age to develop a strong Islamic personality. Daily *Tahfidz* and *Madin* programs, accompanied by *tadarus* and collective *dzikir*, serve as the main pillars for instilling religious values in students. In developing students’ Muslim character, teachers employ a direct approach through personal communication with students. For example, when a student arrives late, the teacher does not immediately reprimand or punish the student but instead asks about the reason for the tardiness and checks whether the student has performed the Fajr prayer. This approach not only addresses disciplinary issues but also instills spiritual awareness and a sense of personal responsibility. The *talaqqi* approach in *tahfidz* activities also fosters emotional closeness between teachers and students, creating a warm learning relationship enriched with religious values. The religious environment of the madrasah, habituation methods, and the exemplary conduct of teachers and pesantren caregivers form an effective combination for developing students’ religious character.

DISCUSSION

The implementation of pesantren based management is capable of producing an educational system that emphasizes not only academic aspects but also spiritual and moral development. The three main focuses discussed, namely quality management, the pesantren based school model, and the development of students’ religious character, are interrelated and form an integrated and holistic Islamic education system. MI Al Kautsar Durisawo applies the principles of *Total Quality Management (TQM)* by adapting Islamic values. Quality is not merely defined in terms of achieving high learning outcomes but also encompasses moral and spiritual dimensions. This is consistent with the views of Deming and Juran, who argue that quality is the result of continuous improvement involving all components of an organization (Munir et al., 2023). In the context of Islamic education, such quality is developed through collaboration among the head of the madrasah, teachers, and

pesantren administrators. Regular professional and spiritual training serves as evidence of the implementation of continuous improvement in developing competent and well characterized human resources. The implementation of the pesantren based school model strengthens the identity of the madrasah as a modern Islamic educational institution that continues to preserve the scholarly traditions of the salaf. The integration of the general and pesantren curricula demonstrates that education can be organized without creating a dichotomy between religious knowledge and general knowledge. The findings of this study are consistent with the concept of an integrated curriculum in Islamic education, which views knowledge as needing to be directed toward the formation of *insan kamil*, namely individuals who possess a balance between knowledge and faith (Suryani et al., 2024). In the context of MI Al Kautsar Durisawo, this integration demonstrates that the characteristics of pesantren education do not hinder the modernization of the madrasah but instead serve as a foundation for developing an educational system that combines academic achievement with Islamic values. The presence of the kiai and pesantren administrators as spiritual mentors further strengthens the moral dimension of madrasah management. Their roles are not limited to religious functions but also include involvement in policy making, student development, role modeling, and program supervision. These findings indicate that the management of a pesantren based madrasah is characterized by collaborative and value based leadership. The head of the madrasah is responsible for managing educational and organizational aspects, while the kiai and pesantren administrators provide reinforcement in spiritual and moral aspects. Thus, the synergy between managerial leadership and spiritual leadership represents one of the important characteristics of educational management at MI Al Kautsar Durisawo.

The religious character of students is one of the outcomes that demonstrates the relationship between the implementation of quality management and the pesantren based educational model. At MI Al Kautsar Durisawo, religious character is developed not only through formal learning and instruction but also through habituation and role modeling (*uswah hasanah*) integrated into students' daily lives at the madrasah. Activities such as congregational prayer, Qur'anic memorization (*tahfidz*), *tadarus*, and *dzikir* are part of the educational activities that support the development of students' religious attitudes. This finding is consistent with Thomas Lickona's character education theory, which emphasizes the importance of habituation, role modeling, and a supportive environment in the internalization of moral values (Umurohmi & Sari, 2025). Namun, dalam konteks MI Al-Kautsar Durisawo, pembentukan karakter religius memiliki kekhasan karena pembiasaan tersebut berlangsung dalam lingkungan pendidikan berbasis pesantren yang mengintegrasikan nilai-nilai keagamaan ke dalam aktivitas pendidikan sehari-hari. Dengan demikian, karakter religius tidak ditempatkan sebagai hasil dari program keagamaan yang berdiri sendiri, tetapi sebagai bagian yang terintegrasi dengan budaya dan pengelolaan madrasah. Dalam perspektif pendidikan Islam, temuan ini juga sejalan dengan prinsip *ta'dib* yang menempatkan pendidikan sebagai proses pembentukan akhlak dan penanaman kesadaran spiritual peserta didik (Madhar, 2024). However, in the context of MI Al Kautsar Durisawo, the development of students' religious character has distinctive characteristics because the habituation process takes place within a pesantren based educational environment that integrates religious values into daily educational activities. Thus, religious character is not positioned as the outcome of a separate religious program but as an integral part of the culture and management of the madrasah. From the perspective of Islamic education, this finding is also consistent with the principle of *ta'dib*, which regards education as a process of character formation and the cultivation of students' spiritual awareness. These findings indicate that the religious madrasah environment plays an important role in the internalization of Islamic values. Social activities such as community service, Friday *infaq*, and deliberation in conflict resolution demonstrate that the development of religious character is not limited to the relationship between humans and Allah (*hablun minallah*), but also encompasses relationships among human beings

(*hablun minannas*). This reflects the implementation of comprehensive character education that is contextualized within the local pesantren culture.

Furthermore, the combination of quality management, value based leadership, and the pesantren education system creates an educational environment that supports the holistic development of students' potential. The research findings indicate that educational management at MI Al Kautsar Durisawo integrates cognitive, affective, and psychomotor aspects with spiritual values. Therefore, educational quality in the context of a pesantren based madrasah is not understood solely in terms of students' academic abilities but also in terms of their moral development and discipline in performing religious practices. Theoretically, these findings reinforce the concept of Islamic Quality Management, which positions all educational activities as part of an effort to achieve *itqan* (excellence in work) and *ihsan* (quality in conduct) (Sasmita et al., 2025). Values such as discipline, responsibility, and honesty instilled at MI Al Kautsar Durisawo can be understood as forms of implementing the principle of *amal shalih* in the context of education. These findings indicate that pesantren based education has the potential to integrate the demands of improving educational quality with the preservation of religious values. Thus, the pesantren based education system at MI Al Kautsar Durisawo demonstrates that the modernization of educational management can coexist with pesantren values, so that the development of educational quality does not have to neglect the spiritual and moral dimensions. From a practical perspective, the findings of this study indicate that pesantren based madrasahs have the potential to develop a generation equipped with religious knowledge as well as good moral character. Curriculum integration, leadership synergy, and religious habituation constitute three important elements in developing an educational system that integrates academic achievement with the development of religious character (Affifah et al., 2025). These findings imply that improving the quality of madrasahs does not necessarily require separating academic achievement from character development. Instead, both can be integrated through pesantren culture and values. In the context of MI Al Kautsar Durisawo, this integration demonstrates that pesantren values can serve as a foundation for educational management while simultaneously responding to the demands of modern education. The model implemented at this madrasah can serve as a reference for other Islamic educational institutions with similar characteristics and institutional contexts, although its implementation should still be adapted to the specific conditions of each institution. Thus, MI Al Kautsar Durisawo demonstrates a pesantren based quality management practice that integrates academic, spiritual, and moral dimensions into educational management. The balance between knowledge, faith, and good deeds is an important characteristic of education at the madrasah. These findings indicate that a pesantren based education system has the potential to respond to the demands of educational modernization without abandoning the Islamic identity and values that form the foundation of the institution.

4. CONCLUSION

The implementation of pesantren-based school quality management at MI Al-Kautsar Durisawo has been proven to play a significant role in comprehensively developing students' religious character. This is because the management system implemented focuses not only on improving academic learning outcomes but also on instilling Islamic values in all aspects of school activities. The head of the madrasah, teachers, and educational staff work synergistically to create a quality culture grounded in spiritual principles. Programs such as congregational prayer, Qur'anic memorization (*tahfidz*), and the development of noble character are implemented in a structured and consistent manner as a manifestation of pesantren values. Through these habituation practices, students become accustomed to internalizing religious attitudes, discipline, and responsibility in their daily lives. Thus, the implementation of pesantren-based quality management is capable of producing students who excel academically while possessing Islamic character, in accordance with the

objectives of national education and Islamic values. The successful implementation of quality management at MI Al-Kautsar Durisawo is strongly influenced by the visionary, collaborative, and pesantren-oriented leadership of the head of the madrasah. The head of the madrasah plays a strategic role as the main driving force in developing a quality culture, instilling religious values, and encouraging the participation of all members of the school community. In practice, the head of the madrasah provides exemplary leadership through discipline, participation in communal worship, and intensive communication with teachers and students.

Teachers are actively involved in the planning, implementation, and evaluation of learning programs. This creates a harmonious and responsible working environment. Therefore, a leadership model based on pesantren values has proven effective in improving the quality of education and strengthening students' religious character within the madrasah environment. Overall, the pesantren-based quality management model implemented at MI Al-Kautsar Durisawo can serve as a strategic example for other Islamic educational institutions. Educational quality is measured not only by academic abilities but also by the development of students' religious character. This can be seen in the implementation of daily activities that integrate general and religious learning. Thus, pesantren-based quality management at MI Al-Kautsar Durisawo not only strengthens the Islamic identity of the school but also makes a meaningful contribution to developing a generation that is religious, knowledgeable, and possesses noble character (*akhlak karimah*).

5. REFERENCES

- Affifah, A. N., Wulandari, S. L., & Sari, H. P. (2025). Membangun Pendidikan Berkarakter Religius dan Intelektual : Sintesis Pesantren dan Sekolah Modren. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(3), 94–105.
- Alfiah, L. N., Yahya, F. A., & Ratnawati, S. R. (2023). Madrasah Principal Change Management in Creating a Superior Madrasah. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 18(2), 389–406. <https://doi.org/10.21043/edukasia.v18i2.27167>
- Anugrah, A., & Rahmat, R. (2024). Pendidikan Karakter dalam Perspektif Kurikulum Pendidikan Pancasila dan Kewarganegaraan (PPKn). *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(1), 22–34. <https://doi.org/10.53299/jppi.v4i1.403>
- Asasiyah, S., Haryanto, S., & Muntah, D. (2025). Peran Religius Culture dalam Pembentukan Karakter Religius pada Siswa di MTS Ma ' arif Garung Wonosobo. *Ihsanika: Jurnal Pendidikan Agama Islam*, 3(3), 202–214.
- Farida, N. (2008). dalam Penelitian Pendidikan Bahasa. In *Buku Metode Penelitian Kualitatif Dalam Penelitian Bahasa*.
- Hadi, I., Purawanto, H., Miftahurrahmi, A., Marsyanda, F., Rahma, G., Aini, A. N., & Rahmawati, A. (2024). Krisis Moral Dan Etika Pada Generasi Muda Indonesia. *Jurnal Ilmu Pendidikan Dan Psikologi*, 1(2), 233–241.
- Hapidah, A. (2025). Perspektif Pendidikan Islam Tentang Peran Guru Sebagai Pengajar dan Pembimbing dalam Membentuk Karakter Peserta Didik. *Jurnal Mappesona*, 8(3), 144–156.
- Ibrahim, A., Alang, A. H., Madi, Baharuddin, Ahmad, M. A., & Darmawati. (2018). Metodologi penelitian. In *Gunadarma Ilmu* (Vol. 5, Issue 1). Gunadarma Ilmu. <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>
- Juanda, I. (2019). Peningkatan Mutu Pendidikan Dalam Perspektif Manajemen Berbasis Sekolah. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 18(1), 1–22. <https://doi.org/10.15408/kordinat.v18i1.11470>
- Madhar. (2024). Pemikiran Pendidikan Imam Al-Ghazali dan Relevansinya dalam Sistem Pendidikan Islam Kontemporer. *Tarqiyatuna: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah*, 03(02), 115–126.
- Muin, A. (2023). *Manajemen Mutu Pendidikan*. IAIN Madura Press.

- Mujtahid. (2011). Pengembangan Madrasah dan Sekolah Islam Unggulan. *Jurnal El-Hikmah Fakultas Tarbiyah UIN Malang*, 1(6), 274–289.
- Munir, Fernando, D. A., & Ferdian. (2023). Konsep Peningkatan Mutu Lembaga Pendidikan Islam. *JHIP (Jurnal Ilmiah Ilmu Pendidikan)*, 6(12), 9697–9703.
- Musfah, J., Zakaria, R., Sofyan, A., & Sayuti, W. (2020). Pesantren Based School Curriculum Integration Model in Indonesia. *Manageria: Jurnal Manajemen Pendidikan Islam*, 5(November), 223–239.
- Muttaqin, N., & Maulidin, S. (2024). Pengelolaan Kurikulum Terintegrasi Sekolah Berbasis Pesantren Di Smk Roudlotul Muhtadiin Balekambang Jepara. *Vocational: Jurnal Inovasi Pendidikan Kejuruan*, 4(3), 136–147. <https://doi.org/10.51878/vocational.v4i3.4228>
- Nahrowi, M. (2019). Manajemen Mutu Sekolah Dasar. *Jurnal Auladuna*, 01(01), 122–133.
- Nurdin, A., & Munir, A. (2020). Formulasi Mutu Kurikulum Madrasah Unggulan Berbasis Pesantren di Jember. *Journal of Islamic Education Research*, 1(03), 201–214.
- Nurul, N. (2018). Strategi Manajemen Humas Dalam Menyampaikan Program Unggulan Madrasah. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 2(1), 36–48. <https://doi.org/10.33650/al-tanzim.v2i1.247>
- Priatna, A. (2018). Manajemen Pengembangan Mutu Sekolah. *Jurnal Administrasi Pendidikan*, 25(1), 80–90. <https://doi.org/10.17509/jap.v25i1.11575>
- Rahmaningsih, C., & Saifu Rizal, M. (2023). Manajemen Mutu Pendidikan di SMP Islam Al Arief Muaro Jambi Berbasis Pesantren. *Jurnal Tonggak Pendidikan Dasar : Jurnal Kajian Teori Dan Hasil Pendidikan Dasar*, 2(2), 125–143. <https://doi.org/10.22437/jtpd.v2i2.26846>
- Rahmawati, N. R., Oktaviani, V. D., Wati, D. E., Nursaniah, S. S. J., Anggraeni, E., & Firmansyah, M. I. (2021). Karakter Religius dalam Berbagai Sudut Pandang dan Implikasinya terhadap Model Pembelajaran Pendidikan Agama Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(4), 535–550. <https://doi.org/10.32832/tadibuna.v10i4.5673>
- Ridlo, U. (2023). Metode Penelitian Studi Kasus: Teori dan Praktik. In *Publica Indonesia Utama*. Publica Indonesia Utama.
- Saepudin, J. (2019). Pendidikan Agama Islam pada Sekolah Berbasis Pesantren: Studi Kasus pada SMP Al-Muttaqin Kota Tasikmalaya. *Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 172–187.
- Sasmita, D., Zahara, R., & Anwar, K. (2025). Mutu Pendidikan Islam dalam Perspektif Ihsan dan Manajemen Mutu. *Indonesian Journal of Innovation Multidiscipliner Research*, 3(1), 347–355.
- Sugiono. (2006). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*. CV Alfabeta.
- Sugiyanto, N. W., & Santosa, S. (2021). Strategi Pemasaran Sekolah Berbasis Pesantren. *AN NUR: Jurnal Studi Islam*, 13(1), 90–115. <https://doi.org/10.37252/an-nur.v13i1.105>
- Suracmad. (2012). Pengantar Metodologi Penelitian. In *Antasari Press*. SUKA-Press UIN Sunan Kalijaga.
- Suryani, A., Mazani, T., & Murzal. (2024). Esensi dan Tujuan Pendidikan dalam Islam: Pendekatan Ta'lim, Tarbiyah, dan Ta'dib dalam membentuk Insan Kamil. *Journal of Scientific Studies and Multidisciplinary Research*, 1(3), 104–114.
- Umurohmi, U., & Sari, R. N. (2025). Nilai-Nilai Pendidikan Islam dalam Pembentukan Karakter Anak menurut Pandangan Abdullah Nashih Ulwan. *Chatra: Jurnal Pendidikan & Pengajaran*, 3(1), 20–26.
- Yanti, N., Ubabuddin, & Saripah. (2023). Internalisasi Nilai Karakter Religius Pada Anak Usia Dini di KB Melati Dusun Serdang Utara Kecamatan Pemangkat. *Jurnal Lunggi: Literasi Unggulan*, 1(2), 184–211.