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IMPLEMENTATION OF QUALITY MANAGEMENT OF RELIGIOUS VALUES EDUCATION FOR STUDENTS AT AN- NAHDLIYIN ELEMENTARY MADRASAH DUKUH TENGAH BUDURAN SIDOARJO

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ABSTRACT

This study aims to analyze the concept, implementation, and quality management processes of religious values education at Madrasah Ibtidaiyah An-Nahdliyin Dukuh Tengah Buduran Sidoarjo. The research specifically explores how religious values are cultivated through daily activities, institutional routines, and Islamic Religious Education learning practices. Employing a qualitative field research approach, data were collected through interviews, observations, and documentation. Data were analyzed through the stages of reduction, display, and verification, supported by triangulation of sources, techniques, and time. The findings show: (1) The management of religious values education effectively applies the POAC (Planning, Organizing, Actuating, Controlling) framework, enabling systematic and measurable improvement in the religious character of students. (2) Implementation of religious values through habituation, structured religious routines, and integration into the curriculum aligns with institutional standards and supports the school's vision to form students with strong IMTAQ, adequate IPTEK, and noble character. (3) The impact of this management model is evident in increased student discipline, consistent participation in worship activities, strengthened religious knowledge, and positive behavioral transformation. These results indicate that structured quality management can significantly enhance the internalization of religious values in elementary-level Islamic schools.

Keywords: Education, Islam, Religious Values

INTRODUCTION

The field of education currently faces various challenges due to the rapid development of communication, science, and technology, particularly those related to the formation of students' morals and religious beliefs. It's understandable that students' character is being impacted by the ease and freedom to seek knowledge from various media during the

coronavirus outbreak that is currently sweeping Indonesia.

Due to the high expectations of many institutions for online teaching, students often require the use of technology to engage in educational activities. Furthermore, many students will choose to use public spaces equipped with Wi-Fi rather than the school network. If there are internet problems or if they don't have a data plan, this allows them to study online in various places, such as coffee shops, where most people gather, sometimes outside the school grounds. Therefore, students' character values will be low if these understandings are not properly addressed, especially if they are young, as they are easily influenced by today's increasingly sophisticated social lifestyle.

There is a phenomenon where low character is a problem affecting students at the Annahdliyin Dukuh Tengah Bendungan Sidoarjo Elementary School. Based on findings from the first observation conducted in January 2022, some students still act excessively, especially boys who enjoy calling their parents names to tease their friends. Other students spoke about imitating the lifestyle of today's teenagers, influenced by social media sites like TikTok. Furthermore, some children exhibited bad behavior, such as leaving class without teacher permission, playing carelessly inside and outside the classroom, misbehaving at desks, and talking loudly among themselves.

Because the home is the primary place for educating children about character development in everyday life, parents, in particular, have a significant influence in shaping their character due to these various issues. However, sometimes parents are too busy working or fulfilling other family responsibilities to provide the best education for their children. To build children's morals and faith in a good and correct manner, parents send their children to madrasas where they can receive education and care as well as information.

A document is a record of existing events. It can be a work of writing, drawing, or monumental work. Documents can include written works such as diaries, life histories, stories, biographies, regulations, policies, and so on. Documents often contain images, such as photographs, still lifes, sketches, and others. Documents are based on current works, such as artwork or similar.

The data analysis method in this study uses a descriptive technique that is carried out continuously. In this data analysis, the researcher describes and elaborates on the quality management of Islamic Religious Education at Madrasah Ibtidaiyah An-Nahdliyin Dukuh Tengah Buduran Sidoarjo.

RESEARCH METHODS

This study uses a qualitative field research approach to obtain accurate and contextual understanding of the implementation of religious values education at Madrasah Ibtidaiyah An-Nahdliyin. Data collection techniques consisted of:

1. **Interviews** with the principal, teachers, staff, students, and parents to explore their roles and experiences in the religious education process.
2. **Observations** conducted directly in classrooms, school yards, prayer areas, and extracurricular activities to capture real behaviors and routines.
3. **Documentation**, including institutional records, photos, activity schedules, and policy documents.

Informants were selected using purposive sampling to ensure relevance and depth. Data analysis employed the Miles & Huberman model: data reduction, data display, and conclusion drawing. Validity was strengthened through triangulation of sources, techniques, and time.

RESULTS AND DISCUSSION

Results

The findings of this study describe how Madrasah Ibtidaiyah An-Nahdliyin manages religious values through a structured quality management system that integrates planning, organizing, implementing, and supervising activities (POAC). These findings were obtained through interviews, observations, and documentation reviews.

The first finding indicates that the school has a clear concept of quality management for religious values. Teachers and administrators consistently explained that the school views religious values not merely as instructional content, but as a quality component that must be continuously improved. They emphasized that values such as discipline, worship habits, speech etiquette, modesty in clothing, and polite behavior are considered measurable indicators of religious quality. This view shapes the foundation of the school's overall religious education strategy.

The second finding relates to the planning of religious value programs. Based on observations and interviews, the school conducts planning through annual meetings, semester evaluations, and collaborative discussions among teachers. During these planning sessions, the school uses the ATM (Observe, Imitate, Modify) approach by studying programs from other madrasas and adjusting them to their context. The planning categorizes programs into short-, medium-, and long-term goals. Short-term plans focus on daily routines such as prayer, Qur'an reading, and morning greetings. Medium-term plans include strengthening tahfidz activities and monthly religious events, while long-term plans emphasize alumni character monitoring and community engagement programs. All planning is directed toward producing pious graduates who remain committed to Islamic teachings.

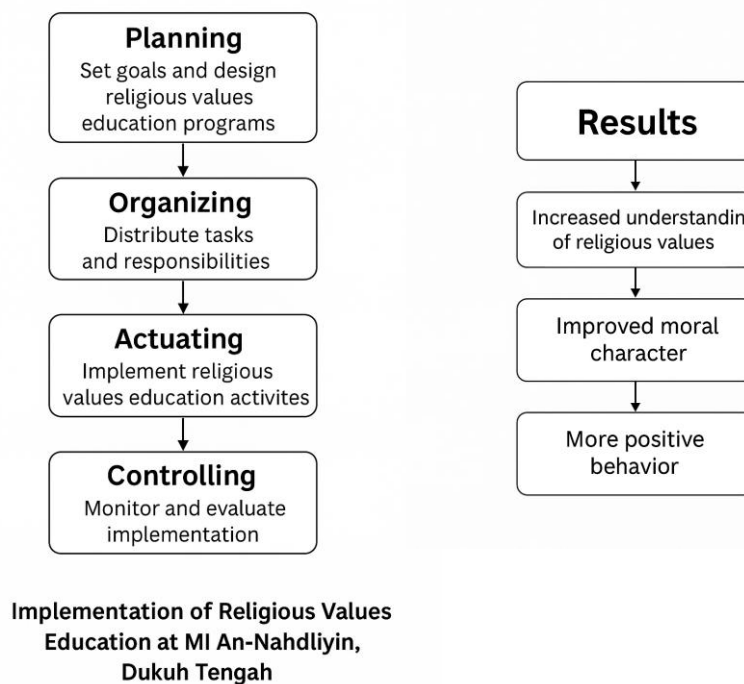
The next finding concerns organizing, where the school distributes responsibilities clearly among teachers, staff, and administrators. The principal acts as the main supervisor, while religious teachers design worship activities, set learning schedules, and manage religious ceremonies. Class teachers monitor daily behavioral habits, and staff support logistical needs for prayer facilities. Observable evidence shows that organizing is implemented through a structured chart that assigns roles, ensuring that religious routines run smoothly.

Another important finding involves implementation, where the school applies religious values through habituation and daily practice. Observations show that students participate in Duha prayer, Dhuhr prayer in congregation, morning Qur'an reading, and daily greetings. Teachers also emphasize Islamic ethics across subjects, including modest attire, respectful communication, and behavioral discipline during lessons and breaks. These practices are not limited to classroom instruction but extend to extracurricular activities, sports, and school-wide events, ensuring that religious values become part of students' lived experiences.

The final major finding relates to supervision. The school applies continuous monitoring through classroom observation, prayer attendance sheets, weekly teacher meetings, and evaluation of students' daily behavior. Teachers reported regularly discussing student

progress, including issues related to discipline, worship consistency, and peer interactions. Alumni monitoring is also conducted to ensure that graduates maintain good behavior after leaving the institution. Supervision is therefore both preventive and developmental, helping students internalize religious values over time.

Overall, the results show that MI An-Nahdliyin implements a comprehensive quality management system where religious values are planned, organized, executed, and evaluated continuously, leading to consistent improvement in students' behavior, worship routines, and religious knowledge.



Discussion

The findings of this study demonstrate that the application of POAC in religious values education significantly strengthens the school's ability to develop students' character and religious identity. From the planning stage onward, the school shows that religious values are treated as an integral aspect of educational quality, consistent with educational management theories that emphasize the need for strategic and structured planning in character-building programs. The use of the ATM strategy also reflects the school's efforts to adapt effective practices from other institutions, aligning with contemporary views that educational management must be dynamic rather than rigid.

The organization of roles and responsibilities within the school supports the theoretical idea that a strong organizational structure ensures clarity, accountability, and smooth program delivery. By assigning the principal, religious teachers, class teachers, and support staff specific roles, the school minimizes overlap and promotes consistent implementation of routines. This finding aligns with organizational management theories that argue that clear task distribution improves institutional effectiveness.

The implementation of religious activities through habituation demonstrates how experiential learning is central to internalizing Islamic values. Instead of relying solely on formal instruction, the school integrates religious practices into the students' daily rhythm, which is consistent with Islamic educational theory emphasizing that moral values are best formed through repeated practice and modeling. Activities such as congregational prayers, Qur'an reading, Islamic greetings, and ethical behavior in class serve as concrete manifestations of this theory. Students learn not only through verbal instruction but through direct engagement, which supports long-term behavioral retention.

Supervision serves as the final pillar that ensures the sustainability of the school's religious education efforts. Continuous monitoring through prayer checklists, behavioral observations, and weekly teacher meetings reflects the essence of quality control in POAC theory. The findings support the idea that supervision must be ongoing, not merely evaluative, in order to maintain program consistency and address emerging behavioral issues among students. The inclusion of alumni monitoring further suggests that the school views religious development as a long-term process extending beyond graduation.

Overall, the discussion highlights that the school's practice confirms the relevance of POAC as an effective model for managing religious education in Islamic elementary institutions. By integrating structured planning, clear organization, experiential implementation, and continuous supervision, MI An-Nahdliyin succeeds in creating a holistic environment where students can develop spiritually, ethically, and socially. This supports previous research indicating that quality management in Islamic education contributes to improved behavior, stronger discipline, and sustained religious commitment.

CLOSING

The quality management of religious values education at Madrasah Ibtidaiyah An-Nahdliyin successfully applies the POAC framework in a structured and comprehensive manner. Planning, organizing, actuating, and controlling processes are implemented effectively and consistently. These efforts support the development of students who possess strong faith, discipline, noble character, and readiness to face the modern technological era.

Through structured religious routines, behavioral monitoring, and integration of religious teachings into daily school life, the school manages to produce graduates who demonstrate both religious commitment and good manners. This study highlights the importance of systematic management in strengthening religious values education at the elementary level.

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