



Futurology Education Strategy Management Perspective: A Case Study in MA Yogyakarta

Subiyantoro

Islamic Education Management, Faculty of Tarbiyah and Teacher Training,
Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta
Corresponding Author. Email: subiyantoro@uin-suka.ac.id

Abstract: This study aims to analyze the futurology of education through the cultural understanding of the quality of madrasah Aliyah in Yogyakarta. This research applies qualitative research with the type of case study approach. In collecting data this study uses three techniques, namely: 1) in-depth interview; 2) participant observation, and 3) documentation study. The informants in the study were principals, teachers, educational staff, and development teams. In this study to obtain the validity of the data, triangulation was used. The results showed that the cultivation of quality culture to achieve a glorious educational future in Madrasah Aliyah was carried out by applying educational futurology from a total quality management (TQM) perspective, including continuous improvement, cultural change, reverse organization, maintaining relationships with customers, professionalism and focus on customers, as well as quality of learning.

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Introduction

Our education today is faced with the problems of low quality of graduates, low equal distribution of learning opportunities (equity), a tendency to decline morals and morals which causes the fading of responsibility and social sensitivity and other important characters. As a result, often the results of education laugh at such great expectations of society, they always question the relevance of education to the various needs of society in economic, social, political, legal and cultural dynamics. In addition, the quality of graduates (output) is still considered inconsistent with the needs of the labor market, such as in the banking, manufacturing, telecommunications and other sectors that tend to sue the existence of schools / madrasah. So, the world of education should be able to anticipate what will happen in the future. Therefore, human resources must be prepared for the nation's next golden generation through educational interventions that have not been fully satisfactory when viewed from the perspective of the nation's character and identity. The change in the new paradigm of education to quality (quality oriented) is one of the strategies to achieve the development of personal excellence of the nation's children (Adilah & Suryana, 2021).

It is a necessity for us to look for new formats or models of education management to improve the quality of school / madrasah graduates through educational futurology combined with the concept of TQM. Educational futurology is a future recession regarding the sharpening of data as a basis for decision-making of various future alternatives, including the possible consequences (Budiman & Suparjo, 2021). This category emphasizes that the long-term success of the organization and the competitive environment are the main strategic issues that need to be an integral part of the overall planning. Making decisions about the core competencies of an organization and the work system is an integral part of ensuring the



success of an organization today and in the future (Fauzi, 2021). The existence of Islamic educational institutions consisting of boarding school, Madrasah and other Islamic schools are determined by the management (Sari, 2017). Strategic management combines the activities of different functional parts of a business to achieve organizational goals (Rahayu, 2020). Therefore it becomes important that we study the efforts in the field of education in the last few decades of the century in developed countries, such as America, Japan and England. Those countries felt the need to implement TQM (Total Quality Management) or Integrated Quality Management in the field of education. As a system, TQM not only erodes educational problems, but also as a model that prioritizes continuous improvement. The application of integrated quality management in education prioritizes achieving customer expectations through continuous improvement efforts, division of responsibilities with employees in order to reduce students who leave school (drop out), do not move up in class and do not graduate (Petrova et al., 2015).

Edward Sallis defines Integrated Quality Management (TQM) as an effort to create a culture of quality, which encourages all members of his staff to satisfy customers (Sartika, 2013). Meanwhile, according to Bounds, integrated quality management is a management system that focuses on people, aiming to improve quality in a sustainable manner and customer satisfaction. Integrated quality management can also be interpreted as a combination of all functions of the company into a holistic philosophy that is built based on the concepts of quality, teamwork, productivity and understanding and customer satisfaction. In addition, integrated quality management is also defined as a management system that elevates quality as a business strategy and is oriented towards customer satisfaction by involving all members of the organization (Bahri et al., 2022). The purpose of quality management in an organization is to improve the performance of human and machine resources, and improve quality to increase output (Mokoginta, 2012).

Referring to the conception above, it can be seen that integrated quality management is adjusted to the basic nature of the school / madrasah as a humanitarian service organization through the development of quality learning, to produce graduates who are in accordance with the expectations of parents, the community and other educational customers. So in this case the quality of education is understood a process that involves concentrating on achieving the satisfaction of educational customer expectations, continuous improvement, division of responsibilities with employees and reduction of remaining work and rework (Rajindra, 2020). As a constructive effort in realizing the improvement of the quality of education in madrasahs/schools, it needs to be supported by the managerial ability of the principal of madrasah. A principal of a school / madrasah should make active efforts to utilize resources, both personal and material, effectively and efficiently in order to support the achievement of educational goals in madrasahs / schools optimally. Human capital relates to the education, knowledge and skills that an individual acquires in the process of education and training (Kolvekova et al., 2017). In addition to all these opportunities, the lack of a standard in these educational structures, the unqualified teachers, the inadequacy of curriculum development studies, and as a result, lack of qualified teaching materials are important problems (Erdo an, 2020).

In this regard, it is necessary to formulate and actualize an educational empowerment strategy (Islam) based on the perspective of Integrated Quality Management (TQM) in order to strengthen school / madrasah organizations to provide direction and path for change towards progress, as well as make a proactive attitude rather than being reactive to something that affects schools / madrasahs. Meanwhile, SMAN 1 Yogyakarta has implemented Total Quality Management in managing its education. However, the implementation of Total



Quality Management is still constrained by a coordination system that has not been running well, especially internal coordination (Rakhmawati, 2012). Then by measuring the quality of a certain education if can look at many different things, including maximum learning process, adequate facilities, qualified professional teachers, and many support. Based on the discussion results, it can be seen that there is a significant influence between the implementation of strategic management and the improvement of education quality at all levels (Mistiani, 2019). The implementation of strategic management is carried out by SMP Muhammadiyah Al-Mujahidin and SMP Muhammadiyah Semin with the participation of all stakeholders. The school first builds the school's vision and mission by considering the internal and external factors of the school environment, then develops the school's quality objectives and targets, and then that defines the strategy the school will use to achieve all that is agreed upon quality goals (Kholili & Fajaruddin, 2020). In some of these studies, both examine Total Quality Management (TQM) and Islamic educational institutions, but in the research that the author will do focuses on his Leadership Strategy and is multi-functional.

It is a reality on the ground that, management in the empowerment of Madrasah sometimes still continues to look for its own form based on the experience of its managers, without being supported by scientific concepts that facilitate it. This is not that the managers are incapable, but rather because of their attachment and shackles to bureaucratic affairs. planning and implementation of strategic management at MA Syamsul 'Ulum Sukabumi City is carried out through various activities, including formulation and determination of vision and mission; Analysis of opportunities, threats, obstacles and alternative solutions to problems; Procurement of Ma'had; Enrichment class opening; Improving the quality of learning and educators. Meanwhile, evaluation activities at Madrasah Aliyah Syamsul 'Ulum were carried out through official meetings, whether the principal's meeting with the committee; Special meetings for principals, vice principals, teachers, employees and leaders of foundations; and various meetings that result in useful activities (Setiawati, 2020). On the other hand, they have to compete in an increasingly critical society. Therefore, this research is important considering the increasingly competitive in achieving the quality of education that is the dream of the community, especially for Madrasah Aliyah which continues to empower it to be able to stand as high as public schools that have become the dream of their customers. Based on this background, this study aims to analyze the strategy of madrasahs in the empowerment and development of Islamic Educational Institutions through educational futurology based on total quality management.

Research Method

This research applies qualitative research with the type of case study approach. This type of case study approach is one that is used to investigate and understand an event or problem that has occurred by collecting various types of information, which is then processed to obtain a solution (Rusandi & Muhammad Rusli, 2021). So that in this study, data was collected with a natural setting as a direct data source. This research will be carried out in Madrasah Aliyah Negeri (MAN) throughout the Special Region of Yogyakarta, and will be taken proportionally, at Madrasah Aliyah in district cities, regency cities and municipalities of Yogyakarta. This is with the consideration that in the results of previous research, the environment has a different culture which will certainly affect its empowerment strategy.

The subject retrieval technique used is purposive sampling. Purposive sampling technique is a technique for determining subjects with certain considerations (Campbell et al., 2020). The informants in the study were principals, teachers, educational staff, and development teams. To obtain data holistically and integratively, as well as pay attention to



the relevance of data to the focus and objectives of the study, the data collection of this study uses three methods, namely: 1) in-depth interview ; 2) participant observation and documentation (study of documents). In this study to obtain the validity of the data was carried out by triangulation. According to Bodgan and Taylor in Moleong (Moleong, 2018), Technical data analysis is the process of coordinating and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as suggested by the data. The data analysis techniques used are data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2014).

Results and Discussion

Quality Analysis Based on MAN Culture in Yogyakarta

The entire process that has been taken, starting from photographing madrasa culture, the formation of students' religious self-concept and the role of madrasa culture in the formation of students' religious self-concept, is the result of descriptive observation. Descriptive observation is the result of a process of choosing a social situation (place, actor, activity), participant observation, or in-depth interview. In the presentation about shooting madrasah culture, the description of the results of shooting madrasah culture mentioned above, is presented as it is (Gryshova et al., 2017). In the summary and content of meaning there has been an analysis, so there are temporary conclusions. This is the result of an analysis of existing theories with the reality of the findings in the field.

As understood in theory, artifacts, which are the embodiment of observable cultures or forms that appear on the surface, can be both physical conditions and behavioral. Physical condition can be observed in the conditions of contemplation, room, yard, garden and also interior and others. Behavior which in a broader sense is called cultural activity in schools or in madrasahs, in the form of intracurricular activities, extracurriculars, relationships or interactions between madrasah residents, and can also be in the form of activities that are deliberately created for student coaching (Petrova et al., 2015).

Artifacts in the form of physical conditions (material culture) and behavior (cultural activities) that appear on the surface, do not appear suddenly. The form of physical condition and behavior arises because it is based on the beliefs and values held by the residents of the madrasa (Ikhwan & Yuniana, 2022). The belief can be in the form of the comfort of work, morale, innovations in activities, to familiarize students with istiqomah (consistent) behavior, while the values in the madrasa can be in the form of things that are held and it is something that is believed in together by all madrasah residents.

The physical condition that is the material culture of the three madrasahs in the district city of the regency and municipality is well conditioned. The key word is that there is one of the drivers on the basis of beliefs and values held that madrasahs need to excel in terms of physical appearance and environmental arrangement. The results of the assessment show that from this side there are two figures who play a role, namely the Head of Madrasah or the Head of Administration. If the idea is from the Head of the Madrasah, then a Head of Administration just follows. Conversely, if the idea is from the Head of Administration, then the Head of Madrasah will also support. Basically every head of madrasah wants progress, goodness and beauty, because it is part of his responsibility.

In the field of material culture, these three madrasahs are all well-conditioned and improved from previous years. MAN the seemingly simple district city is far from the hustle and bustle of the crowds, buildings, parks, and courtyards are neatly arranged and maintained. On the easily visible part of the wall, writings with moral messages are displayed. This condition is grown and escorted directly by the Head of the Madrasah. Spatial

planning also made many changes towards improving the ideas and views of the Head of the Madrasah.

Similar conditions also occur in man city regency, which is quite organized, shady, cool, neat and clean. In this madrasa, the conditioning of the physical environment is more dominant than the Head of Administration. The Head of Administration creates ideas as well as oversees the implementation of activities. This condition occurs because the Head of madrasah also serves as the chairman of working group of madrasah heads of Yogyakarta Special Region Provinceso that new ideas do not arise much from the head of madrasah.

In MAN Municipality, the problem is more complex, so the idea of spatial and environmental planning must be started and built from the views of elements of madrasah managers, although it is still the main idea from the Head of Madrasah or Head of Administration. In MAN Municipality, teachers are more sensitive in responding to changes, although they are more progressive than MAN in District cities, let alone MAN in District cities. In general, the condition of the three MAN, although all of them have been arranged cleanly, beautifully and comfortably, but in terms of completeness of infrastructure, they still look alternating. In MAN that was domiciled in the city, conditions are relatively simple, narrow and infrastructure facilities are limited. In MAN, the district is broader and more complete. In the Municipality the conditions are more complete, more organized and in various ways more qualified, what is seen in MAN The municipality is that environmental problems are also more complex.

In terms of cultural activities involving intracurricular and extracurricular activities the three MAN also showed a difference, although the "spirit" is the same, namely conditioning pride in the madrasa. Man's activities in the subdistrict city look simpler in developing their activities and have a more familial feel. The quality of teachers and students is also relatively less, so the problem is relatively more minimized. In MAN Municipality, cultural activities are MAN more complex and varied, the development of activities for the self-development of students is also more widely offered. The quality of teachers and students is also more, so the problem is more complex. More progressive activity activities supported by a better work ethic. This is driven by the competition that occurs in the city more apparently because the competition for progress in order to win the sympathy of the community has also been conditioned by the environment.

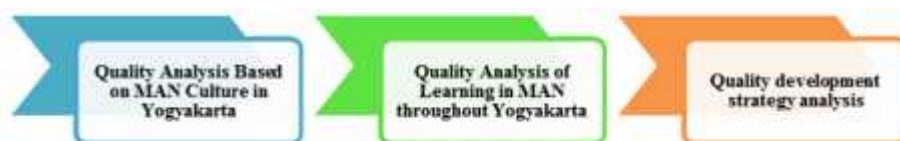


Figure 1. Analysis Quality Based on Culture and Learning

Quality Analysis of Learning in MAN throughout Yogyakarta

In terms of the formation of religiosity of the third student of MAN, both MAN in the district city, regency city, and municipality, the "spirit" is the same, namely how to deliver the students with high intensity. The Religious Teachers, Student Development Coaches and the Guidance and Counseling teachers of the three MAN all want their students to be religious in kaffah, it's just that their ways are different. This is certainly according to the views and perceptions that teachers have and are related to the culture that has been running in madrasahs from time to time (Mistiani, 2019). For intracurricular activities in religious learning, all of them still rely on conventional learning with conventional approaches and strategies as well, it's just the completeness of different infrastructure. The teachers have not



been seen utilizing learning theories that can better encourage students to do activities, creativity, critical thinking and solve life problems such as inquiry learning, problem-based learning, cooperative learning, contextual learning, affective learning and others. They are still dominant in carrying out learning with an Expository approach (Handayani, 2019). Religiosity development activities outside of classroom learning from three madrasahs with different sociological backgrounds (sub-district cities of provincial districts) are packaged almost the same. All three are related to innovations from leaders and cultures that have been running from time to time. It is this culture that seems to be influenced by its sociological environment. In MAN city sub-district activities that have existed from time to time are reciting Quran morning before teaching and learning activities regularly, congregational prayers dhuhur, friday prayers. The new thing that is the idea of the Head of the Madrasa is the "first hour" activity on Friday in the form of reciting Quran, dhuha prayers, Seven-minute lecture and short lectures after the dhuhur prayers. Dhuhur lectures are carried out by student, teachers and once a month are filled by the nearest agencies such as from office of religious affairs, sector police or several times directly by the local sub-district head. The effectiveness of these activities is more determined by the role of the Head of the Madrasah.

Likewise, in MAN district activities such as morning reciting quran, congregational dhuhur prayers and qur'an literacy guidance, the effectiveness of which is largely determined by the role of the Head of the Madrasah and the availability of infrastructure. Because in MAN, the idea of the leadership is minimal, and the role of the Head of madrasah in overseeing activities is also minimal, the results are also not optimal compared to the other two MAN. To realize the goals of national education, various student development and self-development programs are opened to develop student's talents and interests both in intra-curricular and extra-curricular programs (Salim & Hasanah, 2021).

In contrast to MAN Kotamadya, culturally the work ethic of this Madrasah is indeed higher, the activities that encourage student activities are also more varied, facilities are also more complete. Religious coaching activities are also relatively the same as the other two MAN, the difference is that the idea and role of the Head of the Madrasah are more influenced by the control of the more dominant teachers. When there are activities that are not in line with the madrasah's motto, namely "the real Islamic school", then some teachers immediately react as social control of the school. Another idea from the Head of Madrasah that was promoted in 2010/2011 was the creation of a system of effectiveness of congregational prayers simultaneously and the "Pesantren Saturday Sunday" (PETUAH) program. When the program was deemed not to be implemented optimally, immediately some teachers tried to condition and urge the role of the Madrasah to escort/re-mobilize the system that had been built. From the presentation of the analysis of these activities, it can be stated that the formation of students' religious self-concept through intracurricular activities is still dominantly packaged through conventional learning. The activities outside of learning are more cultural from time to time plus innovative ideas from the Head of the Madrasah and their effectiveness is largely determined by the supervision of activities by the Head of the Madrasah (Mistiani, 2019). The sociological background is more colorful in the field of work ethic and social control of madrasahs as well as the completeness of infrastructure, which is influenced by the quality of students and the socioeconomic conditions of parents.

Futurology Education Quality Perspective

Futurology is often associated with the terms future research, future studies, policy research, futurism, and pronastics. In principle, futurology is the study of future trends in

various human lives. So in the field of education, futurology discusses interdisciplinary and multidisciplinary studies using various methods and techniques to predict the future of education with all its impacts and consequences, which is useful for developing educational programs (Harutiunyan & Mkhitariyan, 2020). Strategies that can be used in educational futurology, namely visionary or reaching out to the future of education, then analytical that emphasizes the clarity of a set of values that are considered and desired in the future, and participatory oriented to problems and implementation with special attention to the social and political dimensions of planning.

In this case, it takes place in Madrasah Aliyah in the Subdistrict city (as a sample of MAN 1 Kalibawang), Madrasah Aliyah in the regency city (as a sample of MAN Wates 1), and Madrasah Aliyah in the Municipality (as a sample of MAN Yogyakarta II). Ideas about the importance of implementing Total Quality Management (TQM) for schools concern several sides as explained in the theoretical concepts mentioned above. The theoretical concept approach is elaborated, about how the futurology of total quality management perspective education in a practical, strategic approach in running the Madrasah Aliyah organization. The concept includes continuous improvement, culture change, reverse organization, maintaining relationships with customers, colleagues as customers and the quality of learning.



Figure 2. Strategy of Improving Madrasah

Continuous Improvement

In the implementation of continuous improvement, several Madrasah Aliyah Negeri (MAN) D. I. Yogyakarta, more focus on implementing the 2013 curriculum, the development of infrastructure and the discipline of teachers and employees. In the field, it shows that almost all Madrasah Aliyahs are focused on improving these areas. This shows that Madrasah Aliyah is still focused on the input side (infrastructure, human resources of teachers and employees) to catch up with public schools that have excelled first, or face competition outside of which is increasingly competitive (Riinawati, 2022).

Continuous improvements in the implementation of the 2013 curriculum were made because many things were considered new to educators. This is felt especially in terms of learning resources, scientific processes, and authentic assessments. These three things, if you look at them, are actually and should not be something new at all. It's just that teachers sometimes get stuck with something conventional, routine and poor in innovation. Something



that might be natural if it is considered something new may be natural is the learning of "indirect teaching" which concerns the achievement of Core Competencies. This last thing is indeed very subjective, or very dependent on the faith and social competence of the teacher in question, and this is very difficult to measure. For the management of all that, knowledge and management skills are needed, namely integrated management (Syukron, 2017).

In the continuous improvement of the field of infrastructure, it turns out that each Madrasah Aliyah also carries out the same things, but the form and field of development are different. For madrasah in sub-district cities and regency cities, they develop continuously but are focused on the field of maintenance and development of basic facilities, not yet to the level of development towards a future vision that can produce alumni who are able to compete. While the state madrasa in the city, its development has come to something that did not exist before, and it is necessary for alumni with the interests of future competition.

This can be exemplified by madrasah Aliyah Negeri (MAN) Yogyakarta II, in this madrasah developed a Broad Casting System facility, and has a mini television studio, as an embryo of further development. This initial stage of television broadcasting reaches a radius of 100 m, producing madrasah films, madrasah activities and short film production by students. In addition, this madrasah has also succeeded in realizing its dream, namely boarding school. In the early stages of students of class X and XI women majoring in compulsory religious affairs dormitories, which this early stage accommodated 48 students. The question is how are the male students?. In fact, the backbone of da'wah who can reach the wider community is the male student. The deepening of the material at this boarding school is good enough to have the potential to be further developed, namely memorization of the Qur'an, Arabic, English, German and Japanese.

Continuous improvement in the field of learning for MAN Wates I is built through improving synergies that support teacher discipline commitment, improvement of financial posts, especially management sourced from the Budget Implementation Fill List (DIPA) budget, BOS and committees and also buildings and mosques as learning places. This is done because the previous leadership tended to be of the *laissez faire* type, so on the teacher's disciplinary side, this field was disturbed by the dominant fraternal culture, so teachers sometimes easily left the classroom for the sake of togetherness. In the financial sector, the leadership of the Head of the Madrasah was previously more held by the Head of Administration as the controller, as if the Head of the Madrasah lacked control in this, finally a problem arose for the manager / officer. The revamping of the building is more based on the need for space for more representative student learning (Al Shamsi, 2020).

Continuous improvement in the field of discipline, teachers/employees with the application of finger print attendance, while students by applying schedule guidelines. The employee's teacher's working hours are 6 working days from 7 to 14:30. Meanwhile, students (for MAN Kota / Yogyakarta 2) require reciting Quran in the morning followed by the National song starting at 6.45 to 07.00. At the beginning of the application of such rules there was usually turmoil. Weaknesses in the application of rules occur due to (1) The absence of philosophical socialization in order to achieve goals and (2) The involvement of rulemaking is always from managerial interests, rather than from all stakeholders involving all parties. These models of coercion are what in sociological terms are known as the theory of "structural conflict" which is coercion to lead to functional rules. Teachers or employees should be involved in pouring rules, as well as students need to be involved in concocting rules related to the culture of discipline and others. A fairly good disciplinary culture that affects the managerial environment is the application of the rules of class X not being allowed to carry a motorbike, and class XI, XII which can bring a motorbike that already has



a driver's license. This is enforced in the Madrasah Aliyah Negeri (MAN) Municipality. For Madrasah Aliyah Negeri (MAN) district cities and Madrasah Aliyah Negeri (MAN) regency cities are still adjusting to their needs.

Culture Change

The three things that are valued in the discussion of continuous improvement in the field of curriculum implementation, the development of facilities and infrastructure which has implications for the development program of certain fields, as well as the application of disciplinary rules, all of which have affected cultural changes, the problem is that the culture that was initially forced may be able to escape, when the rules are weakened. There will be different outcomes if the involvement of all parties in this cultural change is conditioned from the beginning (Pratiwi, 2020).

Even better by applying the paradigm of cultural change starting from building "Assumptions", immersing "beliefs" and finally manifesting in a culture in the form of a beautiful physical (material culture), good and functional, as well as a culture in the form of behavior (Behavioral culture) such as worship, discipline, honesty, cleanliness and hard work (Bahri et al., 2022). The behavioral culture was rolled out at Madrasah Aliyah Negeri (MAN) Gandekan, Bantul, D. I. Yogyakarta.

For Madrasah Aliyah Negeri (MAN) Wates I, the development of a disciplinary culture is no longer oriented towards superior regulation, but is more oriented towards the effectiveness of student learning services. This is often disturbed by the culture of family/togetherness that has been ingrained for a long time. In the field, this latter culture is often disturbing when it collides with the teaching hours in the classroom, so sometimes teachers prefer to leave learning tasks in the classroom for the sake of a family celebration. This is what the Head of madrasah built about the culture of discipline and customer service, in this case students (Aulia, 2021).

Cultural development for some madrasahs is still very dependent on regulations, both regulations that are government packages, regional offices, and internal regulations of madrasahs themselves. This can be observed from the Adiwiyata school program, Learning Development which applies packages from the Regional Office as well as the development of work ethic, work culture, time discipline with a model of forcing the application of fingerprints and binding learning schedules. The disadvantage of developing this culture is that there is no involvement of students or teachers to participate in designing the rules that will be applied.

Reverse Organization

The key to the success of total quality management (TQM) effective educational organizational culture is an effective internal-external link between customers and managers (Kholili & Fajaruddin, 2020). In the educational culture of Total Quality Management (TQM) perspective, the role of senior and secondary managers is to provide support and authority to staff and learners, not to control them. This can be illustrated by comparing the organization of the reverse hierarchy. In the context of education, Total Quality Management (TQM) changes relationship patterns by providing a focus to customers (Khurniawan et al., 2020). Based on this paradigm, senior managers in this case the highest leadership in the school must be servants for internal customers such as Teachers and staff. The last orientation is excellent service to students, parents and the community as the main external customers. The reverse hierarchy emphasizes the pattern of relationships oriented towards the delivery of services and the importance of customers to the institution. The joint education initiative



represents a contextualized bottom-up initiative in schools, with teachers empowered to play a significant leadership role, rather than top-down directives from the government (Gallagher, 2021).

In the field of service to students as the main external customer, it is more thought of by the top manager, namely the principal. In the observations of researchers, teachers who directly confront students in service to customers are strongly influenced by the competence of the teacher's own personality. This means that the personality character of the teacher here is very dominant in influencing the student's service. As for teachers or employees as internal customers, they should also get services from the head of the madrasa. From the results of interviews with several madrasah leaders, it shows that in the field of performance and discipline, it is more influenced by regulations and the vision of the Head of madrasah regarding student services. The human relationship between the Head of the Madrasah and the teacher/employee is greatly influenced by the personality competence of the Madrasah Head himself. education and training activities are carried out to improve the competence of leaders, teachers, and employees (Baharun et al., 2021).

In the development of the quality of educational management, top managers in madrasahs in this case principals are rarely the ones who make use of theories or development concepts derived from experts or books. This is more because the reading opportunity is narrow, and the academic culture in schools is not well established. In addition, it is also influenced by the density of duties as a school leader and the complexity of the problems that must be faced by the principal.

Maintaining Relationships with Customers

In Islamic educational institutions, especially in Madrasah Aliyah, they seem to be new to focusing on the main customers (students) who are struggling with academic achievement in order to smooth out student graduation. Academic achievement of the results of the National Examination which is pursued by the addition of class hours (tutoring) there is a tendency for the prestige of the school. In that paradigm, it means that the driver is not customer satisfaction, but for the good name of the school. In addition to these efforts, it can also be seen the empowerment of non-academic achievement through extra-curricular activities. In terms of these activities, it has also not been seen optimally in its empowerment. It can be seen that the lack of planning, up to the evaluation should involve madrasah stakeholders. which is in direct contact with students as the main external customers. Not only the teacher's competence factor (Arisanti & Sa'diyah, 2021).

The involvement of parents of students as external customers by Islamic educational institutions in this case the State Aliyah Madrasah in Yogyakarta is also still weak. It is shown that the school invites parents of students usually only at the beginning of the new school year, and when the students are retiring. At the beginning of the new school year, parents of new students are invited usually only to talk about the donation of infrastructure or activity fees that must be paid by parents. The discussions have not yet reached the planning of the school program, its implementation or evaluation. This has been going on for generations. This phenomenon shows that most schools in keeping with customers have not been carried out optimally.

Professionalism and Customer Focus

Sallis mentioned that Total Quality Management's (TQM) emphasis on customer sovereignty can lead to conflicts with traditional professional concepts. Teacher training in the concept of quality is an important element in efforts to change culture. Staff should be



aware of how they and their students can benefit from focusing on the customer. Integrated quality is listening and dialogue about customer concerns and aspirations (Kadhim & Ahmad, 2021).

In the field, conflicts between elements of educators are true and often occur. As mentioned above, the occurrence of conflicts is usually due to the freedom of paradigms, including that some educators see with a glass of psychological approach, some educators others see what students "should" do. It is the latter group that can be categorized as a traditional professional group. In our educational institutions conventionally teacher training is more about enrichment related to subject matter according to their competence. Modern models such as paradigm shifts to change culture have never been carried out by almost all Madrasahs. Schools that condition themselves to be able to hear and dialogue about aspirations and concerns of dissension never existed. Because parents are invited usually only at the beginning of the learning year to talk about how much it will cost the parents, and or at the end of the learning year, when what is often referred to as the student's handover to the student's parents.

Quality of Learning

In the concept of Total Quality Management (TQM) Sallis revealed that all learners are different from each other. And they learn with a model that matches their individual needs and inclinations. A school that uses integrated quality needs to seriously capture issues about learning styles and needs to create strategies and individualization and differentiation in learning. Learners are the main customers, if the learning model does not meet the individual needs of each of them, it can be interpreted that the school cannot claim that it has achieved unified quality (Doo & Bonk, 2021).

Paradigms such as the foregoing show how much the teacher must really understand the individual differences of students, and that is embodied in his presentation and learning strategies. In reality, this is difficult for teachers to realize (Koh & Kan, 2020). This is not that teachers do not understand this paradigm, but rather because it is not easy to apply "education that paradigm is individualized in classical learning". In addition, the number of students in the classroom is large on average, as well as the mandatory burden of teaching tasks for teachers is quite large. This phenomenon shows that students as the main customers, in this paradigm are not well served.

Schools need to provide some models of teaching and learning to students, so that they achieve maximum success. Many principles of TQM can be done in the classroom. For example, a first step can be started with the cooperation of students and teachers in setting their missions. In this case it could be that negotiations took place in order to reach an agreement between the two sides on the necessary teaching and learning. Individual learners can negotiate their action plan for motivation and direction.

For the concept of quality, supervision must be carried out by teachers and students to ensure that everything is running as desired. Evaluation must be an ongoing process and should not be abandoned until the end of the study program. Supervision and evaluation of steps and missions to achieve the student's vision, is something related to culture. This is the case for some educators who are strong in their commitment, and this is not much in the field. Let alone the supervision and evaluation that should have been done by the students, this latter thing rarely existed. The culture in this paradigm has never awakened (Nurtanto et al., 2019).

Developing a quality culture requires hard work and time. These two things are very important because if these two things do not go well, the journey to quality will be hampered.



Total Quality Management requires a champion mentality that must be able to face the challenges of change in education. Sallis said that staying in place at a time when competitors are constantly evolving are the sign of failure. In TQM, the long-term loyalty of senior staff is indispensable. Sallis said that senior Managers themselves could be a problem. When senior management is unable to support TQM, it is very unlikely that others in an organization will be able to carry out. On the other hand, senior management must trust its staff to jointly carry out the vision of their institution for the future.

Conclusion

The conclusion from the findings of this study, in the implementation of continuous improvement, several Madrasah Aliyah Negeri D. I. Yogyakarta, more into the focus of the implementation of the Curriculum in 2013, the development of infrastructure and the discipline of teachers and employees. In the field, it shows that almost all Madrasah Aliyah are focused on improving these areas. This shows that Madrasah Aliyah is still focused on the input side (infrastructure, human resources of teachers and employees). Cultural development for some madrasah is still very dependent on regulations, both regulations that are government packages, regional offices, and internal regulations of madrasah themselves. The disadvantage of developing this culture is that there is no involvement of students or teachers to participate in designing the rules that will be applied.

In the field of service to students as the main external customer, it is more thought of by the top manager, namely the principal. Teachers who directly confront students in service to customers are strongly influenced by the competence of the teacher's own personality. This means that the personality character of the teacher here is very dominant in influencing the student's service. As for teachers or employees as internal customers, they should also get services from the head of the madrasa. In Islamic educational institutions, especially in Madrasah Aliyah, they seem to be new to focusing on the main customers (students) who are struggling with academic achievement in order to smooth out student graduation. The involvement of parents of students as external customers by Islamic educational institutions in this case the State Aliyah Madrasah in Yogyakarta is also still weak. It is shown that the school invites parents of students usually only at the beginning of the new school year, and when the students are retiring.

Recommendation

This research recommends principals and teachers to implement continuous improvement, cultural change, reverse organization, maintaining relationships with customers, professionalism and focus on customers, as well as quality of learning to improve the quality of education in Madrasah Aliyah. To be able to compete with general education requires a strategy that is consistent and not complacent. For policy makers, in this case the ministry of religion, in making decisions, they must pay attention to the needs of madrasahs and make decisions based on direct observation of the Islamic Education Institution. Then pay attention to the welfare of educators and education staff so that they can focus on developing education.

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