



## The role of madrasah-based management in improving the quality of education: Case studies at Tasikmalaya madrasahs

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**Abstract:** Improving the quality of madrasah education is a strategic imperative in addressing the challenges of educational relevance, efficiency, and equity within Indonesia's decentralized education system. This study aims to analyze the role of Madrasah-Based Management (MBM) in enhancing educational quality through case studies at three state madrasahs in Tasikmalaya Regency: Madrasah Tsanawiyah (MTs—Islamic Junior High School) Negeri Pamoyanan, MTs Negeri Singaparna, and MTs Negeri Sukamanah. Using a qualitative approach and case study method, data were collected through in-depth interviews, participatory observation, and document analysis, and examined using Miles and Huberman's interactive analysis model. The findings reveal that the effectiveness of MBM is largely determined by transformational leadership, teacher capacity-building through continuous professional development, and active community involvement in educational decision-making. Among the three institutions, MTs Negeri Sukamanah demonstrates a more structured and responsive managerial approach, while MTs Pamoyanan and MTs Singaparna still struggle with financial limitations, insufficient human resources, and low public engagement. The study highlights that MBM is not merely an administrative model but a transformative strategy that requires the synergy of institutional autonomy, supportive policies, and meaningful partnerships with local communities. As a policy contribution, this research recommends strengthening madrasah leadership training, aligning curricula with local values, increasing performance-based funding, and expanding public education literacy as key foundations for sustainable quality improvement in Indonesia's madrasah system.

**Keywords:** case study; community participation; education quality; Madrasah-Based Management; transformational leadership

### Introduction

Education today is no longer interpreted as an institutional process to transfer knowledge, but rather as a medium for the transformation of human life as a whole. This perspective places education as a tool to form individuals who are not only intellectually intelligent, but also morally mature, emotionally mature, and spiritually mature (Keengwe, 2022). At the global level, this view is increasingly relevant when various humanitarian crises—both ecological, social, and digital—demand the birth of a generation that has the capacity to think critically, has a collaborative spirit, and is based on ethical values.

(Kasa et al., 2023) through the framework of the Futures of Education emphasizes the importance of education as a "new social contract" that is able to respond to the complexities of the modern world in a more sustainable and equitable way. The ideal education, according to the document, is one that is not only job-oriented but also shapes collective consciousness, global solidarity, and the ability to reflect on the meaning of life. In this context, education is not enough

to be oriented only to academic output, but rather to touch the deepest dimension of human existence.

In Indonesia, educational orientation is still trying to align local values with global standards. Law Number 20 of 2003 concerning the National Education System explicitly stipulates the goal of national education as an effort to educate the life of the nation and develop the whole Indonesian people. National education standards cover various aspects such as content, processes, competencies of graduates, educators and education personnel, infrastructure, management, and financing (Sanusi, 2020). However, the reality on the ground shows that the success of education is not solely determined by the system, but is highly determined by the quality of human beings in it, especially teachers and education leaders.

Teachers, in this case, play a strategic role as facilitators of the growth and development process of students. Refers to the thought (Darling-Hammond et al., 2017), teacher quality is the single factor that has the most influence on student learning outcomes, especially in the context of inclusive and equitable education. Therefore, teacher competence not only includes pedagogic and professional aspects, but must also be adaptive to technological developments, social changes, and the psychological dynamics of students.

On the other hand, educational leadership is an important catalyst in creating a visionary and transformative education ecosystem. According to (Hargreaves & Fullan, 2020), 21st century educational leadership demands the ability to manage change, build a collaborative culture, and create reflection-based practices and sustainable innovation. Education leaders are no longer just administrative managers, but agents of change who are able to translate the vision of education into concrete actions that have an impact.

Thus, the urgency to build a humane, reflective, and transformative education system places the role of teachers and education leaders as the main key. When these two elements synergize within the framework of national policies and are driven by a progressive global vision, then education becomes not only a space for learning, but also a space for true liberation, empowerment, and humanity.

The quality of education program is a crucial effort to overcome the problems that arise due to graduates with low quality education (Slicker et al., 2023). According to (Tomalin et al., 2024), School-Based Management (SBM) or Madrasah Based Management (MBM) is a strategy that aims to increase the effectiveness, efficiency, and productivity of schools or madrasahs (Shah et al., 2024). The SBM/MBM paradigm provides broad autonomy to schools/madrasahs and involves the active role of the community in the formulation of national education policies (Reddy et al., 2023). With this autonomy, schools or madrassas can manage resources, funds, and learning processes independently, according to the priority of needs and responses to local conditions (Herasevich et al., 2023).

Madrasahs, as Islamic educational institutions, have a very important history (Mohd Nor et al., 2017). Madrasahs were established by Muslims based on two main reasons. *First*, as an alternative to traditional Islamic education, which is considered not systematic enough (Setiana et al., 2021). *Second*, in response to the Dutch-style education system that developed with a secular approach. Currently, madrasahs are officially integrated into the National Education System through Law Number 20 of 2003 concerning the National Education System, which regulates the equality of madrasahs with public schools. Article 17 paragraph (2) emphasizes that primary and secondary education can be held through Elementary Schools (SD) and Madrasah Ibtidaiyah (MI) as well as Junior High Schools (SMP) and Madrasah Tsanawiyah (MTs) or other equivalent forms.

Table 1. Madrasah data and number of students in Tasikmalaya (2024)

Not	Name of Madrasah	Address	Number of Students			Entire
1	MTs N Cipatujah	Cipatujah	148	110	87	345
2	MTsN Karangnunggal 1	Squirrelly	210	186	162	558
3	MTsN Karangnunggal 2	Squirrelly	74	105	69	248
4	MTs N Cikatomas	Chicatom	201	184	218	603
5	MTsN Bantarkalong	Bantarkalong	97	124	110	331

6	MTs N Salawu	Salawu	235	167	129	531
7	MTs N Tanjungjaya	Tanjungjaya	163	172	151	486
8	MTsN Manduangi	Salopa	211	194	186	591
9	MTs N Setiawangi	Jatiwaras	80	80	42	202
10	MTs N Singaparna	Singaparna	154	120	85	359
11	MTs N Sukamanah	Singaparna	482	381	283	1146
12	MTs N Leuwisari	Sariwangi	136	146	124	406
13	N.Y. N.Y.	Pagerageung	178	200	201	579

(Source : <http://infopublik-emis.kemenag.go.id>).

With this data, it becomes the focal point of the investigation to understand the causes of the difference in progress between one madrasah and another. This includes investigating whether there is low public support for madrasah-based educational institutions, whether there is weak madrasah leadership, low teacher professionalism, suboptimal madrasah facilities and infrastructure, including the availability of libraries, tools, media, and source books for learning, and the ineffectiveness of Madrasah Committees. In order to improve the quality of education, it is greatly influenced by several indicators such as (1) education costs, (2) facilities and infrastructure, (3) education and education personnel, (4) educational curriculum, (5) leadership, and (6) madrasah school management (Carlos Rodrigo et al., 2024). Based on these issues, it is important to study measures to improve the quality of education related to problems that occur in the field, both related to obstacles and solutions. Based on the background of these problems, there are questions that must be asked regarding the progress and decline of educational institutions, namely, how Madrasah-Based Management improves the quality of education in three State MTs, including MTs Pamoyanan, MTs Singaparna, and MTs Sukamanah Tasikmalaya?

The objectives of this study are: (1) Obtaining information about the policies of madrasah heads in improving the quality of education; (2) Obtaining information about educators and education personnel to improve the quality of madrasah-based education; (3) Obtaining information about curriculum and teaching to improve the quality of madrasah-based education; (4) Obtaining information about facilities and infrastructure to improve the quality of madrasah-based education; and (5) Obtain information about supporting and inhibiting factors in improving the quality of education.

## Literature Review

### Madrasah-Based Management (MBM)

Madrasah-Based Management (MBM) is an education management paradigm that places madrasahs as the centre of strategic decision-making. This approach emphasizes the importance of decentralizing authority from the central government to educational units, so that madrasahs have autonomy in regulating the curriculum, managing finances, and recruiting and developing human resources according to local needs. (Shah et al., 2024) emphasized that through MBM, madrasahs become more flexible and adaptive in responding to challenges and opportunities arising from socio-cultural dynamics in the surrounding environment.

The effectiveness of MBM in improving the quality of education is highly dependent on the extent to which resource management is carried out efficiently, accountably, and based on the local context. (Herasevich et al., 2023) emphasized that the success of the implementation of MBM is not only determined by the administrative aspect, but also by the ability of the madrasah to understand the characteristics of the community and the cultural values that develop. Thus, MBM encourages the realization of education that is not uniform, but contextual, in accordance with the needs and expectations of students and the surrounding community.

Furthermore, (Reddy et al., 2023) underlined the importance of the active participation of the community, including madrasah committees and parents, in supporting transparent and accountable managerial practices. This involvement creates a productive dialogue space between the madrasah and local stakeholders, so that the direction of policy and institutional development can be more inclusive and oriented towards quality improvement. However, this participation is still often symbolic or limited. As expressed by (Sari & Sartika, 2021), low public literacy of the

urgency of their role in madrasah education is one of the structural obstacles in the implementation of MBM as a whole.

In a global context, a model similar to MBM has also been applied in various countries with community-based education systems or schools based on local autonomy. In the UK, for example, the *school-based management* encourage local school principals and boards of education to take an active role in strategic decision-making, which has been shown to improve management efficiency and accountability (Greany, 2022). In developing countries such as Kenya and Bangladesh, *community-based school management* has been used as an approach to address education gaps by providing greater participation space to communities and local stakeholders (Yu et al., 2024). This shows that decentralized approaches such as MBM have international relevance as a strategy to strengthen educational institutions based on local wisdom but connected to the global education development agenda.

The paradigm of decentralization and institutional autonomy carried out by Madrasah Based Management (MBM) marks an important shift in educational governance, from a centralistic approach to a system that provides strategic flexibility to educational units. In this framework, madrasahs are no longer solely central policy implementers, but active actors who are able to respond to local dynamics in an adaptive manner. MBM provides autonomy to madrasahs in managing curriculum, budgets, and human resources, so that the educational process can be more contextual and meaningful. This approach is in line with theory *School-Based Management* as stated by Caldwell and Spinks, who emphasized the importance of decentralization as a strategy to improve the quality of education through institutional empowerment at the grassroots level (Albeladi, 2016). Study (Shah et al., 2024) underlining that decentralization not only strengthens administrative efficiency, but also fosters the capacity of madrasahs to read and respond to the social and cultural needs of the surrounding communities. In practice, madrasahs operating in agrarian communities, for example, can integrate local wisdom values such as land management or sustainable agriculture into the curriculum. Likewise, madrasahs in coastal areas are able to insert materials on marine environmental conservation, making the educational process a reflection of real life that is relevant to students. (Herasevich et al., 2023) even emphasized that the success of MBM is not only determined by administrative autonomy, but also by the depth of madrasah understanding of the character and local values that live in its community. Thus, autonomy in MBM is not a wild freedom, but a freedom that is controlled by cultural sensitivity and contextual foresight.

The experiences of various countries enrich our perspective in looking at this dynamic. In the UK, the application of *school councils* provides space for schools to design innovations according to the needs of the community (Alm  star & Romero-Mu  oz, 2025), while in Kenya and Bangladesh, community-based management models have been shown to improve participation and access to education in disadvantaged areas (Azad et al., 2019). However, international comparative studies also show that decentralization will not be effective without visionary institutional leaders and communities with adequate educational literacy. In many contexts, autonomy fails to be optimally exercised due to weak managerial capacity and a lack of a healthy participation culture. Therefore, the success of MBM requires structural and cultural prerequisites: progressive madrasah leadership, actively involved communities, and a support system in the form of a solid and collaboratively oriented institutional network.

Thus, MBM is not just a technocratic mechanism in education management, but a social project that transforms the relationship between educational institutions, the state, and society. The decentralization paradigm in MBM invites us to see madrasahs as living and growing entities in a dynamic social net, where the success of education is determined not only by national standards, but also by the extent to which the madrasahs are able to be a mirror of the identity and aspirations of their own communities (Pang, 2021). This is a form of education that is not only educational, but also liberating.

### **The Role of Leadership in Improving the Quality of Education**

Educational leadership is a fundamental factor that determines the direction, quality, and sustainability of the development of educational institutions, including madrasahs as religious-based educational institutions that have distinctive characteristics. In the era of globalization and

rapidly changing socio-cultural dynamics, the role of education leaders is increasingly crucial as an agent of change and innovation that must be able to answer the challenges of today and the future (Yolles, 2019). (Fullan, 2023), a leading education leadership expert, asserts that 21st century leaders must have a clear strategic vision, the ability to manage change effectively, and build an organizational culture that is collaborative and adaptive to the development of science and technology. Not only that, they must also be able to foster the spirit of continuous learning and innovation in all aspects of education.

In the context of madrasahs, leadership is not enough to manage school administration, but must be able to lead a holistic transformation that involves human resource development, the formation of a positive learning culture, and the adjustment of education to Islamic values that are relevant to the development of the times. Madrasah as an Islamic educational institution has a dual responsibility: maintaining religious values while adjusting learning methods and content to be relevant to the needs of students and modern society. Therefore, madrasah heads must be able to integrate the vision of traditional Islamic education with pedagogical and managerial innovations in accordance with the current social and technological context (Romlah et al., 2025).

Research conducted (Yahya, 2024) empirically shows that the transformational leadership style of madrasah heads makes a significant contribution in increasing the work motivation of teachers and students, which directly impacts the achievement of better learning outcomes. Transformational leadership, which includes the ability to inspire, motivate, and empower staff and students, creates a conducive and productive learning environment (Hafeez & Bidari, 2022). Madrasah heads who adopt this style not only act as managers, but also as visionary leaders who are able to map the direction of madrasah development based on existing needs and potential.

However, it cannot be ignored the various obstacles that are still often faced in the implementation of effective leadership in madrasahs. (Rahman, 2021) highlighted that one of the main obstacles is the lack of specific and ongoing leadership training for madrasah heads. Many madrasah heads have not had enough opportunities to develop their managerial and leadership skills systematically. In addition, support from stakeholders such as local governments, community organizations, and religious institutions is often still minimal, so that there is limited space for innovation and development of madrasahs (Aijazi & Angeles, 2017). Limited resources, both financial and human, are also an inhibiting factor that must be faced by madrasah leaders.

International experience shows that the quality of school leadership has a great influence on improving the quality of education. For example, developed countries such as Finland, Singapore, and Canada are implementing leadership models that combine managerial aspects with visionary pedagogical leadership. In Finland, school principals act as facilitators of learning communities that actively encourage teachers and students to innovate and continue to reflect on learning practices (Tarnanen et al., 2024). In Singapore, school leadership training programs are comprehensively designed to prepare principals as agents of change who are able to integrate national policies with the local needs of schools (Tan, 2024). In Canada, while in Canada, school leadership is geared towards building an inclusive and equitable learning environment, which takes into account the cultural diversity and special needs of students (Leithwood, 2021).

From these various examples, it can be learned that effective educational leadership does not only rely on administrative skills, but also requires strong strategic and interpersonal capacity. Madrasah heads must be able to articulate an inspiring vision and mobilize the entire madrasah community—teachers, students, parents, and the wider community—to move together towards the goal of quality and sustainable education. Therefore, strengthening leadership capacity in madrasahs must include intensive training in aspects of change management, organizational culture development, effective communication, and a deep understanding of the socio-cultural and religious contexts in which the madrasahs operate (Abdullah, 2019).

In addition, madrasah heads need to be agents who build collaborative networks with various parties, including governments, higher education institutions, religious organizations, and local communities. This collaboration is important to strengthen madrasah resources, obtain policy support, and integrate madrasah education with broader community development programs. In this case, the leadership of the madrasah acts as a bridge between the madrasah and the external world that is constantly changing (Abdullah, 2019).

Another challenge that is no less important is how the head of the madrasah manages

curriculum changes to be in line with the development of science and technology without losing the roots of Islamic values. Madrasah heads must be able to encourage innovation in curriculum development that integrates religious education with general education and 21st-century skills, such as digital literacy, critical thinking, and social-emotional skills. This is in line with the recommendations (Facer & Selwyn, 2021) which emphasizes the importance of educational leadership to support curriculum transformation that is relevant to the needs of students in the digital era and globalization.

In addition to the academic aspect, madrasah leadership must also prioritize the development of a healthy learning culture and support the psychological well-being of students and teachers. Effective leaders develop a collaborative and supportive culture, where all parties feel valued and motivated to thrive. Study (Raju, 2024) revealed that a positive school culture plays a role in increasing student motivation and engagement, as well as reducing stress levels and conflicts in the school environment. Furthermore, madrasah leadership must be able to encourage innovation in human resource development, including continuous teacher training and professional development in accordance with the demands of the times (Rosdiana et al., 2024). Visionary madrasah heads provide relevant teacher competency development programs, encourage collaboration between teachers, and open up space for creative and contextual pedagogical experimentation. Thus, teachers can continue to improve the quality of learning provided to students.

Strengthening educational leadership in madrassas also requires concrete policy support from the government, both central and regional. Regulations that facilitate leadership training, special fund allocation for madrasah development, and a fair and constructive evaluation mechanism are urgently needed (Ishaq, 2019). This support will provide certainty and motivation for madrasah heads to carry out their roles optimally. The head of the madrasah must play the role of a transformational leader who not only carries out administrative duties, but also drives changes in the learning culture, builds strategic collaboration, and develops human resources in a sustainable manner (Islamiyah et al., 2024). Thus, madrassas can become educational institutions that are able to produce a generation of Muslims who are characterful, competent, and ready to face global challenges.

## Method

This study uses a descriptive qualitative approach with the aim of exploring strategies for managing and improving the quality of madrasah-based education in three State MTs in Tasikmalaya Regency: MTsN Pamoyanan, MTsN Singaparna, and MTsN Sukamanah. The three madrassas were selected purposively based on the variety of academic achievements, number of students, and community recognition as diverse representations of the context of Islamic educational institutions. Data was collected through field observations, in-depth interviews with madrasah heads, teachers, students, and related officials, and documentation studies on institutional policies and reports. Data analysis was carried out interactively using the model (Miles et al., 2019), including data reduction, data presentation, and conclusion drawing and verification. The validity of the data is guaranteed through triangulation of methods and sources, informant confirmation (member checking), and peer discussion. This approach allows for an in-depth and contextual understanding of the dynamics of education management in madrassas as well as superior practices that can be recommended for the development of national education policies.

## Results and Discussion

### Madrasah Head's Policy in Improving the Quality of Madrasah Based Education MTs Pamoyanan State

The policies implemented by the Chairman of Madrasah Tsanawiyah Negeri Pamoyanan in an effort to improve the quality of education include several strategic programs. First, it clearly establishes the vision, mission, and goals of the school as the foundation of the direction of madrasah development. In addition to the vision and mission, madrassas also develop goals in three periods, namely short, medium, and long term, which are enshrined in the madrasah development plan. Furthermore, the Head of the Madrasah prepares the principal program which

covers various important aspects, such as the management of curriculum equipment, human resource development, student affairs, infrastructure and facilities, administrative affairs, and voluntary management. In addition, under his leadership, the Head of the Madrasah establishes programs that focus on several main areas, namely human resources, learning processes, curriculum, infrastructure, and financing (Ruhimat, 2024).

The work program carried out by the head of the madrasah covers various fields, namely curriculum equipment, personnel, student affairs, infrastructure, administration, and willingness. In the context of improving the quality of education at MTs Negeri Pamoyanan, the policy of madrasah heads is carried out through a number of strategic steps. *First*, in the management of human resources, especially educators and education personnel, the head of the madrasah routinely prepares annual programs and five-year programs which are then followed up by the assistant head of the madrasah and the head of administration. However, the professional development of teaching and education staff has not taken place optimally and systematically due to the limited funds available and the mismatch between the qualifications of teaching staff and the field they are teaching. Many teachers teach in fields that are not in accordance with their educational background. In addition, the implementation of the teacher mutation program continues to follow the regulations and bureaucracy regulated by the Ministry of Religion, both at the district and provincial levels, based on the results of mapping employee data in the madrasah environment. *Second*, regarding the learning process, the head of the madrasah always refers to the eight national standards of education by actively involving students to achieve the competencies that have been formulated in the curriculum. The active participation of students in learning activities is highly emphasized because student activities are the main aspect of the teaching and learning process. The head of the madrasah also instills an attitude of responsibility through a task division system that is tailored to the abilities and qualities of each individual. This is reflected in the cycle of planning, implementation, and evaluation of programs that are carried out in a structured manner. In the aspect of assessing learning outcomes, the head of the madrasah in addition to referring to the eight national standards, also routinely socializes the assessment policy at the teacher's meeting at the beginning of the school year and informs students so that it can be followed up appropriately. Reporting student learning outcomes is also an important concern, where report cards are regularly distributed to parents as part of transparent communication between madrasahs and families.

*Third*, the policy of madrasah heads related to the curriculum is directed to improve the quality of madrasah-based education by paying attention to eight national education standards. The preparation of the curriculum is carried out by taking into account the potential and characteristics of the region and socio-culture of the local community. Students and students involved in learning activities are also the main consideration in curriculum adjustments. The head of the madrasah is responsible for determining all elements of curriculum development as part of the madrasah institutional program that is holistic and contextual. *Fourth*, in terms of infrastructure management, the head of the madrasah always prepares a systematic program in accordance with the available budget allocation, and refers to the infrastructure standards that have been set. This management aims to support the smooth and comfortable learning process and support overall educational activities. *Fifth*, the madrasah financing policy is implemented based on applicable financing standards. The head of the madrasah routinely socializes this in meetings with parents and teachers, so that the financing decision can be taken together by the madrasah committee and subsequently determined by the head of the madrasah. All of these financing policies also received approval from the Ministry of Religion as a supervisory and supervisory institution. Thus, the policy of the head of the MTs Negeri Pamoyanan madrasah is a combination of strategic and operational steps oriented towards strengthening the quality of education as a whole, starting from the aspects of human resources, curriculum, learning processes, infrastructure, to financing (Ruhimat, 2024).

### ***Management of Educators and Education Personnel in Improving the Quality of Madrasah-Based Education at MTs Negeri Pamoyanan***

In the management of teaching staff and education staff at MTs Negeri Pamoyanan, the division of duties and responsibilities is carried out systematically through a well-organized leadership structure. The task division program involves several key positions, namely: Madrasah Principal Program, Assistant Madrasah Head for Curriculum, Assistant Madrasah Head for Student Affairs,

and Assistant Madrasah Head for Facilities and Infrastructure. This division of tasks is intended so that each field has a clear and directed focus in carrying out its functions and responsibilities.

The programs implemented in the management of teaching staff include several important aspects. First, madrasahs strive to equip teachers in accordance with the field of study taught based on applicable regulations. Furthermore, there are efforts to overcome the shortage of permanent teachers which is still higher than the number of non-permanent teachers. In order to improve competence, madrasahs require teachers to improve scientific insight and education through a mandatory reading program every day. In addition, increasing teachers' knowledge is also supported by learning permits and encouragement to participate in equity through higher education levels. The head of the madrasah also directly supervises the learning process in the classroom to find out the difficulties faced by teachers. Furthermore, the role of teachers as homeroom teachers, guidance and counseling officers, and as representatives of parents in madrasahs continues to be improved to strengthen the function of coaching and supervising students.

Meanwhile, in the management of education personnel, the programs carried out include a clear division of administrative tasks, the preparation and implementation of administrative programs, as well as the management of complete and organized administrative data. Madrasah also provides opportunities for education personnel to continue formal education to improve the competence and quality of human resources in the school environment. The division of duties of education personnel is arranged in rotation during day and night working hours to ensure the smooth administration and operation of the madrasah.

Based on the results of interviews with the head of the madrasah, it is known that the management of educators and education staff at MTs Negeri Pamoyanan is carried out through annual programs and well-planned five-year programs. The head of the madrasah also establishes a system of awards and professional development supported by the availability of special funds for the improvement of the competence of teaching and education personnel. In terms of placement of teaching staff, madrasah heads always try to adjust to the needs of madrasahs, both in terms of number and qualifications. However, there are obstacles in some parts, such as the availability of staff with specific educational backgrounds, such as computer teachers who are still filled by teachers who do not have a computer background. The transfer of teaching staff and education staff is carried out based on the results of position and needs analysis, and involves the top leadership of the madrasah. This process is generally carried out every four years to maintain the effectiveness and balance of educators in madrasahs.

### ***Curriculum and Teaching Management in Improving the Quality of Madrasah-Based Education at MTs Negeri Pamoyanan***

In connection with the policy of the head of the madrasah implemented in the learning program to improve the quality of education by making the following programs: 1) Improving the Quality of the Process and Learning Outcomes; 2) Improving the quality of madrasah management; 3) Improving the quality of extracurriculars; 4) Improving the Quality of Superior Schools. Meanwhile, curriculum and teaching management in improving the quality of madrasah-based madrasahs, madrasah leaders carry out various activities, including: 1) Teaching and learning activities are carried out by referring to the lesson schedule in accordance with the educational calendar; 2) Improve the discipline of learning on time starting at 07.00 WIB. which begins with regular reading and prayer reading; 3) Teaching discipline is carried out by all teachers by holding briefings in advance; 4) Must complete learning administration starting from lesson plans, teaching media and storing information if there is none; 5) The head of the madrasah supervises the class in the learning process.

In carrying out learning, lesson schedules as a reference are prepared in accordance with the nationally applicable educational calendar. Learning activities start at 07.00 WIS, but 20 minutes before starting, students are required to carry out the reading-by-reading verses from the Qur'an and continued with prayer readings guided by their respective teachers who enter in the first hour and then continue with the material to be delivered. In an effort to increase the effectiveness of teaching and learning, the principal of the madrasah always holds a meeting every Monday to give direction to teachers in improving teaching discipline, is always reminded to be on time in carrying



out teaching and learning, asks teachers to inform if they are not in class for a clear reason, if they cannot be present to give assignments that require students to think about the material that has been given. In teaching preparation, teachers are required to complete the administration of learning activities starting from the preparation of lesson plans, learning media and the required props. Then, indirectly, the head of the madrasah controls each class, albeit indirectly, so that the effectiveness and creativity of teachers in teaching can be seen. Then, with regard to the mastery of teaching materials, several teachers have prepared them and some students are ready to receive learning materials.

Teachers are required to teach according to the KTSP in accordance with the syllabus and lesson plans that they have developed and are equipped with books to be used as references so that the material to be delivered will be broader and developed according to the needs of students as students. The assessment of student learning outcomes is reported to parents through the distribution of report books which are carried out at each report card distribution. To increase the sense of discipline and responsibility for the success of the teaching and learning process, the head of the madrasah as the person in charge of the smooth learning in the madrasah he leads carries out class supervision.

In connection with the leadership of madrasah heads applied in learning programs to improve the quality of education by making the following programs: 1) Improving the Quality of Learning Processes and Outcomes, which includes: a) Optimizing the role and function of teachers in learning activities; b) Effectiveness and efficiency as well as the use of face-to-face teaching and learning; c) Optimizing creative activities and student self-development; and 4) The effectiveness of the assessment of learning outcomes and the follow-up of improvement and enrichment; 2) Improving the Quality of Madrasah Management, which includes: a) Creation of programs and work plans; b) Institutional arrangements, organizational structure and procedures of work and administration of madrasahs; c) Improving the functions, roles and responsibilities of deputy principals/teachers/staff; d) Arrangement and provision of attendance boards for each class; e) Compiling and providing the vision and mission of the madrasah for each class; and f) To organize and improve the management function; general madrasah administration, correspondence administration, student administration, personnel administration, madrasah inventory administration, financial administration, curriculum administration, BP/BK administration, and structuring and improving the management functions of laboratories, libraries and student councils; 3) Improving Extracurricular Quality, which includes: a) Optimizing student creativity; b) Optimization and effectiveness of processes, results and impacts of activities; c) Extracurricular activities through routine exercises; 4) Improving the Quality of Superior Schools which includes: a) Optimizing IMTAQ superior school development activities and providing supporting facilities; b) Optimizing morality-based superior school learning activities through the cultivation of religious morals; c) Optimizing habituation and self-development activities; and d) Optimizing English communication activities.

### ***Management of Infrastructure and Facilities in Improving the Quality of Madrasah-Based Education at MTs Negeri Pamoyanan***

Infrastructure Management in Improving the Quality of Madrasah-Based Education at MTs Negeri Pamoyanan is carried out through: 1) Planning infrastructure needs and facilities to support the KBM process; 2) Planning procurement programs; 3) Regulating the use of infrastructure; and 4) Management, maintenance, and repair.

### ***Supporting and Inhibiting Factors for the Implementation of Madrasah-Based Quality Improvement Management at MTs Negeri Pamoyanan***

The basic component of education is the management of components that must absolutely exist in the educational process. This component supports School-Based Quality Improvement Management or Madrasah as follows: Curriculum management; student; infrastructure; finance; education staff; Public relations; and Custom service management. Meanwhile, the inhibiting factors in the implementation of School-Based Quality Improvement Management in madrasahs are as follows: 1) Human resources (HR) in educational institutions, such as madrasah heads and teachers, are unevenly

distributed; 2) There are still people who have not responded to the importance of education, it is only input support, not a process; and 3) The welfare of teaching staff is still lacking. Meanwhile, the inhibiting factors in the implementation of School-Based Quality Improvement Management in madrasahs are as follows: 1) Human resources (HR) in educational institutions, such as madrasah heads and teachers, are unevenly distributed; 2) There are still people who have not responded to the importance of education, it is only input support, not a process; and 3) The welfare of teaching staff is still lacking.

### **Madrasah Head's Policy in Improving the Quality of Madrasah-Based Education at MTs Singaparna**

The policies of madrasah heads in madrasah-based management leadership to improve the quality of education in MT Negeri Singaparna include: 1) Determination of Vision, Mission and Goals of Madrasah; 2) Then this Madrasah implements several programs, including: a) improving the quality and quality of education by organizing programs to develop students' potential and abilities, such as carrying out academic and non-academic self-development classes; b) improving academic quality as formulated in RKS (School Work Plan), RKT (Annual Work Plan), and RKAS (School Activity Plan and Budget); 3) Implement short-term, medium-term and long-term programs. In order to increase discipline in his duties as a leader to his subordinates or teachers, the principal of the madrasah always makes changes in both attitudes and actions so that members or teachers in the school will follow him completely. awareness and responsibility. In addition, to refresh their duties and responsibilities, the head of the madrasah always holds a rotation of the position of deputy head of the madrasah (Interview with Ade Yuyu Sofyudin 2024).

There are 8 priority activities that will be carried out in order to achieve the expected medium-term outcomes, namely: 1) Planning Administration Development Activities in the Religious and Other Technical Sectors; 2) Service Activities and Development of Personnel Administration; 3) BMN's Financial and Administrative Activities in the religious and other technical sectors; 4) Organizational Administration & Management Development Activities; 5) Legal Administration Development Activities & KLN in other religious and technical sectors; 6) Administrative Activities and Development of General Task Management; 7) Activities to Foster Religious Harmony; 8) Religious Information Development and Public Relations Activities. The achievement of the objectives of the Islamic Education program is carried out through a number of strategic activities as follows: 1) Provision of Basic Education Bosses; 2) Management and Implementation Support from the Directorate General of Islamic Education. The outputs that will be generated from this activity are: a) Improving Access and Quality of Madrasahs; b) Activities to Improve Access and Quality of Non-Formal Education, Dinayah and Islamic Boarding School; c) Improving access and quality of Islamic religious education in schools.

There are 5 priority activities that will be carried out in order to achieve the expected medium-term outcomes, namely: *First*, 1) Management support and sharia community guidance services. The outputs that will be generated from this activity are: a) Availability of data and planning information; b) Implementation of financial administration; c) Implementation of organizational and management administration services as well as staffing; and d) Implementation of general administrative and management duties; *Second*, the implementation of Islamic religious affairs and sharia development. The outputs that will be generated from this activity are: a) Increased management support for the implementation of Islamic religious affairs and sharia development; b) Improvement of leadership services and empowerment of KUA; c) Increase guidance and empowerment of the Sakinah family; d) Improvement of mosque construction and empowerment; e) Improvement of guidance services and assurance of halal products; f) Improving Sharia guidance services and rukyat calculation; *Third*, the implementation of Islamic religious information. The outputs that will be generated from this activity are: a) Increased support for the management of Islamic religious information administration; b) Improving the quality of Islamic religious counseling; c) Improving the quality of partnerships and empowerment of Muslims; d) Improving the quality of the implementation of MTQ/STQ and the development of Tilawatil Quran; e) To organize the publication of da'wah and Islamic holidays; and f) The development of Islamic art and culture; *Fourth*, Empowerment and development of zakat. The outputs that will be generated from this activity are: a) Increased support for administrative management, empowerment and development of zakat; b) Implementation of guidance and

counseling of zakat; c) Implementation of zakat management and empowerment; d) Increase the development of zakat institutions; and e) Increasing the development of social worship; *Fifth*, increasing the empowerment and development of waqf. The outputs that will be generated from this activity are: a) Increased support for administrative management, empowerment and development of waqf; b) Carry out inventory, certification and protection of waqf assets; c) Implementation of waqf guidance and counseling; d) Implementation of productive waqf empowerment; e) Increase the development of waqf institutions.

In order to improve the quality of life of religious people, a number of main performance indicators have been set, including: a) Improving the understanding and religious behavior of religious people that are balanced, moderate and inclusive. b) Increase the motivation and participation of religious communities in national development. c) Reduce the flow of splinters and acts of violence in the name of religion. d) Improving the personal quality of religious people with noble and pious character. e) Increasing the honor and dignity of religious people in building the nation's identity. f) Increasing the role of religious communities in building harmony between civilizations. g) Increasing the empowerment of religious economic potential. h) Strengthening policy synergy in managing the potential of the religious economy. i) Increasing the access of religious communities to religious economic resources in an effort to improve the standard of living and welfare of religious communities. j) Improving the role and quality of religious teachers. k) Implementation of religious administration services in accordance with SPO (Tatagam Operational Standards).

In order to realize a life of internal and interreligious harmony, there are a number of steps that need to be taken, namely: a) Increasing dialogue and cooperation between religious communities in order to strengthen the unity and unity of the nation. b) Increasing Indonesia's role in interfaith dialogue in the international world. c) Increase internal and interreligious harmony. d) Empowerment of the Religious Harmony Forum (FKUB) of Tasikmalaya Regency. e) Development of people's religious understanding with multicultural, gender and human rights perspectives. f) The availability of early standby programs to prevent religious conflicts. g) Improvement of the Field of Religious Education and Religious Education.

In an effort to improve the quality of the implementation of madrasah education, religious education and religious education, a number of relevant programs and activities have been carried out, namely: a) Increasing public access to quality religion-based early childhood education (RA, BA, TA, TPA, TPQ, and the like). b) Increasing public access to Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Ula Salafiyah Islamic Boarding School, and Wustho Salafiyah Islamic Boarding School. c) Increasing public access to quality Madrasah Aliyah (MA). d) Improving the quality of management and education services of Islamic boarding schools and Islamic boarding schools. e) Improving the quality of religious education in schools. f) Improving the professionalism and welfare of educators and education staff. g) Improving the quality of management of religious education and religious education. h) The realization of Islamic boarding schools as centers of education and economic empowerment for the people. i) The availability of one-stop madrasah education services and integrated Islamic boarding schools in special areas. j) Increasing community participation in the implementation of religious education and religious education. In order to improve the quality of the implementation of the Hajj, a number of relevant programs and activities have been carried out, including: a) Socialization of Government Regulations on the Implementation of Hajj and Regulations of the Minister of Religion, such as regarding Hajj Pilgrim Registration, Hajj Guidance, Accounting System and BPIH Management to the community. b) Organizing the hajj according to minimum service standards, and obtaining ISO 9000-2001 certificates. c) Availability of accommodation, transportation, food and health services in accordance with minimum service standards. d) SISKOHAT network optimization.

### **Main Policies of Madrasah in Improving the Quality of Madrasah-Based Education**

According to (Enserink et al., 2022), policy is a direction of action that has a goal determined by an actor or a number of actors in overcoming a problem or issue. The development of education is directed at efforts to expand the capacity of educational units in accordance with national priorities, as well as provide equal opportunities for all students from various circles. In this discussion, what

is included in the policy is the National Education System Law (UU Sisdiknas) Number 20 of 2003 (Amalia & Puspytasari, 2018), Government Regulation No. 19 of 2005 concerning National Education Standards (D. P. National, 2005). Furthermore, the Ministry of National Education (Kemendiknas Nasional) revealed that to improve the quality of education in madrasah-based management, it contains elements of effective schools which are categorized into three parts, namely inputs, processes and outputs (El Widdah, 2022). Meanwhile, management inputs consist of vision, mission, goals, objectives, management and human resources.

In view (Ruben et al., 2023), leadership in the world of education not only requires managerial skills, but also requires a comprehensive vision of the needs and direction of the institution. An education leader, such as a school principal or madrasah, is required to have and communicate a clear vision and mission. The values of the institution must be able to be conveyed properly to all elements, ranging from staff, students, to the wider community, so that mutual understanding and commitment are formed (Smith, 2024). Furthermore, the leadership style applied must also be in accordance with the character and needs of the institution being led. In this context, students or students are seen as the "main customer" who is the center of attention of the entire educational process, so the best service needs to be provided to them.

In addition, education leaders must have the autonomy to create innovation. This innovation is important to answer the challenges of the times that continue to evolve and to improve the quality of education in a sustainable manner (Srivastava, 2023). No less important, leaders also need to foster a sense of kinship in the institutional environment. This involves establishing a harmonious relationship between students, parents, and all staff as a supportive community. Ultimately, personal qualities such as sincerity, patience, and enthusiasm become important foundations in carrying out leadership roles effectively. Without sincerity in serving, patience in the face of dynamics, and consistent enthusiasm, leadership in education will lose its spirit. Therefore, educational leadership is actually a combination of strategic skills and deep human qualities (Wang, 2021).

School-based management is the decentralization of the level of authority to the school level. Responsibility and decision-making for school operations is transferred to participants, teachers, parents, sometimes students and members of the school community (Jihan et al., 2023). The stages must be binding or operating within a centrally defined policy. A vision is a statement that describes the conditions and characteristics that an institution wants to achieve in the future. The vision of schools/madrasahs must be within the national education development corridor that has been set nationally by the government, but in accordance with the potential of the school and the wishes of the community around the school. The vision of the school/madrasah is a derivative of national education or the vision is the profile of the madrasah imagined by the school, so that the madrasah continues to maintain its survival and development (Hamengkubuwono & Pratama, 2022).

Based on the results of observations, documentation studies, and in-depth interviews regarding the empirical picture of madrasah-based management to improve the quality of education in each madrasah related to the policies of madrasah heads both in MT Negeri Pamoyanan, MTs Negeri Singapore, and MTs Negeri Sukamanah, all of them are the same, namely by implementing various programs, including creating a vision and mission for educational institutions. Then create a program, namely short-term, medium-term and long-term programs. Then make programs related to curriculum and learning management, management of teaching and education personnel, and infrastructure management. Thus, the success of an institution or madrasah, especially for MTs Negeri Pamoyanan, MTs Negeri Singapore, and MTs Negeri Sukamanah in relation to education policy, cannot be separated from the responsibility of the head of the madrasah by creating a program that refers to the vision and mission of the madrasah and perfecting it by making programs, whether related to the short-term, medium-term or long-term.

### **Supporting and Inhibiting Factors in the Implementation of Madrasah-Based Education Quality Improvement Management**

Resources that support the success of improving the quality of madrasah-based education in the three madrasahs mentioned above (MTs Negeri Pamoyanan, MTs Negeri Singapura, MTs Negeri Sukamanah) are categorized into human resources and non-human resources. Human resources include students, teachers, administrative staff and madrasah heads. Then the supporting factors for the development of educational institutions to improve the quality of education are influenced

by the following things: a) Education Leadership Policy; b) Curriculum and Teaching; c) Human Resources; d) Development of Facilities and Infrastructure; and e) Madrasah Relations with the Community.

From the factors that support the achievement of the three steps of the school, it can be concluded that all forms made must be supported by government policies, competent human resources, adequate financial resources, community support, the existence of infrastructure and collaborative relationships. Good with parties outside of school. From the factors that hinder the madrasah-based management of the three State MTs above, it can be concluded that sources of funds or financing can be an obstacle to the needs of madrasahs or schools, incomplete facilities and infrastructure, and suboptimal community support. In managing the improvement of the quality of madrasah-based education, the participation of all stakeholders is something that must receive attention, especially to develop the quality, service and quality/output of schools (Harahap et al., 2023). Therefore, schools or madrasahs need to establish partnership relationships with various parties to improve the quality of education.

The implementation of Madrasah Based Education Quality Improvement Management (MPMPM) at MTs Negeri Pamoyanan, MTs Negeri Singaparna, and MTs Negeri Sukamanah shows complex dynamics, with various supporting and inhibiting factors that have their own characteristics in each madrasah. According to (Judge, 2024) In general, supporting factors can be categorized into two large dimensions: human resources (HR) and non-human resources (non-HR). Human resources include the role of madrasah heads, teachers, administrative staff, and active involvement of students, while non-human resources include government policies, the availability of curriculum and learning tools, facilities and infrastructure, and partnerships with the community (Hamim et al., 2025).

In terms of excellence, MTs Negeri Pamoyanan shows strong capabilities in the transformational leadership aspect of madrasah heads. The head of the madrasah there is able to create a productive work culture, build strategic communication with the community, and encourage teacher involvement in decision-making. Meanwhile, MTs Negeri Singapore stands out in terms of infrastructure management and optimization of educational technology. Laboratory development and the use of digital technology are carried out consistently, although they have not touched the aspect of equal access as a whole. Different from the two, MTs Negeri Sukamanah shows a strong approach in developing human resource capacity, especially through routine training, academic supervision, and strengthening of teachers' pedagogic competence. Focusing on improving the quality of teachers is the main motor in efforts to improve the quality in this madrasah (Rocky, 2025).

However, the similarity between the three is that the funding factor is still weak. Limited operational financing has an impact on the inhibition of the development of innovative programs and the provision of adequate learning facilities. This shows that the managerial autonomy given to madrasahs is not always accompanied by a proportionate budget allocation. In addition, the three madrasahs still face obstacles in building strong partnerships with the surrounding community. Community participation, even though it has begun to grow, still tends to be passive and ceremonial. Not all communities understand their urgency in supporting the improvement of the quality of education (Cress et al., 2023).

Concept *School-Based Quality Improvement Management* (MPMBS) can be a powerful theoretical lens for analyzing these conditions. Active participation of all elements of society as the main foundation in improving the quality of education (Kyriakides et al., 2020). This not only confirms the importance of community involvement culturally and structurally, but also places the community as the main agent of educational change (Morrissey et al., 2024). In the context of Indonesia, which is multicultural and geographically complex, MPMBS principles should be translated into an adaptive approach to local values. The three madrasahs above have actually begun to apply this principle, but not to the maximum. Community involvement is still top-down and has not emerged from grassroots initiatives.

Further (Zeng & Ehrich, 2024) which examines the challenges of education in Boston provides an important reflection in the Indonesian context. Several challenges such as weak governance, lack of public trust in schools, budget limitations, and separation between schools and

communities also occurred in the madrassas studied. In this case, the crisis of trust and instability of social support are structural obstacles that must be overcome systemically. Larkin emphasized the importance of cross-sector collaboration to address the disconnect between schools and communities (Cheeli, 2024). Therefore, learning from the Boston model can be adapted in Indonesia with a stronger socio-cultural approach, for example through strengthening the value of mutual cooperation, school-community deliberative forums, and the development of community-based programs (Saefudin & Rokhmani, 2021).

This analysis also confirms that *efficiency, quality, and equality* which is the main goal of MPMPM must be achieved simultaneously (Gordils Plaster, 2024). Efficiency is related to the school's ability to manage resources independently and responsibly (Rehman et al., 2022). Quality reflects the quality of the educational process and results, which is greatly influenced by the professionalism of educators and innovations in teaching (Shen et al., 2021). Equality is an important indicator in ensuring equitable access for all students, regardless of social, economic, or geographical backgrounds (Crouch et al., 2021). These three components can only be achieved if there is a strong synergy between madrasah heads, teachers, students, the community, and policy makers at the regional and central levels.

In the perspective of modern education management, *Total Quality Management (TQM)* in education is also a relevant analytical framework. TQM emphasizes continuous improvement, a focus on customers (in this case students and society), and a systemic approach in every managerial process (Ikhsan et al., 2023). Madrasahs that successfully implement TQM are generally able to foster a deep-rooted culture of quality, with clear and measurable service standards and outputs (Edeki & Adaka, 2025). The three madrasahs have begun to build a direction there, but do not fully have a continuous and data-based internal quality evaluation system. In addition, feedback from students, parents, and the community has not been used optimally as a basis for policy-making.

The implementation of MPMPM in the three madrassas shows that success is not only determined by internal policies, but by collective empowerment involving various actors. There is a need for a reformulation of a collaborative and transformative leadership approach, as well as a rearrangement of external support mechanisms from the government and the community. Therefore, madrasahs need to position themselves as centers of community learning, not just formal educational institutions (Konstantinides et al., 2025).

## Conclusion

Based on the results of this study, it can be concluded that the implementation of madrasah-based education quality improvement management has shown positive progress, although it still faces a number of structural and cultural challenges that need serious attention. The head of the madrasah plays a strategic role as an agent of change with the ability to align the vision and mission of the institution into real operational policies, through the preparation of short, medium, and long-term programs that are relevant to the needs and dynamics of the madrasah. They build harmonious communication among stakeholders, creating a participatory and collaborative educational ecosystem. Teacher professionalism is also a major concern, fostered through continuous training and mentoring, to ensure that the learning process is not only in accordance with national standards, but also able to respond to local needs and the challenges of the times. Improving the quality of the curriculum and learning process is reflected in systematic planning steps, starting from the preparation of teaching tools, annual work plans, to evaluation of learning outcomes that are carried out periodically. Support for teachers in understanding and implementing the national curriculum contextually is a strength in creating meaningful learning. On the other hand, the management of facilities and infrastructure runs functionally and efficiently, although budget limitations and infrastructure fulfillment are still obstacles. The madrasah committee also takes part in the quality improvement process as a participatory partner in charge of providing input, supervising, and bridging communication between schools and the community. However, their empowerment still needs to be improved in order to have adequate institutional capacity and educational insights. The most obvious challenge in efforts to improve the quality of education lies in the limitation of quality human resources, the uneven physical condition of madrasahs, and relationships with the community that are not fully functional and motivating.

As a form of contribution to the development of national education policies, this study recommends several policy directions that can strengthen madrasah-based management practices. First, the government needs to provide greater autonomy to madrasahs in managing internal resources and policies in an adaptive manner and according to the local context. Second, increasing the leadership capacity of madrasah heads must be focused on developing strategic, innovative, and collaborative capabilities in order to be able to lead the transformation of education quality in a sustainable manner. Third, madrasah committees must be empowered as critical partners in planning and evaluating madrasah policies through training and institutional strengthening. Fourth, the central and regional governments are advised to allocate special funds for the development of the quality of madrasahs, which is not only operational assistance, but also supports innovation, improvement of facilities, and human resource empowerment. Fifth, collaboration between madrasahs and the community, the business world, and social institutions needs to be formulated in a concrete partnership policy, in order to expand the horizon of education and build relevance between schools and the socio-economic life around them. Sixth, a data-based monitoring and evaluation system must be developed in an integrated manner so that each madrasah is able to reflect and improve independently, directed, and evidence-based. Seventh, the empowerment of teachers as the main actors of change needs to be supported by a more equitable and quality-oriented career development policy, not only in the working or administrative period. Thus, the transformation of the quality of madrasah-based education is not only an internal responsibility of the school, but also part of a systemic movement supported by visionary and responsive policies to the complexity of education in the future.

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