



## IMPLEMENTATION OF TOTAL QUALITY MANAGEMENT IN DEVELOPING SANTRI CHARACTERS

Mukhtar, Hidayat, Siti Mariah Ulfah  
State Islamic University Sulthan Thaha Saifuddin Jambi  
[ulfahhawasyi76@gmail.com](mailto:ulfahhawasyi76@gmail.com)

**ABSTRACT:** This article describes the implementation of Total Quality Management in developing students' characteristics, focusing on the problem of meeting the national education quality standards in order to improve the quality of management in developing the character of students. This study seeks to determine the implementation of TQM in developing the character of students in Islamic boarding schools, namely Pondok Pesantren PMDG Campus 10 Tanjung Jabung Timur, Talwah Al-Munawwaroh Merangin Regency and PKP Al-Hidayah Jambi City, by applying TQM standards to achieve organizational goals. Using a qualitative research approach with descriptive analysis, research results and conclusions that the pesantren is an educational institution that implements character education in an integrated manner throughout the whole process of education and learning. By implementing Total Quality management optimally by applying the management methodology of W. Edward Deming, Plan do check and Action that focus on customers, optimization of leadership roles, involving all employees / staff on quality and mutual commitment and continuous improvement will be able to develop the character of Santri. in accordance with the expectations of stakeholders so that a distinctive pesantren culture will be formed which distinguishes it from the education system outside the pesantren which is ready to face the times in the era of revolution 4.0.

**Key words:** total quality management, the character of the santri

### A. Introduction

The national commitment on the need for character education is imperatively stated in Law Number 20 of 2003 concerning the National Education System. In Article 3 of the Law it is stated that "National education functions to develop capabilities and shape the character and civilization of the nation with dignity in the framework of the intellectual life of the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, and are healthy, knowledgeable, competent, creative, independent, and a democratic and responsible citizen. " If you look closely, 5 (five) of the 8 (eight) potential students who want to be developed are closely related to character.

Pondok Pesantren is the oldest educational institution in Indonesia that has become a center of excellence for the development of human resources that have a moral basis in social life. The presence of pesantren as an educational institution is able to make an important and crucial contribution in the process of transmitting Islamic sciences, reproducing the ulama, maintaining Islamic knowledge and traditions, and even establishing and expanding the Muslim santri community.



Pesantren being part of community infrastructure at a macro level has played a role in making people aware of idealism, intellectual ability and good behavior in order to organize and build national character. The pesantren continuously tries to shape the behavior of its people.

In order to improve the quality of the pesantren, especially in developing the character of the pesantren students, they must improve themselves and keep abreast of the times in terms of management. Many pesantren put an integrated and modern label in their management, but not all of them can apply it consistently and optimally. For this reason, the government has implemented national education standards as a reference in the management of educational institutions so that they can carry out the quality of each of their management, including Islamic boarding schools.

In the initial research, the authors found that in three Islamic boarding schools in Jambi province, namely the Darussalam Gontor campus 10, Talwah Al-Munawwaroh Islamic Boarding School and PKP Al-Hidayah Islamic Boarding School, it was found that this boarding school had implemented Total Quality Management in developing The character of the santri, however, encountered the problem, namely in terms of integration. This boarding school has implemented integrated quality management, especially to achieve this quality, the three of them must follow the quality standards that have been implemented by the government, but some of the quality standards implemented by the government cannot be fulfilled optimally, namely, the standard educators and education staff. To form the expected character, of course the teacher plays an important role in shaping that character. especially the formation of Islamic character, of course, the contribution of pesantren through 24 hour activities at the boarding school has shaped the expected character of the santri in the face of the Revolui era. 4.0 is not enough, Islamic boarding schools must develop the character building of their students in the fields that must be faced by their students at a later date. For this reason, management using an integrated quality management approach is very appropriate to be applied in developing the character of these Santri.

## **B. LITERATUR REVIEW**

W. Edwards Deming, Joseph Juran and Philip B. Crosby. They concentrate on quality in the production industry but their ideas can also be applied in the service industry. Deming gave 14 points which are the essence of his management theory and seven deadly diseases are his concept of obstacles to quality improvement. Josep Juran, namely the existence of conformity with goals and benefits. Specifications in accordance with customer expectations. juran approach namely Strategic Quality Management (SQM). Then Philip Crosby provides a very practical approach that is Quality is free (quality is free) then without defects (Zero Defects). (Edward Sallis,

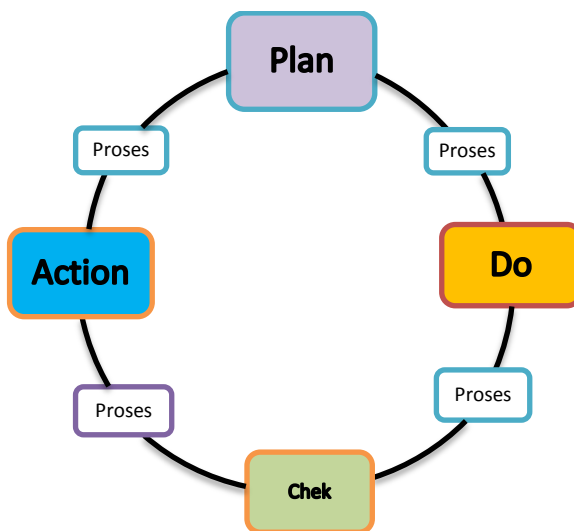


2011: 97-118). Meanwhile, according to Sallis (2011: 51), the quality of quality is indeed something that is interesting between being an absolute and relative concept. However, he emphasized that quality is now used more as an absolute concept. Therefore, quality has the same meaning with goodness, beauty, and truth; or harmony that is uncompromising. The quality standards include two, namely; quality based on product / service standards; and quality based on customers.

TQM in the context of education is a philosophy of methodology on continuous improvement that can provide a set of practical tools for any educational institution in meeting the needs, wants and expectations of current and future customers. TQM in the field of education must prioritize meeting the needs of education customers by making continuous improvements to all specific aspects that exist in educational institutions, especially in curriculum areas related to teaching and learning activities for students, by involving all elements. The success of educational institutions as organizations in achieving achievements is influenced by various supporting factors, including reliable human resources, supporting facilities and management management systems. The three most influential factors are school management (Sallis, 2011: 73).

Edward Deming argues that although quality includes the suitability of product attributes with consumer demands, quality must be more than that. Likewise, Deming's opinion states that the main problem of quality / quality is fundamentally related to management. Therefore, Deming put forward 14 important points that can guide managers to achieve improvements in quality, namely: 1) Creating certainty for product and service improvement goals; 2) Adopting a new philosophy where defects are unacceptable; 3) Stop depending on mass inspection; 4) discontinue the practice of rewarding on a price-only basis; 5) Constantly and continuously improve production and service systems; 6) Provide modern job training; 7) Forming leadership; 8) Get rid of fear; 9) Get rid of barriers between departments; 10) Eliminate / reduce goals, target numbers of workers; 11) Eliminate management based on goals; 12) Remove barriers that demean workers based on judgment; 13) Institutionalizing education and training programs; 14) Creating a structure in top management that can carry out transformation (Sallis, 2011: 97)

Deming popularized the management cycle as a reference in quality assurance activities, namely Plan, Do, Check, Action (PDCA). Which consists of the steps of planning, implementing plans, examining the results of planning and corrective actions against the results obtained. The PDCA (plan-do-chek-act) circle is also called the Deming circle, because Deming created it. The circle describes the processes that always occur in every activity or quality performance. Here's a picture of Deming's circle:



According to Thomas Lickona, "character education is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good behavior, honesty, responsibility, respect for others, hard work and so on." (Heri Gunawan, Character Education (Bandung, 2012: 23) Character education is character education plus meaning that involves aspects of the theory of knowledge (cognitive), feelings (feelings), and action (action). According to Thomas, "said without these three aspects character education will not will be effective, and its implementation must be systematic and sustainable. With character education a person will be emotionally intelligent, emotional intelligence is the most important provision in preparing children for their future. With emotional intelligence, someone will be able to succeed in facing all kinds of challenges including challenges to succeed in an academic." (Masnur Muslich, 2013 : 29-30)

Independence is taught especially to boarding students, both boys and girls. They have been given rules and responsibilities, both in terms of learning and in their daily lives. Santri are obliged to clean their respective residences, clean up books or the Koran after each reading, clean mosques and places of ablution, study places, and so on. Pondok cadres of students according to their abilities and skills. Each santri is recruited according to their interests and talents so that the cadres will be carried out differently for each student. Each student cadre will be assisted or monitored by the ustadz. Discipline is related to independence and responsibility so that the three of them are interrelated and inseparable. The sanctions given to students who violate the rules are determined by the kiai and supervised by ustazd. The type of sanction is measured by the size of the mistakes made by the students. Likewise, awards will be given to outstanding students. The Islamic boarding school also teaches simplicity through real actions in everyday life, with examples from the kyainya. The simplicity of dress, low language speech, and politeness are lessons for students so that they become very respectful and follow the kiai's lifestyle. Cleanliness is clearly taught even



in simplicity, both in the facilities and in the kiai's lifestyle. Togetherness and mutual assistance are the souls of pesantren education. (Kamin Sumardi, Portrait of Character Education in Salafiyah pesantren (Journal of Character Education Year II No. 3 October 2012), p. 287.

The boarding students who have indirectly been educated in the independence, simplicity, cleanliness, generosity, tolerance, ways of dress and mutual assistance, it is carried out through an integrated approach (holistic) in all segments of activities and the environment created in boarding schools. There are six things which are aspects of emotion that a person must be able to feel to become a human being with character, namely: 1) conscience, 2) self esteem, 4) empathy, 5) loving the good, 5) self control, and 6) humility. While in moral action, the action or action is the result (outcome) of two other character components. (Suyanto „, 2010: 64) In an effort to educate characters as initiated by Thomas Lickona, three stages are needed in educating characters, namely moral knowing, moral feeling and moral doing / action. (Thomas Lickona, 2013: 81-82.)

### C. METHODOLOGY

The research approach used is qualitative research with qualitative research methods. According to Bogdan and Taylor, in Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. (Lexy J. Moleong, 2011: 4). This study aims to understand and describe in depth about the management of integrated boarding schools based on Total Quality Management (TQM) in developing the character of students in Jambi Province. The determination of informants in this study was carried out by means of purposive sampling, which is a method of selecting informants based on certain characteristics. (Sugiono; 2016: 216)

Data collection techniques in this study are observation, interviews and documentation. Qualitative data analysis techniques, namely data reduction, display data, and conclusion as well as drawing / verification. Qualitative research is declared valid if the degree of trust (credibility), transferability (transferability), dependability (dependability) and certainty are met. The method of testing the credibility of the data or the trust in the data from qualitative research results, among others, is by extending observations, increasing persistence in research, triangulating discussions with peers, analyzing negative cases and member checking.



## D. RESULT AND DISCUSSION

The quality applied in PMDG 12 Tanjabtimur, Talwah Al-Munawwaroh Merangin Islamic Boarding School and PKP Al-Hidayah Jambi City is trying to meet customer satisfaction. This is based on the development of society today that requires coaching of students to be carried out in a balanced manner between values and attitudes. Knowledge, intelligence and skills, the ability to communicate and interact with the wider community, as well as increase awareness of their environment. This quality achievement is offered by Islamic boarding schools as the oldest Islamic religious institution in Indonesia. Islamic boarding schools have the potential and positive opportunities to help develop the basic human potential in the form of intellectual development. Islamic boarding schools are traditional to deepen Islam and practice it as a way of life by emphasizing the importance of morals and morals in social life so as to form the character of the nation's children in accordance with Islamic teachings, the teachings brought by the Prophet Muhammad SAW. Rasulullah SAW, was sent to this world to carry out his apostolic mission which is to perfect human morals (character).

Based on the Al-Quran and hadith, we are obliged to have morals (have character) with the morals stated in Islam, including; be honest, trustworthy, responsible, maintain chastity, shame, courage, respect, keep promises, stay away from everything that is forbidden by Allah Subhaanahu wa Ta'ala, do good to neighbors, help people in need according to their abilities, and apart from the good morals stated in the Al-Qur'an and Sunnah which is explained about the prescription of these morals.

On the other hand, character is needed these days. The survey results of the United Nation Development Project (UNDP) stated that the quality of Indonesia's human resources is low compared to other countries in Asia such as Thailand, Malaysia, Philippines, and China. This can be seen from the low ranking of Indonesia's Human Development Index (HDI) or Human Development Index (HDI) compared to other countries, which is ranked 108 out of 112 countries. (Utawijaya, 2011: 6)

The low quality of human resources is partly due to the low quality of Islamic boarding schools in Jambi Province. Various surveys and research results show how the quality of Islamic boarding schools in Jambi Province is low. The steps of pesantren in Jambi Province improve the quality of education according to the policy on the National Education System, namely the birth of Law Number 20 Year 2003. In article 35 of the National Education System Law it is stated that one of the efforts to improve the quality of national education is through National Standardization of Education or SNP . This policy regulation is then further emphasized through Government Regulation Number 19 of 2005 concerning National Education Standards. The birth of PP 19 of 2005 concerning SNP is an elaboration of Law Number 20 of 2003 especially Chapter IX Article 35. In Article 35 paragraph (1) of the National Education System Law, it is stated: "National Education Standards consist of content



standards, processes, competence of graduates, educational staff, facilities. and education infrastructure, management, financing and assessment which must be improved in a planned and periodic manner ". Then in paragraph (2) states: "The National Education Standards are used as a reference for curriculum development, educational staff, facilities and infrastructure, management and financing".

Article 1 paragraph (1) of PP 19/2005 states that: "National Education Standards are the minimum criteria regarding the education system in all jurisdictions of the Republic of Indonesia". Then Article 3 states that "National Education Standards serve as the basis for planning, implementing, and supervising education in the context of realizing quality national education". The objectives are as stated in article 4, namely: "To ensure the quality of national education in the framework of the intellectual life of the nation and to shape the character and civilization of a nation with dignity".

So, the National Education Standardization policy as emphasized in Article 35 of the National Education System Law Number 20 of 2003 and Government Regulation Number 19 of 2005 is the need for standardization of national education so that the quality of education in Indonesia increases. Therefore, Education Standardization is absolutely necessary because it functions as the basis for planning, implementing and supervising education in realizing quality national education and aims to guarantee the quality of national education in the context of educating a dignified national life. National Education Standards are perfected in a planned, directed, and sustainable manner in accordance with the demands of changes in local, national and global life (Utawijaya, 2011)

On the other hand, the need for the standardization of national education is based on the premise that education is a process that aims. Every process that aims must have a measurement or yardstick has reached where the educational journey reaches its destination. In contrast to physical goals such as the distance to a place or a production target, educational goals are intangible and constantly change and increase. Educational goals are always temporary or "running goals". This means that educational goals need to be revised and adjusted to the demands of change from time to time, not rigid but flexible. In relation to educational goals, according to article 3 of Law Number 20 of 2003 concerning SISDIKNAS it is stated that: "The aim of National Education is to develop the potential of students to become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen ".

So it is necessary to look again at the objectives of PMDG 12 Tanjabtimur, Pondok Pesantren Talwah Al-Munawwaroh Merangin and PKP Al-Hidayah Jambi City were established both in general and specifically, usually reflected in the vision and mission of the pesantren, although the vision and mission is very noble, but to achieve it not yet based on TQM systematics. Whereas according to Mastuhu in Manfred the purpose of Islamic boarding school education is to create and develop a Muslim personality,



namely a personality who believes in God, has noble character, is beneficial to society or serves the community by being a servant or servant of the community as well as being an apostle, namely being a public servant. as the personality of the Prophet Muhammad (following the Prophet's sunnah), being able to stand alone, free and firm in personality, spreading religion or upholding Islam and the glory of Muslims in the midst of society (izzul Islam wal muslimin) and loving knowledge in order to develop Indonesian personality. (Nurotun Munt prison, 2015: 56)

From the formulation of these objectives, it is clear that the quality of character education at PMDG 12 Tanjabtimur, Talwah Al-Munawwaroh Merangin Islamic Boarding School and PKP Al-Hidayah Jambi City strongly emphasizes the importance of reviving Islam in the midst of life. That means the character of santri whose professionalism must continue to be improved as a capital to uphold Islam in the midst of increasingly rapid life and always undergoing change.

PMDG 12 Tanjabtimur, Talwah Al-Munawwaroh Merangin Islamic Boarding School and Al-Hidayah PKP Jambi City as integrated halls are schools that are held in one complex and managed in an integrated manner both aspects of curriculum, learning, teachers, facilities and infrastructure, management and evaluation , so that it becomes an effective and quality school. PMDG 12 Tanjabtimur, Pondok Pesantren Talwah Al-Munawwaroh Merangin and PKP Al-Hidayah Jambi City are not able to meet all National Education standards (NSP) in every aspect. Includes graduate competencies, content, processes, educators and education personnel, facilities and infrastructure, financing, management, assessment and has organized and produced graduates with international characteristics. In addition, integrated schools are expected to be able to develop a school culture and school environment that supports the achievement of international standards from these various aspects.

PMDG 12 Tanjabtimur, Pondok Pesantren Talwah Al-Munawwaroh Merangin and PKP Al-Hidayah Jambi City have experienced changes from the impact of modernization, although this has not become the quality of the character of the santri better than the traditional pesantren pattern. With the increasing variety of new learning sources, and the increasing dynamics of communication between the Islamic boarding school education system and other systems, students can learn from many sources. These models are the answers of each boarding school to the demands of the era that cannot be avoided. One form of change in the management of Islamic boarding schools is the emergence of Islamic boarding schools, which combine elements of traditional Islamic education that are identical to classical books with Islamic education that uses modern systems and methods. At PMDG 12 Tanjabtimur, Pondok Pesantren Talwah Al-Munawwaroh Merangin and PKP Al-Hidayah in Jambi City, students are taught foreign languages (Arabic and English) which allows access to a wide range of public books including foreign literature. The combination of these two educational systems gave

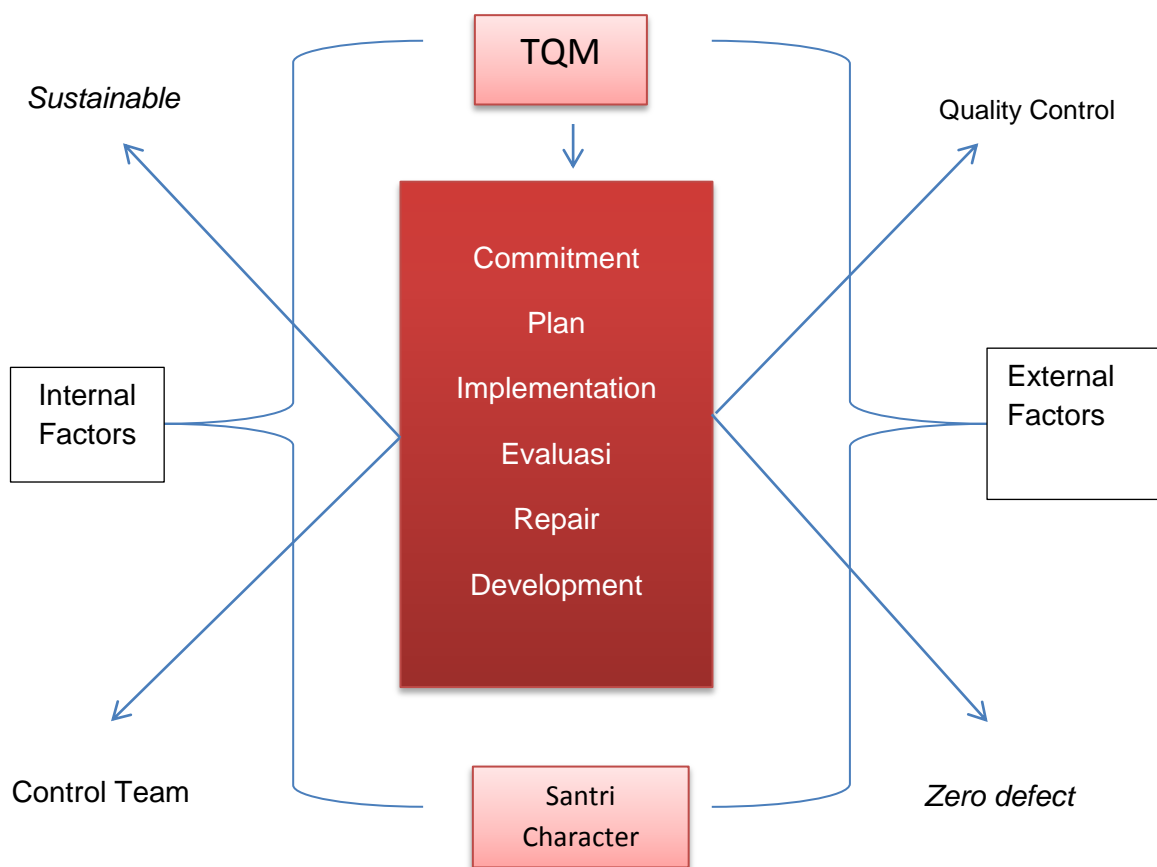




birth to a comprehensive education system, not only emphasizing mastery of classical Islamic scientific treasures but also having scientific integrity (Nurotun, 2015: 57)

For PMDG 12 Tanjabtimur, Pondok Pesantren Talwah Al-Munawwaroh Merangin and PKP Al-Hidayah Jambi City, the standardization of the quality of Islamic boarding school education has not been achieved from pesantren graduates. Because, in principle, pesantren alumni "lack" need such a formal legal. Even without formal legality from the Government, pesantren graduates already exist in the midst of society and are even recognized for their existence. In addition, the orientation of the santri in entering pesantren education is not oriented towards obtaining formal legal diplomas as well as formal school education institutions. The most important need for pesantren at this time is how the Government formally recognizes Islamic boarding schools as a sub-system of National Education, so that there is no more discrimination against pesantren, both in determining the budget through the APBN and APBD, formal recognition of pesantren certificates, and making the pesantren education system a mistake. a benchmark for the achievement of the goals of National Education, especially for evaluating the achievement of the goals of faith and piety.

The TQM Model for Character Development of Santri (Ulfah, 2020)





TQM in coaching students refers to managerial functions summarized in the Deming Cycle of the Juran Trilogy and Zero Defect of Crosby, namely Plan - Do - Check - Follow up, which is a six-step problem-solving process commonly used in quality control. These functions are better known as commitments and plans, followed by the implementation of the intent to run planned trials, then followed by evaluation and improvement, which means measuring the effectiveness of the test results of the test solution / program being worked on and analyzing whether it can be applied in other ways . At this stage we measure how effective the experiments carried out at the previous stage of the TQM cycle, namely:

If Islamic boarding schools want to produce quality development of santri characters, this new cycle wheel must spin, meaning that the commitment-development process must be carried out. work and coaching must be planned. The plan that was made must be carried out. Work performance is monitored, measured or assessed. The results of the assessment are analyzed, the results of the analysis are used to plan the next development so as to be able to meet quality standards and develop sustainably according to customer needs and supported by all interested parties.

The cycle above can be likened to a ball that must be pushed up towards the predetermined goal which is located above. This requires a lot of effort and effort to achieve these goals. Without effort, it's unlikely that this new TQM cycle ball will reach its goal. This shows that to achieve a certain quality it must be sought, endeavored and supported by all parties concerned. Good quality does not come by itself.

### **E. CONCLUSION**

1. Management of TQM-based integrated Islamic boarding schools in developing the character of the santri of the Darussalam Gontor 12 East Tanjab Modern Islamic Boarding School, Al-Munawwaroh Al-Munawwaroh Islamic Boarding School of Tahfizul Quran, Pongpes Karya Pembangunan Al-Hidayah, Jambi City, that is, there is already a commitment according to the central instruction not initiation itself, continuous improvement has been carried out even though it has not shown the same character standards as the central cottage, zero defects have not been achieved and improvements have not been measured.
2. The TQM-based integrated Islamic boarding school management model in developing the character of students in Jambi Province is a commitment and a good quality plan, it's just that its implementation is still constrained by budget, facilities and infrastructure. It's just optimism to make continuous improvements have appeared to achieve zero defect results.



## F. REFERENCES

- Ahmad Tafsir, dkk, *Cakrawala Pemikiran Pendidikan Islam*. Jakarta: Mimbar Pustaka, 2008
- Daryanto, *Implementasi Pendidikan Karakter di Sekolah*. Yogyakarta: Gava Media, 2013.
- Departemen Agama RI, *Al-Quran dan Terjemahan*, Semarang, PT.Karya Toha Putra, 2002
- E. Mulyasa, *Manajemen Pendidikan Karakter*, Jakarta: Bumi Aksara, 2014
- Edward Sallis, *Total Quality Management In Education (Manajemen Mutu Terpadu Pendidikan)*, Terj. Ali Riyadi dkk., Jogjakarta: IRCISOD, 2011
- Fandy Tjiptono dan Anastasia Diana, *TQM (Total Quality Management*. Edisi Revisi. 2015.
- Faridah Awalayah, *Kebijakan dan pengembangan Karakter Melalui Pendidikan di Indonesia*, Jurnal Aspirasi, Vol.3 No. 12012 hal. 93-95 diunduh 25 Desember 2019
- Hamdani Hamid, dkk, *Pendidikan Karakter Perspektif Islam*, Bandung: Pustaka Setia, 2013.
- Heri Gunawan, *Pendidikan Karakter* (Bandung: Alfabeta, 2012), hal. 23.  
<https://akhmadsudrajat.wordpress.com/2010/12/26/pengembangan-karakter/12-mei-2020>
- <http://e-repository.perpus.iainsalatiga.ac.id/1691/1/tesis%20oke%20chol.pdf>.
- Husaini Usman, *Manajemen: Teori, Praktek dan Riset Pendidikan*, Jakarta: Bumi Aksara, 2014
- Juran, J.M, *Juran on Leadership for Quality*, New York: Macmillan, 1989
- Kamin Sumardi, *Potret Pendidikan Karakter di pesantren Salafiyah* (Jurnal Pendidikan Karakter Tahun II Nomor 3 Oktober 2012
- Kasful Anwar US, *Kepemimpinan Pesantren*. Jambi: Sulthan Thaha Press Iain, 2011
- Kelli A. Larson, *Understanding the Importance of Character Education*, The Graduate School University of Wisconsin-Stout Menomonie, WI Graduate Degree/ Major: MS Guidance and Counseling Research Adviser: Carol L. Johnson, Ph. D. Monthffear: May, 2009 Number of Pages: 35 Style Manual Used: American Psychological Association, 5th edition hal. <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.390.5522&rep=rep1&type=pdf>. p.3
- Lexy J. Moleong, *Metodologi Penelitian Kualitatif ed. Revisi*. Bandung: Ramaja Rosdakarya, 2011
- Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, Jakarta: Bumi Aksara, 2013.
- Muhammad Fathurrahman dan Sulistyorini, *Implementasi Peningkatan Mutu Pendidikan Islam* Yogyakarta: Teras, 2012
- Mukromin, *Implementasi Pendidikan Karakter di Pesantren*. Jurnal Al Qalam Vol 8 Desember 2014).
- Nurotun Muntahanan, *Pengembangan Sistem Pendidikan Pesantren dalam meningkatkan Profesionalisme Santri*, (Al-Hikmah Jurnal Studi Keislaman Tuban Volume 5 Nomor 1 Maret 2015
- Rao.Ashok.[et al]., *Total Quality Management: A Cross Functional Perspective*, (Printed in the United State of America. Copyright Jhon Wiley &Son .IncISBN.0-471-10804-9 1996 .
- Sugiyono, *Metode Penelitian Kualitatif, Dan R & D*, Bandung: Alfabeta, 2016.
- Suyanto, *Pendidikan Karakter; Teori dan Aplikasi*. Jakarta: Kemendikbud, 2010
- Syamsul Bahri, <http://Blognya orang lombok>, *Total Quality Manajemen (TQM)* di download januari 2017
- Siswanto, *Desain mutu pendidikan pesantren*, Jurnal Karsa, jurnal social dan budaya keislaman vol. 23 no 2 2015



## International Journal of Southeast Asia

- Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* Jakarta: Balai Pustaka, 2008.
- Tito Conti. *Building total quality: a guide for management* / Tito Conti. English language ed. Includes bibliographical references and index. ISBN 978-94-010-4675-6 ISBN 978-94-011-1546-9 (eBook) DOI 10.1007/978-94-011-1546-9 Total quality management. I. Title. HD62.15.C6413 1993 658.5'62-dc20
- Utawijaya, *Standarisasi Pondok Pesantren*, <https://utawijaya.wordpress.com/2011/12/01/standarisasi-pondok-pesantren/> didownload November 2018
- Veithzal Rivai Zainal, *Islamic Education Management*. Jakarta: Rajawali Press, 2013
- www.Lidwa.Com, Ensiklopedi Hadis Kitab 9 Imam, Shohih Bukhori, Shahih Muslim, Sunan Abu Daud, Sunan Tirmidzi, Sunan Nasai, Sunan Ibnu Majah, Musnad Ahmad, Muwatho' Malik, Sunan Damiri. Ed. Revisi, (Jakarta: Lidwa Pusaka, Tt)
- Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiyai*". Jakarta: Lp3si, 1985