

Managerial Implementation by the Principal in Managing the Quality of Islamic Education at SMP Muhammadiyah 4 Samarinda

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Abstract:

The urgency of improving the quality of Islamic education in the era of globalization demands the implementation of transformative and effective principal management, particularly in integrating spiritual and academic values. Principals play a strategic role as driving forces and moral leaders in ensuring that the entire educational process is quality-oriented (Total Quality Management/TQM). This study aims to analyze in-depth the principal's managerial implementation in managing the quality of Islamic education at SMP Muhammadiyah 4 Samarinda. This study used a qualitative method with a single case study approach. Primary data were collected through semi-structured interviews, non-systematic observation, and documentation, with key informants including the principal, vice principal, and students. Data were analyzed using thematic analysis and validated through data triangulation. The results of the study indicate that the principal has implemented quality management consistently, characterized by the internalization of the Islamic vision and mission (morals, worship, the Qur'an), routine tilawati and tahfidz activities, and the formation of a religious school culture (e.g., dhuha prayer and congregational prayer). Moral and collaborative leadership are the main driving factors. However, implementation still faces significant obstacles, namely less than optimal supervision and less firm teacher evaluation, the lack of digitalization of student worship monitoring (despite the availability of applications), and structural obstacles such as budget constraints and high teacher turnover.

Keywords: *Managerial Leadership, Managerial Principal, Quality of Islamic Education*

Abstrak:

Urgensi peningkatan mutu pendidikan Islam di era globalisasi menuntut implementasi manajerial kepala sekolah yang transformatif dan efektif, terutama dalam mengintegrasikan nilai-nilai spiritual dan akademik. Kepala sekolah memiliki peran strategis sebagai motor penggerak dan pemimpin moral dalam memastikan seluruh proses pendidikan berorientasi pada mutu (Total Quality Management/TQM). Artikel ini bertujuan untuk menganalisis secara mendalam implementasi manajerial kepala sekolah dalam mengelola kualitas pendidikan Islam di SMP Muhammadiyah 4 Samarinda. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus tunggal. Data primer dikumpulkan melalui wawancara semi-terstruktur, observasi non-sistematis, dan dokumentasi, dengan informan kunci meliputi kepala sekolah, wakil kepala sekolah, dan siswa. Data dianalisis menggunakan analisis tematik dan divalidasi melalui triangulasi data. Hasil penelitian menunjukkan bahwa kepala

sekolah telah mengimplementasikan manajemen mutu secara konsisten, dicirikan oleh internalisasi visi-misi Islam (akhlak, ibadah, Al-Qur'an), rutinitas kegiatan tilawati dan tahfidz, serta pembentukan budaya sekolah yang religius (misalnya shalat dhuha dan shalat berjamaah). Kepemimpinan moral dan kolaboratif menjadi faktor pendorong utama. Namun, implementasi masih menghadapi kendala signifikan, yaitu kurang optimalnya supervisi dan evaluasi guru yang kurang tegas, belum terdigitalisasinya pemantauan ibadah siswa (meskipun telah tersedia aplikasi), serta hambatan struktural seperti keterbatasan anggaran dan tingginya pergantian guru.

Kata Kunci: *Kepemimpinan manajerial, Manajerial Kepala Sekolah, Kualitas Pendidikan Islam*

INTRODUCTION

Islamic education in the era of globalization is required to respond to rapid changes by strengthening the quality, focus, and effectiveness of learning. The principal holds a central managerial role – not only as an administrator, but as a leader who mobilizes educational resources and directs programs toward quality-oriented Islamic education (Wahyudi et al., 2025). In this context, school principals have a strategic responsibility to manage, direct, and develop Islamic education programs that are quality-oriented. Islamic education is one of the important pillars in producing a generation that is not only intellectually intelligent but also spiritually and morally strong. At the secondary level, the success of Islamic education is closely tied to how well institutions are managed, especially through planned, organized, and measurable leadership (Alhabsyi, Pettalongi, & Wandu, 2022).

Education plays a fundamental role in shaping national progress because it produces graduates who can compete and adapt to uncertainty. Therefore, developing quality education becomes the main agenda for every institution, and school principals must adopt a leadership paradigm that supports a strong culture of quality (Suryadi, Pasaribu, Siahaan, Sabri, & Lubis, 2024). Thus, quality education is needed. For every institution, quality is the main agenda and the most important task. School principals must have a new paradigm in implementing and developing the principles of a culture of quality in the institutions they lead.

Principals design visions, missions, programs, and decisions that directly determine educational outcomes, making their managerial capacity decisive in shaping the success of Islamic education at school (Asmadi et al., 2022). Thus, the success of Islamic education in schools is inseparable from the managerial quality of the principal in carrying out his or her leadership functions.

The principal is a leader who is an organ that should be able to influence the attitudes and behavior of his subordinates (Sutisna, Rozak, & Saputra, 2023). Effective leadership requires the ability to influence teacher behavior through humane and value-based interactions. Teachers possess diverse personalities, values, and motivations, which shape their responsiveness to leadership. Thus, principals must guide improvement while maintaining respect and positive communication (Bolangitan & Pasaribu, 2023). School principals need adequate competence. This is so that every problem and development in the school can be

handled by the principal. The competencies required of a principal are personal, managerial, supervisory, entrepreneurial, and social competencies. To fulfill this responsibility, principals need comprehensive competencies personal, managerial, supervisory, entrepreneurial, and social along with core skills such as assessment, instructional leadership, visionary planning, organizational management, curriculum development, and collaboration (R. Fadilah, et al., 2024)

The quality of Islamic education is not only measured by academic achievements but also by learning processes that reflect Islamic values. Quality results from the optimal management of inputs, processes, and outputs (Indrati & Hermawan, 2023). Schools must apply strategic human resource management, establish clear organizational missions, analyze internal and external conditions through SWOT analysis (Özkul, Demirtaş, & Üstüner, 2023). Third, creating a strategy is followed by implementing the strategy that has been made. implement strategies effectively, and evaluate outcomes using the POAC functions of planning, organizing, actuating, and controlling (Rahmayanti, Rulyan, Lutfiah, & Mulyeni, 2025).

Leadership success can be identified through several indicators, such as the ability to build external partnerships, strengthen internal collaboration, improve learning quality, enhance teacher performance, expand and redesign curriculum structures, renew teaching practices, uphold institutional values, and maintain credibility in directing school development (Wahid & Mohammad, 2023). In this context, SMP Muhammadiyah 4 Samarinda envisions nurturing students who excel academically and possess noble character, requiring principals to manage integrative curricula, enhance teacher quality, and cultivate an Islamic school culture supported by strong leadership (Ismunandar, 2025).

Managing Islamic education involves curriculum development, teacher capacity building, infrastructure improvement, and the reinforcement of an Islamic school culture. Quality education management includes not only evaluating learning outcomes but also ensuring high-quality learning processes and systematic human resource development (L. Fadilah, Putri, & Mahmudah, 2024). As stated by Mulyasa and Edward (2006), effective educational management requires comprehensive planning, implementation, supervision, and evaluation that support both academic success and Islamic moral development (Edward, 2006).

SMP Muhammadiyah 4 Samarinda is one of the Islamic educational institutions that has a vision of shaping students with noble character, knowledge, and achievements. In achieving this goal, the principal is required to have managerial strategies that can respond to the challenges of the times, such as the demand for an integrative curriculum between general and religious subjects, improving the quality of teachers, and building an Islamic school culture. According to Edward Sallis, quality education can only be achieved if there is management that supports a culture of quality and leadership that can empower all elements of the school (Ismunandar, 2025). SMP Muhammadiyah 4,

as an Islamic educational institution, is in a dynamic ecosystem, facing various challenges ranging from human resource management, a curriculum that is relevant to Islamic values, and community expectations for graduates who are not only academically excellent but also have spiritual integrity. This is where the principal's managerial implementation is very important. Visionary, communicative leadership that is capable of making performance-based policy decisions is crucial to the success of Islamic education management.

SMP Muhammadiyah 4 Samarinda, as a private Islamic educational institution, faces its own challenges in maintaining and improving the quality of education. These challenges include curriculum changes, the need for Islamic learning innovations that are relevant to the times, and community demands for quality education in terms of both scientific and Islamic knowledge. In this case, the principal's managerial strategy is crucial in determining the direction and success of the educational process at the school. Imam Al-Gazali stated that basically there are two main objectives of Islamic education, namely to achieve perfection in worship and to achieve perfection in the hereafter (Mahmudi & Bungsu, 2025). Sayyid Qutb states that the goal of education is to create good people (*al-insan al-salih*) who are universal in nature (Febrian, Khozin, & Yusuf, 2022). In essence, education is also about perfecting human character. In essence, good planning, implementation, organization, and evaluation of education management will be able to achieve the desired goals of Islamic education in accordance with the Qur'an and Sunnah and, of course, must be carried out by experts in their fields and professionals.

However, in practice, the management of Islamic education quality often faces various obstacles, such as a lack of innovation in learning management, limited facilities, and suboptimal teacher training in Islamic values-based education (Firdaus, Nursaida, & Subiyantoro, 2025). Therefore, it is important to analyze in depth how school principals implement quality management in Islamic education, particularly at SMP Muhammadiyah 4 Samarinda, in order to provide a comprehensive overview of the strategic steps taken to improve education quality and as a reference for continuous improvement for similar institutions.

RESEARCH METHOD

This study thoroughly analyzes the implementation of principal management in managing the quality of Islamic education at SMP Muhammadiyah 4 Samarinda, using qualitative methodology and a case study approach. A case study is an approach in qualitative research that examines contemporary phenomena holistically and comprehensively in real conditions using various data sources (Gunawan, 2022). This article aims to reveal the complex administrative practices in Islamic education management. Therefore, the case study approach was chosen because it allows researchers to understand the specific context of the school as a single unit of analysis. The principal, vice principal for curriculum, vice principal for student affairs, and eighth and ninth

grade students were the primary data sources.

Data collection techniques included semi-structured interviews, non-systematic observation, and documentation. Semi-structured interviews lasted approximately 20-35 minutes and were repeated 3-5 times until data saturation was achieved, using open-ended questions to ascertain informants' views on the principal's managerial strategies, challenges in monitoring the quality of Islamic education, and its impact on students (Hamilawati et al., 2024). Non-systematic observation was used to directly observe daily administrative tasks. As part of the documentation process, secondary data such as records of religious activities, attendance lists for religious activities, photographs of religious activities, and others were collected and analyzed to support the findings from the observations and interviews.

The data analysis process follows the steps of thematic analysis to ensure the reliability of the research, according to Braun and Clarke (2006) (Rianto, 2024). These steps include transcribing interview data and validating data through triangulation from various sources. This allows for the disclosure of findings that are valid through triangulation, rich in context, and reliable through an iterative process that reduces researcher subjectivity bias, and this approach is relevant to the objectives of this study. Thus, it is hoped that the results will provide useful information to improve Islamic education management in comparable educational institutions.

RESULTS AND DISCUSSION

Results

The results of this study describe how the principal applies managerial functions to improve the quality of Islamic education at SMP Muhammadiyah 4 Samarinda. Data analysis shows that managerial implementation is reflected through the formulation of vision-mission-based programs, management of religious activities, school culture management, student potential development, as well as teacher supervision and evaluation. All of these findings form a complete picture of how the school's efforts to integrate Islamic values into the educational process are carried out systematically but face a number of structural and operational challenges.

The school's Islamic vision and mission are internalized through daily behavioral routines

The first finding shows that the implementation of the school's vision and mission has been internalized in daily activities. The principal emphasized that all activities are directed towards realizing the three main pillars, namely morals, worship, and the Qur'an (Kepala sekolah SMP, n.d., 2025). Values are instilled through the routine practice of greeting, smiling, and saying hello every morning, praying together, and encouraging ethical interactions between teachers and students. Statements from all students interviewed reinforce that the culture of greeting and respect is a mandatory activity every morning, which is also accompanied by a welcome from teachers at the school gate (Siswa SMP,

n.d., 2025) The consistency of this moral culture demonstrates the principal's managerial success in building a religious climate conducive to Islamic character building.

Islamic program management is evident through the daily implementation of tilawati and tahfidz sessions

Furthermore, Islamic program management is also evident through the implementation of daily tilawati and tahfidz activities. The principal explained that recitation activities are carried out for 45 minutes for tilawati and 45 minutes for tahfidz. The school also applies a minimum memorization target for students, which is two juz for certain levels, and provides recitation reports and the Darul Qur'an program as a means of deepening memorization (Kepala Sekolah SMP, n.d.). However, student interview data shows that students' actual memorization achievements still vary, with most students still at Juz 30 and 29 (Siswa SMP, n.d., 2025). This gap between targets and achievements indicates the need for intensified Al-Qur'an learning methods and more structured mentoring. The principal also acknowledged that the process of documenting recitation achievements is still done manually, even though the school actually has the Golden Hebit application to monitor students' worship and memorization activities (Kepala sekolah SMP, n.d., 2025).

The school's digital monitoring system (Golden Hebit) is available but not yet implemented effectively

The implementation of technology in monitoring Islamic programs has not been optimal. Although the principal mentioned that the Golden Hebit application had been prepared as a tool to monitor students' worship, interviews with all students showed that they were not aware of this application (Siswa SMP, n.d.). This indicates that the digitization of the program has not been fully socialized and that there is a significant gap between planning and implementation. This condition has an impact on the weak accuracy of data and limitations in evaluating worship achievements in a measurable manner. Managerially, these findings indicate the need for a more effective technology implementation strategy, including training for teachers, socialization to students, and strengthening of supporting devices.

A strong religious school culture supports the success of Islamic educational management

A religious school culture has become one of the most successful managerial components implemented. In addition to the practice of greeting each other, interviews with all students showed that dhuha prayers and congregational prayers are performed regularly at school. Students admitted to participating in these activities consciously and felt that worship activities had become part of their daily school life (Siswa SMP, n.d.). This positive culture reflects the principal's success in creating a learning environment that focuses not only on academics but also on character building through religious practices.

Student potential development is facilitated through diverse and well-managed extracurricular programs

In terms of developing student potential, findings show that the school provides various extracurricular activities such as futsal, cooking, English Club, tapak suci, and content creator. Student participation in extracurricular activities is quite high; interviews show that some students participate in more than one activity. Some students also said that they participated in futsal competitions at the Kalimantan level (Siswa SMP, n.d.). This condition shows that the management of student potential development is effective and contributes to student motivation, achievement, and self-confidence. The role of the principal in providing facilities, coaches, and program support is evident in this success.

Supervision and evaluation of teachers are conducted but limited by leadership style, teacher turnover, and financial constraints

The study also found challenges in the areas of teacher supervision and evaluation. The principal said that academic supervision was carried out at least once per semester and involved assessments of teaching methods, discipline, and teacher participation in Islamic programs. However, he acknowledged obstacles in the form of leadership that tended to be indecisive, high teacher turnover, and the school's financial limitations due to low student tuition fees (Kepala sekolah SMP, n.d.). These conditions have an impact on policy flexibility and the school's inability to demand higher performance standards. This factor also shows that the implementation of Islamic education quality management still faces structural obstacles that require specific strategies to address.

Overall, the findings show that principals have consistently implemented Islamic education management through instilling values, teaching worship, developing school culture, and facilitating student potential. However, a number of aspects need to be strengthened, particularly in the digitization of worship evaluation, improving the quality of supervision, and strengthening teacher capacity. These findings form the basis for the discussion section to analyze in greater depth how managerial effectiveness can be improved through innovative strategies that are appropriate to the social, cultural, and structural context of the school.

Discussion

The leadership of the principal plays a central role in managing the quality of education (both academic and Islamic values) (Edward, 2006; Sergiovanni, 1992). According to Edward Sallis (2006), a leader's ability to set a vision and goals is the key to the success of an organization, including schools (Edward, 2006). In the context of SMP Muhammadiyah 4 Samarinda, the principal is committed to an Islamic vision (integration of morals, worship, and Qur'an literacy) so that routine religious activities are programmed. Our findings show that the principal supervises congregational worship, tahfidz, and recitation activities (both at school and at partners such as Darul Qur'an), which creates a moral community in line with Sergiovanni's idea of moral leadership. This strengthens the bond of shared values at school (covenantal school) so that students and teachers are motivated to act in accordance with religious and

academic goals (Sergiovanni, 1992). Thus, the principal's moral leadership supports the achievement of Islamic education quality as emphasized by Sergiovanni: leadership centered on shared values and commitments can transform schools into meaningful learning communities.

On the other hand, effective school leadership must also include teacher empowerment and improvement of the learning process. Wita Setiyanti (2025) emphasizes a holistic approach: in addition to directing institutional goals, principals are required to develop the potential of human resources (teachers and staff) and create a conducive learning environment. The findings of this study are in line with this (Setiyanti & Setyowati, 2025). The principal of SMP Muhammadiyah 4 Samarinda involves the Vice Principal in designing the curriculum, supervising learning, and assessing students. This managerial support strengthens teachers' abilities through training and periodic evaluations. In line with Khusnul Hatimah (2025) findings on instructional leadership, the principal acts not only as an administrator but also as a learning facilitator who encourages quality learning (Hatimah et al., 2025). By providing resources and training (e.g., BIMTEK and in-service training), the principal enhances teacher professionalism, which ultimately improves the quality of Islamic education (Zaqiah, Hasanah, Heryati, & Rohmatulloh, 2024). This is consistent with previous research in other Muhammadiyah schools, which found that the principal's management of teaching staff has a significant impact on the quality of Islamic education.

Servant leadership among school principals was also evident. As emphasized by Wita Setiyanti, effective school principals are those who "prioritize the needs and development of others" (Setiyanti & Setyowati, 2025). These principals facilitate teachers and students, for example by establishing programs for regular prayer and Quran recitation and by rewarding teachers for their discipline. This type of leadership is in line with the importance of providing the best service to the school community. However, the interview results also show that the principal tends to be soft and indecisive in evaluating teachers, a weakness that can reduce quality consistency. Mulyasa (2013) emphasizes that although soft skills are crucial, principals must balance a humanistic approach with a firm managerial approach (E, 2013). This lack of decisiveness is a hindering factor in the implementation of improvements (for example, teacher evaluations are not yet optimal due to the careful treatment of contract teachers who change frequently).

Although the principal's leadership at SMP Muhammadiyah 4 Samarinda has been effective in building a moral culture (soft skills), the study also found a need to strengthen more stringent (hard skills) and systemic quality control mechanisms. This is in line with the findings of Ramli et al. (2025) who showed that external quality standards, such as superior accreditation ratings, can moderate the relationship between quality standards and educational program performance, meaning external pressure or higher standards can be a catalyst for internal quality improvement (Ramli, Abidin, & Waedureh, 2025).

The findings at SMP Muhammadiyah 4 Samarinda also highlight the moral purpose of the principal, which is in line with Islamic educational

theology. Michael Fullan (2002) states that educational leaders must intend to make a positive difference in the lives of students and the wider community, such as closing the school performance gap by improving the achievements of all students (Fullan, 2002). The principal here instills discipline and faith through mandatory worship and Islamic extracurricular activities, thereby producing “integral” graduates who integrate faith, knowledge, and charity in accordance with the definition of quality Islamic education (Setiawan, 2021). In this way, the principal’s leadership supports the vision of quality Islamic education: to produce well-rounded individuals with noble character who are knowledgeable and practice Islamic teachings.

Overall, the principal’s leadership is quite supportive of achieving quality Islamic education by instilling religious values and integrated academic management. However, there is still an imbalance between a listening and service-oriented (soft) leadership style and a more stringent (hard) quality control mechanism. Bush (2019) notes that school leadership is the process of influencing and directing the entire school community to achieve educational goals (Bush, 2019). In practice at this junior high school, the principal’s positive influence is evident in the involvement of the school community and program innovation, but optimizing the achievement of goals also requires strengthening operational management aspects (more systematic quality planning, clearer feedback to teachers). This indicates the need for the principal to improve managerial capacity in line with Bush’s theory of leadership, which encompasses organization and resource management, not just inspiration alone (Bush, 2019; Setiyanti & Setyowati, 2025).

This study identifies a number of crucial supporting factors that significantly strengthen quality management in Islamic education at SMP Muhammadiyah 4 Samarinda. These factors reflect the integration of strong Islamic values and a collaborative organizational structure.

The main supporting factor is a clear Islamic vision and culture. The school’s vision emphasizes morals and worship as well as school traditions (separation of male and female classes, tahfidz program, etc.) instills a shared Islamic spirit, in accordance with the concept of a covenantal school (Sergiovanni, 1992).

Furthermore, a collaborative leadership structure also plays an important role. The presence of Deputy Principals for curriculum, student affairs, and Islamic affairs distributes leadership roles. This distributive approach allows for the involvement of various parties (religious teachers, homeroom teachers) in the implementation of quality programs, in line with the principle of involvement of people in TQM (Edward, 2006).

The third factor focuses on Additional Education and Mentoring Programs. Additional activities such as tutoring, tahfidz coaching, and partner involvement (Islamic boarding schools, Islamic competitions) provide real opportunities to improve academic and religious achievement (Mullen & Klimaitis, 2021). This method is in line with the strategy suggested by Ahmad Arif (2025) to improve achievement through additional lessons and reinforcement activities (Arif, 2025).

Finally, the commitment of teachers and parents is an essential social asset. Teacher and Parent Commitment: Interviews with students and parents show strong support for school religious activities. Active parental participation in memorization programs and the perseverance of religious teachers are important social capital for the quality of Islamic education (Febriani, Rosdi, Ottilapoyil, Mayesta, & Zulfikri, 2022; Pusztai et al., 2024).

On the other hand, there are significant obstacle: The main obstacle is limited resources. The small number of students (around 135 students) and low tuition fees limit the school's budget. This makes it difficult to provide optimal facilities and incentives for teachers, in line with the findings of Febrina & Sesmiarni (2024) that budget and human resource constraints often hinder school quality management (Febrina & Sesmiarni, 2024). Frequent teacher turnover (frequent "out-in" of non-civil servant teachers) also disrupts the continuity of learning programs and religious guidance.

The second obstacle stems from the overly permissive leadership style of the principal. School principals tend to avoid confrontation (not "firm") so that evaluation and enforcement of discipline are less than optimal. According to Mulyasa's theory, the success of a school is also determined by the leader's ability to manage the environment and provide clear feedback (E, 2013). In practice, this indecisiveness becomes an obstacle: some teachers are less motivated to improve their performance because of vague assessments, even though the quality of learning is critical to the quality of Islamic education.

The third obstacle is the complexity of managing the Islamic education curriculum. Aligning the general curriculum with Islamic practices (morals, worship, Arabic language) requires intensive coordination. Interviews with the Deputy Head of Curriculum indicate a high administrative burden in designing tahfidz schedules, evaluating morals, and organizing Islamic extracurricular activities. This burden poses a challenge for school principals to perform their dual supervisory functions (academic and religious) in a balanced manner.

The final obstacle is institutional readiness in quality monitoring. Although the Golden Hebit application is already in place for memorization, the recording and processing of worship data is still manual, limiting the monitoring of the quality of Islamic education. This indicates the need for a more integrated quality management system, one of the keys suggested by Edward Sallis but not yet fully implemented (Edward, 2006).

The results of this study are consistent with the findings of related studies in Muhammadiyah schools. For example, Purbowati (2025) found that principals empowered teachers through training and MGMP (teacher working groups), thereby improving teacher performance (Purbowati, 2025). Puturahman et al (2023) also reported that principals improved the quality of Islamic education through achievement enhancement activities and additional lessons (Puturahman, Abdurrohim, & Mustofa, 2023). At SMP Muhammadiyah 4 Samarinda, the principal also facilitated additional learning activities and Islamic competitions, as in the previous study. A study at SMK Muhammadiyah 1 Surakarta shows that routine religious curriculum management (e.g., short Islamic boarding schools, group prayers) effectively fosters discipline and

religious mastery (Rohmah, 2019). Our findings reinforce this pattern, while adding to the understanding of the importance of adaptive and valuable transformational leadership (according to Mulyasa) for achieving quality Islamic education.

In practical terms, these results suggest the need for leadership training for school principals based on total quality and Islamic values. School principals are expected to strengthen quality control (strict teacher evaluation) without sacrificing a supportive climate, as a form of integrating soft skills and hard skills (Kilag et al., 2023). In addition, the use of information technology (e.g., the development of digital systems for reporting on learning and worship) can improve the efficiency of school quality management. Edward Sallis' managerial approach (TQM) can be adopted more widely, for example by developing a quality framework that involves teachers and parents as active stakeholders in quality improvement (Edward, 2006).

Theoretically, this study confirms that the transformational and moral leadership model (Fullan, Sergiovanni, Mulyasa) is effectively applied in the context of Islamic schools. Leadership that prioritizes religious values and service to teachers/students is proven to be in line with the ideal leadership characteristics for the quality of Islamic education (E, 2013; Fullan, 2002; Sergiovanni, 1992). These findings enrich the theory of Islamic education quality management by emphasizing the cultural context factor (Muhammadiyah Islam) in the literature on school TQM (Edward Sallis) and school principal leadership (Bush). Furthermore, the integration of these concepts shows that the achievement of Islamic education quality does not only depend on the religious curriculum, but is greatly influenced by the style and managerial capabilities of the principal as a leader of learning and morality (Edward, 2006; Fullan, 2002).

This study contributes by specifically mapping the managerial practices of school principals in the context of Islamic education. A new finding is the concrete description of how school principals' leadership can operationalize the vision of quality Islam into daily activities (e.g., worship rhythms and structured tahfidz programs). These results can serve as a model for other Islamic schools in implementing quality management that involves collaboration between general and religious curricula. Another contribution is the linking of field findings with international (Sergiovanni, Fullan, Edward Sallis, Bush) and local (Mulyasa) theories, thereby enriching the literature on Islamic education management empirically. The findings also emphasize the importance of school principals' entrepreneurship and community service (Muhammadiyah principles) in the framework of education quality, which has not been widely explored in previous studies.

CONCLUSION

Based on field analysis, the managerial implementation of the principal at SMP Muhammadiyah 4 Samarinda has been proven to strengthen the quality of Islamic education through the habit of values (salam, smile, greeting), structured tilawati and tahfidz programs, and the development of extracurricular activities that support student potential; moral and collaborative leadership has been the main driving factor behind these achievements. However, managerial practices

are not yet optimal in terms of teacher supervision and evaluation, the digitization of worship monitoring has not been socialized, and budget constraints and high teacher turnover hinder program continuity and the enforcement of quality standards.

Theoretically, these findings enrich the discourse on Islamic education management by demonstrating how religious vision can be operationalized into daily practice; the research confirms the relevance of moral and transformational leadership and TQM principles in the context of modern Islamic schools. In practical terms, the research recommends strengthening standardized supervision, optimizing the application of monitoring (socialization + teacher training), implementing human resource management strategies to reduce teacher turnover, and enhancing synergy with parents and religious partners to strengthen tahfidz programs and character building.

The strengths of this research lie in the depth of the case study and data triangulation (interviews, observations, documentation), which provide a rich contextual picture of managerial practices. The integration of international and local theories also strengthens its theoretical contribution. The limitations of the research include the limitations of generalization due to only one school, a relatively limited sample of informants (focusing predominantly on principals and vice principals), and the absence of quantitative data that can measure the effectiveness of the program more objectively, which affects the ability to conclude strong causal relationships.

The novelty of this research lies in the formulation of the framework “Managerial-Spiritual Integration” framework (Managerial-Spiritual Integration), which empirically demonstrates how an Islamic vision (particularly Muhammadiyah values) can be practically operationalized into daily managerial mechanisms (such as the 3S habit and structured Tahfidz program) that directly influence the quality of education. This enriches the theory of Transformational and Moral Leadership by proving that the locus of religious values (morality and spiritual awareness) is the main predictor of managerial effectiveness, surpassing merely technocratic leadership in Islamic educational institutions.

For further research, it is recommended to expand the sample to several Muhammadiyah schools or other Islamic schools with a mixed-method design, incorporating quantitative measurements such as memorization achievement, moral indicators, academic achievement, and leadership training intervention tests so that the findings become more generalized and tested.

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