Improving Quality Education Based on Quality Management and Character Based Education

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Abstract
This paper describes how to improve the quality of education. This research is library research, analyzed qualitatively because there is an interest in interpretation and seeking meaning from written texts in literary sources. Schools must play a role in helping students learn about values so that they know and can understand good values, schools must stimulate and foster students' moral awareness so that they have an awareness of values, and schools must also provide space, assistance, and supervision to students to do and work on good values. Quality management and organizational commitment are very important related to the quality of education. In the Quran, the word commitment corresponds to the word إعتصام which can be found 14 times in repetition in several verses and letters and can be interpreted as maintaining, protecting, or holding fast (istamsaka). Management is synonymous with the word "dabbara, Yudabbiru, tadbiran" which means to direct, manage, implement, run, regulate and take care of. Quality is the realization of the principle of ihsan (حسان), in the form of giving goodness to anything and anyone, and avoiding damage in any form Improving the quality of education can be done by increasing the role of schools and educational institutions with a strategy of preparing character leadership, human resource development, and character-based education.

Kata kunci: *Quality of Education; Quality management; Character Based Education.*

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Introduction

Schools are expected to be able to organize education as a conscious and planned effort to realize the learning process and learning atmosphere so that the potential of students develops actively to have religious spiritual strength, self- control, intelligence, noble character, and skills needed by themselves, society, nation and State as mandated in UUSPN No. 20 of 2003 article 1 paragraph 1.

Fraenkel (1977: 1-2) asserts that schools should not be used merely as a place to convey knowledge through various subjects ("transfer of knowledge"), but must become a value-oriented enterprise in processing learning activities.

Character building is part of values education, and schools are the educational institutions mandated to fulfill it. The responsibility of schools in the future is not only to produce students who excel in science and technology, but also to be able to become a place for the formation of identity, character and personality (Jito Subianto, 2013: 343).

Value education can be done by: *First*, using the "*modeling*" or "*exemplary"* or "*uswah hasanah*" approach. Teachers and all other components in the school environment are expected to be *living exemplary* for each learner. *Second*, providing explanations and recognition of good and bad values and behaviors to learners by *prizing* and *cherishing of good values,* criticizing and *discouraging* the emergence of bad values; affirming good and bad values openly and continuously; providing opportunities to choose various alternative attitudes and actions based on values; familiarizing good prejudices (*husnu zhan*) and ideal goals; and getting used to behaving and acting well continuously and consistently. *Third*, implementing *character-based education*. This can be done by implementing a *character-based approach* into every subject (Jito Subianto, 2013: 343-344).

Character building in schools is done through knowledge learning, value education which generally covers two main areas, aesthetics, and ethics (or morals, morals, ethics). Aesthetics refers to things that are seen as "beautiful", and what is pleasing. Meanwhile, ethics refers to things that are justified as appropriate based on the standards prevailing in society and sourced from religion, customs, and so on (Jito Subianto, 2013: 344).

The school is the environment designed to implement education. Families have difficulty in meeting all children's needs and aspirations for science and technology. The more advanced a society is, the more strategic the role of schools in preparing the younger generation to develop their potential (Jito Subianto, 2013: 344).

Educating character is a process of developing fithrah and *al-Nafs of* students. Ahmad Rivauzi (2013: 106) explains that efforts to provide changes to *al-Nafs* (human self) from the typical *ammarah (*evil-typical person) and *lawwamah* (unstable person) into a personal figure of *nafs al-mutmainnah* (a strong and calm person in peace that is pleased by Allah) is the direction and target of education and learning. *Nafs* is the personal quality of a human being that represents the state of a person whether he is classified as an *ammarah, lawwamah* or *muthmainnah person.*

In Indonesia, character education has been implemented in the form of religious or moral education, both in schools and pesantren. On May 2, 2010, at the commemoration of National Education Day, the Minister of National Education of the Republic of Indonesia officially launched the implementation of character education in Indonesia (Sultoni, 2016: 3).

Some of the problems in the implementation of character education till today are (1) intellectual aspects are still overemphasized as a measure of success, so that the formation of good character is often neglected, (3) the application of character education has not been carried out thoroughly, just fulfilling teaching obligations, without knowing how it should be (4) schools lack models who can be role models, and (5) the swift information received by children without filters. This picture shows that the quality of education is still not as expected. This paper will answer the question: how to improve the quality of education

Method

This research is a library research, analyzed qualitatively by interpreting and searching for meanings from written texts in literature sources (Bagong Suyanto and Sutinah, 2005: 186; Sutrisno Hadi, 1984: 19). Researchers collect various information and data assisted by various primary and secondary sources on the topic discussed such as existing documents, related books, relevant articles and writings and so on (Azkia and Rohman 2020). This literature study was conducted to examine various sources of knowledge in obtaining a theoretical basis related to the problems studied and researched (Adi, 2021).

Results and Discussion

Koesoema (2010: 2) explains three design bases in programming the effectiveness of character education. *First,* based on the relationship between teachers as educators and students as learners in the classroom (classroom-based character education). *Second,* by building school culture to shape children's character through the help of social institutions in schools so that values are formed (school culture-based character education). *Third*, community and society-based character education outside educational institutions such as family, society, and the state.

In educational institutions such as schools, principals, vice principals/staff, teachers/educators, employees/educational personnel and school committees as supporting components also have a strategic contribution to school management, especially human resources. The availability and role of all human resources is a dominant factor in the implementation of programs in schools. The role and function of human resources will be optimal if managed properly. Principals play a central role in managing personnel in schools. Understanding and implementing personnel management well is very important so that the role of the school can be optimized (Depdikbud, 1999).

There are three components of character building, namely *moral knowing (*knowledge about morals), *moral feeling (*feelings about morals), and *moral action* (moral deeds/actions) (Thomas Lickona, 1991). To have good character, schools must play a role in helping children to be taught about values so that children become aware and able to understand good values, schools must stimulate and foster moral awareness so that children can feel sensational good values, and schools must also play a role in providing space, accompanying and supervising children to do and do good value
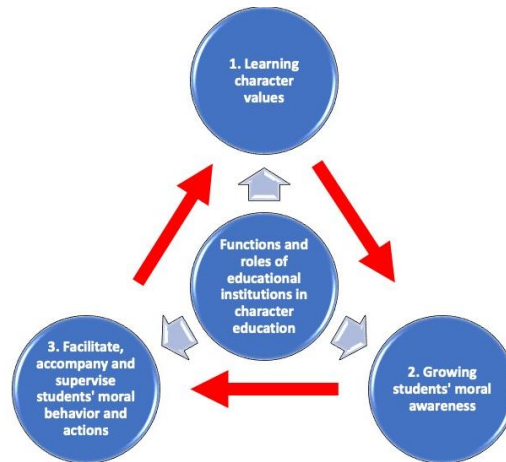

Figure 1: Cycle of Roles and Functions of Educational Institutions in Educating Students' characters

A. Improving Education Quality with Quality Management Approach and Organizational Commitment

1. Quality Management

Management (Latin) comes from the words *manus* (centered) and *agree* (to do). The combined word is '*managree',* which means to handle. In English, *managree* is *to manage* (verb). *Management* (noun), *and manager* for the person who does. The word management in Indonesian is translated as management (management) (Usman, 2019: 6).

Management in the sense of the term, is interpreted in various definitions: (1) management is defined as the science and art of planning, organizing, preparing, directing and supervising resources in achieving predetermined goals, (2) it means the process of organizing all cooperative efforts of a group of people to achieve a goal, (3) management means using other people's activities to achieve set goals (Asifudin, 2016: 357).

In every organization, management is very important. Management is a means of determining goals and tools in considering the positive aspects of *input* and *output of* organizational productivity achieved effectively. The way is to integrate all types of manager and employee involvement in all organizational activities according to their respective capacities in a balanced and harmonious manner (Dali, 2017: 27).

Management in Arabic is synonymous with "*dabbara, Yudabbiru, tadbiran*　　(ادبيردّربدي رٌبد) which means directing, managing, implementing, running organizing and taking care of (Jahari & Sharbini, 2013: 3). In the Quran, the expression *dabbara* is found in QS. As- Sajdah, 32: 5.

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ

He orders the affairs from the heavens to the earth, then they come to him in one day, the length of which is a thousand years according to your reckoning (QS. As-Sajdah, 32: 5).

Muhammad Abdul Jawwad and Lois Ma'luf (tt: 818), also mention *nazhzhama* in Arabic as the equivalent of the word management. The term *nazhzhama-yunazhzhimu-tanzhîman/ tanzhimat* means to organize, arrange, and repair. *Tanzhim/Tanzhimat* (التنظيم / التنظيمات) can be interpreted as efforts and activities to organize and combine, or arrange, put things in order. The activity is in the form of putting things in order, organizing, and thinking about things that a person will do, so that they are in order, arranging, tidying up existing things, determining priorities and making everything harmonious, harmonious with others (Maya & Lesmana, 2018: 296).

Meanwhile, 'quality' is defined as appropriate use or suitability of purpose and user satisfaction or fulfillment of user needs (custumer satisfaction). Users are grouped into two. Namely: 1) internal users (within the organization), 2). External users (outside the organization) (Dali, 2017: 82).

Quality means quality, degree, level. In the world of education, quality is defined as standards, formulated and detailed forms of goals to be achieved, desired competency standards, content standards, and assessment standards (Kuntoro, 92 : 2019).

According to Sachiko Murata and William C. Chittick, in the Islamic perspective, quality is the realization of the principle of *ihsan* (احسان) in the form of giving goodness to what and whoever as Allah has goodness to humans with His favors, and not doing damage. *Ihsan/husn*, means the quality of good and beautiful in something. *Ihsan* means perfect or best. In Sufism, *ihsan* means that if a person worships Allah as if he sees Him, and if he is unable to imagine seeing Him, then believe that Allah sees his actions. Thus, *ihsan* is a psychological condition, consciousness always feels watched by Allah so that vigilance is born and the atmosphere of the soul is controlled. *Ihsan* is the quality of one's religious quality (Hidayat & Wijaya, 2017: 184).

Ihsan is the doing or upholding of something good or beautiful. In the active form *(fa'il) muhsin* (one who does something beautiful) is found in the Qur'an in 70 verses which often refer to God as the One who makes things beautiful, so one of the names of divinity is muhsin (Hidayat & Wijaya, 2017: 184-185).

وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِۗ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ

"*And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the pleasures of this world, and do unto others as Allah has done unto you, and do not cause mischief on the earth, for Allah loves not those who cause mischief*" (QS. Al-Qashash, 28:77)

In an Islamic perspective, something can be said to be of quality if it has an impact on goodness and benefits, both for itself (institution), and to others (stakeholders and customers). Providing goodness and benefits can mean being able to satisfy customers (Hidayat & Wijaya, 2017: 185).

Quality improvement is a process of activities to improve the quality of goods and services in carrying out continuous improvement through a systematic process (Jafri D, et al., 2017: 62). The indicator of quality education is the ability of the educational institution to produce quality human resources. While quality resources are humans who have the ability of initiative, teamwork, cooperation, communication, reasoning, problem solving, decision making, using information, planning learning skills and other skills (Siswanto, 2015: 261).

Joseph Juran (1974) called *Total Quality Management* (TQM) as a comprehensive quality management approach system. The way TQM works is by identifying all the elements needed to consistently measure, improve, and design processes so that optimal results can be realized (Machmud, 2008: 187). *Management commitment* is a process that determines the effectiveness of the success or failure of TQM implementation. Nanang Fattah asserted that organizational success is determined by organizational commitment. Commitment includes three aspects; time, enthusiasm, and resources owned by the organization. In addition, employee

involvement (comprehensive involvement) of each individual in an institution/organization also determines the level of quality achieved. (Siswanto, 2015: 263)

An organization needs to do coaching, motivation, instilling superior cultural values (*greet culture*), *leadership*, *communication, reward, punishment*, *strategic management* and *total quality management (*TQM) in order to build a character organization (Nata, 2012: 361). Providing quality assurance and quality is a way for customer satisfaction to be realized. The point is to fulfill *customer satisfaction (*Achyar, 2017: 182).

The components that must exist in realizing the quality of education include:

1.   quality-oriented leadership,
2.   continuous education and training (Diklat) to upgrade human resources.
3.   organizational structure that supports changes,
4.   communication,
5.   rewards and recognition,
6.   measurement or evaluation, (Chairunnissa, 2016: 289-290).

Figure 2: Quality Management System

2. Organizational Commitment

In 1961, Etzioni had already begun to introduce typologies and the term organizational commitment. Since 1977 it has been increasingly popularized by Staw & Salancik. There are two forms of commitment, namely attitudinal commitment and behavioral commitment. Attitudinal commitment is individual considerations on the extent to which each individual adjusts his personal values and goals to the values and goals of the organization, as well as the extent of his desire to stay in the organization and focus on how to think about his relationship with the organization. Allen & Meyer (1990) call this attitude commitment approach affective commitment (Mowday, et al, 1982).

Regarding attitudinal commitment, the Qur'an hints at how a Muslim should work with a spirit of totality, integrity, and loyalty.

فَاِذَا فَرَغْتَ فَانْصَبْ وَاِلٰى رَبِّكَ فَارْغَبْ

When you have finished (a task), keep working hard (for another task), and only in your Lord do you hope. (QS. Al Insyirah, 94: 7-8)

The Prophet Muhammad said:

)اعْمَلْ لِدُ نْيَكَ كاَءَنَّكَ تَعِيْسُ اَبَدًا وَعْمَلْ لِاَخِرَتِكَ كاَءَنَّكَ تَمُوْتُ غَدًا (رواه البيهقى

Strive for your worldly affairs as if you will live forever, and strive for your hereafter as if you will die tomorrow morning. (Hadith: Baihaqi)

وَمَآ أُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ەۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ

They are not commanded except to worship Allah sincerely, to obey Him solely for the sake of religion, to perform the prayer and pay the zakat; and such is the straight (true) religion." (Al-Bayyinah, 98: 5)

وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِۚ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ.

And seek the good of the Hereafter, but do not forget your share in this world, and do good as Allah has done good to you, and do not cause corruption in the earth; indeed, Allah does not like those who cause corruption (QS. Al-Qashash, 28: 77).

Commitment is seen in how the individuals show the character by having an attitude of working smart, agile work, sincere work, and complete work *(*abbreviated in Indonesian with KERAS) in realizing organizational organization.

And then, attitudinal commitment is signed by having an attitude of totality, loyalty, and integrity according to KBBI is the whole, wholeness and universality. Loyalty is obedience or loyalty. Loyalty takes the form of a willingness to dedicate all potential to develop the organization. Integrity is the consistency between words and beliefs and actions.
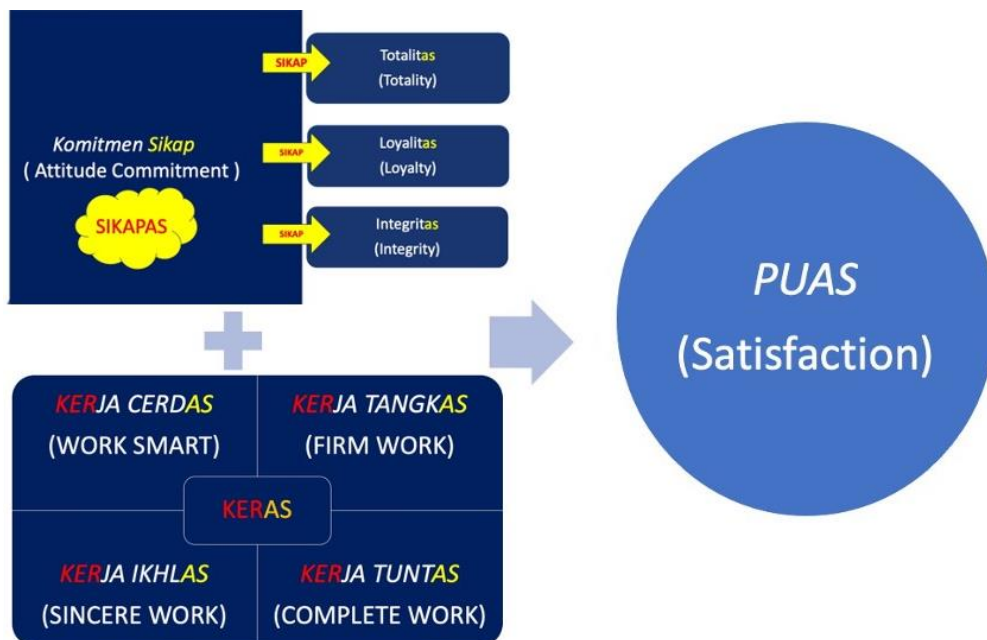

Figure 3: Combination of Attitudinal Commitment and Behavioral Commitment will have an impact on satisfaction

Behavioral commitment refers to the extent to which employees make a decision to be tied to the organization. Behavioral commitment emphasizes the process of individuals developing their behavioral commitment to the organization (Miner, 1992). Mowday, Porter, and Steers (1982: 186) define organizational commitment as: the relative strength of an individual's identification with and involvement in a particular organization. Organizational

commitment means more than just passive loyalty, but involves active relationships and employees' desire to make meaningful contributions to their organization. Commitment is an attitude of willingness to uphold vision, mission, and willingness to deploy all efforts in doing task. Commitment will not grow alone, work culture is significant with commitment (Robbins, 2002:284)

In the Quran, commitment is equivalent to the word إعتصام which can be found 14 times repeated in several verses and letters (Mu'jam p. 463). This word can be found in (QS. Al-Maidah, 5: 67); (QS. Al-Ahzab, 33: 17); (QS. Hud, 11: 43); (QS. An-Nisa', 4: 146 & 175); (QS. Ali Imran, 3: 101 & 103); (QS. Al-Hajj, 22:78; Yusuf, 12:32; Yunus, 10:27; Ghaafir, 40:33; az-Zukhruf, 43; and Al- Mumtahanah, 60:10.

I'tisham in language can be interpreted as maintaining, protecting, holding fast (*istamsaka*).

... وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِّ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

… Allah preserves you from the people. Verily, Allah does not guide those who disbelieve. (QS. Al-Maidah, 5: 67)

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْۤءًا اَوْ اَرَادَ بِكُمْ رَحْمَةًّوَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا

Say: "Who can protect you from Allah if He wills calamity for you or wills mercy for you?" And the hypocrites have found for themselves no protector and no helper besides Allah (Al-Ahzab, 33: 17).

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَّ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا

Except for those who repent and make amends and hold fast to the religion of Allah and are sincere in their religion for the sake of Allah. Then they are with the believers, and Allah will give to those who believe a great reward (QS. An-Nisa', 4: 146).

... وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

…Whoever holds fast to the religion of Allah, then surely he has been guided to a straight path (al-Imran, 3:101).

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْاۖ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۤءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًاۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَاۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ

And hold fast to the rope of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies, and Allah united your hearts and made you, by the favor of Allah, brothers; and you were on the brink of hell, and Allah saved you from it. Thus Allah explains His verses to you, that you may be guided. QS. Ali Imran, 3: 103)

While the word is إستمسك repeated in the Quran 27 times in several verses and letters. *Istamsaka, imsak, amsaka, yumsiku* and other forms in the Quran mean: To hold fast, to restrain, to seize. The Quran describes them as:

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا الصَّلٰوةَّ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ

And those who hold fast to the Book (Torah) and establish prayer, (will be rewarded) for surely We do not waste the reward of those who reform (Surat Al-A'raf, 7: 170).

فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِۖوَاتَّقُوا اللّٰهَۗاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ...

... So eat of what it catches for you, and call the name of Allah upon the beast (when releasing it). And fear Allah, surely Allah is swift in His reckoning. (QS. Al-Maidah, 5: 4)

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّنُفُوْرٍ

Or who is he who gives you sustenance when Allah withholds His sustenance? Indeed they continue in arrogance and distancing themselves? (Al-Mulk, 67: 21)

هٰذَا عَطَاؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift; so give it (to others) or hold it (for yourself) with no accountability (Shad, 38:39).

The Quran describes that Allah is the protector, the caretaker. The value of a Muslim's life commitment is to interpret all activities as worship to expect the pleasure of Allah alone.

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Say: Indeed my worship, my devotion, my life and my death are for Allah, the Lord of the worlds (QS. Al-An'am, 6: 162).

Figure 4 : Quality Management

B. Education Quality Improvement Strategy
1. Leadership

The success of an institution will be largely determined by the quality and characteristics of leaders and leadership. Leadership is the ability to influence people and groups towards achieving a set vision or goal (Robbins & Judge, 2015: 249). Abdus Sattar Abbasi et al explain that leaders should follow the Qur'an and the Hadith of Prophet Muhammad. Authority is the power to instruct, decide and demand obedience. Leaders should be willing to abandon their authority and accept the instructions of the Qur'an and Al-Hadith. (Abbasil, et al., 2010: 1874)

Islam teaches about values in institutional management development. *First*, managing an organization or Islamic educational institution starts with intention. Second, work (practicing) is a form of practicing Islam and *third*, work must be based on essential values that need to be fostered so that it becomes the character, habits and attitudes of a person or group. (Mitrohardjono & Arribathi, 2010: 42)

Appointing the *Imamate* (leader) is mandatory (fardhu kifayah) such as the obligation of jihad in the search for knowledge. Islam pays great attention to leadership (Al-Mawardi, 1960).

The hadith about leadership is reported in Sahih al-Bukhari:

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِّ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Ismail told us, Malik told me from Abdullah ibn Dinar from Abdullah ibn Umar r.a, the Messenger of Allah said: "know, every one of you is a leader, and every one of you will be held accountable for those who are led, a leader who leads will be held accountable for those he leads, every head of the family is a

leader, he is held accountable for those he leads, and the wife is the leader of the family of her husband's house and also her children, and she will be held accountable for them, and one's slave is also the leader of his master's property and will be held accountable for him, know, every one of you is responsible for those he leads (Al-Bukhari)

2. Human Resources Development

To realize organizational quality, quality-oriented leadership, education and training (Diklat) are needed to upgrade human resources. Furthermore, an organizational structure that supports changes, communication, rewards and recognition, as well as measurement or evaluation, measurement or evaluation becomes very important in the quality management process (Chairunnissa, 2016: 289-290)

3. Character Based Education

The four main characteristics of the Prophet, namely: *Shiddiq, Fathanah Amanah*, and *Tablig. Shiddiq* means honest in word and deed, *fathanah means* intelligent in managing society, amanah means trustworthy in maintaining responsibility while tablig means conveying all kinds of goodness to his people (Abdul Wahid Khan, 2002: 79).

Shiddiq (truthfulness) is the basis for strengthening integrity. The nature of *fathanah* (intelligence), both intellectual, emotional, and spiritual intelligence is the basis of strengthening capabilities. With intellectual, emotional, and spiritual intelligence, a person will become a person who is able to solve the problems faced with his capital, skills, and visionary abilities. These two traits (shiddiq and fathanah) are the basis for a person to become a credible person (*Amanah*). Tabligh means communicative, inspiring, and transformative.

Figure 5: Character Based Quality Management

The spiritual aspect in improving the quality of education is the foundation and basis of building the character of the above traits. Efforts and efforts to improve the quality of education cannot be separated from the foundation of spirituality. Efforts and efforts based on spirituality provide a foundation for the meanings of these efforts and efforts. Sharpening the ability of spirituality emphasizes efforts to develop spiritual abilities with spiritual standards that can be felt in order to achieve perfection of life according to Islamic standards. The development of spiritual abilities is not limited to the object of organizational resources, but includes all actors and objects of the organization. Educating and following education is worship. Functionally, worship aims for spiritual enlightenment (Ahmad Rivauzi, 2007: 91).

Rivauzi (2020) explains the principles that all school components must have in improving quality, which can be described as follows:

Figure 6: Roles and Functions of Spiritual Based Education (Ahmad Rivauzi, 2020: 14)

To survive in various changes and to have the ability to carry out transformative processes, the six main character qualities above are needed (Ahmad Rivauzi, 2020: 14).

Figure 7: Quality Management of Character-Based Education

Conclusion

Character strengthening is a core aspect in improving the quality of education. Character is the upstream and estuary in education. The leadership character of the Prophet Muhammad who is Shiddiq, fathanah, Amanah, and tabligh is a character that must be owned by education providers in order to realize transformation towards quality.

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