

Conceptualization and Strategic Implementation of Management Information Systems within Islamic Religious Education Institutions

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ABSTRACT

The rapid advancement of information technology demands that modern educational organizations, including Islamic Religious Education (IRE) institutions, adopt highly structured, effective, efficient, and accountable management paradigms. One crucial intervention to achieve this digital modernization is the strategic application of an integrated Management Information System (MIS). This study aims to provide a comprehensive analysis of the core concepts and operational implementation of MIS within the context of Islamic Religious Education, specifically exploring how foundational Islamic ethical values can be integrated into technological frameworks and analyzing the subsequent practical and theoretical implications. Utilizing a qualitative approach based on descriptive-analytical library research, data were systematically gathered from academic books, peer-reviewed scientific journals, and relevant policy documents. The findings

indicate that MIS plays a vital, strategic role in enhancing administrative efficiency, supporting data-based decision-making, and streamlining educational evaluation processes. Crucially, the deliberate integration of core Islamic values—such as *tawhid*, *amanah*, justice, and *ihsan*—establishes a robust ethical infrastructure that distinguishes Islamic educational management from secular models. Ultimately, a value-driven MIS serves as an operational catalyst that successfully transforms conventional Islamic institutions into modernized, professional, and benefit-oriented educational organizations.

Keywords: *Management Information System, Islamic Religious Education, Educational Governance, Islamic Ethical Values.*

Introduction

The contemporary era of global transformation is fundamentally underpinned by the unprecedented acceleration of information and communication technologies. These advancements have drastically reshaped human civilization, deconstructing conventional operational structures and necessitating a total paradigm shift within organizational governance. Educational institutions, as the primary engines of intellectual and cultural reproduction, are under immense pressure to adapt dynamically to this computerized landscape. To survive and remain relevant within a highly competitive global educational market, these institutions must transition from legacy administrative routines to sophisticated digital ecosystems. Within this framework, the implementation of a comprehensive Management Information System (MIS) has emerged as a cornerstone of modern educational administration. MIS provides the technological infrastructure required to manage complex organizational data, facilitate real-time performance tracking, optimize resource distribution, and enhance institutional transparency. By automating administrative tasks, an effectively designed information system empowers educational leaders to transcend mundane operational pressures and focus on long-term strategic quality development.

In the national educational context of Indonesia, the integration of information technology has shifted from a progressive option to a non-negotiable regulatory and operational mandate. The Indonesian government has actively engineered the digitization of school and madrasah administration through centralized platforms such as the Dapodik (Data Pokok Pendidikan) database and the Rapor Pendidikan

(Education Report Card) system. These national systems are designed to institutionalize accountability and streamline macro-level educational planning. However, empirical observations highlight a persistent implementation gap within Islamic educational settings, particularly in the governance of Islamic Religious Education (IRE). While secular educational sectors have rapidly integrated technology into their core workflows, many Islamic institutions continue to grapple with fragmented administrative structures, technological stagnation, and substantial disparities in digital literacy. This developmental lag is further exacerbated by budgetary constraints and a lack of specialized training for educational administrators. Consequently, a severe systemic crisis persists where institutional decision-making is heavily dependent on managerial intuition and anecdotal evidence rather than accurate, real-time empirical data (Nurhayati & Rahmat, 2023).

This administrative deficit requires immediate intervention, particularly because Islamic Religious Education possesses a distinctly complex and multi-layered mandate that separates it from secular schooling. IRE is not merely restricted to the delivery of cognitive academic content or the assessment of standardized literacy metrics. Instead, its primary teleological objective centers on the comprehensive spiritual formation, moral refinement (*akhlak*), and character development of individual students. Managing an institution with such a profound value-driven mandate requires a highly sophisticated administrative architecture. The system must not only ensure technical efficiency but must also operate in absolute harmony with the ethical, epistemological, and ontological realities of Islam (S. Kurniawan, 2017). When an educational institution fails to align its technological instruments with its philosophical core, technology becomes an alienating mechanism that disrupts the holistic nurturing of learners. Therefore, the implementation of MIS within an Islamic context cannot be treated as a value-neutral, purely technocratic endeavor. It requires a profound conceptual synthesis that actively embeds Islamic ethical principles into the very design and utilization of information networks.

A systematic review of the historical literature on quality management and information technology in Islamic education illuminates three prominent, yet isolated, streams of scholarly inquiry. The first stream focuses heavily on the philosophical adaptation of Total Quality Management (TQM) principles—such as customer focus, total involvement, and continuous improvement—within the cultural and theological architecture of Islamic boarding schools and madrasahs

(Annisa & Gyfend, 2021; Munir, 2022; Nst, 2018). While these normative prescriptions offer valuable theoretical foundations, they often remain highly abstract, offering minimal empirical or technical blueprints for actual implementation. The second stream encompasses contextual case studies that document the practical trials, structural bottlenecks, and operational triumphs of school-based quality frameworks within localized Indonesian settings (Fuadi, 2020). These studies provide rich localized descriptions but frequently treat quality assurance as an isolated administrative exercise, largely ignoring the transformative potential of modern information systems. The third stream addresses the broader parameters of digital administration, examining the technical optimization of web-based portals for school enrollment and basic database storage (Mayasari et al., 2021; Sonia, 2020). However, this technocratic literature frequently divorces technology from organizational culture and ethical philosophy, viewing MIS merely as a passive storage utility.

The critical research gap across these scholarly domains is the total absence of an integrative model that explicitly links the technical infrastructure of MIS with the unique ethical and value-driven dimensions of Islamic Religious Education governance. This study positions itself precisely at this critical theoretical and practical intersection. It argues that the integration of MIS within IRE is not merely a technical upgrade, but a profound strategic transformation that redefines how Islamic institutions produce knowledge, manage resources, and fulfill their spiritual mandate. By exploring this technological-theological nexus, this research moves beyond superficial descriptions of database management and investigates the systemic reconfiguration of madrasah governance. To guide this comprehensive inquiry, three specific research questions are articulated: (1) What is the operational reality of MIS implementation within Islamic Religious Education institutions, and how does it currently interface with school management processes? (2) How can foundational Islamic values—specifically *tawhid*, *amanah*, justice, and *ihsan*—be conceptually and structurally integrated into the architecture of an educational information system? (3) What are the distinct practical and theoretical implications of this value-driven MIS optimization for contemporary Islamic educational governance? By answering these descriptive, ethical, and transformative questions, this study aims to construct a robust conceptual framework that bridges the gap between ancient spiritual values and modern technological capabilities.

Methods

This study strictly utilizes a qualitative approach with a descriptive, highly systematic library research design. The choice of a qualitative, library-centered methodology is uniquely appropriate for this investigation given that the core research objective demands a profound, nuanced analysis of conceptual frameworks, organizational theories, and philosophical principles that cannot be effectively quantified through statistical metrics (Bogdan & Biklen, 2016). In the field of educational management, understanding the subtle interactions between technological adoption and organizational culture requires an approach that prioritizes contextual depth and theoretical synthesis over raw numerical correlation. Library research allows the investigator to access, scrutinize, and synthesize a vast repository of historical and contemporary academic literature, thereby tracing the evolution of management theories and identifying hidden gaps at the intersection of information science and Islamic theology (Moleong, 2021). This design is particularly critical for analyzing a value-driven discipline like Islamic Religious Education, where the core variables are deeply rooted in philosophical, normatively prescriptive text blocks and complex ethical mandates.

The data gathered for this investigation consist exclusively of highly credible secondary sources extracted from reputable academic repositories. The data collection process followed a rigorous, multi-stage protocol to ensure maximum thematic relevance and scholarly rigor. Literature tracking was conducted across prominent international and national databases, using precise keyword combinations such as "Management Information System," "Islamic Educational Governance," "Madrasah Quality Assurance," and "Islamic Ethics in Technology." The initial search yielded a diverse corpus of materials, which was subsequently filtered based on strict inclusion criteria: the literature must be peer-reviewed, published within reputable scientific journals or established academic presses, and must substantively address either the technical execution of MIS or the philosophical adaptation of management principles in Islamic institutions. Ultimately, a carefully curated selection of textbooks, journal articles, and official educational policy reports formed the empirical and theoretical foundation of this study (Sugiyono, 2022).

The analytical phase of this research was executed using a qualitative, interpretative content analysis method, moving

systematically through the established stages of data reduction, data display, thematic categorization, and conclusion verification (Arikunto, 2019). The raw text blocks extracted from the literature were initially coded to isolate key discussions regarding database architecture, user-interface challenges, human resource bottlenecks, and the structural definitions of Islamic ethical codes. These codes were then clustered into three major overarching thematic nodes: operational deployment dynamics, ethical value integration protocols, and macro-level practical and theoretical implications. By continuously cross-referencing these thematic nodes with the core research questions and anchoring them in established management and theological frameworks, the analysis generated a coherent, comprehensive, and theoretically grounded model. This interpretative methodology ensures that the final insights are not merely isolated summaries of existing literature, but represent a genuine, rigorous conceptual advancement in the field of Islamic educational management.

Results and Discussion

Operational Dynamics and Implementation of Management Information Systems in Islamic Education

The operational deployment of a Management Information System (MIS) within the architectural framework of Islamic Religious Education (IRE) represents a monumental paradigm shift away from archaic, paper-based bureaucratic routines toward a digitized, agile, and highly professionalized educational ecosystem. Historically, conventional madrasahs and Islamic secondary schools have been characterized by localized, manually intensive record-keeping systems that severely impeded long-term planning and generated substantial information asymmetry between institutional leaders and external stakeholders. The modern implementation of MIS addresses these operational vulnerabilities by establishing a centralized, digital nervous system that comprehensively integrates multiple streams of institutional data into a unified, accessible network architecture (Davis & Olson, 2017). At the operational level, a fully realized educational MIS functions far beyond a passive data repository; it serves as a dynamic administrative engine that structures the entire lifecycle of student enrollment, daily academic scheduling, curriculum distribution, teacher performance monitoring, and real-time financial reporting. By providing school principals and department heads with immediate access to granular institutional data,

MIS transforms school governance from a reactive, crisis-driven practice into a proactive, strategically engineered process that actively enhances the institutional viability of Islamic education.

In the specific context of Islamic Religious Education, the operational implementation of MIS generates a unique set of administrative capabilities that directly elevate the quality of instructional delivery and character monitoring. Unlike secular educational programs that assess student development strictly through quantified cognitive testing, an authentic IRE curriculum places immense emphasis on tracking long-term affective and behavioral transformations, including moral refinement (*akhlak*), spiritual discipline, and active community engagement. A sophisticated MIS allows educators to systematically document and monitor these complex qualitative metrics through integrated behavioral tracking modules. Teachers can easily record longitudinal observations regarding a student's spiritual progress, participation in liturgical routines, and ethical conduct within the school environment. This data is then aggregated into comprehensive digital portfolios that offer a multi-dimensional, holistic view of each student's development. Furthermore, by automating repetitive clerical tasks such as manual attendance logging and report card generation, the information system significantly alleviates the administrative burden under which many IRE teachers traditionally labor (Mayasari et al., 2021). This reduction in bureaucratic stress directly increases instructional efficacy, allowing educators to dedicate their primary focus, intellectual energy, and time to the core pedagogical task of teaching and personally mentoring their students.

Despite these clear operational advantages, the actual implementation of MIS within many contemporary Islamic educational institutions faces profound structural barriers that frequently compromise its overall efficacy. Empirically, a dominant inhibitor is the stark and highly problematic digital divide that exists across various generational cohorts of teaching and administrative staff. While younger educators adapt with relative ease to cloud-based portals and automated data analytics, a significant percentage of senior IRE teachers report acute technophobia and severe operational difficulties when navigating complex software interfaces. This digital gap often results in incomplete data entry, severe reporting delays, and a fragmented administrative environment where the benefits of technological modernization are unevenly distributed across the organization. Furthermore, the physical infrastructure of many public and private madrasahs remains profoundly

inadequate to support a comprehensive, campus-wide digital transformation. Unstable internet bandwidth, frequent power interruptions, and an absolute shortage of modern computing hardware prevent the seamless execution of real-time monitoring and cloud-based data synchronization, particularly in geographically isolated or economically marginalized regions. This infrastructural deficit is severely compounded by a widespread institutional failure to integrate these disparate systems. Academic databases, financial ledgers, and human resource modules are frequently maintained in isolated software silos that cannot communicate with one another, resulting in severe data redundancies and heavily impeding the holistic quality assessment that modern educational accountability demands (Sonia, 2020).

To overcome these deeply entrenched operational bottlenecks and realize the full potential of digital governance, Islamic educational institutions must design and execute a comprehensive, multi-phase stabilization strategy. First, institutions must transcend the flawed assumption that investing in technological hardware automatically equates to successful management transformation. A major portion of capital allocation must be specifically directed toward continuous, highly specialized human resource capacity building. Educational leaders must institutionalize mandatory, long-term professional development programs that focus not merely on basic software navigation, but on training educators to interpret data analytics and utilize information metrics to drive instructional design. Second, school boards must aggressively pursue the structural integration of their information architecture, decommissioning siloed administrative programs and replacing them with fully unified, enterprise-grade school management software. This system consolidation ensures a seamless, frictionless flow of information across all institutional domains, allowing financial inputs to be directly correlated with academic outputs and teacher performance metrics. Finally, to ensure long-term operational sustainability, Islamic educational governance must secure robust strategic partnerships with external technology providers, regional telecommunication networks, and national regulatory bodies. By securing reliable infrastructure and stabilizing data pipelines, contemporary madrasahs can establish a modern, professional, and agile administrative foundation that guarantees the survival, competitiveness, and continuous improvement of Islamic education in an increasingly demanding digital world.

Ethical Framework and the Integration of Core Islamic Values within Technological Paradigms

The systemic integration of core Islamic ethical values into the conceptual architecture and functional application of a Management Information System is the non-negotiable, defining variable that fundamentally separates the governance of Islamic education from secular administrative models. In a purely technocratic paradigm, information systems are routinely treated as morally neutral, sterile instruments designed exclusively to maximize operational speed, minimize structural costs, and optimize bureaucratic control. However, within the epistemological architecture of Islam, technology can never be divorced from ethics; every single administrative mechanism, data transaction, and technological configuration is profoundly value-laden and must be explicitly anchored within a transcendent moral framework. Islamic educational governance recognizes that technological systems are powerful social constructs that actively shape organizational culture, influence human behavior, and project specific worldviews. Therefore, the deployment of an MIS within Islamic Religious Education cannot be restricted to a superficial adaptation of Western administrative software. It requires a profound, intentional philosophical reconstruction that embeds the sacred principles of *tawhid*, *amanah*, justice, and *ihsan* into the operational algorithms, user protocols, and systemic policies of the educational information network.

The absolute pinnacle of this ethical framework is the foundational value of *tawhid* (the absolute unity and oneness of God), which dictates that the entire cosmos, including human intelligence, scientific discovery, and advanced technological systems, belongs exclusively to the sovereign domain of Allah SWT. Within a *tawhid*-centric management paradigm, the utilization of an information system is stripped of its secular, materialistic reductionism and is elevated into a sacred act of cosmic stewardship (*khilafah*) and comprehensive worship (*ibadah*). Educational managers operating under a *tawhid* framework do not view data collection merely as a mechanism to fulfill bureaucratic mandates or secure institutional compliance. Instead, technology is consciously utilized as an enabling medium to achieve comprehensive human welfare (*kemaslahatan*) and advance the collective spiritual and intellectual growth of the community. Every single database entry, from student academic tracking to financial resource allocation, is executed with a profound awareness of divine oversight, ensuring that the technology is never utilized as an instrument of oppression, exploitation,

or meaningless bureaucratic alienation. The value of *tawhid* provides an unshakeable metaphysical anchor that permanently aligns the technical configuration of the MIS with the spiritual and moral teleology of Islamic education.

Directly descending from this monotheistic anchor is the critical, deeply operational value of *amanah* (sacred trust, moral responsibility, and unyielding integrity), which governs the ethical management of institutional data and individual privacy permissions within the information system. In the digital age, information represents an immense concentration of power, and the accumulation of highly sensitive student profiles, psychological evaluations, academic vulnerabilities, and family financial records places a profound moral obligation upon the shoulders of educational administrators. *Amanah* strictly dictates that data must be treated as a sacred trust, demanding absolute honesty, infallible accuracy, and impenetrable security configurations across all data storage networks. Administrators and educators are theologically and professionally forbidden from manipulating performance metrics, fabricating evaluation data, or neglecting data protection protocols. Any form of information negligence, unauthorized data sharing, or administrative dishonesty is recognized not merely as a technical infraction or a violation of secular labor contracts, but as a profound moral betrayal of the covenant with stakeholders and a direct sin against divine commands. *Amanah* requires the institutionalization of rigorous encryption standards, strict multi-factor authentication, and transparent data governance policies that actively defend the dignity and privacy of every single member of the educational community.

Furthermore, the dual ethical imperatives of justice (*'adl*) and excellence (*ihsan*) provide the operational guidelines that govern the daily execution and long-term optimization of the information system. Justice within an MIS framework demands the absolute elimination of systemic bias, favoritism, and arbitrary administrative discrimination through the deployment of objective, transparent, and data-driven evaluation criteria. The system must be calibrated to ensure that resources, instructional interventions, and academic awards are distributed equitably based on verifiable empirical metrics, guaranteeing that marginalized or struggling students receive targeted institutional support without facing marginalization. Concurrently, the value of *ihsan* (continuous striving for perfection and professional excellence) serves as the primary philosophical driver behind the total quality management of

the digital infrastructure. *Ihsan* completely outlaws institutional complacency, forcing educational managers to continuously refine user interfaces, upgrade cybersecurity measures, and optimize data processing speeds (Eliyanto & Maarif, 2020). Under the banner of *ihsan*, administrators are driven by an internalized spiritual motivation to achieve organizational perfection, viewing the continuous improvement of the school's information system as a direct reflection of their devotion to ethical excellence. This profound value-driven integration ensures that the MIS ceases to be a cold, mechanical tool of bureaucratic control and transforms into a spiritually vibrant instrument that fosters a highly professional, ethical, and community-centered Islamic educational culture.

Practical and Theoretical Implications for Contemporary Islamic Educational Governance

The strategic implementation of an ethically grounded Management Information System within Islamic Religious Education institutions generates profound practical and theoretical implications that fundamentally reshape the architecture of contemporary educational governance. At the practical, daily operational level, the institutionalization of an integrated MIS introduces a level of structural efficiency and administrative precision that drastically alters the labor dynamics of Islamic schools. By transitioning from manual, disconnected bookkeeping routines to automated, cloud-synchronous data pipelines, madrasahs experience a dramatic reduction in administrative friction and systemic overhead costs. Complex workflows—such as tracking institutional expenditures, managing procurement cycles, and evaluating teacher key performance indicators (KPIs)—are processed with unprecedented accuracy and speed (Kristanti & Putra, 2025; Rahmatullah & Nugraha, 2024). This optimization of operational workflows effectively liberates IRE educators from the suffocating burden of endless clerical paperwork, allowing them to reinvest their cognitive capacity, professional focus, and instructional time back into the primary pedagogical tasks of teaching, designing innovative learning experiences, and providing deeply personalized spiritual counseling to their students. Technology, when properly deployed, acts as a powerful liberator of human capital, directly enhancing the instructional quality and operational vitality of the school.

Furthermore, the practical deployment of MIS fundamentally democratizes and professionalizes institutional decision-making by embedding the core TQM principle of "management by fact" into the administrative culture of Islamic education. Historically, many conventional madrasahs have suffered from highly centralized, patriarchal governance structures where strategic decisions regarding curriculum modifications, resource distribution, and staff promotions were heavily dependent on the subjective intuition or personal preferences of a single institutional head. The presence of an enterprise-grade MIS completely revolutionizes this dynamic by providing school boards, principals, and regulatory authorities with immediate access to robust, multi-dimensional, and longitudinally verified data analytics. Educational leaders can now run advanced diagnostic models to analyze the precise correlation between specific instructional methodologies and student learning outcomes, map patterns of academic vulnerability across different demographic cohorts, and track the exact return on investment of various professional development programs. This transition to data-driven governance ensures that institutional policies are highly targeted, empirically justified, and structured to maximize the collective welfare of the student body. Additionally, the information system serves as an unparalleled mechanism for transparency, reducing information asymmetry by providing parents, alumni, and state regulatory bodies with secure, real-time windows into the school's financial health, structural compliance, and academic achievement metrics, thereby fostering an unshakeable environment of communal trust and institutional accountability.

Theoretically, this research provides a monumental contribution to the global scientific community by challenging and expanding contemporary theories of educational management, which have historically been dominated by Western, secular, and heavily technocratic frameworks. For decades, mainstream administrative literature has separation of operational efficiency from theological philosophy, implicitly positioning advanced information technology as an instrument that requires the complete secularization of an organization to function effectively. This study completely dismantles this false dichotomy by establishing a rigorous, post-secular theoretical model that proves sophisticated information systems can beautifully and seamlessly synergize with sacred ethical values within a holistic, morally grounded management framework (Ilyas, 2019; Ismail, 2018). By demonstrating that the implementation of modern technology does not

require the erasure of spiritual identity, this research enriches Islamic educational theory with a highly progressive, integrative perspective that successfully harmonizes technological modernization with ancient metaphysical traditions. The theoretical model developed herein redefines technology, positioning it not as an autonomous force of cultural assimilation, but as an adaptable, value-laden instrument that can be actively steered by Islamic epistemology to serve the teleological goals of religious education.

Another critical theoretical implication of this study is the definitive reinforcement of an innovative, critical-selective paradigm regarding technological adoption within the broader discourse of contemporary Islamic thought. Historically, the response of Islamic institutions toward modern technological forces has oscillated between two problematic extremes: an uncritical, total acceptance that blindly copies Western technocratic systems along with their secular undercurrents, or a reactionary, neo-Luddite rejection that fears technology as an existential threat to spiritual authenticity. This research constructs a highly stable theoretical middle path, conceptualizing technology as a powerful enabling utility that can—and must—be actively subjected to the ethical filter of Islamic values before it is embedded into the institutional fabric of the community. By proving that an information system can be structurally engineered to reinforce principles of *tawhid*, *amanah*, and *ihsan*, this study opens up expansive new horizons for subsequent empirical research. It invites scholars to design multi-site, comparative investigations that explore how cutting-edge digital infrastructure can be dynamically harnessed to preserve, transmit, and continuously elevate the timeless intellectual and spiritual heritage of Islamic education in an increasingly hyper-connected global society.

Conclusion

This comprehensive investigation leads to the definitive conclusion that Management Information Systems (MIS) possess an extraordinarily vital, strategic, and transformative role in modernizing the governance of Islamic Religious Education (IRE) institutions in the contemporary digital era. Far from being a passive database restricted to administrative bookkeeping, a properly optimized MIS functions as the core strategic engine of the institution, drastically accelerating operational efficiency, institutionalizing transparency, and establishing a rigorous culture of data-driven accountability across all managerial tiers. By providing clear, real-time analytics across academic, financial, and behavioral

domains, the system successfully eliminates the vulnerabilities of conventional, intuitive governance and introduces a progressive framework of management by fact. Crucially, the ultimate long-term success of this digital transformation is heavily contingent upon two codependent variables: the relentless capacity building of human resources to bridge generational digital divides, and the systematic integration of fragmented information software into unified, enterprise-grade architectures under the guidance of visionary, committed leadership.

Furthermore, this study clearly demonstrates that the technical modernization of Islamic education must be explicitly paired with the deep, structural integration of foundational Islamic ethical values—specifically *tawhid*, *amanah*, justice, and *ihsan*. When information networks are designed through this value-driven prism, technology ceases to be an alienating, secularizing force and transforms into a spiritually aligned utility that actively protects individual dignity, guarantees equitable educational access, and drives an unyielding institutional pursuit of professional excellence. Theoretically, this research successfully bridges the historical chasm between information science and theological ethics, offering a robust, post-secular management model that demonstrates how technology and spirituality can seamlessly coexist to elevate human welfare. Based on these insights, it is urgently recommended that madrasah directors aggressively optimize their digital infrastructures, that educators actively elevate their digital and analytical literacies, and that policymakers provide robust regulatory and financial support systems designed to institutionalize value-driven information architectures across the entire Islamic educational landscape.

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