Integrated Quality Management in Improving Customer Satisfaction

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Abstract: *This study aims to examine the implementation of Integrated Quality Management (Total Quality Management/TQM) in improving customer satisfaction at two madrasahs, namely MAN 2 and MAN 3 Tulungagung. The research focuses on three main aspects: policies, culture, and commitment in quality management implemented to meet the expectations of internal customers (teachers, staff, and students) as well as external customers (parents, the community, and other stakeholders). The research approach used is qualitative with a multisite study design. Data collection techniques are conducted through in-depth interviews, participatory observation, and document studies, while data analysis is performed through single case analysis and cross-site comparative analysis. The results of the study show that (1) the madrasah's quality policy based on Islamic values plays a crucial role in shaping the quality culture, (2) the formation of quality culture is carried out through agreements on fundamental values unique to each madrasah, and (3) the commitment of all madrasah personnel to quality implementation is greatly determined by the internalization of these values. This study emphasizes the importance of integrating policies, culture, and commitment in integrated quality management to achieve customer satisfaction in Islamic education environments.*

Keywords: *Integrated Quality Management, Customer Satisfaction, Madrasah, Islamic Education.*

INTRODUCTION

The quality of education is one of the main indicators of an educational institution's success in meeting the needs and expectations of stakeholders, both internal and external(Habibulloh dkk., 2025). In the face of social changes and globalization, educational institutions are demanded not only to carry out the learning process but also to ensure that the services provided meet standardized, measurable quality and can create satisfaction for all education customers(Ngwenya dkk., 2016). In this context,

customers are not limited to students but also include teachers, educational staff, parents, the community, and institutions that are users of graduates(Syafi'i & Ikwandi, 2023).

To meet these quality demands, the approach of Total Quality Management (TQM) has become an important paradigm that is increasingly adopted in the field of education. TQM is a managerial approach that emphasizes continuous improvement in all aspects of the organization by involving all components in a participatory manner(Rokke & Yadav, 2012). In educational institutions, TQM does not only focus on academic output but also includes managerial processes, educational services, learning environments, and relationships among stakeholders(A. Syafi'i & El-Yunusi, 2024). The core of this approach is to embed quality in every action and policy taken by the educational institution(Habibulloh dkk., 2024).

The implementation of TQM in Islamic education, especially in madrasahs, presents both challenges and opportunities. As an educational institution that integrates Islamic values into its educational process, madrasahs have strong social and spiritual capital to build a culture of quality(Sholeh dkk., 2024). Values such as trust, honesty, responsibility, and cooperation, when managed properly, can serve as the foundation for building an effective quality management system focused on customer satisfaction. However, the implementation of TQM in madrasahs also faces structural and cultural challenges, such as less adaptive leadership styles, a lack of quality training for teachers and educational staff, and suboptimal customer participation in policy formulation(Ma dkk., 2024).

In this context, MAN 2 and MAN 3 Tulungagung are two public madrasahs that are interesting to study as they have a good reputation for educational services and have begun implementing quality management principles systematically. Both madrasahs have shown serious efforts to improve service quality, including aspects of learning, human resource management, and interaction with external stakeholders. However, how far the implementation of integrated quality management in these two madrasahs can improve customer satisfaction still needs to be studied in more depth.

Customer satisfaction in education is an important indicator that shows the success of an institution in responding to the needs and expectations of education service users. Internal customers, such as teachers and students, assess quality based on comfort, clarity of structure, and the effectiveness of learning(Ahmad dkk., 2022). Meanwhile, external customers, such as parents and the community, evaluate based on achievement, student discipline, and the institution's reputation. Therefore, the quality management implemented in madrasahs cannot succeed without involving the perceptions and satisfaction of all these customers(Ismanto & Trisatyawati, 2024).

This research is important to provide a comprehensive picture of how the policies, culture, and commitment of integrated quality management are applied at MAN 2 and MAN 3 Tulungagung to improve customer satisfaction. The policy aspect refers to how the head of the madrasah and leadership set the direction and quality strategies. The cultural aspect refers to the values and work habits developed to support quality implementation. Meanwhile, the commitment aspect relates to the extent to which the entire academic community supports and

implements quality principles in their daily activities.

By using a qualitative approach and multisite study design, this study is expected to comprehensively describe the practice of quality management in both madrasahs and identify commonalities and differences in the implementation patterns at each location. The results of this research will not only be useful for the development of quality management theory in Islamic education but also provide practical contributions for madrasah managers in designing strategies for improving quality based on customer satisfaction.

This research will also enrich the literature on the application of TQM in Islamic-based educational institutions, which has been relatively limited so far. The integrated quality management approach is not only a strategic choice but also an urgent need to address the challenges of the times. Therefore, through this study, it is expected to

formulate strategic recommendations that are applicable, realistic, and aligned with the characteristics of madrasahs as a unique educational institution in Indonesia based on Islamic values.

METHOD

This study uses a qualitative approach with a case study type and a multisite study design(Glesne, 2016). This approach was chosen because it allows the researcher to gain an in-depth and holistic understanding of the implementation of integrated quality management in real-world contexts at two different madrasahs, namely MAN 2 Tulungagung and MAN 3 Tulungagung. Qualitative research also provides flexibility in exploring meanings, values, and perceptions from education practitioners related to quality management practices and their impact on customer satisfaction.

The multisite case study in this research aims to explore and compare

the implementation of integrated quality management in two research locations that share similar institutional characteristics but have different approaches and dynamics in managing educational quality(Yin, 2009). The multisite design enables the researcher to identify common patterns and unique features at each site, as well as understand the social and cultural context that influences the application of quality principles at the madrasah. Thus, this research can provide a more comprehensive overview of the diverse approaches to quality management in two different madrasahs that share the same educational goals and basic principles.

The primary data sources in this study are informants who are considered to have in-depth knowledge of the implementation of quality management at each madrasah. Key informants include the head of the madrasah, the deputy head of curriculum and student affairs, the head of the internal quality assurance team, senior teachers, students, and parents. The selection of informants is done using purposive sampling, which involves choosing informants who are deemed relevant and have the necessary information to answer the research focus. By selecting competent informants in their respective fields, this study aims to gather deep and rich information about the implementation of quality management at the madrasah.

Data collection techniques are carried out through three main methods: in-depth interviews, participant observation, and documentation studies(Seidman, 2006). Interviews are used to gather verbal information about policies, culture, and commitment to quality management at the madrasah. In the interviews, the researcher asks open-ended questions to allow informants the freedom to express their views on the quality management practices they have

experienced. Observations are conducted to directly observe how quality principles are applied in daily activities, both in the learning process and in interactions among madrasah members. This observation aims to obtain more objective data on the implementation of quality management that is not only theoretical but also practical on the ground. Documentation is used to examine official documents such as the madrasah's vision and mission, work programs, quality reports, evaluation results, and other evidence of quality policy implementation. This documentation provides secondary data that strengthens the data obtained from interviews and observations.

Data analysis in this study is conducted in two stages: single-case data analysis and cross-site analysis(G. A. Bowen, 2009). In the first stage, data from each site is analyzed in-depth using techniques of data reduction, data display, and drawing and verifying conclusions as proposed by Miles, Huberman, and Saldaña(Miles dkk., 2014). This stage aims to organize the data so that patterns or themes relevant to the research focus can be identified. The second stage is cross-case analysis, which aims to identify patterns of similarities and differences between the two research sites and to formulate generalized findings in a broader context. Cross-site analysis enables the researcher to compare findings from each location and draw comprehensive conclusions about the factors influencing the implementation of quality management.

To ensure data validity, the researcher uses triangulation of sources and methods, prolonged engagement, member checking, and audit trail. Data validity is also strengthened by using credibility, transferability, dependability, and confirmability criteria(Hair dkk., 2006). Credibility is achieved by comparing interview results

with observations and documentation, while dependability and confirmability are maintained by developing a transparent audit trail of the entire data collection and analysis process. This triangulation aims to ensure that the data obtained is accurate and reliable, and to enrich the researcher's understanding of the phenomenon being studied.

RESULT AND DISCUSSION
RESULT

This study found that the implementation of Integrated Quality Management (IQM) at MAN 2 Tulungagung and MAN 3 Tulungagung has made a significant contribution to increasing customer satisfaction, both internal and external. The findings are divided into three main focuses: IQM policy, quality culture, and implementation commitment, which are explained and analyzed as follows:

Integrated Quality Management Policy

In both madrasahs, the Integrated Quality Management (IQM) policy is designed to create an educational institution that not only meets administrative and academic standards but also reflects strong Islamic values in every aspect. MAN 2 and MAN 3 Tulungagung have quality policy documents that refer to national education standards, but they are also enriched by the application of Islamic values as the foundation underlying the entire educational process. This becomes a major advantage that distinguishes the quality policy at these madrasahs from other educational institutions that focus more solely on technical aspects.

The applied IQM policy covers various important aspects in managing the educational institution, such as teaching service standards, the internal quality assurance system (SPMI), and continuous evaluation programs. The teaching service standards are designed to ensure that every educational process,

both in the classroom and outside the classroom, runs with high quality and meets the needs of all parties. SPMI functions to monitor and evaluate the performance of all managerial and operational aspects of the madrasah in a structured and continuous manner, while the continuous evaluation program becomes an essential tool for identifying areas that need improvement and further development.
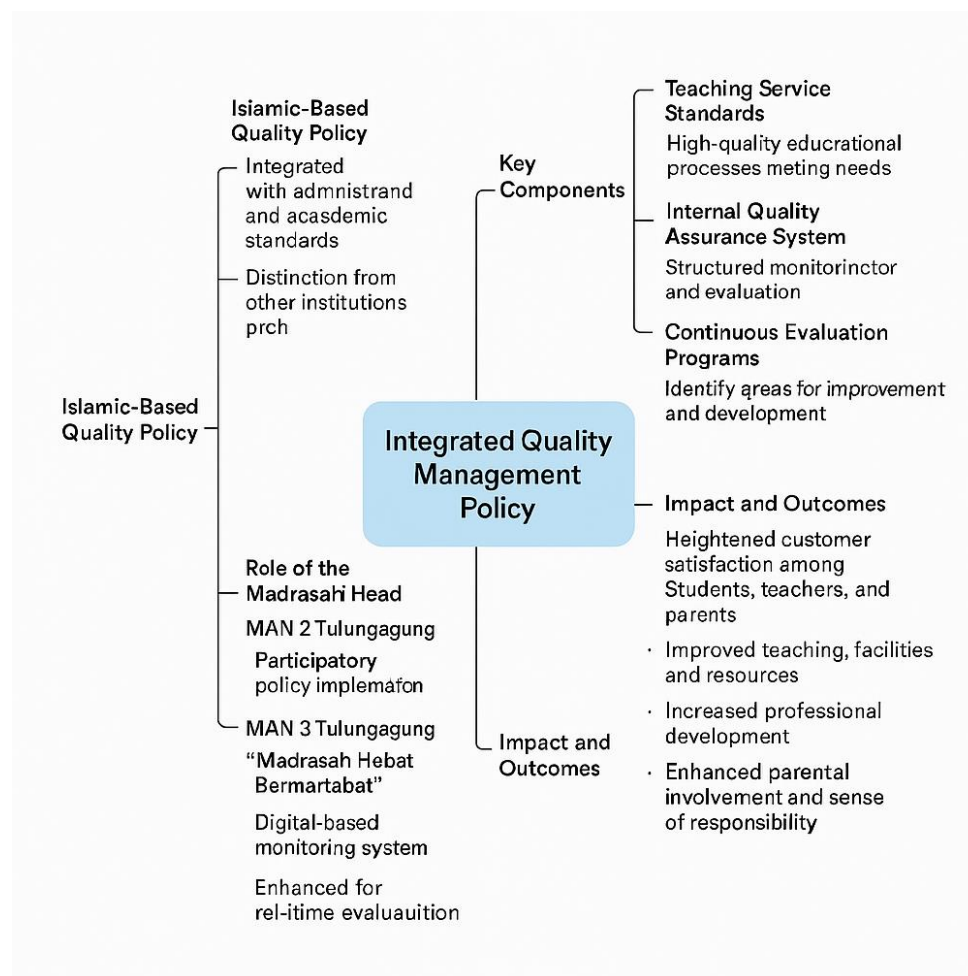

Figure 1: Integrated Quality Management

The role of the head of the madrasah in designing and implementing the IQM policy is dominant. The head of the madrasah not only serves as an administrative manager but also as a leader who can inspire and initiate innovative policies that bring positive changes in educational quality. For example, at MAN 3 Tulungagung, the head of the madrasah initiated the "Madrasah Hebat

At MAN 2 Tulungagung, quality improvement policies are also implemented in a more participatory manner. The head of the madrasah actively builds strong collaboration with the madrasah committee and parents to strengthen external involvement in every stage of management and quality evaluation. Through parental involvement in the educational process, the madrasah is able to create a more open and accountable environment, where parents feel they have a significant role in overseeing the quality of

Bermartabat" program, aimed at improving the quality of learning and services in the madrasah. This program is also equipped with a digital-based monitoring system to facilitate real-time supervision and evaluation of the educational process. This reflects the ability of the head of the madrasah to utilize technology to enhance transparency and efficiency in managing the madrasah.

education for their children. This collaboration also becomes one of the important factors that enhance the sense of ownership and shared responsibility for the quality of education provided. The impact of this IQM policy is clearly seen in the increased customer satisfaction. Students feel better served, both in terms of learning and administrative services. They experience greater attention in the teaching and learning process, as well as an improvement in the quality of facilities and resources supporting their learning

activities(Leithwood & Azah, 2016). Teachers also feel the benefits of this quality policy, particularly in terms of their professional development. Training programs and periodic evaluations provide them with opportunities to continue developing and improving their competencies, which in turn enhances the quality of teaching at the madrasah(Vescio dkk., 2008). Parents, on the other hand, receive clear information regarding the progress of their children's education, as well as greater access to participate in the educational process. All of these aspects demonstrate that a quality policy designed participatorily and involving all stakeholders can comprehensively and effectively meet customer needs.

The IQM policy at both madrasahs demonstrates that the implementation of quality management focused on integrating Islamic values and local needs can lead to significant improvements in educational quality(Nurfaisal dkk., 2024). The policy, based on the active participation of all parties, creates a conducive learning environment and increases the sense of ownership and responsibility for the quality of education. As a result, customer satisfaction, which includes students, teachers, and parents, becomes an important indicator of the policy's success in improving the quality of education at the madrasah.

Quality Culture in Enhancing Customer Satisfaction

The quality culture in both madrasahs is consistently built with the aim of creating an educational environment that is of high quality and responsive to the needs of all parties, both internal and external customers. At MAN 2 Tulungagung, the quality

culture is developed through a very strong religious approach, instilling spiritual values into the daily lives of students and educators. This approach includes the regular practice of Qur'anic literacy, which is an important part of academic life, as well as morning dhikr, which creates a positive habit for starting the day. In addition, the quality tadarus forum serves as a platform for discussing various aspects of educational quality while also strengthening the spiritual bond among students, teachers, and all parties involved in education.

At MAN 3 Tulungagung, the quality culture emphasizes the academic aspect and appreciation for performance, focusing on academic achievement and professionalism. Here, the application of a reward and punishment system is one of the main methods to encourage the motivation of students and teachers. High-achieving students are given rewards as recognition for their efforts, while those who need improvement are given opportunities to learn and develop. Furthermore, the publication of student and teacher achievements in various internal and external media also serves as a means to enhance the spirit of competition in achieving the best quality. Although both madrasahs have different techniques for cultivating quality culture, they both successfully integrate the fundamental values agreed upon with real actions in the daily life of the madrasah.
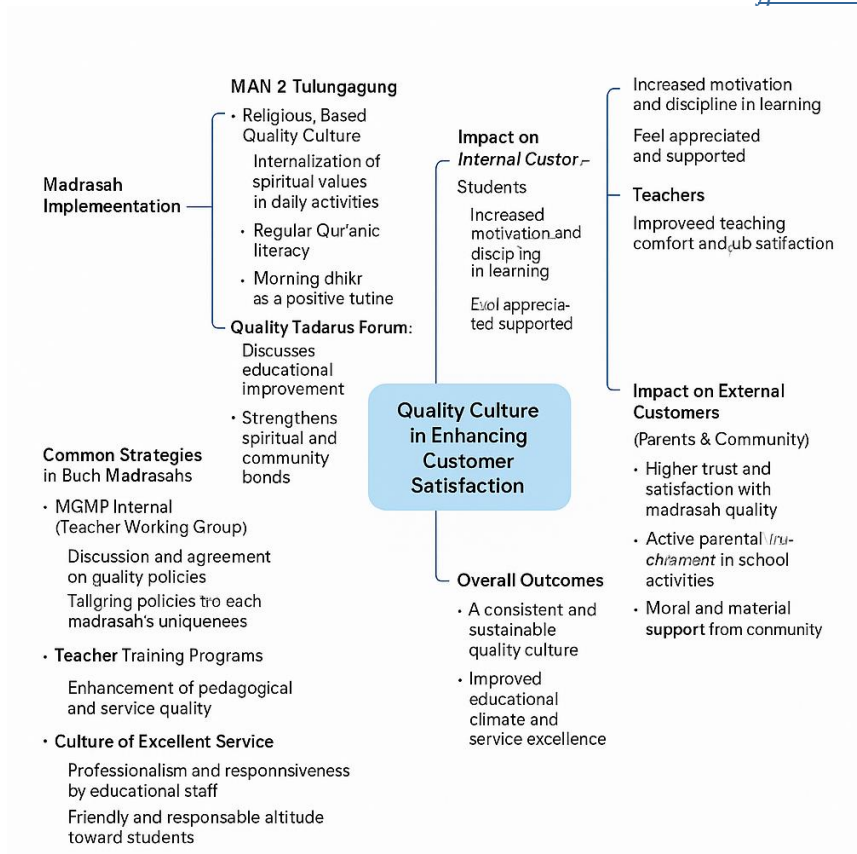
Figure 2: Quality Culture

The internalization of quality culture values is done in a structured and continuous manner. In both madrasahs, the teacher discussion forum (MGMP internal) is one of the important platforms to discuss and agree on various quality policies that align with the characteristics of each madrasah. Additionally, periodic teacher training is implemented to enhance the competence of educators, both in pedagogical aspects and in providing better services to students. The habituation of excellent service by education personnel also becomes an integral part of the quality culture in both madrasahs, focusing on building a supportive and responsible environment for educational quality.

The results of the quality culture process implemented at both madrasahs

can be seen in the increased motivation of students and work comfort for teachers. Students feel more valued and motivated to study well, thanks to a culture that supports and acknowledges their success, both in terms of awards and opportunities for development(Järvenoja & Järvelä, 2009). On the other hand, teachers feel more valued in their professional development and are motivated to provide the best teaching. This leads to the creation of a conducive learning environment where both students and teachers feel supported in achieving quality educational goals(Arlin Prima Sari, 2024).

Internal customer satisfaction, which includes students and teachers, is reflected in increased learning motivation and work comfort. Students feel appreciated for their efforts, while teachers feel more professional in carrying out their duties, thanks to the support they receive from the madrasah(Syukri & Humaera, 2019). External customer satisfaction, such as from parents and the community, also experiences significant improvement. This is evident from the active participation of parents in madrasah activities, further demonstrating the trust in the quality of education provided. Parents are not only involved in madrasah activities but also provide moral and material support for the development of the madrasah. The increase in the number of new registrants each year also serves as an indicator that external customer satisfaction is rising(Sholeh, 2024). The high trust from the community shows that the quality culture applied at the madrasah has successfully attracted many people to choose the madrasah as an educational place for their children.

The quality culture implemented at MAN 2 and MAN 3 Tulungagung significantly contributes to increasing customer satisfaction, both internal and

external. The cultural techniques involving religious values on one hand and appreciation for academic achievements on the other show the diversity of approaches that have been successfully implemented in line with the characteristics of each madrasah. This consistent quality culture not only impacts the quality of education but also improves the community's trust in the madrasah.

Commitment to Implementing Quality Management

The commitment of all madrasah members in implementing quality management is a key factor determining the success of the program implementation at both institutions, namely MAN 2 and MAN 3 Tulungagung. This commitment is not only manifested in planning or policy documents but also in daily practices carried out by all madrasah elements. Teachers show a high level of readiness and dedication in carrying out

standardized and well-accredited teaching programs. They are also actively involved in various evaluation processes, both to assess learning outcomes and to improve existing teaching quality. In this regard, teachers function not only as instructors but also as agents of change who continuously strive to improve and perfect the learning process in order to meet the expected quality standards.

Commitment is also reflected in the active involvement of educational staff and administrative personnel. In both madrasahs, administrative staff play an important role in supporting the smooth operation of educational services, especially in customer service. They are responsible for ensuring that all administrative processes run quickly, transparently, and effectively, providing comfort for students, parents, and all parties involved. Efficient administrative services create a positive experience for external customers, particularly parents,

who consider the services provided to be in line with their expectations. This is very important because poor administrative service can reduce customer satisfaction and impact the institution's reputation.
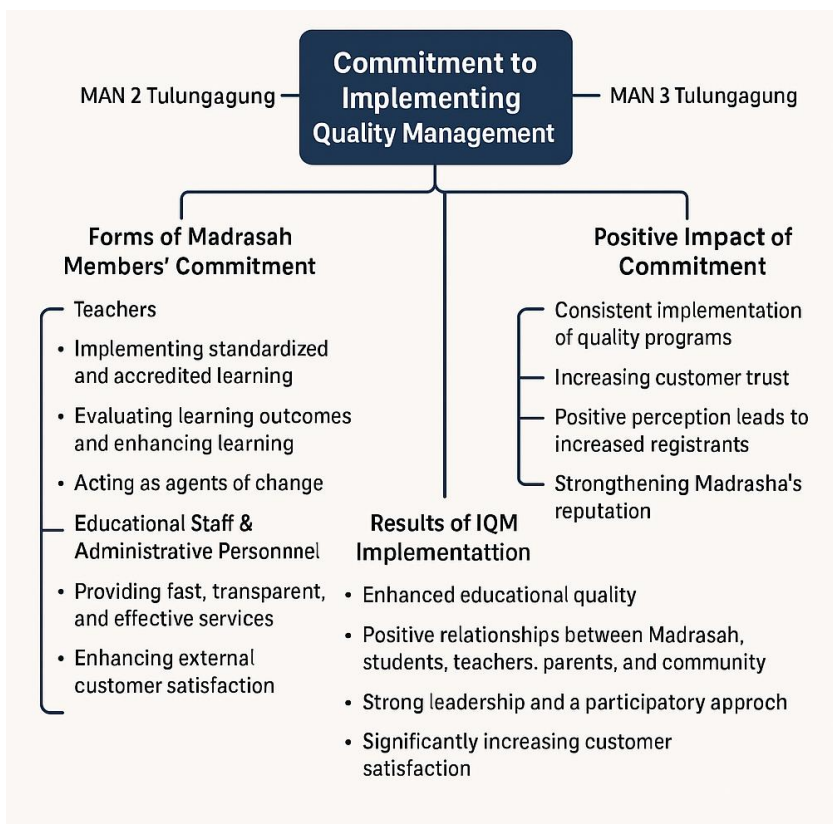

Figure 3: Comitment to Implementing

Both madrasahs also manage a complaints and feedback system very well. With the availability of suggestion boxes for students and parents, as well as regular monthly dialogue forums, the madrasah opens spaces for customers to provide constructive feedback. This system allows the madrasah to listen to complaints and suggestions from parents or students, which are then used as material for evaluating and improving educational services and administrative services. These dialogue forums not only provide an opportunity for customers to

express their opinions but also serve as a platform for the madrasah to demonstrate their commitment to listening to customer voices and taking necessary actions to improve service quality.

The strong commitment from all madrasah members leads to consistency in implementing the established quality programs(Sholeh, 2023). Customer trust in the madrasah increases because they feel that the madrasah always strives to provide the best service, both academically and administratively(Uchidiuno dkk., 2018). Satisfaction with the services provided results in positive customer perceptions and trust, which can increase the number of students enrolling in the future and strengthen the madrasah's reputation as an educational institution(Bowen & Kisida, 2019).

The implementation of Integrated Quality Management (IQM) in both MAN 2 Tulungagung and MAN 3

Tulungagung is a successful effort that leads to an increase in customer satisfaction. The policy, quality culture, and commitment to quality management have proven to be very effective in improving educational quality and fostering positive relations between the madrasah, students, teachers, parents, and the community. This study suggests that the effective integration of quality management in Islamic educational institutions, guided by strong leadership, a participatory approach, and a commitment to continuous improvement, can significantly contribute to increased customer satisfaction.

DISCUSSION

The results of this study reinforce and expand the application of Total Quality Management (TQM) in the context of Islamic education, particularly in secondary educational institutions such as madrasahs. This finding

emphasizes that the implementation of integrated quality management (IQM) in madrasah environments is not merely the application of rigid administrative procedures or systems, but also involves the internalization of spiritual and religious values that form the foundation of Islamic education. In the TQM approach in madrasahs, Islamic values are inseparable from the managerial system and even become an integral part of shaping the institution's quality orientation. The concept of quality in madrasah is closely tied to khidmah (service), amanah (responsibility), and ikhlas (sincerity), all of which are core values in Islam.

One of the main findings in this research is the importance of the leadership of the head of the madrasah as a key actor in realizing integrated quality management. The head of the madrasah not only serves as an administrator but also as a visionary who is capable of shaping the strategic direction of the institution. The heads of the madrasahs in both study locations were found to play a role as initiators in designing quality policies and as driving forces in fostering a work culture based on quality. Transformational leadership, which is capable of building collective commitment and motivating all parties, is a prerequisite for the successful implementation of IQM. With an adaptive and participatory leadership style, the heads of the madrasahs succeeded in creating synergy among the various elements of the institution to focus on the quality of educational services.

From an organizational culture perspective, this study emphasizes that the quality culture developed in madrasahs cannot be separated from the socio-cultural characteristics of the surrounding community. Both MAN 2 Tulungagung and MAN 3 Tulungagung have their own approaches to internalizing quality values among all

madrasah stakeholders. The process of building a quality culture is not done in a top-down manner but through communication, consultation, and exemplary leadership that reflect a collective spirit. Values such as discipline, responsibility, cooperation, and honesty become shared norms used as a reference in carrying out the tasks and functions of each madrasah component.

This discussion highlights that the success of integrated quality management largely depends on the institution's ability to adapt to both internal and external contexts. MAN 2 and MAN 3 Tulungagung demonstrate that effective quality management is not uniform but must be flexible and contextual. The implementation of quality policies is adjusted to the geographical conditions, social backgrounds of students, teacher characteristics, and community expectations. Therefore, a successful quality management strategy is one that can align universal quality values with the local realities of each institution.

This study also highlights the importance of the participation of all madrasah elements in the quality improvement process. The collective commitment of the head of the madrasah, teachers, educational staff, students, and the madrasah committee shows that integrated quality management can only be effective if there is a sense of ownership and active involvement from all parties. As a collective institution, madrasah must make quality a shared culture, not just a temporary program. In this regard, the process of forming a quality culture requires time, perseverance, and continuous reflection on both achievements and challenges faced.

From a customer satisfaction perspective, the results of this study strengthen the concept that the quality perception of the education service users

(student and stakeholder satisfaction) is a primary measure of the success of education management(Alawag dkk., 2023). Customer satisfaction in this context is not only seen from academic outcomes but also from the services provided, the learning environment, the orderliness of management, and the Islamic character instilled. Madrasahs that can understand and respond to the needs and expectations of both internal customers, such as students and teachers, and external customers, such as parents and the surrounding community, tend to gain a high level of trust and loyalty from the local community.

This research also provides insight that success in improving customer satisfaction in madrasahs is a tangible indicator of the quality of IQM implementation(Dimitriadou & Lanitis, 2023). Customer satisfaction is a reflection of how well the institution can manage the learning process,

administrative services, character development, and effective communication between all madrasah elements. In this context, the quality management approach should not be limited to formalistic aspects such as meeting standards or accreditation but should focus on creating added value that is directly experienced by students and the wider community(Juhadira dkk., 2024).

This discussion emphasizes that the implementation of integrated quality management in madrasahs is not only oriented toward the efficiency and effectiveness of education management but must also reflect religious, social, and cultural values relevant to the institution's characteristics(Basori dkk., 2023). Quality management in Islamic education has a spiritual dimension that distinguishes it from managerial approaches in general contexts(Nurfaisal dkk., 2024). Islamic values serve as the ethical foundation in every aspect of

quality management, from planning to implementation and evaluation.

This study affirms that the success of IQM in improving customer satisfaction in madrasahs is determined by the synergy between policy, quality culture, and collective commitment. These three aspects cannot stand alone but must support and integrate within the framework of holistic institutional development. Madrasahs that can harmoniously combine these three aspects will become adaptive, trustworthy institutions capable of meeting the challenges of modern education while maintaining their Islamic identity.

CONCLUSION

Based on the research conducted at MAN 2 Tulungagung and MAN 3 Tulungagung regarding the implementation of integrated quality management to improve customer satisfaction, it can be concluded that the

quality management policies in both madrasahs are designed by considering Islamic values as the main identity of the institution. The head of the madrasah plays a strategic role as the designer, initiator, and innovator in applying a systematic, measurable, and aligned quality policy with the madrasah's vision and mission. This leadership role is key in fostering a quality culture that is internalized in the academic and administrative life of the madrasah. The quality management culture developed in both madrasahs shows similarities in basic principles, yet each has its unique characteristics based on the context and local values they agree upon. The cultural embedding of quality is carried out through a participatory and continuous approach, involving all members of the madrasah—teachers, educational staff, and students. A strong quality culture is reflected in a collaborative work atmosphere, open communication, and a shared

commitment to continuous improvement.

The commitment of all madrasah components becomes an essential foundation for the implementation of integrated quality management. This commitment is not only normative but also manifested in concrete actions such as improving teachers' competencies, enhancing facilities and infrastructure, and conducting regular evaluations of the teaching and learning processes. The seriousness in collectively managing quality has a positive impact on increasing the public's trust in the madrasah as an excellent education provider.

The implementation of integrated quality management at MAN 2 and MAN 3 Tulungagung has had a significant impact on improving customer satisfaction, both from internal customers such as students and teachers, and external customers such as parents and the surrounding community. This

success proves that the integration of spiritual values, organizational culture, and professional management can result in educational services that are not only academically excellent but also have a strong moral and social dimension. This research concludes that integrated quality management is not merely an administrative mechanism but a transformative strategy that can build a comprehensive quality culture. Madrasahs that can apply quality principles consistently and contextually will become adaptive, trustworthy, and responsive educational institutions that meet the needs of the times and the expectations of society.

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