

The Integration of Total Quality Management in Islamic Education Supervision: A Systematic Literature Review within the Framework of Society 5.0

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Abstract

The transformation of education in the Society 5.0 era requires Islamic educational institutions to not only be adaptive to technological advancements but also capable of developing sustainable quality assurance systems. Although Total Quality Management (TQM) has been widely adopted in educational management, its integration into the practice of Islamic education supervision has not yet been formulated comprehensively. This study aims to analyze the integration of TQM into Islamic education supervision through the lens of Society 5.0 and to develop a relevant integrative conceptual model addressing the challenges of digital transformation. This research employs a library research method with a systematic literature review approach. Data sources were obtained from academic books and scientific articles relevant to TQM, educational supervision, Islamic education, and Society 5.0. The data were analyzed through processes of reduction, categorization, and conceptual synthesis to identify patterns, trends, and gaps in previous studies. The results indicate that: (1) the implementation of TQM in Islamic education is still dominated by general managerial aspects and has not been systematically integrated into learning supervision; (2) Islamic education supervision is undergoing a transformation toward a collaborative, reflective, and data-driven model aligned with the principles of continuous improvement; and (3) there is a need for an integrative model that combines the TQM paradigm, reflective supervision, and human-centered digital transformation within the framework of Society 5.0. This study contributes to the development of a conceptual model for quality management in Islamic education that is adaptive, systemic, and oriented toward the continuous improvement of learning quality.

Keywords: Total Quality Management, Islamic Education Supervision, Society 5.0,

Abstrak

Transformasi pendidikan di era *Society 5.0* menuntut lembaga pendidikan Islam untuk tidak hanya adaptif terhadap perkembangan teknologi, tetapi juga mampu membangun

sistem penjaminan mutu yang berkelanjutan. Meskipun *Total Quality Management (TQM)* telah banyak diadopsi dalam manajemen pendidikan, integrasinya dalam praktik supervisi pendidikan Islam masih belum terumuskan secara komprehensif. Penelitian ini bertujuan untuk menganalisis integrasi *TQM* dalam supervisi pendidikan Islam melalui pendekatan perspektif *Society 5.0* serta merumuskan model konseptual integratif yang relevan dengan tantangan transformasi digital. Penelitian ini menggunakan metode kajian pustaka (*library research*) dengan pendekatan *systematic literature review*. Sumber data diperoleh dari buku akademik dan artikel ilmiah yang relevan dengan tema *TQM*, supervisi pendidikan, pendidikan Islam, dan *Society 5.0*. Data dianalisis melalui proses reduksi, kategorisasi, dan sintesis konseptual untuk mengidentifikasi pola, kecenderungan, serta kesenjangan penelitian sebelumnya. Hasil penelitian menunjukkan bahwa: (1) implementasi *TQM* dalam pendidikan Islam masih dominan pada aspek manajerial umum dan belum terintegrasi secara sistematis dalam supervisi pembelajaran; (2) supervisi pendidikan Islam mengalami transformasi menuju model kolaboratif, reflektif, dan berbasis data yang relevan dengan prinsip perbaikan berkelanjutan; dan (3) diperlukan model integratif yang memadukan paradigma *TQM*, supervisi reflektif, serta transformasi digital humanistik dalam kerangka *Society 5.0*. Penelitian ini berkontribusi pada pengembangan model konseptual manajemen mutu pendidikan Islam yang adaptif, sistemik, dan berorientasi pada peningkatan kualitas pembelajaran secara berkelanjutan.

Kata Kunci: *Total Quality Management, Supervisi Pendidikan Islam, Society 5.0.*

A. Introduction

The development of digital technology, which underpins the emergence of the Society 5.0 era, has brought broad implications for educational governance systems. This concept emphasizes the integration of intelligent technology and human values to create an inclusive, adaptive, and sustainable social system. In the field of education, this transformation affects not only the learning process but also demands the renewal of management and supervision systems to ensure sustainable quality assurance. Islamic education, as a subsystem of the national education system, faces strategic challenges in strengthening quality governance that aligns with Islamic values while being responsive to digital dynamics. However, in practice, Islamic education supervision is often positioned as an administrative control activity, rather than fully functioning as a strategic instrument for quality improvement based on continuous improvement and data-driven decision-making.¹

The main problem addressed in this study is the suboptimal integration of Total Quality Management (TQM) principles in Islamic education supervision, particularly in responding to the demands of the Society 5.0 era. Several Islamic

¹Asep Awaluddin, "Inovasi Supervisi Pendidikan Islam di Era Teknologi Digital," *Al-Iqro': Journal of Islamic Studies*, Vol. 2 No. 2 (2025), h. 115-120. <https://ejournal.unu.ac.id/index.php/aijis/article/view/508>

educational institutions have attempted to adopt integrated quality management concepts, yet their implementation remains partial and lacks a structured framework within systematic supervision.² TQM emphasizes principles such as continuous improvement, involvement of all organizational components, participative leadership, and stakeholder-oriented approaches, all of which are relevant to strengthening the supervision function.³ When supervision is not built upon a quality culture, evaluation processes tend to be ceremonial and administrative, thus failing to significantly impact the improvement of learning quality and institutional management.

Issues related to this problem become increasingly complex within the Society 5.0 context. Digital transformation requires Islamic educational institutions to utilize information technology in evaluation, reporting, and decision-making systems. However, various studies indicate that the capacity of human resources and the organizational readiness of Islamic educational institutions to integrate technology with quality management systems remain varied.⁴ Additionally, there exists a conceptual tension between modern management approaches, which emphasize efficiency and accountability, and the Islamic education paradigm, which highlights spiritual and moral dimensions.⁵ This discontinuity may hinder efforts to integrate TQM into Islamic education supervision if not approached through a comprehensive conceptual framework.

Previous studies have examined TQM implementation in Islamic educational institutions. For example, Rahmat Fauzi et al. state that empirical studies show that applying TQM principles can enhance quality culture and the participation of school members in the quality assurance process.⁶ Another study by Ikhsan et al. identifies that integrating Islamic values with modern quality management principles contributes to improving managerial effectiveness in madrasahs.⁷ On the other hand, Miswar Saputra & Murdani explain that studies on Islamic education in the Society 5.0 era generally focus on digital learning innovation and strengthening 21st-century

²C. D. Glickman, S. P. Gordon & J. M. Ross-Gordon, *SuperVision and instructional leadership: A developmental approach* (9th ed.), (Boston: Pearson Education, 2018), h. 9; Titi Suryani, "Implementasi Total Quality Management (TQM) dalam Pendidikan Islam," *Unisan Journal*, Vol. 3, No. 5 (2024), h. 832-835. <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/3471>

³Ahmad Baihaqi Abaimuhtar & Muhammad Yasin, "Konsep Total Quality Management (TQM) dan Implementasi Konteks Pendidikan," *Al Wildan: Jurnal Manajemen Pendidikan Islam*, Vol. 2, No. 1 (2024), h. 4-8. <https://journal.an-nur.ac.id/index.php/alwildan/article/view/2033>

⁴Karmilawati, Ibnu Fikri, Khairul Ikhsan, Rully Hidayatullah, & Harmonedi, "Administrasi Pendidikan Era Society 5.0 Dan Relevansinya Terhadap Perkembangan Lembaga Pendidikan Islam di Indonesia," *IHSAN: Jurnal Pendidikan Islam*, Vol. 2, No. 4 (2024), h. 98-106. <https://doi.org/10.61104/ihsan.v2i4.342>

⁵Parino & Any Diana Vitasari, "Implementasi Total Quality Management (TQM) dalam Lembaga Pendidikan Islam," *Akselerasi: Jurnal Pendidikan Guru MI*, Vol. 4, No. 2 (2025), h. 134-136, <https://akselerasi.uinkhas.ac.id/index.php/aksel/article/view/844>

⁶Rahmat Fauzi et al., "Implementing TQM in Islamic Education: A Phenomenological Study," *Mudir: Jurnal Manajemen Pendidikan*, Vol. 7, No. 2 (2025), h. 45-52, <https://ejournal.unsuda.ac.id/index.php/MPI/article/view/1694>

⁷Ikhsan et al., "Total Quality Management (TQM) and Its Implementation in Islamic Education Management," *Al-Wijdān Journal of Islamic Education Studies*, Vol. 8, No. 1 (2023), h. 21-34. <https://ejournal.uniramalang.ac.id/index.php/alwijdan/article/view/3188>

competencies but have not deeply addressed supervision as a TQM-based quality control instrument.⁸ Meanwhile, research by Sudiansyah on Islamic education supervision tends to focus on traditional approaches and has not explicitly linked them to integrated quality management paradigms in the context of digital transformation.⁹

From this literature review, a significant research gap is apparent. First, few studies systematically synthesize the relationship between TQM and Islamic education supervision through a Systematic Literature Review (SLR) approach. Second, most studies remain fragmented, discussing TQM generally or supervision separately, without constructing an integrative model connecting both within the Society 5.0 perspective. Third, the existing literature has not comprehensively mapped how TQM principles can be adapted to strengthen Islamic education supervision based on values, technology, and quality culture simultaneously.

Based on these gaps, this study offers novelty by conducting a systematic analysis of recent literature to develop a conceptual framework for integrating TQM into Islamic education supervision from the Society 5.0 perspective. The novelty of this research lies in three main aspects. First, the use of the SLR approach to map trends, patterns, and research tendencies over the past five years related to TQM and Islamic education supervision. Second, the development of a theoretical synthesis that integrates quality management principles with Islamic educational values in the context of digital transformation, third, the formulation of a conceptual model for TQM-based Islamic education supervision that is adaptive to the demands of Society 5.0, thus providing both theoretical contributions and practical recommendations for Islamic educational institution managers. Accordingly, this study is expected to bridge the gap between modern quality management theory and Islamic education supervision practice while enriching the body of knowledge in Islamic educational management in facing humanistic and sustainable digital era challenges.

B. Literature Review

I. Total Quality Management (TQM)

Total Quality Management (TQM) is a management approach that positions quality as the core organizational strategy through continuous improvement processes, the involvement of all organizational components, and a strong orientation toward customer satisfaction. In the context of education, “customers” are not only students but also parents, the community, graduates’ users, and other stakeholders. TQM in education aims to build a systemic quality culture, rather than merely meeting administrative standards.

⁸Miswar Saputra & Murdani, “Society 5.0 sebagai Tantangan terhadap Pendidikan Islam,” *Islamic Pedagogy Journal*, Vol. 1, No. 2 (2023), h. 1-10, <https://jurnal.stisummulayman.ac.id/IslamicPedagogy/article/view/158>

⁹Sudiansyah, “Total Quality Management Transformation in Digital Education,” *Cosmos: Jurnal Ilmu Pendidikan* Vol. 5, No. 2 (2025), h. 85-97, <https://cosmos.iainsambas.ac.id/index.php/cms/article/view/317>

Edward Sallis emphasizes that implementing TQM in educational institutions must begin with leadership commitment, clear strategic planning, and a measurable continuous evaluation system.¹⁰ Meanwhile, W. Edwards Deming, through his quality management principles, underscores the importance of the *Plan-Do-Check-Act* (PDCA) cycle as the foundation for continuous improvement.¹¹ From a broader perspective, Goetsch and Davis explain that the success of TQM depends on organizational culture change, collective participation, and data-driven decision-making.¹²

In Islamic education, these principles align with the values of *amanah* (responsibility), *itqan* (professionalism), and *ihsan* (commitment to the highest quality). Thus, TQM is not only a technical managerial instrument but also a normative approach that can be integrated with spiritual values in the governance of Islamic education.

2. Islamic Education Supervision

Educational supervision, in essence, is a professional development process aimed at systematically improving the quality of learning and the performance of educators. Sergiovanni and Starratt explain that modern supervision is no longer solely focused on inspection or oversight but emphasizes the development of teachers' capacities through reflection, professional dialogue, and collaborative evaluation.¹³ Thus, supervision functions as a means to enhance quality based on organizational learning.

In the context of Islamic education, supervision carries an additional dimension: moral and spiritual guidance that supports the holistic achievement of Islamic educational objectives. According to Mujamil Qomar, Islamic education management must integrate professional principles with Islamic values to achieve a balance between managerial effectiveness and character building.¹⁴ Therefore, Islamic education supervision not only measures academic aspects but also considers ethics, spirituality, and institutional culture.

When linked to TQM, supervision becomes an operational mechanism to implement quality principles in practice. Through data-driven supervision, continuous feedback, and structured follow-up, educational institutions can consistently and systematically build a quality culture.

3. The Integration of TQM and Islamic Education Supervision from the Perspective of Society 5.0

¹⁰Edward Sallis, *Total Quality Management in Education*, 3rd ed. (London: Routledge, 2014), h. 25-38.

¹¹W. Edwards Deming, *Out of the Crisis* (Cambridge, MA: MIT Press, 1986), h. 88-96.

¹²David L. Goetsch & Stanley B. Davis, *Quality Management for Organizational Excellence: Introduction to Total Quality*, 8th ed. (New York: Pearson, 2016), h. 18-27.

¹³Thomas J. Sergiovanni & Robert J. Starratt, *Supervision: A Redefinition*, 9th ed. (New York: McGraw-Hill, 2013), h. 7-15.

¹⁴Mujamil Qomar, *Manajemen Pendidikan Islam* (Jakarta: Erlangga, 2007), h. 145-152.

Society 5.0 represents a social order that utilizes intelligent technology to enhance the quality of human life. In the educational context, this paradigm requires management systems that are adaptive to technological advancements while remaining oriented toward human values. The concept was first introduced by the Japanese government as a response to the Industrial Revolution 4.0, which risked diminishing the human role if not guided by a humanistic framework.¹⁵

The integration of Total Quality Management (TQM) into Islamic education supervision from the perspective of Society 5.0 entails combining the principles of continuous improvement with the utilization of digital technology to support evaluation and decision-making processes. Supervision systems are no longer conducted solely through conventional means but are supported by data analytics, management information systems, and performance transparency. However, as emphasized by Sallis, technology is merely a tool; quality ultimately depends on human commitment and organizational culture.¹⁶

Accordingly, the theoretical framework of this study positions TQM as the quality management paradigm, Islamic education supervision as the implementative instrument for quality improvement, and Society 5.0 as the transformational context that demands technology-based management systems grounded in humanistic values. Together, these three elements form the conceptual foundation for integrating quality into Islamic education supervision in a manner that is sustainable and relevant to the challenges of the digital era.

Based on these three theoretical foundations, it can be concluded that integrating TQM into Islamic education supervision in the Society 5.0 era is both a conceptual and strategic necessity. TQM provides a quality management paradigm emphasizing continuous improvement, a culture of quality, and collective engagement, while Islamic education supervision serves as the implementative instrument to ensure the enhancement of educators' professionalism and the achievement of holistic educational goals encompassing both academic and spiritual dimensions. Within the context of Society 5.0, both must be synergized through the humanistic utilization of digital technology to make evaluation, decision-making, and quality development processes more adaptive, data-driven, and transparent. Therefore, this theoretical framework asserts that the success of improving the quality of Islamic education largely depends on harmonizing modern quality management paradigms, reflective and collaborative supervision practices, and readiness to face digital transformation while remaining grounded in Islamic values.

C. Method

This study employs a qualitative approach using a library research design, in which literature serves as the primary data source for analyzing and constructing the

¹⁵Cabinet Office, *Government of Japan, Society 5.0: Realizing a Human-Centered Society* (Tokyo: Cabinet Office, 2017), h. 3-8.

¹⁶Edward Sallis, *Total Quality Management in Education*, h. 102-110.

conceptual framework. A literature-based study does not merely collect references; rather, it involves critical analysis, synthesis, and interpretation of various scholarly sources to generate comprehensive theoretical understanding.¹⁷ In the context of this research, the library approach is utilized to systematically examine the integration of Total Quality Management (TQM) in Islamic education supervision from the perspective of Society 5.0, drawing upon recent literature and authoritative sources.¹⁸ Library research differs from a conventional literature review in that it follows systematic procedures in selecting sources, organizing themes, and conducting conceptual interpretation. Accordingly, this study applies clear literature selection criteria, including thematic relevance, publisher credibility, year of publication (particularly within the last five to ten years for discussions on Society 5.0), and direct relevance to the concepts of TQM, educational supervision, and Islamic education.

The analytical approach employed in this study is content analysis, a method used to systematically identify meanings, patterns, and conceptual relationships within texts.¹⁹ The analysis was conducted through several stages. First, data reduction by classifying the literature according to major themes. Second, conceptual categorization covering TQM principles, characteristics of Islamic education supervision, and the dynamics of Society 5.0. Third, conceptual synthesis aimed at constructing an integrative model aligned with the research focus. This technique enables the researcher to logically and critically connect various theoretical findings, thereby producing a coherent and comprehensive conceptual framework.

To ensure data validity and credibility, this study applies source triangulation by comparing references from different authors and perspectives in order to minimize interpretive bias.²⁰ Furthermore, a critical evaluation of source reliability was conducted by considering the publisher's reputation, the academic background of the authors, and the consistency of scholarly arguments within the analyzed works. Thus, although grounded in library research, this study maintains strong methodological rigor and academic accountability. This approach is particularly relevant because the research focus lies in developing a conceptual framework and mapping the literature, rather than conducting empirical field measurements.

D. Findings

I. Mapping the Integration of TQM in Islamic Education

Total Quality Management (TQM) in Islamic education has developed as a response to the need for systemic and sustainable institutional quality improvement.

¹⁷Mestika Zed, *Metode Penelitian Perpustakaan* (Jakarta: Yayasan Obor Indonesia, 2014), h. 3-5.

¹⁸John W. Creswell & J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage Publications, 2018), h. 49-53.

¹⁹Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2013), h. 24-30.

²⁰Norman K. Denzin & Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research*, 5th ed. (Thousand Oaks, CA: Sage Publications, 2018), h. 195-201.

The literature indicates that Islamic educational institutions have begun adopting TQM principles as a framework for building a quality culture that is oriented not only toward achieving administrative standards but also toward continuously improving educational processes and outcomes.²¹ In this context, quality is understood not as a static condition, but as a dynamic process requiring ongoing evaluation, reflection, and refinement.

Conceptually, the implementation of TQM in Islamic education generally encompasses several key aspects: leadership commitment to quality, the involvement of all institutional members, a focus on students' needs, and data-driven decision-making. Edward Sallis emphasizes that educational institutions successfully implementing TQM are those capable of transforming quality into a core organizational value rather than treating it as a short-term program.²² This finding aligns with broader quality management literature, which asserts that the success of TQM largely depends on organizational culture change, visionary leadership, and structured evaluation systems.²³

In Islamic education, the integration of TQM also carries a distinctive normative dimension. Values such as *amanah* (accountability), *itqan* (professionalism and precision in work), and *ihsan* (commitment to excellence) provide theological legitimacy for the application of quality principles. Thus, integrating TQM into Islamic education is not merely the adoption of Western management concepts, but rather a contextualization process that combines modern managerial principles with Islamic spiritual values. Mujamil Qomar asserts that Islamic education management should ideally be professional while remaining grounded in ethical and Islamic principles.²⁴

Nevertheless, the literature mapping indicates that TQM implementation in Islamic education tends to remain at the general managerial level, such as curriculum management, academic services, and institutional administration. The dimension of educational supervision as an operational instrument for quality improvement has not been widely discussed explicitly within the TQM framework. In fact, according to Deming, the success of a quality system is largely determined by consistent evaluation and feedback mechanisms through the *Plan-Do-Check-Act* (PDCA) cycle.²⁵ This implies that without structured integration of supervision, TQM implementation risks losing its driving force as a continuous improvement system.

Accordingly, this literature mapping identifies two major tendencies. First, there is growing awareness of the importance of establishing a quality culture in Islamic education through TQM principles. Second, a conceptual gap persists in systematically linking TQM with Islamic education supervision practices as

²¹David L. Goetsch & Stanley B. Davis, *Quality Management for Organizational Excellence: Introduction to Total Quality*, h. 5-9.

²²Edward Sallis, *Total Quality Management in Education*, h. 29-35.

²³Jerome S. Arcaro, *Quality in Education: An Implementation Handbook* (Boca Raton: CRC Press, 1995), h. 17-24.

²⁴Mujamil Qomar, *Manajemen Pendidikan Islam*, h. 143-150.

²⁵W. Edwards Deming, *Out of the Crisis* (Cambridge, MA: MIT Press, 1986), h. 88-96.

mechanisms for quality assurance. These findings form the basis for constructing an integrative model that positions supervision as a central component in implementing TQM within Islamic educational institutions.

2. The Transformation of Islamic Education Supervision toward a Quality and Digital-Based Model

The transformation of Islamic education supervision reflects a significant paradigm shift from traditional inspection-based administrative models toward more collaborative, reflective, and quality-oriented approaches to improving learning. Modern supervision is no longer perceived merely as a mechanism for monitoring compliance with administrative standards, but rather as a strategic instrument for the professional development of teachers through academic dialogue, reflective practice, and continuous enhancement of pedagogical capacity.²⁶ A supervision model that is responsive to the needs of teachers and students can improve instructional quality by providing space for self-evaluation and ongoing improvement.²⁷

Within the Total Quality Management (TQM) framework, supervision becomes an integral part of the continuous improvement cycle, in which evaluation is conducted not to identify faults but to strengthen learning processes and outcomes. Thus, integrating TQM principles into Islamic education supervision emphasizes positioning supervision as an instrument of professional empowerment rather than merely an administrative control tool.²⁸ Systematic and quality-based supervision also facilitates the implementation of more effective instructional strategies, as supervisors can provide accurate, data-based feedback that enables teachers to adjust their methods and approaches according to students' needs.

In the context of Islamic education, supervisory transformation must also consider value-based and character dimensions, ensuring that academic quality improvement proceeds alongside the internalization of ethical and spiritual values. Effective Islamic education supervision emphasizes a balance between technical orientation and moral leadership, where supervisors, principals, and teachers collaborate in building a quality culture centered on students' character development.²⁹ This is crucial because Islamic education not only prioritizes academic competence but also emphasizes moral and ethical formation as the foundation of holistic learning.

The digital era and the emergence of Society 5.0 present both challenges and opportunities for supervisory practices. The digitalization of supervision, or e-

²⁶Siti Nur Aini, "Model-Model Supervisi Pendidikan Islam," *Jurnal Penelitian Pendidikan Indonesia (JPPi)*, Vol. 2 No. 4 (2025), h. 40-46. <https://doi.org/10.62017/jppi.v2i4.4406>

²⁷H. Hurriyati, H. Hadiyanto & S. Sulastri, "The Role of Digital Academic Supervision in Enhancing Teacher Professionalism in the Era of Industry 4.0: A Literature Reviews," *International Journal of Educational Dynamics*, Vol. 7, No. 1 (2024), h. 52-58. <https://doi.org/10.24036/ijeds.v7i1.512>

²⁸Widya Putri Azhari, Khoirul Anam & Indah Aminatuz Zuhriyah "Technology and Digitalization in Islamic Education Supervision", h. 97-105.

²⁹Robth Fadyan Asfa, "Supervisi Berbasis Digital dalam Pembinaan Guru Pendidikan Islam di Era Digital," *Merdeka: Jurnal Ilmiah Multidisiplin*, Vol. 2 No. 5 (2025), h. 259-262, <https://doi.org/10.62017/merdeka.v2i5.4549>

supervision, enables the use of online evaluation platforms, academic information systems, and data analytics to monitor instructional performance in real time. The utilization of such technologies provides more accurate and comprehensive insights into teaching practices, facilitates documentation, and strengthens collaboration among educators.³⁰ Recent studies indicate that integrating digitalization into supervision not only accelerates monitoring processes but also enhances accountability and transparency in teacher performance assessment.

Moreover, the digitalization of supervision supports the development of a learning organization culture, in which all institutional elements, teachers, supervisors, and school leaders, actively participate in collective reflection and competency improvement.³¹ By applying TQM principles alongside digital technologies, Islamic educational institutions can establish supervisory systems that are adaptive, sustainable, and oriented toward improving learning quality while maintaining Islamic values as an ethical foundation. This underscores that supervisory transformation is not merely a technical innovation but also an organizational strategy to strengthen teacher professionalism and holistic educational quality.

Therefore, the transformation of Islamic education supervision toward a quality- and digital-based model encompasses three main dimensions: a paradigm shift from administrative control to professional development; the internalization of continuous improvement principles within the supervisory system; and the utilization of digital technology as an instrument for strengthening quality. This transformation not only fulfills modern managerial demands but also ensures the relevance, adaptability, and competitiveness of Islamic education in the Society 5.0 era. The integration of quality- and digital-based supervision is expected to foster Islamic educational institutions that are professional, accountable, and committed to the simultaneous development of students' academic excellence and character formation.

3. Formulation of an Integrative TQM–Supervision Conceptual Model from the Perspective of Society 5.0

The results of the literature synthesis indicate that no comprehensive conceptual model has yet systematically integrated Total Quality Management (TQM), Islamic education supervision, and the Society 5.0 paradigm within a unified systemic framework. Some studies discuss TQM as a managerial approach to improving institutional quality, while others position supervision as an instrument for teachers' professional development. However, these two components are frequently treated separately. In this context, the present study formulates an integrative model

³⁰Qatrunnada Jinan Akmaliah et al., "Implementasi Supervisi Pendidikan di Era Digital," *Jurnal Pendidikan Sosial dan Konseling*, Vol. 2 No. 2 (2024), h. 357-360, <https://jurnal.itcc.web.id/index.php/jpdk/article/view/1266>

³¹Amir Mahmud et al., "Supervisors' Digital Competence and Its Influence on the Quality of Islamic Education Teachers in Madrasah Ibtidaiyah," *Mudarrisa: Jurnal Kajian Pendidikan Islam*, Vol. 17, No. 2 (2025), h. 181-197. <https://ejournal.uinsalatiga.ac.id/index.php/mudarrisa/article/view/3483>

that positions supervision as the operational mechanism of the TQM paradigm within a digitally transforming Islamic education system.

Conceptually, TQM provides the philosophical foundation through its orientation toward customer satisfaction (students and society), commitment to continuous improvement, and data-driven decision-making.³² These principles function as a normative framework guiding all managerial processes within educational institutions. Meanwhile, educational supervision serves as the implementative instrument that ensures quality standards are genuinely enacted at the level of instructional practice. In other words, TQM provides direction and core values, whereas supervision acts as a reflective-control mechanism that safeguards quality sustainability.

The integrative model formulated in this study incorporates the *Plan-Do-Check-Act* (PDCA) cycle as the operational framework for supervision. In the *plan* phase, supervisors and teachers collaboratively design instructional plans based on quality standards and students' needs. In the *do* phase, instruction is implemented according to the agreed design. The *check* phase involves observation, reflection, and analysis of learning data, while the *act* phase consists of follow-up actions in the form of continuous improvements or innovations.³³ Through this structure, supervision is no longer incidental but becomes a systematic and sustainable process.

From the perspective of Society 5.0, this integrative model is further strengthened through the utilization of digital technology as an instrument for quality enhancement. The Society 5.0 concept, introduced by the Japanese government, emphasizes the integration of intelligent technology into human life in a human-centered manner.³⁴ In the context of Islamic education, this implies that the digitalization of supervision, such as the use of online evaluation platforms, academic information systems, and learning analytics, must remain oriented toward human development rather than mere systemic efficiency. Technology functions as a tool to enhance transparency, accountability, and accuracy in decision-making.

Furthermore, this integration underscores the importance of transformational leadership in sustaining a quality culture. Bass and Riggio explain that transformational leadership drives organizational change through shared vision, intrinsic motivation, and collective commitment.³⁵ Within the proposed model, the

³²Sudiansyah, "Total Quality Management Transformation in Digital Education: Towards Adaptive Schools and Learning Organizations 5.0." *COSMOS: Jurnal Ilmu Pendidikan, Ekonomi dan Teknologi*, Vol. 2, No. 4 (2025), h. 914-931. <https://cosmos.iainsambas.ac.id/index.php/cms/article/view/317>

³³Moh Ainul Yaqin, Fadli, & Rahman, A. (2026). Optimizing Techno-Supervision-Based Academic Supervision Models in the Digital Education Era. *ALMUSTOFA: Journal of Islamic Studies and Research*. <https://ejournal.bamala.org/index.php/almustofa/article/view/614>

³⁴Widya Putri Azhari, Khoirul Anam & Indah Aminatuz Zuhriyah "Technology and Digitalization in Islamic Education Supervision", h. 97-105.

³⁵F. Hidayat & M. Fathoni, "Transformasi Digital dalam Manajemen Pendidikan Islam: Studi atas Adaptasi Kepemimpinan di Era Society 5.0," *Jurnal Ilmu Pendidikan Islam*, Vol. 3, No. 1 (2025), h. 45-58. <https://ejournal.staidapondokkrempyang.ac.id/index.php/jiem/article/view/817>

head of an Islamic educational institution acts as a quality leader who cultivates a culture of excellence, strengthens collaboration, and promotes innovation grounded in both technological advancement and Islamic values.

Therefore, the integrative TQM–supervision conceptual model from the perspective of Society 5.0 formulated in this study possesses three primary characteristics: (1) it is grounded in a continuous quality paradigm; (2) it operates through a reflective and collaborative supervision system; and (3) it is adaptive to humanistic digital transformation. This model constitutes the study’s theoretical contribution to the development of systemic, adaptive, and comprehensively quality-oriented Islamic education management.

E. Discussion

Based on the findings presented above, several critical points merit further consideration. First, the integration of Total Quality Management (TQM) in Islamic education has largely remained at the level of general managerial discourse and has not been fully operationalized within supervisory practices. This condition indicates a gap between quality as an organizational philosophy and its implementative mechanisms at the instructional level. From the perspective of an Islamic education quality system, the application of quality management principles, such as continuous evaluation and systemic feedback, still requires strengthening in order to produce a tangible transformational impact on academic supervision practices.³⁶ Therefore, the findings of this study underscore the importance of positioning supervision as a strategic instrument that connects institutional quality vision with classroom practice and teacher professional development.

Second, the transformation of supervision toward a quality- and digital-based model reflects an epistemological shift in Islamic educational oversight. Supervision is no longer understood merely as a control-oriented activity but rather as a dialogical and reflective process that fosters teacher professional growth and enhances the effectiveness of instructional monitoring and evaluation through digital technologies.³⁷ Research by Widya Putri Azhari et al. found that technology-based academic supervision improves documentation, transparency, and collaboration among educators in supervisory activities, thereby reinforcing a systematic orientation toward quality improvement.³⁸ In the context of Society 5.0, the digitalization of supervision is not merely a technical innovation but an integral

³⁶Toto Suryadi & Khusnul Asma, “Implementasi Manajemen Berbasis Mutu dalam Lembaga Pendidikan Islam,” *MASALIQ*, Vol. 5, No. 4 (2025), h. 1803-1821, 2025, <https://doi.org/10.58578/masaliq.v5i4.6617>

³⁷M. Idris, P. Pujiarman, S. Patimah, A. Warisno, N. H. Murtafiah & A. Gani, “Implementasi supervisi akademik berbasis teknologi digital dalam meningkatkan kompetensi profesional guru di era Society 5.0.” *Edu Sociata: Jurnal Pendidikan Sosiologi*, Vol. 8, No. 2 (2025), h. 28-38. <https://doi.org/10.33627/es.v8i2.4094>

³⁸Widya Putri Azhari, Khoirul Anam & Indah Aminatuz Zuhriyah, “Technology and Digitalization in Islamic Education Supervision,” *Al-Mudabbir: Journal of Islamic Education Management*, Vol. 1, No. 2 (2025), h. 97-105. <https://albaayaninstitute.org/index.php/almudabbir/article/view/54>

component of a quality assurance strategy responsive to contemporary developments, while still requiring balance with humanistic values and the ethical foundations of Islamic education.

Moreover, the digitalization of supervision within the Society 5.0 framework broadens the horizon of quality management in Islamic education. The utilization of academic data, online evaluation platforms, and management information systems enables more objective and accurate decision-making processes. The literature review indicates that the digitalization of Islamic education supervision can enhance monitoring and evaluation efficiency while promoting educators' active involvement in continuous professional development.³⁹ Nevertheless, the discussion also highlights that digital transformation must remain grounded in humanistic values and Islamic educational ethics to ensure that technology does not overshadow the essential mission of character formation.

The third finding concerning the formulation of an integrative conceptual model demonstrates the study's theoretical contribution in bridging existing gaps within the literature. By positioning TQM as the paradigm, supervision as the implementative instrument, and Society 5.0 as the transformational context, the model offers a more comprehensive systemic framework compared to previous partial approaches. This perspective aligns with contemporary research emphasizing the importance of quality assurance systems that integrate modern quality principles with intelligent technology to enhance the relevance of Islamic education in the Society 5.0 era.⁴⁰ It suggests that integrating TQM and supervision is not merely a technical adjustment but represents a cultural transformation within Islamic educational organizations, one that emphasizes collective learning and continuous improvement.

Overall, this discussion affirms that improving the quality of Islamic education in the Society 5.0 era requires a holistic, systemic, and adaptive approach. The integration of TQM into supervision is not only theoretically relevant but also strategically significant in addressing demands for accountability, professionalism, and global competitiveness. Accordingly, this study reinforces the argument that the development of Islamic education management in the digital era must be grounded in the synergy between a continuous quality paradigm, reflective supervision practices, and human-centered technological transformation.

³⁹Miftachul Janna & M. Yahya Ashari, "Supervisi Akademik dalam Membangun Mutu Pendidikan Islam," *TSAQOFAH*, Vol. 6, No. 1 (2025), h. 813–823. <https://doi.org/10.58578/tsaqofah.v6i1.836>

⁴⁰Nur Adzidzah & Agus Yudiawan, "Quality Assurance of Higher Education in the 5.0 Era: A Systematic Literature Review Identifying Current Trends and Future Prospects," *Journal of Quality Assurance in Islamic Education*, Vol. 5, No. 1 (2025), h. 52-60. <https://doi.org/10.47945/jqiae.v5i1.2326>

Conclusion

This study affirms that integrating Total Quality Management (TQM) into Islamic education supervision constitutes a strategic necessity in responding to the transformative challenges of the Society 5.0 era. The literature review indicates that although TQM principles have been adopted within Islamic education management, their implementation remains largely concentrated at the administrative level and has not been fully integrated into instructional supervision practices. The transformation of supervision toward a collaborative, reflective, and data-driven model is therefore essential to operationalize the quality paradigm in a substantive manner. The digitalization of supervisory systems enhances the effectiveness of evaluation and decision-making processes; however, it must remain grounded in humanistic values and Islamic ethics to ensure that technology functions as an instrument for quality improvement rather than merely procedural efficiency, based on these findings, this study recommends the development of an Islamic education supervision model that systematically adopts the continuous improvement cycle and integrates digital technology in a coherent manner. Islamic educational institutions need to cultivate a participatory quality culture, with transformational leadership serving as the primary driver of organizational change. Furthermore, future empirical research is necessary to examine the effectiveness of the integrative TQM–supervision model across diverse institutional contexts. In this way, strengthening quality management in Islamic education within the Society 5.0 era can proceed in a sustainable, adaptive, and holistically quality-oriented direction, ensuring comprehensive improvement in learning outcomes.

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