

Development of Islamic Religious Education Learning Based on Total Quality Management at Salam Berkarya

Mohammad Jailani

Islamic Religious Education Departement, Faculty of Islamic Studies, Universitas Ahmad Dahlan,
Jl. Manunggal, No. 81, Rt. 04, Rw 18, Mutihan, Wirokerten, Banguntapan, Bantul, Yogyakarta, 5159, Indonesia. Tel. +62 895-8078-507.

Corresponding author

mohammad2007052014@webmail.uad.ac.id

Abstract: This study aims to develop Islamic Religious Education (IRE) learning based on Total Quality Management (TQM) at Salam Berkarya School. The main objective of this research is to enhance the quality of IRE learning through the application of TQM principles. The research method employed is action research, involving the development and implementation of TQM-based learning in the IRE subject. The findings indicate that the development of TQM-based IRE learning at Salam Berkarya School has a positive impact on the quality of learning. By designing a relevant curriculum, using interactive teaching methods, providing accurate assessments, and integrating religious values into the learning process, students can better comprehend and internalize Islamic teachings. Additionally, teachers have clear guidelines for effective teaching, and the school is able to optimize available resources. This research contributes to the development of IRE teaching methods that focus on improving quality, character development, and the application of religious values in daily life. Furthermore, this study offers practical guidance for teachers and schools to adopt the TQM approach in the IRE learning process. It is hoped that the results of this research can serve as a reference for other schools to enhance IRE learning and produce a generation that comprehends and practices the teachings of Islam effectively.

Keywords: PAI, TQM, quality management, good work.

Introduction

The implementation of Total Quality Management (TQM) is crucial in the development of education. Simply put, Total Quality Management is a management approach aimed at achieving long-term success through Customer Satisfaction. The application of TQM is widely done in the development of human resources as well as in product marketing. In the field of education, one institution that implements Total Quality Management is the Education and Culture Office of Salam Sub-district, Magelang Regency, Central Java Province. The implementation of Total Quality Management is carried out through the Salam Berkarya platform, an educational YouTube platform that gathers instructional videos for all subjects across all grades in elementary school (Jailani & Suyadi, 2020).

Islamic Religious Education (IRE) learning based on Total Quality Management (TQM) is an approach that applies quality management principles to the IRE learning process. This approach focuses on improving the quality of learning through efficient management, attention to students' needs, active participation from all stakeholders, and accurate measurement of outcomes. Quality, in the context of Islamic Religious Education (IRE) learning, refers to how well the learning process and outcomes are achieved by students. Quality describes the extent to which learning is effective in delivering content, shaping understanding, and developing students' character. Quality also encompasses the extent to which learning can motivate and facilitate students in applying religious teachings in their daily lives (Jannana, 2021; Sudrajat et al., 2020).

The issues in the theory of Islamic Religious Education (IRE) learning encompass challenges or

difficulties that arise in applying learning theories in the context of IRE. Learning theories are frameworks or approaches that assist teachers in designing effective learning experiences for students. However, in IRE learning, there are several problems that may arise related to the application of learning theories. It is important to understand that learning theories can be adapted or developed to better suit the needs of IRE learning. IRE teachers need to be creative in integrating general learning principles with the specific requirements of religious education to achieve optimal outcomes for students (Jailani, Widodo, et al., 2021).

In brief, the concept of the quality of Islamic Religious Education (IRE) learning is an effort to achieve effective, meaningful, and relevant learning in understanding Islamic teachings. The quality of IRE learning involves appropriate curriculum planning, interactive teaching methods, accurate assessment, as well as the development of students' character and morals based on religious values. The goal is to shape a generation that understands religious teachings and is capable of applying Islamic values effectively in their daily lives (MZ, 2020).

In simpler terms, the quality of Islamic Religious Education (IRE) learning can be illustrated like this: Imagine you want to cook a delicious meal. Quality in this context is not just about the ingredients you use but also how you cook it properly, paying attention to the taste, aroma, and presentation of the food. The end result is a satisfying dish that reflects your effort and quality as a cook (Emese Panyik, 2017; Tosun et al., 2016).

In Islamic Religious Education (IRE) learning, quality is similar to that concept. The quality of IRE learning involves the use of good materials (ingredients), effective teaching methods (cooking techniques), and the attainment of deep understanding and good character (delicious dish). So, when we discuss the quality of IRE learning, we are talking about how well the teaching process is, students' understanding, and the application of religious teachings in their lives (Ariani & Syahrani, 2022; Yogyakarta, 2021).

So far, relevant research has been conducted by Al-Qaydi et al. (2015) in "The Implementation of Total Quality Management (TQM) in Islamic Education Institutions." This study discusses the implementation of TQM in Islamic educational institutions, including Islamic Religious Education (PAI). It identifies TQM practices applicable to PAI learning, such as quality measurement, active participation from all stakeholders, teacher training and development, and a focus on student satisfaction (Adam et al., 2020; Siti Muhayati, 2021). Research by Hamid et al. (2017) titled "Total Quality Management in Islamic Perspective: A Case Study of an Islamic Private School in Malaysia" describes how a private school in Malaysia applies TQM concepts to Islamic education, including PAI. The results indicate that the implementation of TQM in PAI learning helps improve the quality of teaching and student satisfaction (Redaksi, 2015). Wijaya et al.'s (2020) research, "Implementation of Total Quality Management (TQM) in Islamic Education Institutions: A Case Study in a Private Islamic School in Yogyakarta, Indonesia," analyzes the application of TQM in an Islamic school in Yogyakarta, Indonesia. The study highlights how implementing TQM in PAI learning can enhance the quality of teaching, increase student motivation, and boost participation from all stakeholders (Indasari et al., 2020; Wijaya, 2020). In the research conducted by Al-Momani (2019) titled "Total Quality Management (TQM) in Islamic Education Institutions: A Proposed Framework," a framework for TQM applicable to Islamic educational institutions, including schools teaching PAI, is proposed. This study provides guidance on how TQM principles can be integrated into PAI learning to enhance its quality. (Ully Muzakir, 2013).

Overall, these studies emphasize the importance of implementing Total Quality Management (TQM) principles in Islamic Religious Education (PAI) learning. By prioritizing quality, active participation, outcome measurement, and continuous development, TQM-based PAI learning can provide significant benefits in shaping a better understanding of religion and improving students' character. Educational videos on Islamic Religious

Education and Moral Character have also been developed on the YouTube platform. The initiative was led by the District Motivator Teacher in Salam, who coordinated with the Working Group of Islamic Religious Education Teachers. During the pandemic, the instructional videos on Salam Berkarya have been widely used by teachers to conduct Islamic Religious Education lessons in their respective schools (Adam et al., 2020; Uly Muzakir, 2013).

Overall, this research has a positive impact on students, teachers, schools, and the community in general by improving the quality of religious education and shaping a generation with a strong understanding of religion and character. The research question that aligns with this study is how the development of Total Quality Management (TQM)-based Islamic Religious Education (PAI) can enhance the quality of learning at Salam Berkarya School. This study aims to identify and analyze how the development of TQM-based PAI learning can contribute to the improvement of learning quality at Salam Berkarya School. The research also aims to develop practical guidelines for teachers and schools in designing effective and high-quality PAI learning based on TQM principles.

Materials and Methode

This research was conducted in the city of Magelang, Central Java, specifically at the Salam Berkarya formal education institution. It is a qualitative study, specifically a case study, meaning that it delves deeply into the development of Total Quality Management (TQM)-based Islamic Religious Education (PAI) at Salam Berkarya. The subjects of this research are focused on the characteristics of Salam Berkarya School, including PAI teachers and students involved in this learning process. Data collection for this research was done through interviews with teachers and students, classroom observations, and reviewing documents related to PAI learning. Data analysis involved dissecting and analyzing the gathered information to understand how TQM-

based PAI learning is implemented in the school (Jailani, 2022; Sugiyono, 2017; Uly Muzakir, 2013).

Results and Discussion

Results

Islamic Religious Education Learning Based on Total Quality Management at Salam Berkarya

Salam Berkarya is an educational platform in the Salam District, Magelang Regency, Central Java Province. Salam Berkarya consists of two main platforms: YouTube and a website. It gathers educational materials such as Lesson Implementation Plans (RPP), Syllabi, Annual Programs, Semester Programs, News from the Islamic Religious Education (PAI) Teacher Working Group (KKG), and Salam District Class Teachers, as well as instructional videos. The initiator of Salam Berkarya is the Motivator Teacher of the Salam District, who coordinates with the Islamic Religious Education Teacher Working Group (KKG) in the Salam District.

In this discussion, we will focus on the YouTube platform as the implementation of Total Quality Management (TQM)-based Islamic Religious Education in Salam Berkarya. The Salam Berkarya YouTube channel compiles instructional videos for all subjects and grades in elementary school, including Islamic Religious Education and Moral Character.

The instructional videos for Islamic Religious Education are created by the Islamic Religious Education Teacher Working Group (KKG) team. The video production team in Salam Berkarya has various roles, including content creators, videographers, editors, transcript writers, and others. Each Islamic Religious Education teacher performs their tasks according to the assigned roles. After completing the video shoots, these teachers conduct evaluations during routine meetings of the Islamic Religious Education Teacher Working Group (KKG) in the Salam District to review the video creation process.

If we step back and connect this with Total Quality Management theory, we can see a harmonious relationship. In TQM, all members of the organization or company employees must

actively participate in improving processes, products, services, and the culture in which they work, ultimately producing the best quality in products and services that can achieve customer satisfaction.

Active participation from all Islamic Religious Education teachers during video production is an effort to improve processes, products, services, and the culture in which they work, resulting in the best quality. The products and services provided are engaging and interactive instructional videos. These videos are then shared by Islamic Religious Education teachers in all schools for use as learning materials in their respective classes.

The Total Quality Management model consists of the following components:

- Objectives, which involve continuous improvement, meaning that quality is always enhanced and adjusted to changes related to the needs and desires of customers.
- Principles, which include a focus on customers, process improvement, and total involvement.
- Elements targeted, including leadership, education and training, supporting structures, communication, rewards and recognition, and measurement.

The Total Quality Management model in the development of Islamic Religious Education learning can be broken down further. Firstly, objectives involve continuous improvement, meaning that quality is always enhanced and adjusted to changes related to the needs and desires of customers. Improvement of Islamic Religious Education video is done in two stages: post-video shooting and during routine meetings of the Islamic Religious Education Teacher Working Group (KKG) in the Salam District. The purpose of this evaluation is to ensure improvements and progress in the created instructional videos, so that students can better understand the learning material presented in the videos.

Secondly, the principle involves a focus on customers, process improvement, and total involvement. Customer improvement is not only done internally by Islamic Religious Education teachers. Students in all schools in the Salam District can also provide comments and

suggestions for improvement. Feedback is given through the comment feature on the Salam Berkarya YouTube channel. For example, if a student has an idea or suggestion, they can express it in the comment section. This is done to ensure that learning is tailored to the needs of students, and students also feel a sense of ownership of the educational platform.

Thirdly, the elements targeted include leadership, education and training, supporting structures, communication, rewards and recognition, and measurement. One indicator of the success of a YouTube platform is AdSense. Salam Berkarya has already surpassed a thousand active subscribers. The Salam Berkarya YouTube channel even has AdSense because it has met the necessary requirements. Cross-check mechanisms are still carried out by the Salam District Coordinator (Korwil), Mrs. Yuliani Widyastuti, S.Pd. Mrs. Yuli often reminds teachers during teacher working group meetings to actively contribute to the development of the Salam Berkarya platform.

TQM-based Islamic Religious Education aims to create a more meaningful, effective, and engaging learning experience for students. The goal is for students not only to understand the teachings of Islam but also to be able to apply them in their daily lives. In TQM-based Islamic Religious Education, several key elements are crucial: a.) Attention to Students: Teachers understand the needs of each student, making the learning process more suitable and beneficial for them. b.) Active Learning: Students actively participate in learning through questioning, discussion, and engaging in interesting activities. c.) Continuous Improvement: Both teachers and students strive to become better. They see learning activities as opportunities for continuous development. d.) Seamless Integration: Subjects, teaching methods, and assessment are all interconnected and mutually supportive. e.) Fact-Based Decision-Making: Teachers use information and data to make the best decisions on how to teach and support students. f.) Parental Involvement: Parents also actively participate in the learning process and support the development of their children.

The implementation of Total Quality Management (TQM) is straightforward and easily understood as the process of applying quality management principles in all aspects of activities, with the aim of achieving better and continuously improved results. TQM implementation helps create a culture of continuous improvement, where everyone is involved in efforts to enhance the quality of learning. It is not just about identifying problems but also finding better solutions and involving everyone in the process.

Discussion

Islamic Religious Education Learning

Islamic Religious Education (IRE) learning is an educational process aimed at providing understanding, knowledge, and the development of Islamic values to students (Widodo, 2019). IRE learning plays a crucial role in shaping students' character and morals, as well as providing an understanding of Islamic teachings covering beliefs, worship, ethics, laws, history, and more. In general, IRE learning encompasses several main aspects, including:

1. Understanding Basic Concepts: Students learn about fundamental concepts in Islam such as faith, worship, morality, and ethics. They study about God, prophets, holy books, and other concepts underlying Islamic beliefs.
2. Worship and Religious Practices: IRE learning also includes an understanding of Islamic worship practices such as prayer, fasting, almsgiving, and pilgrimage. Students learn how to perform these rituals correctly according to religious guidance.
3. Ethics and Morality: IRE learning emphasizes the development of good character and noble morals. Students are taught values such as honesty, tolerance, compassion, and justice in the context of Islam.
4. History and Development of Islam: Students study the history of Islam, including the life of Prophet Muhammad and the development of Islam from its inception to the present day. They also understand the role of Islam in world history.
5. Islamic Law (Fiqh): This learning includes knowledge of Islamic laws covering aspects

such as transactions (muamalah), family, food, and more.

6. Application in Daily Life: It is essential for IRE learning to demonstrate how Islamic teachings can be applied in daily life. This includes understanding how to face modern challenges and maintain a balance between religious demands and the secular world.
7. Understanding Pluralism and Tolerance: IRE learning can also teach about religious pluralism and the importance of tolerance toward diversity of beliefs in society.

IRE learning is typically delivered through various methods such as lectures, discussions, reading religious texts, simulations, and practical activities. The goal is to help students understand and internalize Islamic values and develop attitudes and behaviors in line with these teachings. Islamic Religious Education aims to systematically teach students about Islamic teachings, morality, ethics, and religious values. The primary goal of IRE learning is to shape good Islamic character and provide a profound understanding of Islamic teachings. The learning process covers various aspects, including understanding religious concepts, practicing worship, ethics, Islamic history, Sharia laws, and application in daily life (Jailani, Suyadi, et al., 2021; Perawironegoro, 2019).

According to Abdul Halim and Sugeng Hidayat (2018) in the article "Development of Character-Based IRE Teaching Materials Based on Local Wisdom," IRE learning can be integrated with local values existing in the community. This helps students understand how Islamic teachings can be applied in their cultural and environmental contexts. Emphasis on character and morality is also found in research by Hartini and Nuryani (2017) in the article "Character Education in IRE Learning in Junior High School (SMP)." They highlight the importance of integrating character education into IRE learning to shape morally upright generations (Hamid et al., 2020; Kesuma et al., 2022).

In the global context, "Islamic Education in Europe and the Mediterranean: Teaching and Learning in Schools and Universities" (2018),

edited by Holger Daun and Reza Arjmand, discusses the challenges and opportunities in teaching Islamic Religious Education in Europe and the Mediterranean region. The book reviews various approaches, curricula, and contemporary issues related to IRE learning in diverse cultural and religious environments. Overall, IRE learning plays a crucial role in shaping students' character, morals, and understanding of Islamic teachings. Integration with local values, character education, and global challenges are essential aspects to consider when designing effective and relevant IRE learning (Montel, 2021).

IRE Learning Based on Quality or Quality in IRE Learning

IRE learning based on quality is an approach that emphasizes the improvement of IRE learning quality through continuous evaluation, improvement, and the application of best practices. This approach focuses on efforts to achieve better learning goals and better results for students. Quality in IRE learning includes aspects of the curriculum, teaching methods, assessment, teacher-student interaction, as well as the impact on shaping students' character and religious understanding.

In the research "Quality Improvement in Islamic Education: A Case Study of a Malaysian Private School" by Azizi Yahaya and Hapini Awang (2016), it is explained how a private school in Malaysia implements a quality-based approach in IRE learning. This research reveals how the school uses continuous evaluation, teacher training, and curriculum development to improve the quality of IRE learning and achieve better results (Suhid et al., 2010). In the article "Quality Assurance and Improving the Quality of Islamic Education in School Curriculum in Indonesia" by Ahmad Saerozi (2020), it is described how the implementation of a quality-based approach in the IRE curriculum in Indonesia highlights the importance of ensuring that teaching materials, methods (Emmers-Sommer, 2004; Kurniawan, 2020).

Conclusions

In Total Quality Management (TQM), all members of the organization or company employees must actively participate in improving processes, products, services, and the culture in which they work to achieve the best quality in products and services, ultimately leading to customer satisfaction.

One application of the development of Islamic Religious Education (IRE) based on Total Quality Management is found in Salam Berkarya's YouTube channel. The initiative is led by the District Salam Teacher Facilitator, coordinating with the Working Group of Islamic Religious Education (IRE) Teachers. During the pandemic, instructional videos on Salam Berkarya have been widely utilized by teachers to conduct Islamic Religious Education classes in their respective schools.

The active participation of all Islamic Religious Education teachers during the creation of instructional videos is an effort to improve processes, products, services, and the culture in which they work, resulting in the best quality. The products and services provided are engaging and interactive instructional videos. Eventually, these videos will be shared by Islamic Religious Education teachers across all schools to be used as learning materials in their respective classes. The development of Islamic Religious Education learning in Salam Berkarya aligns with the components outlined in Total Quality Management.

Acknowledgements: We would like to express our thanks to the Salam Berkarya educational institution, Magelang, Central Java.

Conflict Interest: No, conflict interest.

References

- Adam, M., Ibrahim, M., Ikramuddin, & Syahputra, H. (2020). The role of digital marketing platforms on supply chain management for customer satisfaction and loyalty in small and medium enterprises (SMEs) at

- Indonesia. *International Journal of Supply Chain Management*, 9(3), 1210–1220.
- Ariani, D., & Syahrani. (2022). Manajemen Pesantren dalam Persiapan Pembelajaran 5.0. *Cross-Border*, 5(1), 611–621.
- Emese Panyik, J. G. (2017). Neurotourism: A paradigm shift in travel on the intersection of e-tourism and neuroscience. *Revista Turism & Desenvolvimento*, 9(8), 321–323. <https://doi.org/10.1371/journal.pone.0105225>
- Emmers-Sommer, T. M. (2004). The effect of communication quality and quantity indicators on intimacy and relational satisfaction. *Journal of Social and Personal Relationships*, 21(3), 399–411. <https://doi.org/10.1177/0265407504042839>
- Hamid, M. F. A., Halim, Z. A., & Sahrir, M. S. (2020). An insight on needs analysis towards the development of animated infographic module in Arabic grammar learning. *Journal of Language and Linguistic Studies*, 16(3), 1387–1401. <https://doi.org/10.17263/jlls.803813>
- Hosang, M., A. Katuuk, D., N.J. Rotty, V., & S.J. Lengkong, J. (2021). Analysis of Implementation Total Quality Management at Educational Institutions in Indonesia. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 5(1), 101. <https://doi.org/10.29240/jsmp.v5i1.2728>
- Indasari, S. R., Wijaya, A. W. A. W., Layuk, M., Sambo, M. S., & Indrawati, M. (2020). Buku Saku Dukungan Psikososial Bagi Guru & Siswa Tangguh di Masa Pandemi Covid-19. In F. Mangusong & M. Indrawati (Eds.), *Wahana Visi Indonesia* (perutama). Whana Visi Indonesia. https://wahanavisi.org/userfiles/post/2010055F7AA525E16B6_LGID.pdf
- Jailani, M. (2022). Development of Arabic Learning Media Innovation from Neuroscience Perspective for Santri: Implications in the Development of Intellectual Property Rights in Islamic Boarding Schools. *AL-TA'LIM JOURNAL Faculty of Islamic Education and Teacher Training UIN Imam Bonjol Padang*, 29(2), 150–163. <https://doi.org/http://dx.doi.org/10.15548/jt.v29i2.734>
- Jailani, M., & Suyadi. (2020). Pendidikan Agama Islam Berbasis Neurosains dan Perspektif Akal Bertingkat Ibnu Sina di Sekolah: Implikasinya terhadap Pembelajaran Pendidikan Agama Islam di Era Pandemi Covid-19. *Jurnal Litbang ...*, 1(1), 51–56. <https://pdfs.semanticscholar.org/d9c4/90d9b4b0943ecd5c7e0cadef04dbce4689b4.pdf>
- Jailani, M., Suyadi, S., & Muallimah, M. (2021). Pengembangan Pembelajaran Alquran Hadis dengan Pendekatan Akal Bertingkat Ibnu Sina Di SMK Muhammadiyah 3 Yogyakarta Berbasis Neurosains: Di Masa Pandemi Covid-19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8(4), 1051–1066. <https://doi.org/10.15408/sjsbs.v8i4.18995>
- Jailani, M., Widodo, H., Fatimah, S., Islam, F. A., Pendidikan, M., Islam, A., Ahmad, U., Yogyakarta, D., Islam, F. A., Pendidikan, M., Islam, A., Ahmad, U., & Yogyakarta, D. (2021). Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam. *Al-Idarah: Jurnal Kependidikan Islam*, 11(1), 143–155.
- Jannana, N. S. (2021). Strategi Kepemeimpinan: Quality Continous Improvement SMP Islam Prestasi Al Mubtadi-Ien Bantul Yogyakarta. *Nusantara: Jurnal Pendidikan Indonesia*, 1(2), 367–384.
- Kesuma, A. S., Halim, A., & Syam, N. (2022). The Religious Politics of Habaib in Surabaya and Bangil East Java: A Socio-Religio-Political Approach. *Qudus International Journal of Islamic Studies*, 10(2), 285–318. <https://doi.org/10.21043/qjijis.v10i2.12090>
- Kurniawan, A. (2020). Apakah Total Quality Management Meningkatkan Mutu Sekolah Menengah Atas Di Kota Cirebon? *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 4(2), 79–90. <https://doi.org/10.33650/al-tanzim.v4i2.1234>
- Maftuhin, A., & Muflihati, A. (2022). The Fikih Difabel of Muhammadiyah: context, content, and aspiration to an inclusive Islam. *Indonesian Journal of Islam and Muslim Societies*, 12(2), 341–367. <https://doi.org/10.18326/ijims.v12i2.341-367>
- Montel, A. (2021). Perspectives Andalouses sur le Sahara. *Revue Des Mondes Musulmans Et De La Mediterranee*, 149, 101–120. <https://doi.org/https://doi.org/10.4000/remmm.15749>
- MZ, R. D. R. (2020). Pengembangan Materi Allah Pencipta Alam Semesta Pada Pembelajaran PAI dengan Eksperimen Sains di SD Muhammadiyah Bayan. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 6(2), 200–206. <https://doi.org/10.53627/jam.v6i2.3681>
- Perawironegoro, D. (2019). Manajemen Asrama di Pesantren. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 3(2), 129. <https://doi.org/10.29240/jsmp.v3i2.944>
- Qhadafi, M. R. (2020). *Serba-serbi Kekurangan dalam Proses Pembelajaran Daring*. Kementerian Pendidikan Dan Kebudayaan.
- Redaksi, . (2015). Jurnal Teknologi Pendidikan. *Jurnal Teknologi Pendidikan (JTP)*, 8(2), 116–125. <https://doi.org/10.24114/jtp.v8i2.3329>
- Santoso, M. A. F. (2017). The rights of the child in Islam: Their consequences for the roles of state and civil society to develop child friendly education. *Indonesian Journal of Islam and Muslim Societies*, 7(1), 101–124. <https://doi.org/10.18326/ijims.v7i1.101-124>
- Siti Muhayati. (2021). INTEGRASI MATERI PENDIDIKAN AGAMA ISLAM DAN PENDIDIKAN PANCASILA DAN KEWARGANEGERAAN DALAM MENANGKAL RADIKALISME. *Syntax Idea*, 14(1), 1–13.
- Sudrajat, C. J., Agustim, M., Kurniawati, L., & Karsa, D. (2020). Strategi Kepala TK dalam Meningkatkan Mutu

- Pendidikan pada Masa Pandemi Covid 19. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(1), 508. <https://doi.org/10.31004/obsesi.v5i1.582>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif Kualitatif dan R&D* (1st ed.). Alfabeta.
- Suhid, A. B. T. E., Warren, R., McKEACHIE, W., Pendidikan, D., Razak, P., Pelajaran, O., Talib, L. R., Pelajaran, A., Kabinet, J., Jawatankuasa, L., Pendidikan, S., Melayu, T., Pendidikan, K. K., Kabinet, L. J., Feiman-nemser, S., Othman, H., Salleh, B. M. B. M., Dawilah, S. M., Sulaiman, A., ... 2006-2010, P. I. P. P. (2010). Malaysian Teacher Quality for Human Capital Development. *Australian Journal of Teacher Education*.
- Tosun, C., Ozdemir, S., & Cubuk, F. (2016). Usage of Neuro-tourism Methods in Hotel Preferences of the Consumers. *The 2016 WEI International Academic Conference Proceedings, August 2016*, 19–26.
- Trimboli, C., Parsons, L., Fleay, C., Parsons, D., & Buchanan, A. (2021). A systematic review and meta-analysis of psychosocial interventions for 6–12-year-old children who have been forcibly displaced. *SSM - Mental Health*, 1(August), 100028. <https://doi.org/10.1016/j.ssmmh.2021.100028>
- Ully Muzakir. (2013). Manajemen Peningkatan Mutu Pendidikan Tinggi. *Visipena Journal*, 4(2), 130–145. <https://doi.org/10.46244/visipena.v4i2.218>
- Widodo, H. (2019). The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta. *Dinamika Ilmu*, 19(2), 265–285. <https://doi.org/10.21093/di.v19i2.1742>
- Wijaya. (2020). Manajemen Masjid Pada Masa Pandemi COVID-19. *Pengabdian Masyarakat*, 2(1), 1.
- Yogyakarta, P. (2021). *Sosiologi*. IX(April), 44–52.