

# Qudwatuna as a Leadership Model in Education Quality Development

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**ABSTRACT.** This study examines the implementation of educational quality management at MA Dalwa, which is located in the Darullughab Wadda'wah Raci Bangil Islamic Boarding School. Using a qualitative approach and case study design, this study explores the application of the "Qudwatuna" leadership model, which is oriented towards exemplary behavior in developing educational quality. Data collection was conducted through interviews, observations, and documentation, with data analysis techniques employing the Miles and Huberman interactive model. The results of the study indicate that the implementation of educational quality management at MA Dalwa includes strict student recruitment, improving the quality of teaching staff through ongoing training, providing adequate facilities and infrastructure, transparent financial management, and systematic evaluation of educational quality. The Qudwatuna leadership model emphasizes the importance of leaders as role models for the entire academic community, both in academic and moral aspects. A holistic approach that encompasses academic, religious, and practical skills produces graduates who are competent and possess strong character. MA Dalwa's success in enhancing the quality of education can serve as a model for other Islamic educational institutions, particularly in Islamic boarding school settings. This study contributes to the development of quality management models in Islamic boarding schools, particularly in implementing a continuous improvement system and exemplifying leadership based on Islamic values and modern management principles.

**Keywords:** *Educational quality management, Qudwatuna leadership model, Islamic boarding schools, Islamic high schools, Role models,*

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## INTRODUCTION

Leadership is a fundamental aspect of the management and governance system of Islamic organizations, determining the success and sustainability of the institution ((Răducan & Răducan, 2014); (Ghani et al., 2018; Musrifah & Shah, 2024). Research indicates that leadership not only impacts organizational effectiveness but also lays the foundation for a nation's revival through the development of superior human resources. (Adeoye et al., 2025; Banmairuroy et al., 2022; Tayeb, 1997). Qudwatuna, as a leadership model in education quality development, emphasizes the importance of exemplary leaders who inspire change through real examples, not just verbal instructions. (Huda & Rokhman, 2021; Klar & Brewer, 2013; Ma`arif et al., 2025). This model is rooted in the principle of *uswatun hasanah*, which is implemented in the form of concrete actions to develop a quality of education that is sustainable and based on authentic Islamic values.

(Abidin et al., 2025; Jannah et al., 2023; Monigir & Tarusu, 2025; Ruswandi et al., 2022). In the complex interaction between Islam, the state, civil society, and education, the leadership factor catalyzes the progress of these four aspects (Pohl, 2017: 1-23). An alarming phenomenon can be seen from Indonesia's demographic data that shows 64% of the 297 million population is at a productive age (Bappenas), but the unemployment rate reaches 42% (Suryadarma et al., 2007) and the lack of capability of Indonesian human resources to fill strategic leadership positions in their own country (Sitalaksmi & Zhu, 2011).

The existing body of literature on Islamic leadership reveals several critical limitations that necessitate a more comprehensive research approach. Current Islamic leadership studies predominantly focus on governance, power dynamics, and authority structures. (Tihanyi et al., 2014). While neglecting the pedagogical dimensions of leadership development. Classical Islamic leadership scholarship, exemplified by Ibn Khaldun's work, primarily addresses political and statehood contexts (Komalasari et al., 2023; Yamin et al., 2023) but fails to provide actionable frameworks for educational institutions. While Cerimagic, (2010) Argues for the integration of education, business, and society in leadership studies, a comprehensive literature search reveals a significant imbalance: over 424 studies focus on educational leadership management. In comparison, fewer than 50 studies address the systematic development of Islamic leadership competencies through educational methodologies, indicating a fundamental gap in understanding how Islamic educational institutions can serve as leadership development laboratories.

Studies on Islamic leadership education models in Indonesia have been conducted by several researchers, such as (Illah et al., 2022) Which examines the leadership of madrasah heads in developing Islamic educational institutions (Dacholfany et al., 2024) Which examines the spiritual leadership model in pesantren management, and (Hamid & Juliansyahzen, 2017) Which implements the prophetic leadership model in modern pesantren. Research (Misbah et al., 2019) has also discussed the role of leadership in creating the quality of Islamic education institutions in Indonesia, while (Salim et al., 2024) Examined the implementation of transformative leadership in pesantren-based management. However, these studies have not specifically developed an integrative Islamic leadership education model that combines Islamic leadership values with contemporary educational methodologies in the context of pesantren with Arabic language and da'wah excellence. (Syafar, 2017) Has indeed compiled a theory of leadership in Islamic educational institutions, but has not yet produced an applicable framework that can be implemented in modern pesantren with an integrated curriculum, which is characterized by the unique characteristics of pesantren such as MA Dalwa.

This study addresses the identified gap through a comprehensive analysis of MA Dalwa within Pondok Pesantren Darullughah Wadda'wah Raci Bangil, selected based on rigorous criteria that ensure meaningful contribution to Islamic leadership education. The selection of MA Dalwa is justified by four critical factors: first, its demonstrated institutional excellence with measurable success in both academic and non-academic domains, providing substantive foundation for analyzing effective leadership practices; second, its pedagogical innovation that successfully bridges classical Islamic education with contemporary learning methodologies, making it an ideal laboratory for studying Islamic leadership integration; third, its proven track record in producing graduates who assume leadership roles in various Islamic organizations, offering empirical evidence of leadership development effectiveness; and fourth, its representational significance as a modern pesantren with integrated curriculum that represents the increasingly prevalent type of Islamic educational institution in Indonesia, ensuring the findings' applicability to similar institutions facing comparable challenges (Zeidner et al., 2003).

The phenomenon identified in the research site shows that the quality management of education in madrasah aliyah in the Islamic boarding school environment is inseparable from the functions and quality management system in achieving ideal educational goals, with quality management functions including quality planning, quality control, and quality improvement. The theoretical framework of the research rests on transformational leadership theory ((Endalamaw et

al., 2024), the concept of leadership in the Islamic tradition and progressive education theory, which are synthesized to form a holistic Islamic leadership education model (Dewey, 2024).

This research aims to develop and validate an integrative Islamic leadership education model through comprehensive analysis of MA Dalwa's practices, with specific objectives to systematically identify key elements in educational leadership practices that contribute to institutional excellence, examine how Islamic leadership values are systematically integrated with contemporary educational methodologies across curriculum and extracurricular dimensions, formulate an evidence-based integrative model adaptable by similar institutions, and develop practical implementation guidelines with evaluation instruments for diverse pesantren contexts. The significance of this study extends beyond academic contribution to address the practical needs of Islamic educational institutions seeking to develop effective leadership programs that honor Islamic values while meeting contemporary educational standards, contributing through theoretical advancement in bridging Islamic leadership theory with practical educational implementation, methodological innovation in creating validated evaluation instruments, practical application through operational guidelines, and robust empirical evidence demonstrating the effectiveness of integrative approaches to Islamic leadership education..

## METHOD

This research employs a qualitative approach, utilizing an instrumental single-case study design. (Yin, 2018) This is justified by the complexity of integrative Islamic leadership education as a multifaceted phenomenon. This case study design enables an in-depth examination of the dynamic interplay between traditional Islamic values and contemporary educational practices within the context of MA Dalwa. This critical case represents the successful integration of these elements. While acknowledging the limitations of external validity and generalizability typically associated with single-case studies, this study focuses on analytical generalization rather than statistical generalization. It aims to develop theoretical propositions that can be tested in other contexts, while ensuring transferability through the provision of detailed contextual descriptions. (Sugiyono, 2017).

The research employs multiple data collection techniques to ensure richness and validity. Semi-structured interviews, structured observations, and documentation reviews are systematically utilized. Interviews involve purposively selected informants based on specific criteria, including their experience and roles in the institution. Observations, guided by Spradley's ethnographic framework, take place in three distinct settings: formal classroom environments, extracurricular activities, and routine pesantren practices, all of which provide a comprehensive view of leadership value integration. (Spradley, 2016). Data is analyzed using Miles and Huberman's interactive model, with three stages: data reduction, data presentation, and conclusion drawing. (Miles et al., 2014). To ensure validity, triangulation techniques are applied through both source and method triangulation, alongside member-checking to reconfirm findings with informants. These methodological steps strengthen the credibility and trustworthiness of the study's findings. (Creswell, 2014).

**Table 1.** Research Informant

No.	Informant Code	Informant Position
1	I-KM	Head of Madrasah
2	I-VP-C	Deputy Head for Curriculum Affairs
3	I-VP-SA	Deputy Head for Student Affairs
4	I-TS-X	Senior Teacher X
5	I-TS-Y	Senior Teacher Y
6	I-TS-Z	Senior Teacher Z

7	I-AP-E	Educational Administration Staff
8	I-AP-F	Financial Administration Staff
9	I-IM	Caretaker of the Pondok Pesantren
10	I-AY	Foundation Chairperson

Source: Data Collection

## RESULT AND DISCUSSION

### Result

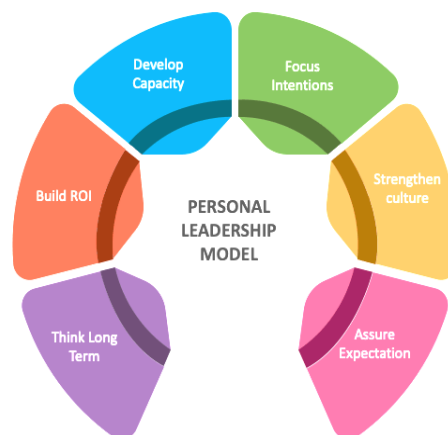
#### Qudwatuna Leadership Model

The quality management system in Islamic boarding schools aims to improve educational outcomes by establishing comprehensive, planned, and sustainable strategies. At MA Dalwa, the concept of Qudwatuna, or exemplary leadership, is a key model in implementing educational quality management. Through interviews, observations, and document analysis, this study found that the leadership model at MA Dalwa is built on the foundation of leading by example. The Head of MA Dalwa emphasized, “We believe that an educational leader must serve as a role model for the entire academic community, both in academic and moral aspects.” This statement reflects the essence of Qudwatuna, where leaders at the institution not only provide guidance in academic matters but also exhibit moral integrity, a critical factor in shaping the behavior and character of students.

This principle of exemplary leadership extends to all educators and staff at MA Dalwa. Observations during the study revealed that teachers at the institution not only impart academic knowledge but also actively integrate Islamic values into their interactions with students, both in formal classes and informal settings such as extracurricular activities. Teachers are viewed as role models in daily life, demonstrating values such as honesty, responsibility, and respect, qualities that students are expected to adopt. One senior teacher at MA Dalwa noted, “As teachers, we are not just instructors; we are also mentors who guide students in all aspects of their lives, modeling the values we wish to see in them.”

Documentation obtained from the institution shows a structured program for Qudwatuna-based leadership development, where educators undergo regular training sessions aimed at enhancing their leadership qualities. These sessions focus on building integrity, professionalism, and a deep concern for the holistic development of students. These initiatives are designed to align with the leadership model’s focus on moral and academic excellence, ensuring that teachers play a pivotal role in shaping the values and character of their students.

#### LEADERSHIP MODEL



**Figure 1.** Qodwatuna Positions Ledership Models

### *Student Recruitment*

During observations of the student recruitment process, it became evident that MA Dalwa follows a rigorous and structured selection process. The selection is not solely based on academic performance but also on students' moral character and their readiness for the pesantren lifestyle, which requires discipline and commitment. It was observed that students undergo both academic and non-academic assessments, ensuring that only those who align with the institution's values are admitted. Additionally, students are thoroughly evaluated on their interest and potential in both academic subjects and extracurricular activities. This dual focus on academic performance and character formation ensures that students are holistically prepared for their education at MA Dalwa.

In an interview with the Headmaster of MA Dalwa, he emphasized, "Every incoming student must go through a rigorous selection process, both academically and non-academically. We not only assess their academic ability but also their character and readiness for pesantren-based learning." (Informant Source)

This confirmed the findings from the field, where the recruitment process was found to be transparent and accountable. Furthermore, the Headmaster elaborated on the talent mapping process that takes place after students are accepted. Students are guided toward areas of study and extracurricular activities that align with their interests and strengths. The transparency of the recruitment process, coupled with the careful mapping of students' talents, reflects the institution's commitment to holistic education.



**Figure 2.** Student Recruitment Models

Field observations revealed that MA Dalwa places a significant focus on recruiting and retaining highly qualified educators who not only meet academic qualifications but also possess strong moral integrity. The teachers at MA Dalwa are tasked with the dual responsibility of being both educators and moral guides for students. It was observed that teachers engage deeply with students, offering support not only in academics but also in their personal and spiritual development. Teachers act as mentors in various extracurricular activities, demonstrating leadership and Islamic principles in their day-to-day interactions with students. The school fosters an environment where moral guidance is just as important as academic learning, creating a balanced educational experience for the students.

"We only accept teachers who have the appropriate academic qualifications and good pedagogical competence. Additionally, they must demonstrate moral exemplarity, as education at a pesantren is not only about academics but also about building character." In an interview with the Headmaster. "We receive continuous training to enhance our pedagogical skills and to keep up with the evolving educational needs of our students." A senior teacher added.

This interview feedback corroborates the field observations that emphasize both the high standards for teaching staff and the continuous professional development offered to ensure their skills remain up to date. It further highlights the importance placed on moral integrity as an essential attribute for educators at MA Dalwa.

#### *Facilities and Infrastructure*

From the observations conducted, it was clear that MA Dalwa is well-equipped with a variety of educational facilities that support both academic and spiritual development. The classrooms, laboratories, libraries, and worship facilities are well-maintained, providing students with a conducive environment for both learning and religious practices. The school ensures that these facilities are regularly maintained to support a comfortable and effective learning atmosphere. The availability of clean and functional facilities enhances students' ability to focus on their studies and engage meaningfully in religious activities. Moreover, the technological infrastructure is also a key feature, with the school offering access to computers and internet connectivity to support the learning process. *“We ensure that the facilities are always in good condition and can be used optimally by both students and teachers,” interview with the facilities management team.”*

This reflects the commitment to providing high-quality infrastructure. The use of technology-based learning systems is also a priority at MA Dalwa, allowing students and teachers to access online resources and digital tools that enhance the learning experience. These investments in facilities and technology are integral to maintaining high educational standards.

The financial management practices at MA Dalwa were found to be systematic and transparent. The school's funding comes from a variety of sources, including parental contributions, government support, and donations from the community, including zakat. These funds are carefully allocated to various areas, including teacher honorariums, facility maintenance, and the purchase of teaching materials and learning equipment. It was observed that the financial management system at MA Dalwa operates with high levels of accountability, ensuring that all funds are used efficiently and effectively for the benefit of the students.

*“The available budget is used for various purposes, including payment of teacher honorariums, maintenance of facilities, and procurement of teaching materials and learning support equipment.”*  
Interview with the financial manager of MA Dalwa.”

He also shared that the school provides regular financial reports to the madrasah committee and the foundation, ensuring transparency. Internal audits are also conducted to ensure that funds are used according to the set budget, and the financial records are available for review. This corroborates the findings from the field, where the institution's financial management practices were observed to be efficient and well-documented.



**Figure 3.** Infrastructure Development

#### *Education Quality Evaluation*

The evaluation process at MA Dalwa is conducted systematically and regularly. Observations revealed that students are assessed based on academic performance, additional skills, and religious abilities, ensuring a comprehensive evaluation that supports student growth in multiple dimensions. The evaluations are conducted with fairness, and students who do not meet

the required standards are provided with remedial programs to help them achieve the necessary competencies. These remedial programs are designed to ensure that no student is left behind, regardless of their academic or spiritual challenges.

This feedback from the Principal supports the observations that the institution places a strong emphasis on regular evaluations to ensure continuous improvement in educational quality. The monitoring system for students who struggle with learning is also an essential part of the institution's efforts to maintain high standards. Observations and interviews with alumni highlighted the success of MA Dalwa in preparing graduates who are ready to pursue higher education and enter the workforce.

“We set graduation standards that take into account academic grades, additional skills, and religious abilities. If there are students who do not meet these standards, they are allowed to take remedial courses to ensure they meet the criteria.”

“Evaluations are carried out routinely so that learning continues to improve and develop.”

(Principal of MA Dalwa elaborated)

Graduates from MA Dalwa are well-equipped with both academic and Islamic skills, which allows them to excel in various fields. Alumni who were interviewed indicated that the education they received at MA Dalwa not only helped them continue their studies at universities but also provided them with practical skills that are valuable in their professional lives. This combination of academic and spiritual training has empowered graduates to contribute positively to society.

“After graduating from MA Dalwa, I was able to continue my studies at university and contribute to society. One alumnus shared in the interview.

“We also received additional skills training, which has been very beneficial in the workforce. It gave us a competitive edge when applying for jobs.”

The education I received here equipped me with both academic and religious skills, which have been extremely helpful in my career. Another alumnus added, These statements reflect the well-rounded education that MA Dalwa provides, which not only equips students for higher education but also prepares them for successful careers.



**Figure 4.** Internal and external evaluation strategy for the quality of MA Dalwa education

Madrasah Aliyah (MA) Dalwa also maintains an alumni monitoring system to track the progress of graduates and ensure that they continue to receive support in their career development. Documentation shows that many alumni are involved in various fields such as education, da’wah, and entrepreneurship, demonstrating that MA Dalwa graduates contribute meaningfully to society.

The results of this study indicate that the implementation of educational quality management at MA Dalwa is carried out systematically and sustainably by adopting the principle of exemplary leadership through the Qudwatuna model. The success of this program depends not only on the internal efforts of the madrasah but also on support from the community, government, and other stakeholders.

**Table 2.** Research Findings

Aspect	Findings
Leadership Model	1. Leadership is oriented toward exemplary conduct

	<ol style="list-style-type: none"><li>2. Leaders serve as role models for the academic community</li><li>3. Teachers implement Islamic values in their interactions with students</li><li>4. Regular training for educators to develop Qudwatuna-based leadership</li><li>5. Focus on integrity, professionalism, and care for student development</li></ol>
Student Recruitment	<ol style="list-style-type: none"><li>1. Rigorous selection covering both academic and non-academic aspects</li><li>2. Mapping of students' interests and talents after admission</li><li>3. Transparent and accountable selection process</li><li>4. Orientation program to help new students adapt</li></ol>
Teaching and Educational Staff	<ol style="list-style-type: none"><li>1. Teacher recruitment based on strict academic qualifications and pedagogical competence</li><li>2. Moral exemplary conduct is an important consideration</li><li>3. Continuous training for educators</li><li>4. Teachers serve as both educators and mentors</li><li>5. Scholarships for teachers to continue to higher education levels</li></ol>
Facilities and Infrastructure	<ol style="list-style-type: none"><li>1. Adequate educational facilities (classrooms, laboratories, libraries, worship facilities)</li><li>2. Regular maintenance for learning comfort</li><li>3. Financial support from the government and donors</li><li>4. Technology-based learning system</li><li>5. Access to computer devices and internet networks</li></ol>
Financial Management	<ol style="list-style-type: none"><li>1. Diverse funding sources (parent contributions, government assistance, zakat, donations)</li><li>2. Budget allocation for teacher honorariums, facility maintenance, and learning materials</li><li>3. Transparent management with periodic reporting</li><li>4. Internal audit system for effective and efficient use of funds</li></ol>
Education Quality Evaluation	<ol style="list-style-type: none"><li>1. Graduation standards considering academic values, additional skills, and religious abilities</li><li>2. Remedial programs for students who have not reached the standard</li><li>3. Regular evaluation for continuous learning improvement</li><li>4. Systematic and objective evaluation process</li><li>5. Monitoring system for students with learning difficulties</li></ol>
Graduate Outputs and Outcomes	<ol style="list-style-type: none"><li>1. Graduates are ready to continue to higher education</li><li>2. Equipped with academic and Islamic skills</li><li>3. Network cooperation with universities and religious institutions</li><li>4. Additional skills training for the workforce</li><li>5. Graduates active in education, religious outreach, and entrepreneurship</li><li>6. Alumni monitoring system</li></ol>

Source: Data Collection 2025

## **DISCUSSION**

In analyzing the implementation of education quality management at MA Dalwa, it can be found that the implementation of the quality system is carried out by referring to various educational management theories that have been developed by experts. The concept of education quality management applied at MA Dalwa is in line with Deming's thoughts on the continuous improvement cycle, or Plan-Do-Check-Act (PDCA) (Johnson, 2002; Morgan & Stewart, 2017). MA Dalwa conducts careful planning in every aspect of educational management, both in terms of student recruitment, improving teaching staff, managing facilities and infrastructure, and evaluating learning outcomes. This is based on research conducted by Vanteddu & Somarajan (2012), which confirms that the application of PDCA in religious-based educational institutions can simultaneously increase the effectiveness of academic and non-academic management.

In the context of quality planning, MA Dalwa applies the principle of Quality Planning developed by (Tang, 2021). The determination of student input standards is carried out strictly, including academic selection, personality, and readiness to follow the pesantren-based education system. Studies conducted by (Heaton, 2020) Show that academic and character-based pre-selection can significantly improve learning outcomes because students are better prepared to follow a rigorous education system. In addition, the system of identifying students' talents and interests conducted after the initial selection shows the institution's efforts to develop students' potential to the fullest, as recommended in the individual excellence-based education development model (Peters & Engerrand, 2016; Mudrak et al., 2020).

In terms of quality control, MA Dalwa implements regular evaluations of the learning process and teacher performance. This concept reflects the Continuous Quality Improvement (CQI)-based education evaluation model, which emphasizes the importance of feedback in improving education quality. (Hogg & Hogg, 1995; Endalamaw et al., 2024; Ried, 2011). Observations at MA Dalwa show that the quality monitoring system is well implemented, through direct supervision by the madrasah head and deputy head of academic affairs. The results of research conducted by (Ahn et al., 2017) Showed that a CQI-based monitoring system was effective in improving the quality of teaching staff and improving learning methods in a faith-based education environment.

In the context of quality improvement, MA Dalwa focuses on two main aspects, namely academic and non-academic quality improvement. Students with high academic potential are directed to follow special coaching programs to improve their abilities in science olympiads and other academic competitions. This approach supports (Zeidner et al., 2003) Theory of multilevel cognitive skill development, where students should be stimulated according to their level of intellectual development. Meanwhile, students with interests in non-academic areas such as calligraphy, sports, and Qur'an recitation are facilitated through coaching involving professional coaches. This is based on research conducted by (Connelly Jr, 2012), who found that faith-based extracurricular development programs can improve students' social skills and work readiness in the long run (Baso & Alwy, 2023; Deng et al., 2023; Sirojuddin et al., 2022).

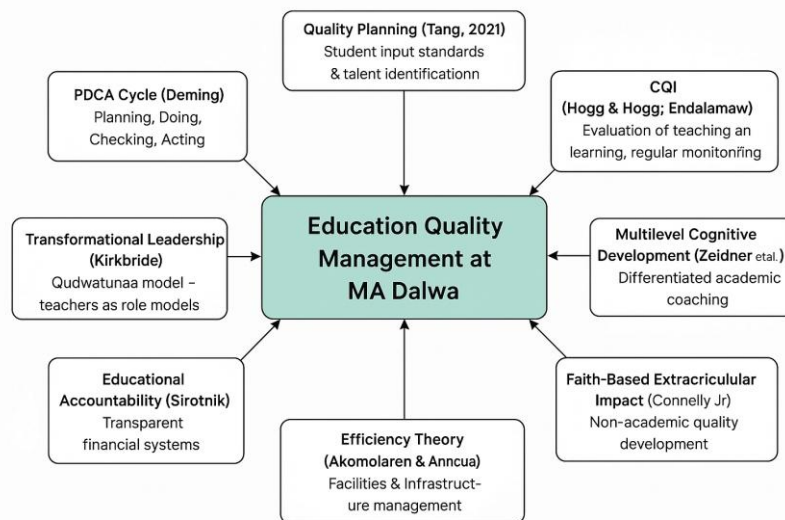
In terms of facilities and infrastructure, MA Dalwa adopts a real needs-based educational facilities management approach. This supports the Theory of educational efficiency proposed by (Akomolafe & Adesua, 2016), which states that adequate facilities can increase learning effectiveness and student motivation. A study conducted by (Assegaf et al., 2022) Shows that the presence of adequate laboratories and libraries in Islamic educational institutions contributes to the improvement of students' academic and research literacy. Observations at MA Dalwa show that classrooms, laboratories, libraries, and worship facilities are well-managed and optimally utilized.

In terms of finance, MA Dalwa implements a transparent fund management system based on long-term planning. This reflects the principle of educational accountability emphasized by (Sirotnik, 2002) Every educational institution must have a clear financial reporting system to ensure the effective use of funds. Based on interviews with financial managers (Murdayanti & Puruwita, 2017), MA Dalwa obtains funds from various sources, including parents' donations, government assistance, and community zakat. A study by (Priatna et al., 2018) Showed that transparency in financial management in pesantren has a direct impact on stakeholder trust and the optimization of the use of funds for the development of educational facilities.

In addition, MA Dalwa integrates an exemplary leadership approach (*Qudwatuna*) into the strategy for improving the quality of education. This concept is in line with the transformational leadership model proposed by (Kirkbride, 2006), where educational leaders not only act as administrators but also as role models who inspire teachers and students. A study conducted by (Hikmawati et al., 2024) Found that exemplary leadership in Islamic educational institutions improves student discipline and overall learning effectiveness. The implementation of this concept at MA Dalwa can be seen in how teachers not only teach but also become moral and spiritual guides for students.

Overall, this analysis shows that the implementation of educational quality management at MA Dalwa is based on a combination of various educational theories and quality management that have been proven effective. MA Dalwa's success in improving the quality of education can be used as a model for other educational institutions, especially in Islamic boarding schools. With a holistic approach that includes academic, religious, and practical skills aspects, MA Dalwa can produce graduates who have high competence and strong character toward the goals of Islamic education. Recommendations for further development include the implementation of a data-based evaluation system to measure the impact of quality improvement programs more accurately and strengthening cooperation with higher education institutions to expand access for graduates (Sirojuddin et al., 2021).

To facilitate understanding of the relationship between the Theory of Education Quality Management and the practices applied at MA Dalwa, a conceptual chart is made that illustrates the relationship between relevant theories and their implementation in the field.



**Figure 5.** Qodwatuna Model in MA Dalwa

The chart shows that the education quality management system at MA Dalwa does not stand alone, but is integrated with various empirically proven theoretical approaches. The PDCA model developed by Deming is the basis for the planning to evaluation cycle, while the principles of Quality Planning for Tang and Continuous Quality Improvement strengthen the planning and quality control aspects. In addition, the academic and non-academic development of students

refers to the Multilevel Cognitive Development theory, Zeidner et al., as well as the Islamic value-based extracurricular activities approach. Connelly Jr. Facility management is based on Efficiency Theory, Akomolafe & Adesua, while financial transparency refers to the principles of Educational Accountability (Sirotnik).

The whole process is underpinned by transformational leadership that emphasizes exemplary leadership (*Qudwatuna*), as described by Kirkbride. With this visualization, it can be seen in an integrated manner how Theory and practice complement each other in shaping an effective and contextual education quality management system at MA Dalwa.

**Table 6.** Analytic theory and novelty of the Research

No.	Theoretical Gap Analysis	Novelty of the Research
1	Existing literature on leadership in Islamic education primarily focuses on theoretical models without sufficient emphasis on their practical application within educational settings. Transformational Leadership (Kirkbride, 2006), Qudwatuna Model (Hikmawati et al., 2024).	This research introduces the Qudwatuna leadership model as a practical application that combines academic and moral leadership, demonstrating its real-world impact in Islamic educational settings.
2	Many studies on student recruitment focus on academic abilities, but few integrate the importance of moral character and personal interests in the selection process. Individual Excellence-based Education Model (Peters & Engerrand, 2016), Heaton (2020) on academic and character-based pre-selection.	The holistic selection process, which considers academic performance, personal qualities, and talent mapping, is a novel approach to recruitment that ensures comprehensive student development.
3	The theoretical focus on teacher recruitment often emphasizes academic qualifications, but it often neglects moral integrity and the importance of continuous development. Transformational Leadership (Kirkbride, 2006), Continuous Professional Development (Zeidner et al., 2003).	The study emphasizes the integration of moral exemplarity and continuous professional development in teacher recruitment, offering a comprehensive approach to improving teaching quality.
4	Much of the existing research on educational facilities focuses on academic spaces, neglecting the integration of religious facilities and their role in the learning process. Theories referenced: Educational Efficiency Theory (Akomolafe & Adesua, 2016), Assegaf et al. (2022) on the role of facilities in improving academic and research literacy.	This study explores how religious and academic facilities are integrated, showing how worship spaces complement academic spaces in an Islamic educational setting.
5	Theoretical frameworks on financial management in education focus primarily on academic facilities and budgeting but rarely explore diverse funding sources in Islamic education settings. Theories referenced: Educational Accountability (Sirotnik, 2002), Priatna et al. (2018) on transparency in financial management.	The novel approach to financial management is the diverse funding sources, which include community donations, parents' contributions, and government assistance, ensuring financial transparency and accountability.
6	Most quality evaluation models focus mainly on academic performance, leaving out the holistic evaluation that includes religious abilities and additional skills development.	The holistic evaluation system, integrating academic, religious, and personal development, represents an innovative approach to quality

	Continuous Quality Improvement (CQI) Model (Hogg & Hogg, 1995; Ried, 2011), Ahn et al. (2017) on feedback and evaluation in faith-based education.	assurance in Islamic education.
7	Previous research on graduate outcomes mainly focuses on academic achievement but does not emphasize the broader societal roles graduates take on, such as entrepreneurship or community involvement. Zeidner et al. (2003) on cognitive skill development, Connelly Jr (2012) on extracurricular development in faith-based institutions.	This study introduces a career-focused outcome model that highlights the diverse roles of graduates, particularly their involvement in da'wah, entrepreneurship, and societal contributions.
8	Existing research on transformational leadership does not always provide detailed examples of how exemplary leadership influences academic performance and student discipline in Islamic education settings. Transformational Leadership (Kirkbride, 2006), Qudwatuna Model (Hikmawati et al., 2024).	The research demonstrates the application of transformational leadership through Qudwatuna, showing how role modeling enhances both teacher and student performance.
9	Much of the theoretical research on facility management focuses only on academic infrastructure, with less attention to the role of religious facilities in Islamic education settings. Educational Efficiency Theory (Akomolafe & Adesua, 2016), Assegaf et al. (2022) on the role of religious facilities in education.	The real needs-based facility management approach, integrating both academic and religious spaces, is a novel model that emphasizes how such facilities enhance both academic and spiritual development.
10	Existing models of educational quality management often focus on academic achievement, without integrating moral and spiritual development as part of a comprehensive educational model. Continuous Quality Improvement (CQI) (Ried, 2011), Deming's PDCA Cycle (Johnson, 2002), Transformational Leadership (Kirkbride, 2006).	This research presents a holistic educational model that combines spirituality, academics, and personal growth, setting a new standard for sustainable educational quality management.

Source: Data Collection 2025

## CONCLUSION

The implementation of educational quality management at MA Dalwa has been carried out systematically by adopting various educational theories and quality management that have been proven effective. The application of PDCA in educational planning and management enables this institution to continue making continuous improvements, while the CQI-based evaluation system helps increase the effectiveness of learning. In addition, MA Dalwa's success in maintaining the quality of education lies not only in a sound academic administration system but also in the application of the concept of exemplary leadership (Qudwatuna), which plays a role in shaping the character of students and educators. The integration between academic, religious, and non-academic skills development aspects has made MA Dalwa an effective educational model in the context of Islamic boarding schools.

With an optimal facility and infrastructure management system, as well as transparent financial management, MA Dalwa can create a conducive educational environment. The success of this madrasah can serve as a reference for other Islamic educational institutions in developing

quality improvement strategies based on Islamic values and modern management principles. As a further development step, MA Dalwa is advised to strengthen the data-based evaluation system to measure the program's effectiveness in a more structured manner and expand collaboration with higher education institutions and the industrial sector, thereby enhancing its graduates' competitiveness. This study contributes to the development of quality management models in Islamic boarding schools, especially in the implementation of continuous improvement systems and exemplary leadership.

The results of this study can serve as a reference for other madrasas and Islamic boarding schools seeking to systematically improve their educational quality. However, this study has limitations in terms of coverage and sample size. This study focuses solely on one institution, namely MA Dalwa, so the generalization of the research results needs to be done carefully. In addition, this study focuses primarily on qualitative analysis, rather than relying on more in-depth quantitative data. Therefore, further research is recommended to employ a mixed-methods approach by involving more institutions and utilizing broader statistical data to strengthen the validity of the findings.

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