

A Quality Management Model for Character Building Based on the Love-Based Curriculum (KBC): An Analysis of Organizational Communication in Islamic Education

Luthfi Assagaf¹, Zaenal Arifin² dan Feri Riski Dinata³

¹ Institut Agama Islam Al-Hikmah Lampung, Indonesia

² Institut Agama Islam Al-Hikmah Lampung, Indonesia

³ Institut Agama Islam Al-Hikmah Lampung, Indonesia

 luthfiassagaf@stit-alhikmahwk.ac.id

Abstract

Quality control in Islamic educational institutions often becomes mired in bureaucratic formalities and rigid academic targets, thereby neglecting the character development of students. This study aims to analyze a character-focused quality management model integrated with a "Love-Based Curriculum" in Islamic educational institutions, utilizing an organizational communication approach. Employing a qualitative literature review design, data were gathered from regulatory documents specifically the Decree of the Minister of Religious Affairs Number 1503 of 2025 and secondary literature on total quality management, organizational communication, and humanistic pedagogy. Data were analyzed using qualitative content analysis techniques involving data condensation, data presentation, and conclusion drawing. The findings indicate that integrating the *Panca Cinta* (Five Loves) values love for Allah and the Prophet, knowledge, the environment, self and others, and the homeland into quality indicators can shift the focus from bureaucratic control to relational, value-based management. Multidirectional organizational communication encompassing downward, upward, and horizontal flows serves as the primary driver for transmitting curricular values into school operations. The study offers practical guidance for leaders of Islamic educational institutions to foster an empathetic school climate, reduce educator burnout, and sustainably enhance the quality of student character.

Keywords: Character Quality Management; Love-Based Curriculum; Organizational Communication; Islamic Education; Educational Evaluation

ARTICLE INFO

Article history:

Received

May 21, 2026

Revised

June 22, 2026

Accepted

June 30, 2026

Published by

Website

ISSN

Copyright



STAI Masjid Syuhada Yogyakarta

<https://journal.stainsykh.ac.id/index.php/almanar/index>
2615-8879

This is an open access article under the CC BY SA license
<https://journal.stainsykh.ac.id/index.php/almanar/index>
© 2026 by the author (s)

INTRODUCTION

Evaluation and quality assurance systems in Islamic educational institutions often become trapped in overly rigid and formalistic measurement mechanisms (Sallis, 2014; Syafaruddin, 2017). Madrasah leaders and educators frequently find themselves consumed by mountains of accreditation forms, assessments of cognitive achievement, and the fulfillment of administrative targets that are far removed from classroom realities (Mukhopadhyay, 2020; Usman, 2014). When quality instruments are reduced to mere tools for bureaucratic control, the climate of interpersonal relationships within the school gradually cools (Goldhaber, 1993). Consequently, the core essence of Islamic educational evaluation—namely, ensuring the cultivation of noble character (*akhlaq al-karimah*) in students within a welcoming and empathetic environment—slips beneath the radar of

comprehensive quality assurance (Haidar, 2021; Tobroni, 2015). In response to this imbalance, the Ministry of Religious Affairs of the Republic of Indonesia issued the Decree of the Minister of Religious Affairs (KMA) No. 1503 of 2025 regarding the Love-Based Curriculum (KBC). This policy champions five key pillars of value (*Panca Cinta*): love for Allah and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland (Ministry of Religious Affairs RI, 2025). From the perspective of educational evaluation, *Panca Cinta* is designed as an instrument for achieving holistic character development that integrates spiritual awareness, ecological concern, and socio-emotional maturity (Ramayulis, 2015; Suyitno, 2022). The primary challenge now lies in the operational aspect: how to formulate flexible evaluation instruments and quality metrics that allow these spiritually nuanced affective values to be measured and nurtured consistently without overburdening teachers (Mulyasa, 2022; Qomar, 2017). This concept essentially intersects with Total Quality Management (TQM) theory, which emphasizes continuous quality improvement through clear standards (Crosby, 1979; Deming, 1986; Machali & Hidayat, 2018). However, unlike conventional TQM—which often focuses on physical and academic standards (Bush, 2020; Zulqarnain, 2020)—Islamic pedagogy experts remind us that true quality evaluation must address the affective dimension and character formation (Nizar, 2018; Noddings, 2013). Meanwhile, organizational communication research demonstrates that the success of a policy and evaluation system depends heavily on open, three-way communication flows: top-down, bottom-up, and peer-to-peer (Jablin & Putnam, 2001; Miller, 2015; Redding, 1972; Shockley-Zalabak, 2014). This comparison underscores that an ideal quality evaluation instrument cannot function effectively without the support of a healthy, mutually supportive communication climate (Baharuddin, 2012; Komariah & Triatna, 2015). Although these three domains have been extensively discussed, there remains a crucial research gap that has not yet been adequately bridged. Research on Total Quality Management (TQM) has largely been dominated by the fulfillment of administrative standards, whereas studies in organizational communication frequently focus on corporate work efficiency without addressing affective evaluation metrics (Goldhaber, 1993; Mukhopadhyay, 2020). Consequently, practical limitations have arisen regarding how character evaluation instruments based on the "Love-Based Curriculum" (*Kurikulum Berbasis Cinta*) can be translated into daily communication routines within the *madrasah* environment (Qomar, 2017; Suyitno, 2022). This study aims to bridge this gap by designing a "Love-Based Curriculum" Character Quality Management Model viewed through the lens of organizational communication. The study's novelty lies in its effort to restructure TQM quality assurance indicators to embody the *Panca Cinta* (Five Loves) principles, utilizing multidirectional organizational communication flows as both the driving force and the evaluation instrument. Specifically, this research analyzes how *madrasah* leaders integrate *Panca Cinta* indicators into the quality assurance system and disseminate them through empathetic communication channels, while also examining the impact on the institutional climate and students' character development.

METHOD

This study employs a qualitative approach using a library research design aimed at systematically formulating and evaluating a conceptual framework for quality management (Bowen, 2009; Zed, 2014). The choice of this design is based on the need to integrate the latest regulation specifically the Decree of the Minister of Religious Affairs (KMA) No. 1503 of 2025 concerning the "Love-Based Curriculum" (*Kurikulum Berbasis Cinta*)—into a theoretical synthesis of Total Quality Management (TQM) and organizational communication (Ministry of Religious Affairs of the Republic of Indonesia, 2025; Snyder, 2019). The research was conducted by examining policy documents and reputable scholarly literature published within the last ten years to ensure contextual currency (Torraco, 2016).

The unit of analysis and research focus center on the construction of the *Panca Cinta* (Five Loves) indicators—comprising love for Allah and the Prophet, knowledge, the environment, self and others, and the homeland—as metrics for character quality assurance, alongside the multidirectional organizational communication flows that drive their implementation (Jablin & Putnam, 2001; Miller, 2015). Data sources are categorized into two types: primary data, consisting of the official KMA No. 1503 of 2025 regulation and the operational guidelines for the Love-Based Curriculum (Ministry of Religious Affairs of the Republic of Indonesia, 2025); and secondary data, comprising reputable journal articles, textbooks on educational quality management, and organizational communication literature (Machali & Hidayat, 2018; Sallis, 2014). Document inclusion criteria cover materials addressing Islamic education quality assurance, internal institutional communication, and affective character evaluation, while exclusion criteria apply to non-literature documents or research irrelevant to the context of *madrasah* leadership.

Data collection was carried out through structured documentation and literature mapping procedures (Krippendorff, 2018; Prior, 2003). Researchers extracted relevant text, concepts, and regulations using a document synthesis matrix to categorize findings into three primary domains: quality assurance indicators, organizational communication flows, and the implementation of the *Panca Cinta* character values. To ensure the trustworthiness and validity of the qualitative data, source triangulation procedures were applied through cross-checking among government regulations, TQM theory, and empirical studies on organizational communication (Denzin, 2012; Patton, 2015). The evaluation of document validity also examined aspects of authenticity, credibility, and text representativeness (Bowen, 2009). Data analysis was conducted using qualitative content analysis combined with the interactive model proposed by Miles, Huberman, and Saldana (2014), comprising three stages: data condensation, data display, and conclusion drawing. Qualitative coding was performed thematically to identify patterns of relationships between variables without the use of statistical software (Krippendorff, 2018; Neuendorf, 2017).

RESULT AND DISCUSSION

Re-engineering Quality Assurance: Integrating the *Panca Cinta* Metrics

Quality assurance systems in *madrasahs* have long been trapped in exhausting routines (Sallis, 2014; Syafaruddin, 2017). Educators and school principals find themselves preoccupied with compiling accreditation dossiers, completing lesson plan documents, and chasing student exam targets that are disconnected from real-life realities (Mukhopadhyay, 2020; Usman, 2014). The issuance of the Minister of Religious Affairs Decree (KMA) No. 1503 of 2025 regarding the Love-Based Curriculum (KBC) breathes new life into efforts to overhaul this tradition (Ministry of Religious Affairs of the Republic of Indonesia, 2025; Suyitno, 2022). Through this regulation, quality assurance is transformed from a rigid oversight instrument into a framework that consistently and sustainably nurtures character growth and development (Haidar, 2021; Noddings, 2013).

The fundamental shift from traditional quality standards to the integration of the *Panca Cinta* metrics is presented in Table 1.

Table 1. Quality Dimensions, Traditional Focus, Integration of the *Panca Cinta* Metrics, and Practical Applications and Assessment

Quality Dimension	Traditional Focus	Integration of the <i>Panca Cinta</i> Metrics	Examples of Practical Applications and Assessment
Process Standards	Completeness of lesson plans, adherence to schedules, and achievement of cognitive examination targets (Usman, 2014).	Dialogical learning, empathy, and ecological awareness (<i>Love of Knowledge & Love of the Environment</i>) (Haidar, 2021).	Five-Minute Clean-Up: Students and teachers clean the classroom together before dismissal. Morning Reflection: A 10-minute session connecting science lessons with gratitude.
Leadership & Culture	Hierarchical supervision, fingerprint-based attendance systems, and written reprimands (Bush, 2020).	Caring leadership, openness, and a sense of safety (<i>Love of Self & Love of Others</i>) (Noddings, 2013).	Morning Greeting by the Principal: The principal welcomes teachers and students at the school gate. Teachers' Sharing Space: A monthly session without an evaluative agenda to listen to staff concerns.
Assessment & Output	Class rankings, graduation rates, and average examination scores (Mulyasa, 2022).	Character portfolios, a sense of care, and community service (<i>Love of Allah & Love of Country</i>) (Ramayulis, 2015).	Good Deeds Journal: Narrative records of students' acts of care toward their peers. Village Service Project: Social activities in which students contribute to the surrounding community.

Note. Adapted from Deming's (1986) *Continuous Improvement* framework and KMA No. 1503/2025.

As presented in Table 1, the transformation of these indicators does not weaken school discipline; rather, it imbues discipline with a more humanistic spirit (Mukhopadhyay, 2020). The quality assurance system is no longer measured by the thickness of forms bound and placed on the accreditation desk, but by the extent to which a warm and meaningful learning environment is cultivated in everyday teaching and learning practices (Mulyasa, 2022; Qomar, 2017). In the dimension of *Love of the Environment*, for example, schools should not merely provide color-coded waste bins, but should cultivate the habit of a “Five-Minute Clean-Up,” in which teachers and students work together to sort waste without feelings of awkwardness or hierarchical barriers (Haidar, 2021).

This shift demonstrates that quality evaluation can move beyond its intimidating image as a tool of judgment and instead become a medium for collective growth among all members of the madrasah community (Arcaro, 2015; Haidar, 2021). This finding is closely related to Noddings' (2013) concept of the *ethics of care*: madrasahs cannot possibly cultivate generations characterized by compassion if their teachers themselves work in an environment that is cold, rigid, and lacking in empathy. The Love-Based Curriculum model

successfully integrates the technical procedural certainty of *Total Quality Management* (TQM) (Crosby, 1979; Sallis, 2014) with the warmth of authentic interpersonal relationships (Ministry of Religious Affairs of the Republic of Indonesia, 2025; Tobroni, 2015).

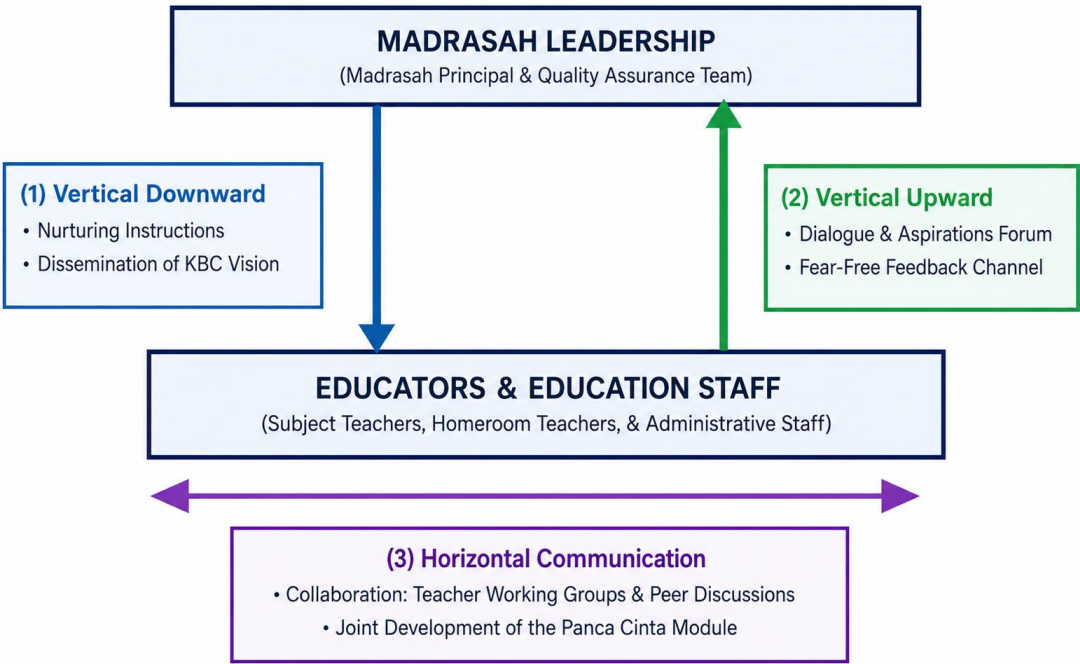
Operationalization Through Multidirectional Organizational Communication

No matter how well the Love-Based Curriculum is designed, it will ultimately become a lifeless document if it is disseminated through communication channels that are obstructed and rigid (Goldhaber, 1993; Miller, 2015). School realities often demonstrate that instructions delivered dogmatically from the top down can generate subtle resistance or merely formal compliance among teachers at the implementation level (Komariah & Triatna, 2015; Shockley-Zalabak, 2014).

The multidirectional communication flow, which serves as the driving force behind character-based quality assurance, is illustrated in Figure 1.

Figure 1

Multidirectional Organizational Communication Flow in Character Quality Management



Operationalization Through Multidirectional Organizational Communication

As illustrated in Figure 1, the downward communication flow is no longer characterized by a commanding style, but rather takes the form of caring and supportive guidance (Komariah & Triatna, 2015). In practice, the principal communicates the direction of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) through informal conversations during morning briefings rather than through intimidating warning letters (Baharuddin, 2012). Conversely, the upward communication flow opens a safe dialogue

space (*psychological safety*) for teachers (Goldhaber, 1993; Shockley-Zalabak, 2014). Educators do not need to pretend to be perfect; they are free to seek consultation when experiencing difficulties in managing their classrooms without fear of being judged or having their performance evaluations negatively affected. Meanwhile, horizontal communication among educators finds a space for development through the Subject Teachers' Forum (*Musyawah Guru Mata Pelajaran*/MGMP) (Machali & Hidayat, 2018; Qomar, 2017). In this forum, teachers can freely design integrated learning modules or simply encourage and support one another when dealing with work-related fatigue and burnout (Machali & Hidayat, 2018).

The openness of these three-way communication flows has proven effective in breaking down the bureaucratic barriers that have traditionally surrounded madrasahs (Goldhaber, 1993; Miller, 2015). This phenomenon reinforces Miller's (2015) *human resources* approach, which views teachers not as cogs in a machine who can be arbitrarily commanded, but as valuable assets whose ideas and emotions need to be nurtured in order to achieve sustainable improvements in school quality.

Scholarly and Practical Implications and Research Limitations

The integrated synthesis of this study conveys an important message for the field of Islamic educational evaluation: affective values and spiritual character can, in fact, be assessed without sacrificing their authenticity or qualitative meaning (Nizar, 2018; Suyitno, 2022). Quality assurance and a humanistic approach no longer need to be positioned as two opposing concepts, as they can be harmoniously bridged through healthy organizational communication flows (Baharuddin, 2012; Komariah & Triatna, 2015).

For practitioners, this model provides a practical and contextually grounded guide for madrasah principals to exercise more empathetic leadership. This approach can help reduce stress and burnout among teachers while simultaneously creating a learning ecosystem that is supportive and psychologically safe for the development of students' character (Baharuddin, 2012; Mulyasa, 2022).

Nevertheless, as a study based on a literature review, this research inevitably has certain limitations (Bowen, 2009; Snyder, 2019). The construction of this model remains at the conceptual and regulatory level and therefore has not directly examined statistical changes in students' character development or teachers' levels of job satisfaction in actual school settings (Patton, 2015; Zed, 2014). Therefore, further empirical research—whether through in-depth case studies or experimental studies across various types of madrasahs—is highly needed to examine the robustness of this model in real-world contexts (Patton, 2015; Zed, 2014).

CONCLUSION

This study confirms that the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) has brought a fresh perspective to the quality assurance system in madrasahs. Through the integration of the *Panca Cinta* metrics, quality assessment is no longer perceived as an intimidating bureaucratic mechanism, but rather transformed into a warm and nurturing ecosystem that supports the character development of all members of the school community. The key to this transformation lies in the openness of three-way organizational communication flows that are mutually supportive and caring, which have proven effective in reducing the distance and barriers

between school leaders and teachers. Theoretically, these findings bridge the certainty of technical quality management procedures with the higher values of empathy and care. Practically, the model demonstrates that the assessment of affective and spiritual character can be integrated into daily school routines without burdening teachers with excessive administrative paperwork.

To ensure that this model can be effectively implemented in practice, madrasah leaders need to shift from rigid leadership styles toward approaches that are more supportive, friendly, and dialogical, allowing educators to feel safe when consulting about challenges in their teaching practices. In classrooms and school communities, teachers can bring the values of *Panca Cinta* to life through simple and consistent actions, such as collective environmental-cleanliness activities and the documentation of students' good-deed portfolios developed through the Subject Teachers' Forum (*Musyawarah Guru Mata Pelajaran/MGMP*). Supervisors and policymakers are also expected to simplify accreditation formats so that they place greater emphasis on character development dynamics rather than the volume of documentation. In conclusion, future empirical research is strongly encouraged to directly examine the robustness of this communication model in various levels and types of madrasahs.

REFERENCES

- Arcaro, J. S. (2015). *Pendidikan berbasis mutu: Prinsip-prinsip perumusan dan tata langkah penerapan* (Y. Ufiyatin, Penerj.). Pustaka Pelajar.
- Baharuddin, B. (2012). *Kepemimpinan pendidikan Islam: Antara teori dan praktik*. Ar-Ruzz Media.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Bush, T. (2020). *Theories of educational leadership and management* (Edisi ke-5). SAGE Publications.
- Crosby, P. B. (1979). *Quality is free: The art of making quality certain*. McGraw-Hill.
- Deming, W. E. (1986). *Out of the crisis*. Massachusetts Institute of Technology, Center for Advanced Engineering Study.
- Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, 6(2), 80–88. <https://doi.org/10.1177/1558689812437186>
- Dinata, F. R., Zumaro, A., Muzakki, A., Kuswadi, A., & Taqwim, F. A. (2026). The Influence of Asmaul Husna Gamification on the Character of Madrasah Ibtidaiyah students. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 18(1), 99–126.
- Dinata, F. R., Ermayanti, E., & Hadi, M. S. (2026). Pendampingan Implementasi Pembelajaran Diferensiasi untuk Meningkatkan Kualitas Pembelajaran Inklusif pada Program Diniyah Ma'had Al Jami'ah STIT Al Hikmah Way Kanan. *Al-Khidmah: Jurnal Pengabdian kepada Masyarakat*, 1(2), 17–24.
- Dinata, F. R., & Kuswadi, A. (2025). *Pengembangan Media Pembelajaran Interaktif Berbasis AI untuk Pembelajaran PAI di MI Roudhotu Tolibin Pisang Indah*. 1(2), 1–9.
- Dinata, F. R., Kuswadi, A., & Novianti, D. (2025). *Peran Deep Learning dalam Optimalisasi Proses Manajemen Pembelajaran di Madrasah Ibtidaiyah*. 1(1), 33–36.
- Dinata, F. R., Kuswadi, A., Sutomo, E., & Wulandari, E. (2025). *Konsep Kurikulum Cinta sebagai Landasan Pembentukan Karakter Islami Anak Usia Dini*. 1(1), 13–18.
- Goldhaber, G. M. (1993). *Organizational communication* (Edisi ke-6). Wm. C. Brown Communications.
- Hadi, M. S. (2018). *Implementasi Model Pengembangan Multiple Intelligence Dalam Meningkatkan Kecerdasan Natural Peserta Didik Melalui Metode Project Based Learning Di Kelas X Manpk Yogyakarta Pada Mata Pelajaran Fikih*. 152. <https://digilib.uin->

- suka.ac.id/id/eprint/33289/
- Hadi, M. S., Abrori, M. S., & Zahra, D. N. (2020). Pengembangan Multimedia Interaktif Macromedia Flash Profesional 8 Pada Pembelajaran Al-Qur'an Hadis Kelas X Semester Genap Di Man 1 Yogyakarta. *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam*, 3(2), 148. <https://doi.org/10.24127/att.v3i2.1123>
- Hadi, M. S., Amalia, M., Rose, S., Tinggi, S., Islam, A., & Syuhada, M. (2025). *Heutagogical Self-Directed Learning in an Indonesian Islamic Senior High School : Teacher Scaffolding , Digital Practices , and Policy Implications*. 5(2), 239–252. <https://doi.org/10.14421/hjie.52-08>
- Hadi, M. S., Amrullah, A. K., & Anwar, K. (2024). *Journal of Islamic Scriptures in Non-Arabic Societies Membentuk Peserta Didik Menjadi Pribadi Ulul al-bab Prespektif*. 1(1), 61–62.
- Hadi, M. S., Setiawan, V., & Hidayah, P. M. (2025). *The Effect of Implementing Deep Learning on Improving Students ' Cognitive Abilities in the Independent Curriculum at Yogyakarta High Schools*. 7(1). <https://doi.org/10.25217/jrie.v7i1.5637>
- Haningsih, S., Nudin, B., Harimurti, S. M., & Zainuddin, N. (2026). *Managing Educational Quality in Islamic Senior High Schools: Academic Character Integration through Strategic Education Management*. 5, 259–273. <https://doi.org/10.59373/kharisma.v5i2.138>
- Haidar, A. (2021). Transformasi penjaminan mutu pendidikan Islam berbasis nilai-nilai akhlakul karimah. *Jurnal Pendidikan Islam*, 10(1), 45–60. <https://doi.org/10.14421/jpi.2021.101-03>
- Jablin, F. M., & Putnam, L. L. (Ed.). (2001). *The new handbook of organizational communication: Advances in theory, research, and methods*. SAGE Publications. <https://doi.org/10.4135/9781412986243>
- Kementerian Agama RI. (2025). *Keputusan Menteri Agama Nomor 1503 Tahun 2025 tentang Pedoman Implementasi Kurikulum Berbasis Cinta (KBC) pada Madrasah*. Kementerian Agama Republik Indonesia. <https://kemenag.go.id>
- Komariah, A., & Triatna, C. (2015). *Visionary leadership: Menuju sekolah efektif*. Bumi Aksara.
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology* (Edisi ke-4). SAGE Publications.
- Kuswadi, A., Dinata, F. R., Novianti, D., & Hadi, M. S. (2026). Educational Management Model for Transforming Islamic Religious Education in the Digital Era: Integrating Religious Literacy and 21st-Century Competencies. *Berkala Ilmiah Pendidikan*, 6(1), 280–288.
- Machali, I., & Hidayat, A. (2018). *The handbook of education management: Teori dan praktik pengelolaan sekolah/madrasah di Indonesia* (Edisi ke-3). Prenadamedia Group.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (Edisi ke-3). SAGE Publications.
- Miller, K. (2015). *Organizational communication: Approaches and processes* (Edisi ke-7). Cengage Learning.
- Moh. Solikul Hadi, Alifia Azzahra Budi, Ali Kuswadi, F. R. D. (2025). *Utilization of the Learning Management System (LMS) Based on Edmodo in PAI Learning at the Indonesian School in Kuala Lumpur*. 7(2). <https://doi.org/10.25217/jrie.v7i1>.
- Mulyasa, E. (2022). *Manajemen dan kepemimpinan kepala sekolah*. Bumi Aksara.
- Neuendorf, K. A. (2017). *The content analysis guidebook* (Edisi ke-2). SAGE Publications. <https://doi.org/10.4135/9781071802878>
- Nizar, S. (2018). *Mempertegas kembali orientasi pendidikan Islam*. Kencana.
- Noddings, N. (2013). *Caring: A relational approach to ethics and moral education* (Edisi ke-2). University of California Press.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (Edisi ke-4). SAGE Publications.
- Prior, L. (2003). *Using documents in social research*. SAGE Publications. <https://doi.org/10.4135/9780857020222>

- Qomar, M. (2017). *Manajemen pendidikan Islam: Strategi baru pengelolaan lembaga pendidikan Islam*. Erlangga.
- Ramadani, M., Rahayu, N. T., Oktapia, M., Fathurrochman, I., Agama, I., & Negeri, I. (2025). *Co-Creation in Public Relations : The Strategic Role of Students as Agents in Building Brand Equity at SMKN 7 Rejang Lebong Institut Agama Islam Negeri Curup , Indonesia 3 Institut Agama Islam Negeri Curup , Indonesia*. 14, 319–335.
- Ramadhan, A., Azwar, B., Agama, I., Negeri, I., Agama, I., Negeri, I., Agama, I., & Negeri, I. (2025). *Relevansi Pola Pendidikan Rasulullah SAW dalam Memberikan Solusi terhadap solusi terhadap degradasi sistem pendidikan Indonesia*. 14, 188–201.
- Ramdany, D., Hidayat, O., Sumbawa, T., & Sumbawa, T. (2025). *Komunikasi Interpersonal Pasangan Long Distance Marriage Pekerja Migran dalam Mempertahankan Keharmonisan Rumah Tangga di Dusun Prajak*. 14, 102–115.
- Ramayulis, R. (2015). *Ilmu pendidikan Islam* (Edisi ke-11). Kalam Mulia.
- Redding, W. C. (1972). *Communication within the organization: An interpretive review of theory and research*. Industrial Communication Council.
- Riski, F., & Kuswadi, A. (2024). *Manajemen Pendidikan Kepala Sekolah Dalam Mengaplikasikan Visi dan Misi di SMK Negeri 1 Pakuan Ratu*. 1(1), 7–15.
- Riski, F., & Novianti, D. (2024). *Manajemen Pembinaan Karakter Siswa di SMP Negeri 2 Bumi Agung*. 1(1), 23–30.
- Mukhopadhyay, M. (2020). *Total quality management in education* (Edisi ke-3). SAGE Publications. <https://doi.org/10.4135/9789353885878>
- Sallis, E. (2014). *Total quality management in education* (Edisi ke-3). Routledge. <https://doi.org/10.4324/9780203417010>
- Shockley-Zalabak, P. S. (2014). *Fundamentals of organizational communication: Knowledge, sensitivity, skills, values* (Edisi ke-9). Pearson.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Suyitno, S. (2022). Inovasi kurikulum dan mutu pendidikan karakter pada lembaga pendidikan Islam. *Jurnal Evaluasi Pendidikan Islam*, 6(2), 112–128. <https://doi.org/10.32478/jepi.v6i2.890>
- Syafaruddin, S. (2017). *Manajemen mutu terpadu dalam pendidikan: Konsep, teori dan aplikasi*. Perdana Publishing.
- Tobroni, T. (2015). *Pendidikan Islam: Paradigma teologis, filosofis dan praktis*. Kencana.
- Torraco, R. J. (2016). Writing integrative literature reviews: Using the past and present to explore the future. *Human Resource Development Review*, 15(4), 404–428. <https://doi.org/10.1177/1534484316671606>
- Usman, H. (2014). *Manajemen: Teori, praktik, dan riset pendidikan* (Edisi ke-4). Bumi Aksara.
- Zed, M. (2014). *Metode penelitian kepustakaan* (Edisi ke-3). Yayasan Obor Indonesia.
- Zulqarnain, Z. (2020). Penjaminan mutu pendidikan Islam: Tantangan dan strategi di era disrupsi. *Jurnal Manajemen Pendidikan Islam*, 5(1), 15–28. <https://doi.org/10.14421/jmpi.2020.51-02>