

Integrating total quality management in religious education programs: a case study of Ramadan academy for outcome-based accreditation

Sarbini Sarbini¹, Saca Suhendi¹, Andewi Suhartini¹, Via Putrimawati Muttaqin^{1*}, Hamdan Maulana¹, Ujang Koswara¹, Wisnu Hambali¹, and Ayub Suganda¹

¹*Postgraduate Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia*

Abstract: Educational accreditation in the post-pandemic era has shifted toward Outcome-Based Accreditation, yet many Islamic institutions remain trapped in administrative formalities that fail to measure substantive character growth. While recent literature (2021-2024) emphasizes digital quality assurance, a critical research gap persists: there is a lack of empirical models showing how Total Quality Management can be synthesized with traditional *pesantren*-based curricula to meet the rigorous Graduate Competence Standards mandated by terbaru regulations like Permendikbudristek No. 28 of 2021. This study analyzes the "Ramadan Academy" at SMA Plus Yaspida Sukabumi, evaluating its role as a strategic catalyst for "Superior Accreditation". Beyond mere procedural description, this research scrutinizes the structural convergence between the PDCA cycle and spiritual habituation. The novelty lies in the transformation of religious activities—*muhadhoroh* and *tadarus*—into a measurable "character laboratory" that generates high-fidelity data for stakeholder satisfaction and output effectiveness. However, a limitation is noted in the institutional-specific nature of the integration, which requires strong instructional leadership to synchronize school and *pesantren* schedules. This analysis concludes that TQM does not secularize religious education but rather provides the meticulousness (*itqan*) necessary to validate spiritual outcomes within a globalized, data-driven accreditation landscape.

Keywords: Total quality management, religious program, Islamic education, ramadan academy, superior accreditation

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Introduction

The global education landscape is currently undergoing a massive transformation, shifting from centers of knowledge transmission to highly accountable, competitive organizations. In Indonesia, this shift is legally reinforced by Permendikbudristek No. 28 of 2021, which mandates a more rigorous Internal Quality Assurance System (IQAS). However, a critical research gap remains: many educational institutions still perceive accreditation as a mere administrative burden rather than a substantive mechanism for continuous quality improvement (Nurhadi, 2023). This discrepancy is particularly evident in Islamic-based schools, where robust religious programs are often managed through conventional, non-measurable methods that lack empirical evidence of student character transformation (Muhaimin, 2011). While recent discourse in educational management (2022-2024) emphasizes the digitalization of quality documents, there is still limited empirical exploration of how industrial frameworks like Total Quality Management (TQM) can be harmoniously integrated into spiritual habituation programs without reducing religious values to "clinical" performance indicators.

CORRESPONDING AUTHOR: *putrimuttaqin98@gmail.com

Address of Corresponding Author:

Via Putrimawati Muttaqin; Postgraduate Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia.

Jl. A.H. Nasution No. 105A, Cibiru, Kota Bandung, Jawa Barat, Indonesia

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The adoption of TQM, specifically the Plan-Do-Check-Act (PDCA) cycle, has become an urgent necessity as accreditation bodies like BAN-PDM transition toward Outcome-Based Accreditation (OBA). This new paradigm prioritizes tangible learning outcomes and graduate quality over physical infrastructure (Susanti & Haris, 2021). Within this context, SMA Plus Yaspida Sukabumi presents a "positive anomaly" by systematically embedding TQM principles into its flagship "Ramadan Academy". Despite maintaining an "A" accreditation status since 2009, the institution continues to innovate its quality culture to meet the "Superior" (*Unggul*) standards required in the current digital era (Fauzan, 2023).

The Ramadan Academy is a complex pedagogical structure designed to address the cognitive, affective, and psychomotor development of adolescents (ages 15-18), who are theoretically situated at the Synthetic-Conventional Faith stage (Santrock, 2018). Managing such a program requires professional precision to ensure that students' spiritual rights are fulfilled equitably (Widodo, 2023). However, the integration of formal management with spiritual programs often triggers debate regarding the "commodification of religion". This study addresses this controversy by positioning TQM not as a tool of secularization, but as a framework for itqan (meticulousness) that ensures religious education is delivered optimally and accountably.

This article aims to formulate a quality assurance integration model derived from the practices at SMA Plus Yaspida that can serve as a prototype for other Islamic institutions. By moving beyond administrative compliance, this research demonstrates that a reflective quality culture is the ultimate catalyst for achieving superior accreditation while preserving the spiritual identity of the *pesantren*.

Literature Review

Total quality management within the educational context

Substantively, Total Quality Management (TQM) has evolved from a mere industrial efficiency tool into a systemic managerial philosophy that positions continuous improvement as the fundamental orientation within the educational organizational ecosystem. While traditional perspectives often reduced quality to administrative standardization, contemporary scholars argue that TQM represents a holistic integration of all organizational functions to affirm the fulfillment of stakeholder expectations particularly students and the community through the proactive engagement of all institutional elements. In the instructional dimension, TQM is no longer conceptualized solely as a methodical effort to construct a conducive pedagogical environment, but as a framework for internalizing quality within every managerial and curricular process (Sallis, 2014). Recent studies highlight a critical shift: quality is no longer evaluated through isolated output metrics but through the sustainability of the process itself (Suryadi, 2022). This transition is particularly imperative for Islamic educational institutions striving for competitive advantage amidst global disruption, where effective TQM implementation serves as the foundation for constructing public legitimacy through transparent and credible quality assurance mechanisms (Widodo, 2023).

Evaluatively, the operationalization of TQM in educational institutions is anchored by several essential pillars: customer focus, an obsession with quality, a scientific approach, and long-term strategic commitment (Sallis, 2014). However, a critical comparison of TQM models reveals a tension between the "scientific approach" and the "humanistic approach" in character-based education. On one hand, the scientific approach relies on the preservation of empirical data such as student satisfaction surveys to optimize program delivery (Juran, 1992). On the other hand, modern critics warn that an over-reliance on quantitative metrics may marginalize the qualitative and spiritual dimensions of character development (Fauzan, 2023). To bridge this gap, the Plan-Do-Check-Act (PDCA) cycle serves as the most dominant instrument for testing effectiveness, facilitating the early detection of deviations while maintaining total participation from all stakeholders (Deming, 1986). This synergy ensures that character development initiatives are not fragmented sporadically but are rooted in analytical evaluations that remain strictly aligned with the institutional vision and the evolving standards of national accreditation (Nurhadi, 2023).

The integration of TQM within the religious education context demands a sophisticated theoretical convergence where industrial standards intersect with transcendental values. Unlike general education management, quality assurance in Islamic institutions must encapsulate the

dual principles of *itqan* (meticulousness) and *ihsan* (excellence) throughout every operational facet (Muhaimin, 2011). Current trends in Outcome-Based Accreditation (OBA) suggest that the effectiveness of TQM is now measured by the tangible impact on graduate competencies rather than the mere availability of physical infrastructure (Susanti & Haris, 2021). This necessitates a transition from reactive management to a proactive quality culture where the digitalization of quality documents acts as a catalyst for transparency and bureaucratic efficiency (Kemendikbudristek, 2023). By synthesizing the PDCA cycle with religious habituation, schools can transform spiritual programs such as the Ramadan Academy into measurable "character laboratories" that meet rigorous national standards without sacrificing their spiritual identity (Arcaro, 2005). Ultimately, the mastery of quality management provides a robust Internal Quality Assurance System (SPMI) capable of navigating the complexities of the current era of disruption (Widodo, 2023).

Development of religious programs and adolescent maturity characteristics

The initiation of religious development programs at the secondary education level serves as a strategic maneuver to facilitate the spiritual maturity transition of students during the early and middle adolescent phases (Santrock, 2018). Adolescence is critically defined as a period of profound biological, cognitive, and emotional transformations, where individuals actively construct an autonomous self-identity (Erikson, 1968). Within Fowler's theoretical framework, adolescents typically occupy the Synthetic-Conventional Faith stage, characterized by the construction of faith structures through personal reflection and a growing need for recognition within social groups (Fowler, 1981). However, contemporary analysis suggests that without a systematic management framework, this transition risks becoming a "crisis of faith" rather than a maturation process. Therefore, religious programs at SMA Plus Yaspida are engineered to move beyond ritualistic habituation by internalizing axiological values relevant to the students' sociological realities (Hurlock, 2006).

Critical comparisons between conventional religious instruction and managed spiritual development reveal that the latter requires a robust, tri-dimensional evaluation model encompassing cognitive, affective, and psychomotor domains. This holistic assessment is exemplified in the Ramadan Academy, which integrates *tawasul* methodologies, *tadarus*, and the purification of *dawah* skills through *muhadhoroh*. Unlike traditional models that rely on subjective assessments, this managed approach utilizes *dawah* performance rubrics and participant observation to provide simultaneous constructive feedback (Hidayat, 2018). While the cognitive dimension evaluates the depth of theological rationale, the affective dimension is scrutinized through the consistency of spiritual depth in performing religious activities. This integration demonstrates that spiritual growth is not an immeasurable abstraction but a competency that can be periodically monitored through precise control instruments.

The evolution of religious programs into a "character laboratory" represents the highest form of theory-to-model integration. By aligning James Fowler's faith stages with Kohlberg's moral development, institutions can project graduates with excellent spiritual integrity (Kohlberg, 1981). This model shifts the paradigm from ceremonial activity to a systematic quality cycle, where the Ramadan Academy acts as a platform for exercising socio-religious autonomy (Nasution, 2015). Recent scholars argue that such structured habituation is essential in mitigating moral identity crises amidst globalized disruptions (Fauzan, 2023). Ultimately, this managed spiritual framework ensures that student character development is not left to chance but is systematically fostered through a data-driven, reflective quality culture that fulfills the institution's transcendental and administrative accountability (Widodo, 2023).

Institutional accreditation and national quality assurance standards

Institutional accreditation is fundamentally defined as a comprehensive evaluation scheme to determine the eligibility of educational units based on national criteria, serving as a primary vehicle for public accountability (BAN-PT, 2024). Conceptually, modern accreditation serves a dual function: acting as an external accountability mechanism while simultaneously functioning as an internal quality enhancement tool that compels institutions toward rigorous self-criticism and reflection (Harvey, L., & Green, 1993). In the Indonesian context, this mandate is juridically

anchored in Law No. 20 of 2003 and further refined by Ministerial Regulation (Permendikbudristek) No. 28 of 2021, which obligates institutions to manifest "Superior" (*Unggul*) standards to guarantee the constitutional rights of citizens to high-quality education (Kemendikbudristek: 2023). However, a critical comparison of contemporary quality models suggests that the true value of accreditation lies not in the final rank, but in the institutionalization of a reflective quality culture that bridges the gap between legal requirements and pedagogical reality (Fauzan, 2023).

The contemporary paradigm shift led by BAN-PDM marks a significant transition toward Outcome-Based Accreditation (OBA), which prioritizes the tangible impact of learning on graduates over traditional metrics of physical infrastructure and input availability (Susanti & Haris, 2021). This shift necessitates that schools maintain a rigid Internal Quality Assurance System (SPMI) integrated with national databases, ensuring that quality data is lived rather than merely documented (Kemendikbudristek, 2023). Evaluatively, the assessment dimensions have evolved to encompass instructional leadership effectiveness, curricular coherence with the *Merdeka Belajar* philosophy, and the digitalization of quality documents via e-accreditation systems to enhance transparency (Fauzan, 2023). Despite these advancements, significant challenges persist, particularly regarding regional quality disparities that necessitate a discourse on equity-based accreditation to ensure objective and fair assessments across diverse socio-geographic contexts (Setiawan, 2022).

Achieving a "Superior" status is no longer merely a matter of institutional prestige; it serves as a definitive indicator that an organization has successfully integrated all quality assurance elements into every dimension of its educational activity (Nurhadi, 2023). For Islamic-based institutions, this integration must extend to the religious programs that define their unique identity, transforming traditional habituation into evidence-based character development (Widodo, 2023). By aligning internal quality cycles (SPMI) with external accreditation standards, schools can move beyond administrative compliance toward a sustainable excellence model (Suryadi: 2022). Ultimately, the convergence of digital quality transformation and instructional leadership becomes the catalyst for institutional resilience, ensuring that the school remains globally competitive while maintaining its core spiritual values (Fauzan, 2023).

Method

This research adopts a qualitative paradigm utilizing a case study design to conduct an in-depth exploration of the integration of Total Quality Management (TQM) within religious programs. This design was selected due to its methodological efficacy in scrutinizing a bounded system specifically the implementation of the "Ramadan Academy" at SMA Plus Yaspida Sukabumi allowing for a systematic and analytical investigation of empirical phenomena within their real-life context (Zed, 2008). The research focuses on the synchronization between industrial quality management instruments and the non-formal, *pesantren*-based curriculum implemented at the institution to achieve "Superior Accreditation" status.

The research procedure was executed through four systematic stages: data collection, data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 1994). The primary research instrument is the researcher themselves (*human instrument*), who functions to establish the research focus, select data sources, and perform an interpretive analysis of the evidence gathered (Creswell, 2014). Primary data sources in this case study include direct field observations, semi-structured interviews with key stakeholders at SMA Plus Yaspida, and internal institutional documents regarding religious program structures and evaluation reports. Secondary data were sourced from academic literature, including quality management treatises, scientific journals on accreditation, and government regulations regarding educational quality assurance standards.

Data collection techniques involved participant observation, in-depth interviews, and extensive documentation relevant to quality management and adolescent character development. The researcher classified data pertaining to the cognitive, affective, and psychomotor dimensions within the realization of the Ramadan Academy program. To ensure the credibility and objectivity of the findings, the collected data were validated through source and method triangulation

(Moleong, 2017). The research materials encompass *pesantren* curriculum documents, BAN-PDM accreditation guidelines, and James Fowler's stages of faith development as an analytical framework for the spiritual progression of high school students.

The data analysis utilizes a descriptive-analytic approach to evaluate the nexus between TQM principles and field practices. The researcher scrutinized the implementation syntax of the Ramadan Academy ranging from *tawasul* and *cultum* to *tadarus* and mapped its effectiveness against the specific points of the school accreditation instrument. This analysis was conducted by integrating the managerial aspects of the PDCA (Plan-Do-Check-Act) cycle with the distinctive spiritual values of SMA Plus Yaspida. All evaluative criteria used in processing the data were based on the Internal Quality Assurance System (SPMI) and achievement indicators for religious student profiles (Widodo, 2023).

Results

The empirical findings of this research demonstrate that SMA Plus Yaspida Sukabumi has meticulously embedded the principles of Total Quality Management (TQM) into its flagship religious development initiative, known as the Ramadan Academy. This systematic integration serves as a cornerstone of the institution's overarching strategy to sustain and elevate educational quality standards a trajectory that has been consistently pursued since the school's inception in 2006 and further solidified by its achievement of "A" accreditation status since 2009. The Ramadan Academy is operationalized as a mandatory annual agenda, strategically scheduled during the morning hours prior to the commencement of formal instructional activities. This temporal placement is intentional, ensuring that students initiate their academic day with spiritual enrichment, thereby aligning the school's daily atmosphere with its core religious values. Substantively, the program is architected to address three fundamental dimensions of student development: cognitive, affective, and psychomotor. Within the cognitive realm, students are guided toward a profound mastery of the ontological significance of Ramadan worship, the theological philosophy underlying *tawasul*, the structural composition of *cultum* (brief religious lectures), and advanced techniques for effective dawah. The affective dimension is characterized by the deep internalization of core values such as *taqwa* (God-consciousness), social empathy, and professional responsibility when assuming roles as religious officers. Concurrently, the psychomotor dimension is manifested through the acquisition of practical competencies, including the recitation of the Holy Al-Qur'an in accordance with *tajwid* rules, the eloquent delivery of *cultum*, and the technical management of religious proceedings, encompassing roles as Master of Ceremonies (MC) and *nasyid* performers. These strategic components are summarized in Table 1.

Table 1. Strategic Components of the Ramadan Academy Program at SMA Plus Yaspida

No	Program Component	Focus of Competency Development
1	Short Tawasul	Strengthening spiritual fortitude and establishing early theological connections.
2	Teacher's Cultum	The structured transmission of religious knowledge and doctrinal understanding.
3	Joint Tadarus	Enhancing Al-Qur'an literacy and mastery of <i>tajwid</i> proficiency.
4	Muhadhoroh	Public speaking exercises and the mastery of technical dawah skills.
5	Event Management	Technical management of ceremonies, including MC and <i>nasyid</i> performances.

Further investigation reveals that the realization of this program utilizes a sophisticated pedagogical approach involving peer feedback mechanisms and frequent simulations to guarantee the quality of student outputs. The convergence between TQM tenets and practical field application is distinctly evident in the rigorous control and evaluation mechanisms deployed by the institution. SMA Plus Yaspida does not merely treat this program as a perfunctory seasonal routine; rather, it serves as a measurable "character laboratory" governed by a stringent quality

assurance cycle. This empirical reality aligns with the theoretical postulate that Islamic educational quality must encapsulate the principles of *itqan* (meticulousness) and *ihsan* (excellence) throughout every facet of its operational processes (Muhaimin, 2011).

The evaluation framework for the program is designed to be both incremental and comprehensive. Analysis of program realization documents identifies four primary evaluative instruments: the application of detailed performance assessment rubrics, participant satisfaction surveys, systematic weekly progress monitoring, and concise bi-weekly reporting. The cycle culminates in a high-level comprehensive evaluation at the conclusion of the Ramadan period to formulate evidence-based recommendations for future programmatic refinements. Technically, this evaluative pattern operationalizes the Plan-Do-Check-Act (PDCA) cycle, which constitutes the heart of TQM, driving the organization toward the goal of continuous improvement (Deming, 1986).

Field findings also highlight specific technical challenges, particularly concerning punctuality in execution and the synchronization of school schedules with those of the *pesantren* (Islamic boarding school). However, these obstacles are effectively mitigated through the strengthening of instructional leadership, which fosters a dynamic synergy between the school principal, the *Kiai* (head of the *pesantren*), and the teaching staff. This collaborative strategy ensures that the religious program remains profoundly relevant to the developmental characteristics of high school adolescents, who are situated within the "synthetic-conventional faith" stage. At this juncture, individuals begin to construct their faith through active reflection and participatory involvement in religious praxis (Fowler, 1981).

Data analysis indicates that the effectiveness of the Ramadan Academy contributes directly to various accreditation indicators, most notably within the components of character development and graduate quality standards. By systematically documenting every facet of student competency progress through structured digital platforms, the school is capable of presenting robust physical evidence to accreditation assessors regarding its inclusive and adaptive quality culture. The integration of TQM within this program strategically positions the institution not only as an academically superior entity but also as one possessing a distinctive competitive advantage in standardized, spirituality-based character education.

Discussion

Philosophical-theological foundations: synchronizing *itqan* and total quality management

A profound exploration of the integration of Total Quality Management (TQM) within Islamic education, as observed in this specific case study, must commence from its ontological roots. The concept of quality management in Western perspectives, which emphasizes continuous improvement, possesses a substantive resonance with the Islamic doctrines of *itqan* (professionalism/meticulousness) and *ihsan* (excellence in deed). Quality assurance, within the contextual framework of this institution, is not merely a managerial mechanism but a manifestation of transcendental accountability, as suggested in Surah At-Taubah: 105, which mandates humans to work with high quality because such performance remains under the continuous observation of Allah, His Messenger, and the believers. The empirical evidence at SMA Plus Yaspida demonstrates that this principle is externalized through the governance of the Ramadan Academy program, which is no longer perceived as a mere annual routine, but as an instructional mandate whose process and outcome quality must be accounted for.

Epistemologically, this case investigation highlights how the application of TQM in this institution shifts the traditional paradigm from intuition-based reliance to data-driven management and measurable standards. The implementation of the Plan-Do-Check-Act (PDCA) cycle in the Ramadan Academy, documented throughout this study, demonstrates that quality is understood as a comprehensive system involving all school components (Sallis, 2014). The findings within this specific setting reveal that the planning phase (Plan) is conducted through the meticulous preparation of the *tahfidz* curriculum and dawah techniques; execution (Do) is realized in daily activities; monitoring (Check) occurs through periodic supervision; and follow-up (Act) consists of comprehensive evaluations for future program refinement. This integration, observed in the field, proves that industrial quality management can serve as an effective tool to

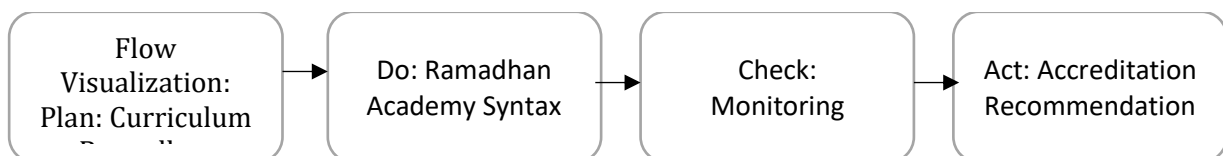
ensure that religious education services are delivered optimally without diminishing spiritual values (Hidayat, 2018).

Adolescent character reconstruction: the convergence of psychology and the character laboratory

The discussion regarding the effectiveness of the Ramadan Academy, particularly within the unique environment of SMA Plus Yaspida, cannot be detached from the developmental psychology of high school students. At the age of 15-18, students occupy the middle adolescent phase characterized by an increased capacity for abstract, critical, and reflective cognitive thinking (Santrock, 2018). Theologically, referring to James W. Fowler's theory, they are at the Synthetic-Conventional Faith stage, where faith begins to be constructed based on personal reflection and the need to unify various values into a coherent identity (Fowler, 1981). This case study positions the Ramadan Academy at SMA Plus Yaspida as a "character laboratory" facilitating this transitional need through structured cognitive, affective, and psychomotor dimensions.

Through authentic praxis observed in this setting such as dawah exercises (*muhadhoroh*), *tadarus*, and roles in event management students are provided a platform to exercise autonomy and socio-religious responsibility (Erikson, 1968). The context-specific data in this study addresses the divergence hypothesis stating that quality management might stifle sincerity; conversely, the organized management identified at Yaspida prevents religious programs from becoming merely ceremonial without transformative impact (Nasution, 2015). The analysis of this specific case posits that the performance assessment rubrics and participant satisfaction surveys implemented at Yaspida provide the necessary feedback for adolescents to feel valued and to develop within their peer groups (Hurlock, 2006).

Figure 1. PDCA integration scheme in religious curriculum



Accelerating superior accreditation through outcome-based accreditation

From an axiological perspective, the integration of TQM within the Ramadan Academy acts as a catalyst in achieving "Superior Accreditation" status. Currently, the national accreditation system through BAN-PDM has transformed from an input-based approach to an outcome-based accreditation paradigm (Susanti & Haris, 2021). Within this paradigm, schools are not only required to possess adequate worship facilities but must also provide tangible evidence of the program's impact on spiritual competency and behavioral changes. The systematic documentation of the Ramadan Academy, ranging from assessment instruments to digital records of Al-Qur'an progress, serves as robust physical evidence for assessors to evaluate the school's quality culture.

The success of SMA Plus Yaspida in maintaining an "A" accreditation status since 2009 is evidence of an Internal Quality Assurance System (SPMI) that operates in harmony with external standards. This study argues that accreditation serves a dual function as an accountability mechanism and a quality enhancement tool that encourages institutions to engage in self-reflection. By presenting empirical data on graduate output effectiveness through standardized spiritual programs, the school demonstrates a distinctive superiority recognized in national assessments (Arcaro, 2005).

Instructional leadership and the synergy of pesantren-school culture

An in-depth analysis of programmatic operations indicates that the key variable for successful integration is robust instructional leadership. At SMA Plus Yaspida, a harmonious synergy exists between school management and the leadership of the *pesantren* (Islamic boarding school) in communicating a quality vision to all teaching staff and mentors (Bush, 2008).

Challenges such as synchronizing attendance data and time management constraints are resolved through intensive organizational communication and clear role distribution.

The quality gap that frequently occurs between urban and rural areas can be bridged if institutions commit to a reflection-based quality culture (Setiawan, 2022). Despite concerns regarding the administrative burden of e-accreditation, the digitalization of quality documents actually enhances transparency and efficiency (Fauzan, 2023). This study observes that SMA Plus Yaspida has surpassed these administrative hurdles by utilizing quality data as a basis for daily student coaching rather than mere preparation for assessor visits.

Table 2. Alignment matrix of quality principles and ramadan academy implementation

TQM (Sallis, 2014)	Principle	Realization at SMA Plus Yaspida	Implication for Accreditation
Customer Focus		Student satisfaction surveys regarding dawah mentoring methods.	High scores in stakeholder satisfaction indicators.
Continuous Improvement		Final Ramadan evaluations to refine the following year's curriculum.	Existence of a well-documented SPMI cycle.
Total Participation		Pesantren teachers, school teachers, and staff involved in supervision.	Organizational solidity and instructional leadership strength.
Facts & Data		Weekly attendance and progress monitoring.	Authentic evidence of learning outcomes.

Future projections and digital quality transformation

In concluding the discussion, this study emphasizes that the future of quality assurance in Islamic schools will heavily depend on adaptation to technological disruption. The application of a more contextual, inclusive, and reflective accreditation system must continue to be developed (Fauzan, 2023). SMA Plus Yaspida needs to continue strengthening the digital literacy of its quality staff to ensure a smooth transition toward a nationally integrated quality assurance system. This model of TQM integration in religious programs is expected to serve as a prototype for other Islamic educational institutions in building a quality culture that is equitable, reflective, and globally competitive without losing the spiritual identity of the *pesantren* (Widodo, 2023).

Conclusion

This case study reconceptualizes the paradigm that the substantiation of quality management within Islamic educational institutions serves as a pivotal nexus between administrative accountability and spiritual integrity. Through a profound exploration at SMA Plus Yaspida Sukabumi, it is evident that theoretical expectations regarding Total Quality Management (TQM) as a quality catalyst have achieved a harmonious convergence with empirical field realities. The implementation of the *Ramadan Academy* demonstrates that the principles of continuous improvement are capable of evolving from a mere technical-managerial cycle into a measurable, systematic, and substantive "character laboratory." These findings corroborate the robust compatibility between contemporary management methodologies and traditional *pesantren* values in addressing the challenges of superior, outcome-based accreditation standards. The successful integration elucidated in this case study offers significant axiological implications for the future enrichment of scholarly discourse, particularly in exploring more adaptive, inclusive, and reflective dimensions of digitalized quality assurance. The increasingly dynamic transformation of accreditation systems necessitates the development of novel evaluative instruments capable of longitudinally capturing students' spiritual development indices. Consequently, the integration of TQM within religious programs, as practiced at SMA Plus Yaspida, is not merely a short-term tactical maneuver to achieve specific accreditation ranks; rather, it represents a long-term strategic vision to actualize an Islamic education system that is not only institutionally excellent but also transformative in mitigating students' moral identity crises amidst the complexities of the era of disruption.

Declarations

Author contribution statement

The author (V.P.M.) played a pivotal role in the conceptual design of this research and the acquisition of empirical data through a rigorous review of internal institutional archives. Furthermore, the author conducted the analytical synthesis regarding the integration of the Total Quality Management (TQM) framework within the religious development program and assumed full accountability for the narrative construction and finalization of this manuscript.

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Data availability statement

The empirical data underlying this study are comprehensively integrated into the manuscript through detailed narrative descriptions and analytical matrices. Supplementary internal documentation is archived and managed by SMA Plus Yaspida Sukabumi to facilitate scientific validation and maintain the transparency of this research.

Declaration of Competing Interest

The author categorically affirms that there are no financial involvements or personal relationships that could potentially compromise the objectivity, integrity, or findings reported within this manuscript.

Declaration of Generative AI and AI-Assisted Technologies

The author acknowledges the utilization of artificial intelligence instruments to facilitate narrative development, linguistic refinement, and structural organization of the manuscript to optimize writing efficiency. Notwithstanding this assistance, the author maintains full academic accountability for the original data interpretation, critical analysis, and conclusions derived from this study.

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