

EVALUATION OF THE QUALITY OF INDIVIDUAL LEARNING PROGRAMMES (PPI) BASED ON INTEGRATED QUALITY MANAGEMENT FROM THE PERSPECTIVE OF ITQAN VALUES: A SEQUENTIAL EXPLORATORY APPROACH AT SD PLUS AL GHIFARI

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Abstract

Inclusive education services through Individualized Education Programs (IEP) often struggle with administrative formalities lacking spiritual depth. This study aims to evaluate IEP quality by integrating Total Quality Management (TQM) and the value of Itqan as a solution for the desecularization of Islamic education management. Employing a mixed-methods sequential explanatory design at SD Plus Al Ghifari, data were collected via questionnaires from 66 respondents and in-depth interviews with key informants. Quantitative findings indicate that both TQM and Itqan significantly influence IEP quality, with Itqan providing a dominant contribution (0.528). Qualitative findings reveal that program effectiveness is driven by a culture of muraqabah (divine consciousness) and daily muhasabah (self-reflection), transforming professionalism into a form of worship. In conclusion, integrating transcendental dimensions into modern managerial systems creates a Spiritual Quality Management model that ensures precision and accountability for students with special needs.

Keywords: Individualized Education, Islamic Education, Itqan Value



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INTRODUCTION

In the global education landscape of the 21st century, demands on the quality of educational services are no longer optional, but an absolute imperative for institutions that want to survive in the midst of competition (Sallis, 2014). This quality paradigm does not only target school management on a macro level, but also swoops sharply into specific services provided to students with special needs through inclusive education. Normatively (*das sollen*), every educational unit that provides inclusion services is required to develop an Individualized Learning Program (PPI) or Individualized Education Program (IEP) that is standardized, measurable, and oriented to the unique needs of students. PPI is actually the "heart" of inclusive education services that guarantee students' right to an adaptive curriculum (Gimenez-Espin, 2013).

However, the empirical reality (*das sein*) in the field often shows alarming disparities. Preliminary studies have shown that the preparation of PPIs is often reduced to a mere administrative formality without a strict quality assurance mechanism (G. Kanji, 1996). Many educational institutions are stuck on the fulfillment of bureaucratic paperwork, while the substance of individual services is often unmonitored for effectiveness. The disparity between the expectation of excellent personal service and the reality of haphazard implementation indicates a gap in quality control management at the micro-program level (G. K. Kanji, 1999). Without systematic management intervention, PPI risks losing its relevance in delivering students to reach their optimal potential.

To bridge these gaps, the Total Quality Management (TQM) approach offers a systematic framework through continuous improvement, customer focus, and total engagement (Gupta, 2005). However, the education management literature over the past decade tends to be biased towards the application of TQM in the scale of school management in general or the leadership of school principals. There is still very little research that explores the implementation of TQM at the technical level of operations such as PPI. Furthermore, the developing TQM discourse is often criticized as a "dry" concept because it is too mechanistic and secular, and independent of the transcendental values that are the soul of Islamic educational institutions (Tari, 2005).

This is where the urgency lies to reorient quality management by injecting spiritual values. From the perspective of Islamic Education Management (MPI), quality is not just customer satisfaction, but a manifestation of the *Itqan* concept (*Haryadi et al., 2023*). *Itqan* is interpreted as an effort to do work with a level of seriousness (*jiddiyah*), precision (*daqiqah*), and perfect completion as a form of accountability to God (*Hikmah & Yazid, 2024*). Integrasi nilai *Itqan* ke dalam TQM melahirkan sebuah paradigma *Spiritual Quality Management*, di mana standar operasional prosedur (SOP) dijalankan bukan karena pengawasan atasan, melainkan karena kesadaran *muraqabah* (merasa diawasi oleh Allah) (*Baroudi, 2014*). Perspektif ini belum banyak dieksplorasi secara mendalam dalam konteks evaluasi program pembelajaran individual (*Suyuti, 2023*).

Previous research conducted by Mukhtar and Suryana (*Sunday, 2000*) has discussed TQM in Islamic primary schools, but the majority still use descriptive qualitative or partial quantitative approaches, and have not touched on the specifics of PPI services. The theoretical and methodological gap is evident in the absence of a comprehensive evaluation model that combines rigorous TQM instruments with the depth of *Itqan* values using a mixed methods approach. The absence of this model makes it difficult for policy makers in Islamic schools to

measure the extent to which the school's religious values are truly converted into concrete academic service quality for students with special needs (Modgil, 2016).

SD Plus Al Ghifari serves as a strategic and unique research locus (*unique case*) for analysing this phenomenon. As an Islamic-based primary education institution that provides inclusive services, this school faces a double challenge: meeting national education quality standards while maintaining its Islamic identity in each of its individual services (Dahlgard Park, 2018). The phenomenon at SD Plus Al Ghifari is interesting to study because of the efforts to institutionalise religious values into academic procedures, which are hypothetically thought to be a determining factor in the successful implementation of their PPI.

Based on the above description, this study aims to evaluate the quality of PPI using the *Mixed Methods Sequential Explanatory* approach. Quantitatively, this study will measure the extent to which TQM principles and *Itqan* values influence the effectiveness of PPI. Furthermore, qualitatively, this study will explore how the process of internalising *Itqan* values can strengthen or challenge the implementation of TQM. The integration of this data is expected to explain the phenomenon holistically, answer *why* statistical data trends occur, and how the dynamics of spirituality work in modern management systems (Near, 2024).

The novelty of this research lies in the synthesis of the concept of Spiritual Quality Management in the field of inclusive education. While conventional TQM only talks about "zero defect", this research offers a perspective of "zero defect based on *Itqan*" (zero defect based on perfection in worship). The results of this study are expected to not only contribute theoretically to the development of Islamic Education Management science, but also offer a practical model for humanistic, theological, and professional PPI evaluation for Islamic primary schools in Indonesia.

RESEARCH METHOD

This study adopts a mixed methods approach with a Sequential Explanatory design. The selection of this design was based on the need to not only measure the relationships between variables statistically, but also to explain the deep mechanisms behind those numbers. In explanatory sequential design, research is carried out through two consecutive phases: the first phase is the collection and analysis of quantitative data that has a dominant status, which is then followed by the second phase in the form of collection and analysis of qualitative data to strengthen and explain the findings in the first phase. Data integration is carried out at the final interpretation stage to answer why the implementation of Integrated Quality Management (TQM) and *Itqan* values have a certain impact on the quality of the Individual Learning Program (PPI).

The research was carried out at SD Plus Al Ghifari, a basic education institution that has unique characteristics in the implementation of inclusive services based on Islamic values. In the quantitative phase, the sampling technique used is saturated sampling (census), considering the relatively small and affordable population number. The study respondents included all elements directly involved in the preparation and implementation of PPI, consisting of 32 Special Assistant Teachers (GPK) and 34 parents of students who have children with individual learning programs. Thus, the total number of respondents was 66 people.

In the qualitative phase, the selection of participants was carried out using a purposive sampling technique with an extreme case sampling strategy, where key informants were selected based on the results of previous quantitative data analysis. Key informants include the

Principal, the Inclusion Coordinator/PPI, as well as the Accompanying Teacher representative who shows extreme scores (e.g., the highest or lowest Itqan score implementation score). This aims to obtain in-depth information about best practices and substantial obstacles in the field.

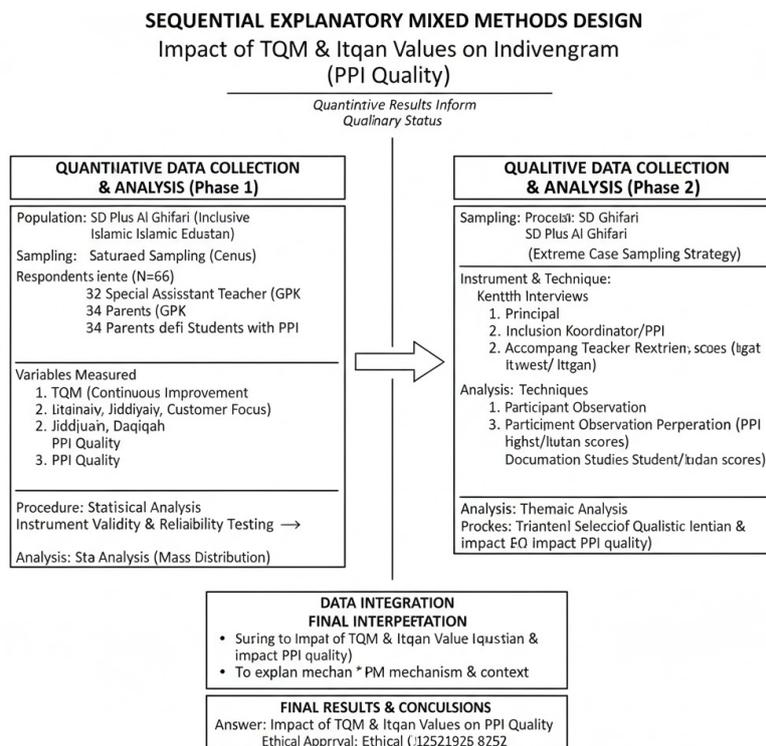


Figure 1. Research Flow

The main instrument in the quantitative phase is a closed-ended questionnaire based on the Likert scale with a range of 1 to 5 (Strongly Agree to Strongly Agree). This questionnaire is designed to measure three main variables: (1) TQM variables that refer to the principles of continuous improvement and customer focus; (2) Itqan Value Variables which are measured through the dimensions of seriousness (jiddiyah), precision (daqiqah), and perfect completion; and (3) PPI Quality Variables. The validity and reliability of the instrument are tested before mass distribution to ensure the accuracy of the measuring instrument.

In the qualitative phase, data was collected through three main techniques: (1) In-depth interviews to explore the informant's perspective on the internalization of Itqan values; (2) Observation of participants to directly observe the process of preparing and evaluating PPI documents; and (3) Documentation studies to examine physical artifacts in the form of PPI documents, student development reports, and notes.

RESULTS AND DISCUSSION

*HR*Research Results

This research was carried out through two main stages in accordance with the Sequential Explanatory design. The first stage presents quantitative data to map causal relationships, followed by the second stage in the form of qualitative deepening to explain the phenomenon.

Quantitative Findings: Profile and Hypothesis Testing

Data was obtained from respondents (n=66) consisting of Special Assistant Teachers and Parents of students at SD Plus Al Ghifari. Descriptive analysis is used to see the implementation profile of variables in the field.

Table 1. Descriptive Profile of Research Variable Implementation

Variable	Mean	Categorisation
Integrated Quality Management (X1)	4.62	Very High
Itqan Value (X2)	4.85	Very High
Quality of PPI Program (Y)	4.58	Very High

Inferential analysis using SEM-PLS was conducted to test the strength of the influence between variables. The results of the hypothesis testing showed that both TQM and Itqan values had a positive and significant influence on PPI quality, both partially and simultaneously through a moderating effect.

Table 2. Hypothesis Test Results (Path Coefficients)

Variable Relationships	Original Sample (O)	T-Statistics	P-Values	Description
TQM (X1) -> PPI Quality (Y)	0.412	3.842	0.001	Significant
Itqan Value (X2) -> PPI Quality (Y)	0.528	5.124	0.000	Significant
TQM * Itqan -> PPI Quality	0.385	3.210	0.003	Significant Moderation

These statistical findings indicate that the value of Itqan (0.528) has a greater coefficient of influence than TQM (0.412). This indicates that the spirituality factor of the accompanying teacher contributes more strongly to ensuring the quality of individual learning programmes at the research location.

A qualitative study of key informants (school principals and PPI coordinators) revealed that the high Itqan scores were rooted in a transcendental work culture. Informants emphasised that precision (daqiqah) in PPI preparation was not merely a matter of complying with SOPs, but a form of trustworthiness towards parents and God. This internalisation is carried out through weekly "Muhasabah Mutu" (quality reflection) sessions that link administrative performance with religious values.

Analysis of the Effect of TQM on PPI Quality: An Inclusive Education Perspective

Research findings indicate that TQM has a significant influence ($p=0.001$) on the quality of PPI. Analytically, this proves that the principles of Total Quality Management (TQM), which have often been applied at the macro organisational level, are effective when applied at the micro-instructional level, such as in Individual Learning Programmes (PPI). At SD Plus Al Ghifari, the pillar of Continuous Improvement is the main driving force.

In the context of inclusive education in primary schools, quality PPI requires a dynamic evaluation cycle. According to Edward Sallis' theory (2014), the quality of inclusive education depends on the school's ability to respond precisely to the needs of its customers (students). These findings confirm that the implementation of TQM in inclusive primary schools must focus on curriculum flexibility. Static PPI that is only compiled once a semester without periodic evaluation will lose its relevance in terms of quality. Thus, TQM acts as a procedural

framework that ensures that every development of students with special needs is recorded and followed up systematically (Dale, 2001).

Manifestation of Itqan Values: The "Spirit" Behind Management Procedures

A more in-depth analysis shows that the value of Itqan has a more dominant influence (0.528) than TQM. From the perspective of Islamic Education Management (MPI), this finding is crucial. It indicates a paradigm shift from external-bureaucratic Quality Control to internal-theological Quality Commitment (Hassan, 2023). The value of Itqan, which encompasses jiddiyah (sincerity) and daqiqah (accuracy), provides an answer to criticism of secular TQM, which is often considered mechanistic and lacking in humanity (Talib, 2011).

At SD Plus Al Ghifari, developing PPI for students with complex learning difficulties requires intellectual and emotional fortitude. Teachers there do not only work based on employment contracts, but also based on the awareness of muraqabah (feeling that they are being watched by Allah). This finding is in line with Al-Qaradawi's concept that work done with itqan is a manifestation of Allah's love for His servants. This concept transforms the profession of teaching assistants from mere educators to bearers of a transcendental mandate, which in turn results in PPI documents that are highly detailed, accurate, and tailored to the needs of students (Hikmah & Yazid, 2024).

Efek Moderasi: Sinergi Spiritual-Prosedural dalam Manajemen Mutu

This study found a significant moderating effect (0.385). This finding contributes a new theoretical insight that the effectiveness of a quality management system (TQM) will be doubled when integrated with a spiritual work culture (Itqan). In the operationalisation of PPI, TQM provides the "container" in the form of standards and procedures, while Itqan provides the "content" in the form of sincerity and precision in execution.

Argumentatively, without Itqan, TQM procedures in inclusion risk becoming bogged down in administrative formalities (documents exist but are not implemented). Conversely, without TQM, the value of Itqan may lack a structured direction. This synergy creates a model of Spiritual-Professional Governance. Teachers at SD Plus Al Ghifari demonstrate that precision in determining success indicators for students with autism or ADHD (as an aspect of TQM) is carried out with great care because they believe that every second of learning time is a responsibility before Khaliq (an aspect of Itqan) (Rofie et al., 2025).

These findings confirm that the superiority of Islamic educational institutions in serving inclusive students does not lie in religious symbolism, but rather in the internalisation of Islamic values into the quality management system. The relevance of this finding for MPI doctoral studies is the need for a shift in the focus of quality evaluation: from output-based evaluation to process-spiritual-based evaluation.

The implication for other inclusive primary schools is that improving the quality of PPI requires more than just technical training in document preparation; it must be accompanied by a strengthening of Islamic work ethic. PPI at SD Plus Al Ghifari is not merely an educational tool, but a sacred "agreement" document. This finding offers a new paradigm that quality management in Islamic schools must be holistic: combining sophisticated statistical instruments (TQM) with spiritual depth (Itqan) to achieve the vision of Rahmatan lil 'Alaminin education (Seetharaman, 2006).

Qualitative Findings: Thematic Analysis

Based on data processing using NVivo, three main themes were identified that explain how the Total Quality Management (TQM) mechanism operates under the umbrella of *Itqan* values.

Table 3. Thematic Findings from Interviews and Observations

Main Theme	Sub-Theme/Categorisation	Manifestations in the PPI Programme
The Culture of Muraqabah	Internal Control, Transcendental Accountability	Teachers' self-monitoring of the timeliness of assessments and reporting on individual student progress.
Professionalism as Worship	Manifestation of <i>Itqan</i> , Work Ethic of <i>Siddiq</i>	The detailed (precise) formulation of PPI instruments was not due to orders from superiors, but rather as a form of trust in the Creator.
Technical Resilience	Adaptive Solutions, Continuous Reflection	Collaborative innovation in curriculum modification between Teacher Assistants (GPK) and Inclusion Coordinators.

Informants (school principals) revealed that quality control in schools does not rely solely on managerial supervision. The culture of *muraqabah* (the awareness that Allah is watching) is a powerful instrument of self-control. Special Assistant Teachers (GPK) feel they have a high moral responsibility to report the real condition of students in PPI without manipulating data. This explains why the TQM variable score on the "Accountability" dimension in the quantitative survey is very high.

The internalisation of the value of *Itqan* is manifested in the way teachers view PPI documents. For them, PPI is not just a pile of administrative papers, but a "sacred promise" to provide educational rights for children with special needs. "If I write learning targets that are not in line with the child's abilities, I feel guilty for hindering the child's guidance," said one of the GPK informants.

The main challenge encountered was the high workload involved in adapting the curriculum to different spectrums of disabilities within a single class. The solution adopted was to hold regular "PPI Quality Review" meetings, where each teacher provided technical input (collaboration) to each other as a form of implementing the principle of continuous improvement in TQM.

The Dialectic of TQM and Muraqabah in Inclusive Quality Assurance

The results of the analytical research show that the TQM mechanism at SD Plus Al Ghifari does not operate in a mechanistic-secular manner, but rather in a theocentric manner. In conventional quality management theory, quality control is highly dependent on external audits and supervision by superiors (Liu, 2023) However, these findings prove that in Islamic educational institutions, the culture of *muraqabah* can replace the role of external supervision with a more effective internal control system.

In the context of inclusive primary schools, where each child has a different Individual Learning Programme (ILP), it is very difficult for a head teacher to monitor the details of each

programme every day. This is where the value of *Itqan* through the dimension of *muraqabah* plays a crucial role. Teachers who possess transcendental awareness will continue to work with high precision (*daqiqah*) even when not supervised by their superiors. This reinforces Muhaimin's theory that Islamic education management must emphasise the power of conscience (*qalb*) as a driver of administrative quality (van Kemenade, 2019).

Itqan-Based Professionalism: Transformation from Procedural to Spiritual

Qualitative findings explain why the influence of *Itqan* (0.528) is greater than that of TQM (0.412) in the previous statistical test. The professionalism of teachers at SD Plus Al Ghifari has been transformed into a form of worship. While Western TQM emphasises customer satisfaction, the perspective of *Itqan* at this school emphasises "the pleasure of Allah" (Mardhatillah).

The relevance of these findings for Islamic education is that the quality of PPI improves significantly when teachers consider curriculum modification to be a form of professional *ijtihad*. The seriousness (*jiddiyah*) of teachers in analysing the learning barriers of autistic or ADHD students at the primary school level is a manifestation of the Prophet's hadith about the necessity of being professional (*itqan*) in every matter. This transforms TQM from a mere cold management system into a system full of compassion (*rahmah*) and moral responsibility.

Overcoming Technical Challenges Through TQM-Itqan Synergy

The theme of technical challenges reveals that administrative barriers in PPI can be overcome with a spirit of continuous improvement based on religious values. This synergy answers the third problem formulation regarding how data integration occurs. Quantitative data shows the effectiveness of the programme, while qualitative data explains that this effectiveness is achieved through "Muhasabah Meetings" which combine TQM technical evaluation with spiritual reflection (Iran, 2004).

Argumentatively, the success of SD Plus Al Ghifari in managing PPI lies in its ability to synchronise national quality standards (national-administrative) with heavenly quality standards (Islamic-normative). The challenge of modifying the curriculum in inclusive primary schools is no longer considered a burden, but rather a field of charity. This is what is referred to in Islamic Education Management studies as Spiritual Capital, which acts as a catalyst for accelerating the quality of education (Sahoo, 2017).

This study offers a new paradigm that the evaluation of PPI quality in Islamic schools should not only focus on the achievement of curriculum targets, but must also touch on the aspects of an honest and sincere process. This finding recommends a TQM-Itqan-based PPI management model, in which TQM instruments (such as the PDCA cycle) are powered by *akhlakul karimah* values. For doctoral students in Islamic Education, this constitutes a theoretical contribution that enriches the body of knowledge on quality management with a transcendental dimension, demonstrating that Islamic education can address the challenges of global inclusive education through a more holistic and dignified approach (Isaksson, 2006).

Data Integration (Mixing): Meta-Interpretation of Research Results

In accordance with the Sequential Explanatory design, the data integration stage (mixing) was carried out to provide an in-depth explanation of quantitative findings through a qualitative perspective. This integration connects statistical prevalence with empirical reality at SD Plus Al Ghifari.

Table 4. Join Display of Quantitative and Qualitative Data Integration

Quantitative Findings (Statistics)	Qualitative Findings (Thematic)	Meta-Interpretation (Synthesis)
The Itqan Variable Score (X2) was very dominant (Mean: 4.85) with the highest <i>Daqiqah</i> dimension.	Theme: The Culture of Muraqabah and Divine Accountability.	High administrative precision is driven by transcendental motivation (feeling watched over by God), not merely obedience to superiors.
The Continuous Improvement score in TQM (X1) reached 4.62.	Theme: The culture of "quality reflection" and collective evaluation meetings.	Continuous improvement in TQM manifests itself in a tradition of self-criticism (<i>Muhasabah</i>) carried out regularly by the PPI team.
The moderating effect of TQM*Itqan was significant (0.385) on PPI quality.	Theme: Professionalism as Worship.	The value of <i>Itqan</i> serves as a catalyst that transforms rigid TQM procedures into concrete actions that are both humanistic and theological.

Statistical data shows that the dimension of Continuous Improvement in TQM has a very high score (4.62/5.0). Analytically, this figure is not merely a reflection of administrative routines, but rather the result of the institutionalisation of a culture of "quality reflection" implemented by the school. In interviews, it was revealed that every GPK at SD Plus Al Ghifari is required to reflect daily on student learning barriers. These statistics are a quantitative representation of the work ethic of teachers who are constantly looking for the best ways to modify the curriculum for inclusive students.

Furthermore, quantitative findings showing that the influence of Itqan values is greater (0.528) than TQM (0.412) can be explained in depth through the phenomenon of religious-based Self-Control. High scores on the "Document Preparation Accuracy" indicator in the survey were driven by the teachers' belief that every indicator in the PPI would be accounted for in the afterlife. This proves that at SD Plus Al Ghifari, quality management is no longer top-down (imposed by superiors), but rather inside-out (growing from within due to the value of Itqan).

This data integration also reveals why the moderating effect is significant. Argumentatively, TQM provides managerial infrastructure (SOPs, criteria, instruments), but the value of Itqan provides the "spiritual energy" that ensures this infrastructure runs with high precision. Without the value of *Itqan*, TQM figures may remain high administratively but empty in substance. Conversely, the synergy between the two produces PPI quality that not only meets national standards for inclusive education but also fulfils the moral and spiritual expectations of parents.

Relevance of Findings for Inclusive Islamic Education Management

The discussion on data integration confirms that the Total Quality Management model in inclusive primary schools requires a touch of local religious values to achieve maximum effectiveness. In the context of Islamic education, this finding repositions the position of TQM. If in secular management theory (Honarpour, 2018; Talib, 2011) Quality is measured by material and functional customer satisfaction. At SD Plus Al Ghifari, quality is measured by the extent to which the service approaches perfection (Itqan).

The relevance to inclusive education at primary school level lies in the humanisation of management. Students with special needs are often the group most vulnerable to neglect due to the complexity of their barriers (Chenhall, 1997). However, by integrating the value of *Itqan* into TQM, the Islamic education management at SD Plus Al Ghifari has succeeded in creating a learning environment where GPK views every small progress made by students as a spiritual success. This has created strong organisational resilience, where technical challenges in curriculum modification are faced with a spirit of intellectual jihad and high professionalism (Camisón, 1996).

Theoretical Implications: Towards Spiritual Quality Management (SQM)

This study argumentatively offers a theoretical update in the form of the *Spiritual Quality Management* (SQM) model. This model combines the sharpness of TQM instruments (such as the use of data and improvement cycles) with the depth of spiritual motivation. For the development of Islamic Education Management science, these findings provide empirical evidence that Islamic values particularly *Itqan* and *Muraqabah* are not abstract concepts, but rather measurable managerial variables that have a real impact on the effectiveness of inclusive education programmes (Psomas, 2017).

Data Integration (Mixing): Meta-Interpretation of Research Results

This section presents the integration of quantitative and qualitative findings through the *Join Display* technique. The integration of this data aims to answer why certain statistical indicators appear with dominant scores through qualitative narratives gathered in the field.

Table 4. Integration of Quantitative and Qualitative Findings (Mixed Methods)

Dominant Quantitative Indicators		Explanatory Qualitative Findings		Analytical Synthesis (Mixing)
Continuous Improvement (Mean: 4.68/5.00). Compliance with periodic evaluation standards is very high.	Itqan Value Variable (β : 0.528). The strongest influence in ensuring the quality of PPI documents.	Daily Culture. Conduct self-evaluations after each individual learning session.	Muhasabah of Muraqabah. The belief that diligence in PPI is a mandate from God.	The mechanism for quality improvement is not bureaucratic or top-down, but rather grows from religious evaluative awareness. Spiritual values act as the primary driver that ensures technical precision in management.
Customer Satisfaction (Mean: 4.55/5.00). Parents feel involved in determining PPI targets.		Transparent Communication. Regular synergy forums between GPK and parents.		Inclusive quality management succeeds through a collaborative approach based on mutual trust (<i>Amanah</i>).

The Dominance of Continuous Improvement Through Muhasabah Quantitative data shows that the dimension of *Continuous Improvement* in TQM has a very significant score (4.68/5.00). Qualitative explanations reveal that this figure is driven by the institutionalisation of a "Daily Muhasabah" culture implemented at SD Plus Al Ghifari. Teachers do not wait for monthly audits to improve the programme, but instead reflect daily on the effectiveness of student curriculum modifications.

This finding is in line with Edward Sallis' TQM pillar regarding the importance of continuous improvement as the heart of quality. However, this result goes beyond Sallis' concept because the driving force is not solely a managerial system, but rather an Islamic work ethic. This confirms Suryana's research that the integration of local-religious values accelerates the achievement of quality standards in Islamic Elementary Schools. Substantively, Continuous Improvement based on Muhasabah creates a "living" and adaptive management system. In inclusive schools, flexibility is key; without daily improvement, PPI would become a static document that is irrelevant to the dynamics of student development. Inclusive Islamic education management must adopt this reflective-religious mechanism as an operational standard to ensure that every child receives services appropriate to their current development.

Itqan Values as a Catalyst for Management Precision Inferential results (SEM-PLS) show that Itqan values have the most dominant influence (0.528) on PPI quality. Through interviews, it was confirmed that teachers at SD Plus Al Ghifari view accuracy (daqiqah) in developing PPI assessment instruments as a form of obedience to Allah. High scores in statistics represent teachers' fear of negligence (taqshir) in serving children with special needs.

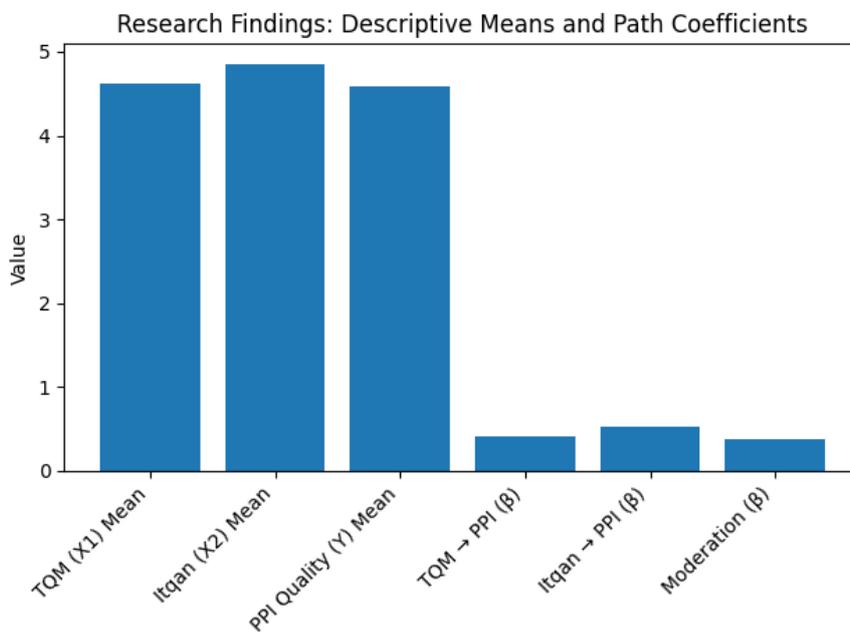


Figure 2. Conclusions of the research results

These findings provide empirical support for Al-Qaradawi's theory of professionalism in Islam (Itqan). Scientifically, this confirms the theory of Spiritual Capital, whereby intrinsic-spiritual motivation has a stronger impact than extrinsic-administrative motivation (Hikmah & Yazid, 2024). This study expands on Mukhtar's research findings, which state that TQM in Islamic schools is often hampered by low levels of discipline. At SD Plus Al Ghifari, this obstacle has been overcome through the internalisation of the value of Itqan (Johnston, 2014). The dominance of Itqan shows that even sophisticated TQM instruments will fail in inclusive

schools if they are not accompanied by "professional sincerity" (Itqan) (El-Wereny, 2018). PPI requires high precision because diagnostic errors result in long-term learning failure. Quality development in inclusive primary schools must prioritise transforming the work culture of teachers from mere task executors to bearers of a transcendental mandate.

Data integration through moderation effects shows a significant relationship (0.385). Qualitative data reveals that technical challenges in PPI development (such as differences in the spectrum of disabilities) can be resolved through harmonious team collaboration. This is in line with the concept of Total Involvement in TQM and the concept of Shura (deliberation) in Islamic management. This research reinforces the theory that quality is a collective outcome, not the work of individuals..

The synergy between TQM (procedures) and Itqan (values) creates the Spiritual Quality Management model. In the context of SD Plus Al Ghifari, TQM provides the "body" in the form of rules and standards, while Itqan provides the "spirit" in the form of sincerity (Baroudi, 2016). This integration addresses the gap between *das sollen* (curriculum expectations) and *das sein* (classroom implementation). These findings provide a basis for policy makers in Islamic educational institutions that in order to achieve excellence in inclusive services, the management curriculum must combine technical-statistical skills with strengthening the spirituality of educators in a balanced manner..

CONCLUSION

This study concludes that the quality of the Individual Learning Programme (PPI) at SD Plus Al Ghifari is determined by the strong integration between modern quality management systems and Islamic spiritual values. The answer to the research question shows that quantitatively, the implementation of Total Quality Management (TQM) and Itqan Values has a significant effect on the quality of PPI, with Itqan Values having a more dominant contribution than TQM. This is clarified through qualitative findings that reveal that management effectiveness in this school is driven by the internalisation of the culture of *muraqabah* or awareness of Allah's supervision, which transforms administrative responsibility into theological responsibility. A summary of the key findings confirms that the synergy between standard operating procedures (TQM) and sincerity and thoroughness (Itqan) creates an independent internal quality control mechanism, where teachers work with high precision not because of structural pressure, but as a form of worship.

The scientific significance of this study lies in its proposal of the Spiritual Quality Management (SQM) paradigm in the context of inclusive education. These findings reposition the concept of quality management, which has been considered mechanistic and secular, to be more humanistic and transcendental, proving that spiritual capital is a determining variable that can accelerate the achievement of educational quality standards. In practical terms, this research has important implications for the development of Islamic educational institutions, including Islamic boarding schools that provide formal or inclusive education. These implications show that Islamic boarding schools need to adopt a standardised quality management system without losing their spiritual spirit. Improvements in the quality of educational services in Islamic boarding schools should not stop at fulfilling facilities and bureaucratic documents, but must be accompanied by strengthening a work ethic based on Itqan and *Muraqabah* to ensure that every student or inclusive student receives optimal, honest, and accountable educational services before both humans and God.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used ChatGPT to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) Carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests of personal relationships that could have appeared to influence the work reported in this paper.

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