

Total Quality Management in Educational Accreditation: A Conceptual Framework from the Perspective of Rusydi Ahmad Thu'aimah

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ABSTRACT

Educational accreditation plays a strategic role in ensuring the quality of educational institutions; however, in practice, it remains largely administrative and focused on meeting documentation requirements and thus has not yet had a significant impact on substantive quality improvement. This challenge is further complicated in Islamic education, which emphasizes quality not only in academic aspects but also in spiritual, moral, and Islamic values. This study aims to examine Total Quality Management (TQM) as a framework for implementing Islamic education accreditation from the perspective of Rusydi Ahmad Thu'aimah. The study employs a qualitative approach using a literature review through content analysis of Thu'aimah's thoughts on al-jawdah al-syāmilah as well as relevant literature on TQM and education accreditation. The results of the study indicate that the integration of TQM principles with the concept of al-jawdah al-syāmilah produces a holistic accreditation framework oriented toward continuous improvement and the strengthening of a culture of quality. This framework integrates the academic, managerial, and spiritual dimensions in a balanced manner. Thus, accreditation functions not only as an evaluation instrument but also as an integral part of a sustainable Islamic education quality management system oriented toward comprehensive quality development.

Keywords: Educational Accreditation, Islamic Education Quality, Total Quality Management.

ABSTRAK

Akreditasi pendidikan berperan strategis dalam menjamin mutu lembaga pendidikan, namun dalam praktiknya masih cenderung administratif dan berorientasi pada pemenuhan dokumen, sehingga belum berdampak signifikan terhadap peningkatan mutu secara substantif. Tantangan ini semakin kompleks dalam pendidikan Islam yang menempatkan mutu tidak hanya pada aspek akademik, tetapi juga pada dimensi spiritual, moral, dan nilai keislaman. Penelitian ini bertujuan mengkaji Manajemen Mutu Terpadu (Total Quality Management) sebagai kerangka penerapan akreditasi pendidikan Islam dalam perspektif Rusydi Ahmad Thu'aimah. Penelitian menggunakan pendekatan kualitatif dengan jenis studi pustaka melalui analisis isi terhadap pemikiran Thu'aimah tentang al-jawdah al-syāmilah serta literatur terkait TQM dan akreditasi pendidikan. Hasil penelitian menunjukkan bahwa integrasi prinsip TQM dengan konsep al-jawdah al-syāmilah menghasilkan kerangka akreditasi yang holistik, berorientasi pada perbaikan berkelanjutan, serta penguatan budaya mutu. Kerangka ini mengintegrasikan dimensi akademik, manajerial, dan spiritual secara seimbang. Dengan demikian, akreditasi tidak hanya berfungsi sebagai instrumen evaluasi, tetapi menjadi bagian integral dari sistem manajemen mutu pendidikan Islam yang berkelanjutan dan berorientasi pada pengembangan kualitas secara menyeluruh.

Kata Kunci: Akreditasi Pendidikan, Mutu Pendidikan Islam, Total Quality Management.

INTRODUCTION

Educational quality in the era of globalization has become an inseparable requirement in efforts to enhance the competitiveness of educational institutions at both national and international levels. In this context, Total Quality Management (TQM) has emerged as a strategic approach that emphasizes continuous improvement, stakeholder satisfaction, and the involvement of all components of an educational organization (Oakland, 2014; Srikanthan & Dalrymple, 2004). Various studies have demonstrated that the implementation of quality management principles is positively correlated with improvements in educational institutional performance, including academic achievement, governance, and student learning outcomes (Bouranta dkk., 2021; Parveen dkk., 2024). One of the primary instruments used to assure and measure educational quality is accreditation, which is conceptually designed as a comprehensive evaluation mechanism to assess educational institutions' compliance with established quality standards. In practice, however, accreditation is often reduced to an administrative process focused on document fulfillment and assessment scores, thereby overlooking the essence of substantive quality improvement (Becket, 2008; Sugiharti dkk., 2024).

A fundamental issue is the gap between accreditation's ideal purpose as a quality assurance instrument and its practical implementation. Studies show that accreditation achievements do not fully reflect learning quality or a sustainable quality culture, but instead emphasize administrative completeness and formal compliance. (Andriesgo dkk., 2020; Arismunandar & Sumarlin Mus, 2025). This condition highlights the limitations of a technocratic approach to accreditation, which has yet to adequately capture the more holistic dimensions of educational quality. These challenges become increasingly complex in the context of Islamic educational institutions, which are responsible not only for achieving academic standards but also for internalizing Islamic spiritual, ethical, and moral values across all aspects of educational provision (Islamiya & Noor, 2025; Machali, 2019). Therefore, an alternative conceptual framework is needed to integrate quality management principles with Islamic values, positioning accreditation not merely as an administrative assessment instrument but as a strategic means of realizing comprehensive and sustainable quality in Islamic education.

Previous studies have examined the implementation of Total Quality Management (TQM) in educational contexts, particularly within Islamic educational institutions, from both conceptual and practical perspectives. Several studies have demonstrated that the application of TQM principles can promote improvements in educational service quality, school management effectiveness, and the satisfaction of students and stakeholders (Abidin, 2022; Ainul Wafa, 2022; Erliyanto & Supriyono, 2024). Other studies have emphasized that integrating

TQM into Islamic education management contributes to the competitiveness of educational institutions amid global challenges, particularly through strengthening quality culture and promoting continuous improvement (Iqbal, 2025; Khasanah dkk., 2023). Nevertheless, most of these studies have focused primarily on practical implementation at the institutional level and have not explicitly positioned TQM as the principal conceptual framework within educational accreditation systems.

On the other hand, studies on educational accreditation generally position accreditation as an instrument for evaluating and controlling the quality of educational institutions. Several studies have demonstrated that accreditation plays an important role in encouraging improvements in institutional standards, governance, and graduate quality (Halimatus Sakdiyah dkk., 2024; M dkk., 2024). However, these studies have also indicated a tendency toward the formalization of accreditation, in which assessments are more oriented toward fulfilling administrative indicators than strengthening learning processes and internalizing quality values in a sustainable manner (Andriesgo dkk., 2020; Mantara dkk., 2022). This condition suggests that accreditation has not yet been fully positioned as a strategic instrument for developing a holistic, long-term-oriented educational quality system.

Efforts to integrate quality management with Islamic values have also attracted attention in several contemporary studies. Some researchers have emphasized the importance of incorporating Islamic values, such as *ihsan* (excellence in conduct), *amanah* (trustworthiness), and moral responsibility, into quality management practices in Islamic education (Ardaini dkk., 2025; Luthfiatul Udhma & Sri Minarti, 2025; Susilowati dkk., 2025). Furthermore, normative approaches that situate TQM within the framework of the Qur'an and Islamic ethics have begun to emerge as philosophical foundations for managing quality in Islamic education (Mucharobin, 2025). Nevertheless, these studies tend to remain normative in nature and have not yet been systematically formulated into an operational and integrated framework for educational accreditation.

Based on this mapping of previous studies, a significant research gap can be identified, namely the absence of comprehensive research that formulates Total Quality Management as a conceptual framework for implementing educational accreditation from the perspective of Islamic educational quality thought, particularly that of Rusydi Ahmad Thu'aimah. This is especially relevant given that the concept of *al-jawdah al-syāmilah* developed by Thu'aimah emphasizes comprehensive educational quality, integrating academic, managerial, spiritual, and moral dimensions (al-Baylāwī dkk., 2006). Therefore, this study proposes a novel conceptual synthesis of TQM principles and the concept of *al-jawdah al-syāmilah* as an alternative foundation for developing an Islamic educational

accreditation system that extends beyond administrative requirements and is oriented toward fostering a sustainable quality culture grounded in spiritual values.

This study aims to formulate TQM as a conceptual framework for educational accreditation based on Rusydi Ahmad Thu'aimah's thought. Accreditation is positioned not merely as an administrative instrument but as part of a quality management system oriented toward continuous improvement and holistic quality culture. Theoretically, this article synthesizes modern TQM principles with *al-jawdah al-syāmilah*, integrating academic, managerial, and spiritual dimensions. Practically, it serves as a conceptual reference for policymakers and administrators of Islamic educational institutions in developing accreditation systems that are contextual, substantive, and aligned with Islamic values. The article discusses theoretical foundations, the integration of TQM and Thu'aimah's thought, and a framework for holistic quality-based accreditation.

METHODS

This study employs a qualitative approach using a library research design to examine in depth the concept of Total Quality Management (TQM) as a framework for implementing educational accreditation from the perspective of Rusydi Ahmad Thu'aimah. The qualitative approach was selected because the study focuses on analyzing ideas, concepts, and scholarly thought, as well as critically interpreting academic texts relevant to quality management and educational accreditation (Sahir, 2021). The data sources consist of primary and secondary sources. The primary data are drawn from the works of Rusydi Ahmad Thu'aimah and his research team addressing the concept of *al-jawdah al-syāmilah* in education, particularly the book *Al-Jawdah al-Shāmilah fī al-Ta'lim bayna Mu'ashirāt al-Tamayuz wa Ma'āyir al-I'timād*. Meanwhile, secondary data include scholarly journal articles, books, and academic publications discussing TQM, educational accreditation, and quality management in Islamic education.

Data were collected through documentation techniques by identifying, selecting, and examining various sources relevant to the research focus (Ismayani, 2019). The collected data were subsequently analyzed using qualitative analysis techniques comprising several stages: data reduction, thematic categorization, and conceptual synthesis (Moleong, 2018). Data reduction involved selecting and focusing on information relevant to TQM principles, accreditation concepts, and Thu'aimah's ideas on educational quality. Thematic categorization was employed to organize the data into key themes, including quality management principles, educational quality indicators, and the integration of spiritual values into accreditation systems. The final stage involved conceptual synthesis, through which various conceptual findings were integrated to formulate a framework for implementing

educational accreditation based on Total Quality Management from Thu'aimah's perspective. Data validity was ensured through source triangulation by comparing various primary and secondary references, complemented by a reflective-interpretative approach to maintaining consistency, analytical depth, and accuracy in the interpretation of the data examined.

RESULTS

TQM Principles Relevant to Islamic Education

The fundamental principles of Total Quality Management (TQM) are highly relevant and applicable to the context of Islamic education management. The principle of continuous improvement positions quality as a dynamic process that must be consistently developed rather than treated as a temporary achievement (Hariyati dkk., 2026). From this perspective, educational quality is not understood as a final state but as an ongoing process that evolves through cycles of evaluation, reflection, and improvement. In the context of Islamic education, this principle encourages institutions to conduct regular evaluations of their curricula, teaching methods, educators' competencies, and institutional management systems (Triwiyanto & Kusumaningrum, 2025). These efforts aim not only to improve academic quality but also to strengthen character development and Islamic values, which are distinctive features of Islamic education.

Furthermore, an orientation toward stakeholder satisfaction is an important principle that broadens the meaning of educational quality (Hariyono dkk., 2025). Within TQM, customer satisfaction is a key indicator of organizational success. In the context of Islamic education, "customers" are not limited to students but also include parents, communities, and graduate employers. This perspective indicates that educational quality must be able to address broader social expectations, such as producing graduates who are not only intellectually competent but also possess noble character, integrity, and social responsibility. Thus, the success of Islamic education is measured not only by academic achievement but also by the extent to which graduates can make positive contributions to society.

The principle of involving all institutional components (total involvement) is also a significant finding of this study. Susanti (2021) argues that educational quality cannot be achieved partially or regarded solely as the responsibility of institutional leaders. Instead, according to Hidayat & Marwiji (2022) quality must be a shared commitment involving all institutional components, from leaders, educators, and educational staff to students. In Islamic education, such involvement is not merely structural but also carries spiritual significance, as every individual has a moral responsibility to fulfill their educational trust (*amanah*) (Triwiyanto & Kusumaningrum, 2025). The active participation of all institutional components

can foster a strong quality culture in which every individual is aware of their responsibility to maintain and continuously improve quality.

Moreover, TQM principles are closely aligned with fundamental Islamic educational values, such as sincerity (ikhlas), trustworthiness (amanah), and responsibility. The integration of modern managerial principles with Islamic values makes TQM not only technically relevant but also normatively consistent with Islamic teachings. Accordingly, the implementation of TQM in Islamic education does not merely involve adopting modern management concepts but also internalizing them within the framework of Islamic values. This demonstrates that TQM can serve as a strategic approach to developing an Islamic education system that is of high quality, sustainable, and oriented toward the holistic development of human beings.

The Concept of Al-Jawdah al-Syāmilah in Thu'aimah's Thought

The concept of al-jawdah al-syāmilah in the thought of Rusydi Ahmad Thu'aimah views educational quality as an integrated and comprehensive whole. According to Nuryani dkk., (2026) quality is not understood partially in terms of academic achievement alone but encompasses interconnected intellectual, moral, spiritual, social, and managerial dimensions. This perspective emphasizes that education should not merely produce cognitively competent students but must also foster individuals with noble character, integrity, and a strong sense of social awareness. Thus, educational quality within this framework is multidimensional and cannot be reduced to quantitative indicators alone.

Furthermore, the concept of al-jawdah al-syāmilah places Islamic values at the foundation of all educational processes (Alsi, 2025). values such as honesty, trustworthiness (amanah), responsibility, and sincerity (ikhlas) serve as the basis for educational provision, both in learning processes and institutional management. This indicates that educational quality is determined not only by the systems and methods employed but also by the quality of the values internalized in every educational activity. From this perspective, educational success is measured by the extent to which these values are reflected in students' behavior and character in their daily lives.

In addition, this concept emphasizes the importance of developing well-rounded individuals who maintain a balance between intellectual, emotional, and spiritual dimensions. According to Judrah dkk. (2024) quality education is education that can comprehensively develop students' potential, enabling them not only to think critically and creatively but also to demonstrate moral sensitivity and social responsibility. This is consistent with the objectives of Islamic education, which are oriented toward the development of insan kamil (the ideal human being), characterized by harmony between knowledge and moral conduct.

The concept of al-jawdah al-syāmilah also emphasizes the importance of alignment among educational objectives, learning processes, and evaluation systems. According to Al Kautsary (2024) educational objectives must be clearly formulated and reflect Islamic values, then implemented through learning processes that support their achievement. Furthermore, Muhadi dkk. (2025) argue that evaluation should not be limited to measuring learning outcomes but should also assess learning processes and students' character development. Such alignment ensures that all educational components operate in an integrated manner toward shared objectives and mutually reinforce one another.

In practice, this concept requires the integration of curricula, teaching methods, and institutional culture. Curricula should not only contain academic content but also incorporate moral and spiritual values that need to be internalized (Marwiji dkk., 2023). Teaching methods should be designed to encourage active student participation while facilitating character development. Meanwhile, institutional culture should reflect the values being taught, allowing students to learn through role modeling and direct experience.

Furthermore, al-jawdah al-syāmilah emphasizes the importance of all institutional components in maintaining educational quality. According to Roja & Salim (2023) quality is not solely the responsibility of teachers or institutional leaders but is the outcome of collaboration among all members of the educational community, including students. Every individual has a role in creating a conducive educational environment in which learning can take place optimally. This demonstrates that educational quality is the product of harmonious interactions among various components within the educational system.

Therefore, the findings of this study highlight that the concept of al-jawdah al-syāmilah provides a comprehensive framework for understanding the quality of Islamic education. This approach is not only conceptually relevant but also has practical implications for educational management. By integrating multiple dimensions of quality and placing Islamic values at its foundation, this concept can serve as a basis for developing an educational system that is holistic, sustainable, and oriented toward the comprehensive development of human beings.

Weaknesses of the Current Educational Accreditation System

The analysis indicates that the current educational accreditation system still has several fundamental weaknesses in comprehensively measuring educational quality. According to Yulianti & Qomariyah (2024) accreditation tends to emphasize compliance with administrative standards and document completeness as the primary indicators of educational quality. Such an approach may shift the focus of accreditation from substantive quality improvement toward merely fulfilling formal requirements. Furthermore, accreditation indicators have not yet fully

captured the quality of learning processes, internal quality culture, or the internalization of moral and spiritual values that characterize Islamic educational institution (Lubis dkk., 2025). This situation creates a gap between accreditation results and the actual quality of education experienced by students in their everyday learning activities.

Convergence of TQM and Al-Jawdah al-Syāmilah

The findings of this study reveal significant common ground between the principles of Total Quality Management and the concept of al-jawdah al-syāmilah in the context of educational quality improvement. Both emphasize the importance of continuous improvement, the involvement of all institutional components, and an understanding of quality as a comprehensive process. Integrating these two approaches leads to the perspective that educational accreditation should function not merely as an assessment tool but also as an instrument for continuous quality development. Within this framework, accreditation is positioned as an integral part of a quality management system that encourages Islamic educational institutions to develop academic, managerial, and spiritual quality in a balanced manner. Thus, the convergence of TQM and al-jawdah al-syāmilah creates opportunities for formulating a more holistic, contextually relevant, and long-term-oriented framework for Islamic educational accreditation, aimed at fostering a sustainable quality culture.

DISCUSSION

Total Quality Management as a Framework for Educational Quality

Total Quality Management (TQM) in the context of education is understood as a systemic approach that places quality at the center of all educational processes, including planning, implementation, evaluation, and continuous improvement. Theoretically, TQM emphasizes the importance of leadership commitment, the involvement of all organizational members, a focus on stakeholder satisfaction, and the development of a sustainable quality culture (Srikanthan & Dalrymple, 2004). In education, this approach is relevant not only for improving managerial efficiency but also for ensuring that learning processes are consistently implemented and oriented toward achieving meaningful educational objectives. Several studies have demonstrated that educational institutions that systematically implement TQM principles tend to achieve better institutional performance and learning outcomes than those that rely primarily on administrative approaches (Bouranta dkk., 2021).

In the context of Islamic education, TQM has been widely examined as an effective management approach for improving institutional quality and educational services. Previous studies have shown that the implementation of TQM in Islamic

educational institutions contributes to improvements in school management quality, learning effectiveness, and institutional competitiveness amid global challenges (Abidin, 2022). Other empirical studies have confirmed that the principles of continuous improvement and the involvement of all members of the school community are key factors in the successful implementation of TQM in Islamic-based primary and secondary education (Busahdiar dkk., 2023; Riswandi dkk., 2024). Nevertheless, most of these studies still position TQM as an operational approach to school management and have not explicitly formulated it as a conceptual framework for educational accreditation systems.

On the other hand, studies on educational accreditation indicate that accreditation plays a strategic role as an external quality assurance instrument aimed at ensuring compliance with educational standards and encouraging continuous improvements in institutional quality (Halimatus Sakdiyah dkk., 2024). However, various studies have also revealed that accreditation practices continue to face significant challenges, particularly the tendency toward formalism and an excessive focus on fulfilling administrative documentation requirements (Arismunandar & Sumarlin Mus, 2025). This condition suggests that accreditation has not been fully integrated into the internal quality management systems of educational institutions, resulting in accreditation outcomes that are often inconsistent with the actual quality of learning processes and the quality culture developed within educational institutions.

In comparison with these findings, the results of this study reinforce the argument that TQM has considerable potential to serve as an educational quality framework underpinning the implementation of accreditation. This approach is consistent with the view that educational quality should not be measured statically through administrative indicators but dynamically through continuous improvement processes and the achievement of holistic educational objectives (Becket, 2008; García-Fernández dkk., 2022). In Islamic education, the integration of TQM with Islamic values further strengthens the relevance of this approach, as quality is understood not merely in terms of efficiency and effectiveness but also as a reflection of moral and spiritual values in all educational activities (Luthfiatul Udhma & Sri Minarti, 2025).

Furthermore, the concept of *al-jawdah al-syāmilah* in the thought of Rusydi Ahmad Thu'aimah provides a philosophical foundation that enriches the TQM framework in Islamic education. This concept emphasizes that educational quality should encompass academic, managerial, and spiritual dimensions in an integrated manner, aligning with the fundamental principles of TQM, which emphasize systemic integration and a long-term orientation (Azza & Yasin, 2025). Therefore, positioning TQM as a framework for implementing educational accreditation from Thu'aimah's perspective is not only theoretically relevant but also offers a

conceptual alternative to accreditation practices that tend to be administrative in nature. This approach has implications for a paradigm shift in accreditation, from a mere instrument of external assessment to an integral component of an Islamic educational quality management system oriented toward fostering a sustainable quality culture grounded in spiritual values (Abu Muhlis dkk., 2025).

Educational Accreditation from a Holistic Quality Perspective

Educational accreditation is fundamentally designed as an external quality assurance instrument to ensure that educational institutions meet minimum quality standards while encouraging continuous quality improvement. Ideally, accreditation should function as a reflective mechanism that helps educational institutions identify their strengths, weaknesses, and opportunities for quality development across various aspects of educational provision. However, several studies have indicated that accreditation practices in many educational institutions remain constrained by administrative and procedural approaches, thereby diminishing their substantive orientation toward improving educational quality (Sugiharti dkk., 2024). Accreditation is more often perceived as a periodic activity aimed at obtaining a particular rating or status rather than as an integral component of a continuous quality management system.

Criticism of administrative accreditation models has intensified as accreditation outcomes do not always correspond to the actual quality of learning processes and the quality culture within educational institutions. Research has shown that fulfilling accreditation indicators is often focused on the completeness of documents, activity reports, and physical administrative evidence, while learning processes, pedagogical innovation, and student character development receive comparatively less attention (Arismunandar & Sumarlin Mus, 2025). This condition may lead to pragmatic accreditation practices in which educational institutions intensively prepare documentation shortly before an assessment without making corresponding efforts to strengthen quality culture in their daily operations.

In the context of Islamic education, the limitations of administrative accreditation models become particularly problematic because the quality of Islamic education cannot be reduced solely to academic achievement and administrative compliance. Islamic educational institutions have a normative mandate to integrate spiritual, moral, and ethical Islamic values into all educational processes, dimensions that are often difficult to measure using conventional administrative indicators (Machali, 2019). Several studies have indicated that existing accreditation systems have not fully represented values and character development as integral components of Islamic educational quality, resulting in a gap between the

objectives of Islamic education and the instruments used to assess them (Nugraha dkk., 2025).

A holistic quality approach offers an alternative perspective for understanding and developing educational accreditation systems. Holistic quality emphasizes that educational quality results from the integration of inputs, processes, outputs, and the underlying values, and therefore cannot be measured partially through static administrative indicators. From this perspective, accreditation needs to be positioned as part of a dynamic and reflective quality management system that encourages educational institutions to develop an internal quality culture continuously (García-Fernández dkk., 2022). Accordingly, criticism of administrative accreditation models is not intended to eliminate the function of accreditation but rather to encourage a paradigm shift toward a more substantive, contextual, and holistic approach to educational quality.

Within the framework of Islamic education, the holistic quality perspective is particularly relevant through the integration of quality management principles with Islamic values that emphasize excellence in practice (*itqān*), moral responsibility, and a long-term commitment to the public good. Recent studies have demonstrated that strengthening spiritual values in quality management systems contributes to more meaningful and sustainable improvements in educational institutional quality (Susilowati dkk., 2025). Therefore, educational accreditation from a holistic quality perspective should be directed not only toward serving as an external evaluation instrument but also as a strategic mechanism for promoting the internalization of quality principles and Islamic values throughout all educational practices.

Integration of Spiritual Values into Educational Accreditation: The Perspective of Rusydi Ahmad Thu'aimah

The integration of spiritual values into educational accreditation systems is an aspect that has received relatively limited attention in conventional accreditation models, which tend to be technocratic and administrative in nature. In the context of Islamic education, however, educational quality cannot be separated from the values and spirituality that underpin its fundamental objectives. Several studies have emphasized that Islamic education has a normative orientation toward developing individuals who are not only intellectually competent but also possess moral integrity and strong spiritual awareness (Ardaini dkk., 2025; Machali, 2019). Therefore, accreditation systems that assess only administrative and academic aspects risk overlooking essential dimensions of Islamic educational quality.

Rusydi Ahmad Thu'aimah's thought, through the concept of *al-jawdah al-syāmilah*, offers an alternative perspective for understanding educational quality in a more comprehensive and value-oriented manner. This concept positions quality as the

alignment of educational objectives, learning processes, and the spiritual values that underpin them, thereby understanding educational quality as encompassing both outward and inward dimensions (al-Baylāwī dkk., 2006). Within this framework, accreditation should not be limited to the verification of standards but should also function as an instrument that promotes the internalization of Islamic values in institutional governance, learning processes, and student character development. Thu'aimah's perspective is consistent with the view that the quality of Islamic education is integrative and should not be fragmented by administrative boundaries.

Several contemporary studies support the importance of integrating spiritual values into Islamic educational quality management. Research has shown that strengthening Islamic values in quality management practices contributes to the development of a more sustainable and meaningful quality culture, as quality is regarded not merely as a performance target but also as a moral trust (*amanah*) and an institutional act of worship (Luthfiatul Udhma & Sri Minarti, 2025). his approach also strengthens the internal commitment of members of educational institutions to maintaining quality because quality standards are no longer perceived solely as external requirements but are internalized as shared values and collective awareness. In this context, accreditation systems that integrate spiritual values have the potential to transform the paradigm from administrative compliance toward sustainable moral and professional responsibility.

The integration of spiritual values into accreditation can also offer a solution to the gap between accreditation outcomes and the actual quality of Islamic education. Research has indicated that accreditation systems that are sensitive to the values and cultural contexts of educational institutions are better able to represent substantive quality than uniform and administratively oriented systems (Nugraha dkk., 2025). By adopting Thu'aimah's perspective, Islamic educational accreditation can be directed toward assessing the extent to which educational institutions internalize Islamic values in their vision, management, learning processes, and quality evaluation. Thus, the integration of spiritual values not only enriches accreditation indicators but also strengthens the role of accreditation as an instrument for fostering holistic Islamic educational quality with a long-term orientation (Malik dkk., 2025).

Contribution of the TQM–Al-Jawdah al-Syāmilah Conceptual Model to the Educational Accreditation System

A conceptual model that integrates the principles of Total Quality Management with the concept of *al-jawdah al-syāmilah* makes a significant theoretical contribution to the development of educational accreditation systems, particularly in the context of Islamic education. Unlike conventional accreditation approaches,

which tend to be administrative and focused on fulfilling formal standards, this model positions accreditation as an integral component of a sustainable and value-based educational quality management system. Such integration enables accreditation to function not only as an external assessment instrument but also as an internal development mechanism that encourages educational institutions to consistently foster a quality culture across all aspects of educational provision (Oakland, 2014).

Conceptually, the TQM-al-jawdah al-syāmilah model broadens the scope of educational quality beyond administrative performance indicators toward a holistic and integrative understanding of quality. The principle of continuous improvement in TQM is enriched by Thu'aimah's perspective, which emphasizes alignment among educational objectives, learning processes, and the underlying spiritual values (al-Baylāwī dkk., 2006). Consequently, accreditation is no longer understood as a static, periodic evaluation process but as a dynamic mechanism that encourages reflection, organizational learning, and continuous transformation. This approach is consistent with research findings demonstrating that integrated quality management systems are positively correlated with improvements in institutional performance and educational outcomes (Bouranta dkk., 2021).

Another contribution of this model lies in its ability to bridge the gap between external quality standards and the internal quality culture of Islamic educational institutions. Various studies have shown that inconsistencies between accreditation requirements and the internal practices of educational institutions often reduce the effectiveness of accreditation in promoting tangible quality improvements (Andriesgo dkk., 2020). Through the integration of TQM and al-jawdah al-syāmilah, accreditation is positioned as a reflection of an internally established quality culture rather than merely a temporary administrative target. This enables Islamic educational institutions to incorporate accreditation into their long-term quality development strategies rather than treating it as a symbolic end in itself.

Furthermore, this conceptual model also has practical implications for developing more contextual and meaningful accreditation indicators for Islamic education. Quality indicators should not be limited to quantitatively measurable input and output aspects but should also encompass process quality, leadership, value commitment, and the internalization of a quality culture grounded in Islamic values (Susilowati dkk., 2025). Thus, the TQM-al-jawdah al-syāmilah model contributes to the reorientation of the Islamic educational accreditation paradigm, shifting it from an administrative approach toward a holistic quality approach that balances professionalism, accountability, and spiritual values. This contribution establishes the article as a relevant and innovative conceptual proposition within

contemporary discourse on quality management and Islamic educational accreditation.

CONCLUSION

This study concludes that Total Quality Management (TQM) is highly relevant as a conceptual framework for implementing educational accreditation, particularly in the context of Islamic education. The fundamental principles of TQM, including continuous improvement, the involvement of all institutional components, and an orientation toward quality as a systemic process, align with the need for an educational accreditation system that functions not only as an administrative evaluation tool but also as an instrument for continuous quality development. The findings indicate that the main weaknesses of the current educational accreditation system lie in its administrative orientation and its limited ability to represent educational quality holistically, particularly in terms of learning processes and the internalization of values.

Furthermore, the integration of the concept of al-jawdah al-syāmilah in the thought of Rusydi Ahmad Thu'aimah enriches the TQM framework by incorporating spiritual and moral dimensions that are fundamental characteristics of Islamic education. The synthesis of TQM and al-jawdah al-syāmilah produces a conceptual model of Islamic educational accreditation that emphasizes the integration of academic, managerial, and spiritual dimensions. Theoretically, this study contributes to the development of discourse on Islamic educational quality management by proposing a holistic and contextually relevant approach to accreditation. Practically, this model can serve as a reference for administrators of Islamic educational institutions and policymakers in designing a more substantive, reflective, and long-term-oriented accreditation system aimed at fostering a sustainable quality culture. Future research is recommended to empirically examine this conceptual model across various levels and contexts of Islamic educational institutions to strengthen its validity and practical applicability.

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