

Islamic Education Quality Management in Improving the Quality of Fiqh Learning at MTs Pondok Pesantren Sultan Mahmud Badaruddin

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Abstract

This study analyzes the quality management of Islamic education in improving Fiqh learning quality at MTs Pondok Pesantren Sultan Mahmud Badaruddin Palembang. A qualitative case study was conducted using interviews, observations, and documentation involving madrasah leaders, curriculum personnel, Fiqh teachers, students, educational staff, and pesantren management. Data were analyzed through data condensation, data display, verification, and conclusion drawing, with credibility strengthened through source, technique, and time triangulation. The findings show that quality management operates as a continuous cycle of needs-based planning, resource organization, implementation, academic supervision, evaluation, and follow-up improvement. The quality of Fiqh learning is strengthened through varied methods, practical activities, contextual learning, appropriate learning media, assessment, remedial support, and teacher reflection. The pesantren environment reinforces classroom learning through religious routines, discipline, role modeling, and daily practice. Supporting factors include teacher competence and commitment, leadership support, facilities, teaching materials, coordination, and stakeholder cooperation. Constraints include learner diversity, limited instructional and practice time, media and facility limitations, dense madrasah-pesantren schedules, and ongoing teacher development needs. The study concludes that integrating institutional quality management with classroom practice and pesantren culture provides a contextual mechanism for continuous improvement in Fiqh learning.

Keywords

Fiqh Learning; Islamic Education; Islamic Boarding School; Quality Management; Quality Improvement



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INTRODUCTION

Quality in Islamic education is not limited to academic achievement. It also concerns the capacity of educational institutions to organize learning, develop character, cultivate religious values, and enable learners to apply Islamic teachings in everyday life. In this context, madrasahs require a quality management system that connects institutional planning, resource organization, implementation, supervision,

evaluation, and continuous improvement. The thesis underlying this article positions Islamic education quality management as a systematic and sustainable process for improving educational services and learning quality (Asrita, 2022; Mudiyono, 2022).

Fiqh is particularly important because its learning outcomes encompass knowledge, skills, attitudes, and religious practice. Fiqh learning, therefore, cannot rely solely on the delivery of concepts; it needs contextual experiences, demonstrations, practice, varied learning methods, and evaluation that informs subsequent improvement. Earlier studies discussed learning management in madrasahs, Fiqh learning through specific media, classroom management, and teacher efforts to improve Fiqh learning (Mukarromah et al., 2021; Aseri, 2022; Azis, 2022; Istikhori et al., 2023; Hambali & Kartika, 2024).

Although these studies contribute important insights, the thesis identifies a different analytical position: quality in Fiqh learning is treated as part of a broader Islamic education quality management system. The focus, therefore, extends beyond classroom technique to the relationship among institutional policy, leadership, curriculum, teacher competence, resource organization, academic supervision, evaluation, follow-up, and the pesantren environment. The original study explicitly locates its distinction in the examination of these interconnected processes in an MTs operating within a pesantren context (Lusiana, 2026). The pesantren context is significant because Fiqh knowledge obtained in the classroom can be reinforced through daily religious routines, discipline, role modeling, worship practices, and interactions in the pesantren environment. Thus, the quality of Fiqh learning can be understood not only through test performance but also through participation, practical ability, discipline, responsibility, and the capacity to apply learning in everyday religious life. This study consequently asks how Islamic education quality management is planned and organized, how it is implemented and supervised, how evaluation is used for improvement, and what supporting and inhibiting factors shape the quality of Fiqh learning.

Based on this problem formulation, the purpose of the study is to analyze and describe the implementation of Islamic education quality management in improving Fiqh learning quality at MTs Pondok Pesantren Sultan Mahmud Badaruddin Palembang. The article presents the research as an integrated quality-management cycle and highlights the practical relationship between institutional management and Fiqh learning.

METHODS

This study employed a qualitative approach with a case study design. The design

was selected because the research sought an in-depth understanding of the quality management of Islamic education within a bounded, real-life setting, namely, Fiqh learning at MTs Pondok Pesantren Sultan Mahmud Badaruddin Palembang. The study did not compare several madrasahs; instead, it examined interactions among institutional management, learning practices, teacher competence, facilities, learner characteristics, and pesantren culture within a single educational setting (Yin, 2018; Rashid et al., 2019).

The research setting was MTs Pondok Pesantren Sultan Mahmud Badaruddin Palembang. Primary data were obtained from the madrasah principal, curriculum coordinator, Fiqh teacher, teacher/homeroom personnel, educational staff, students, and pesantren management. Secondary data included curriculum documents, Fiqh learning plans, lesson schedules, madrasah work programs, supervision records, evaluation documents, learning results, institutional profiles, organizational structures, and facilities documentation. Data collection used three complementary techniques: systematic observation, semi-structured interviews, and documentation. Observation focused on the implementation of quality management and Fiqh learning, including learning objectives, teacher mastery, method selection, media use, contextual links, student participation, interaction, classroom management, practical activities, assessment, feedback, follow-up, and the integration of Islamic and pesantren values. Interviews explored quality policies, planning, coordination, teacher development, supervision, learning experiences, and evaluation. Documentation was used to verify and enrich interview and observation findings.

Data analysis was conducted continuously through data condensation, data display, verification, and conclusion drawing. Relevant information was selected and organized according to the research focus, then presented narratively and in matrices to identify patterns. Credibility was strengthened through source triangulation, technique triangulation, time triangulation, and member checking. The methodological procedure follows the approach described in the original thesis and is consistent with the qualitative case-study orientation used in the study (Creswell & Poth, 2018; Moleong, 2019).

Research Framework

Figure 1. Integrated Quality Management Framework for Fiqh Learning

Islamic Education Quality Management



Needs-Based Quality Planning



Resource Organization and Coordination



Implementation, Teacher Development, and Academic Supervision



Evaluation and Continuous Improvement



Fiqh Learning Management



Effective, Meaningful, Practical, and Islamic-Value-Based Fiqh Learning

FINDINGS AND DISCUSSION

Quality Management as a Continuous Institutional Cycle

The central finding is that quality management of Islamic education at the research site is not treated as a one-time administrative activity. It operates as a cycle consisting of planning, organizing, implementing, supervising, evaluating, and following up. Each stage is connected to the next: needs and previous evaluation inform planning; planning determines responsibilities and resources; implementation produces evidence for supervision; supervision and evaluation identify gaps; and the results are used for subsequent improvement. This finding supports the thesis's conceptualization of quality management as a systematic and continuous process rather than merely a collection of administrative documents.

At the planning stage, the madrasah considers learner achievement, learning quality, teacher competence, student discipline, facilities, previous program evaluation, curriculum, and institutional vision and mission. Fiqh learning plans consider learning outcomes, objectives, learner characteristics, materials, methods, media, and assessment. Importantly, planning also aims beyond academic scores by preparing students to understand and practice Fiqh in daily life. This needs-based and participatory orientation gives quality management a direct connection with classroom learning.

Organization, Implementation, and Academic Supervision

Quality implementation is supported by a distribution of responsibilities among the madrasah principal, curriculum coordinator, teachers, educational personnel, quality managers, and pesantren administrators. Coordination makes quality improvement a shared responsibility rather than an individual teacher's task. The study found that teacher development and academic supervision function as important mechanisms for maintaining alignment between planned quality targets

and classroom practice.

In Fiqh learning, teachers use varied methods, including interactive lecturing, question-and-answer sessions, discussions, demonstrations, and practice. Media include Fiqh books, boards, pictures, worksheets, learning videos, presentations, and digital resources when facilities permit. Contextual learning connects topics such as purification, ablution, prayer, fasting, and zakat with students' daily religious practices in the pesantren. These practices correspond with earlier arguments that Fiqh learning needs contextual management because its content is closely related to students' daily lives (Aseri, 2022).

Academic supervision is not positioned solely as an instrument for judging teachers. The findings also indicate that supervision provides coaching and feedback. This is important because quality management becomes developmental when supervision identifies learning problems and helps teachers improve methods, media, classroom interaction, and follow-up. In this respect, the study expands the emphasis found in research that focuses primarily on teacher efforts or classroom management by placing those practices within an institutional quality system (Istikhori et al., 2023; Hambali & Kartika, 2024).

Evaluation, Follow-Up, and Learning Quality

Evaluation is carried out through supervision, monitoring, assessment of knowledge, attitudes, and skills, remedial activities, enrichment, and evaluation meetings. The important point is not simply that evaluation exists, but that its results are used for follow-up. Students experiencing learning difficulties receive remedial teaching or mentoring, while students who have mastered the material may receive enrichment. Teachers also reflect on methods and modify strategies or media when learning outcomes do not meet expectations.

The study conceptualizes the quality of Fiqh learning through four interconnected dimensions: planning quality, process quality, learning outcomes, and evaluation/follow-up quality. Process quality is visible in teacher–student interaction, questioning, discussion, group work, practice, and differentiated assistance. Learning outcomes include students' ability to explain material, answer questions, complete tasks, perform worship practices, and demonstrate discipline and responsibility. Thus, quality is broader than examination results and includes the practical and character dimensions emphasized in Islamic education.

Table 1. Main Findings of Islamic Education Quality Management

Quality-management component	Empirical finding	Contribution to Fiqh learning
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Planning	Needs, previous evaluation, learner conditions, teacher competence, curriculum, and institutional vision are taken into account.	Learning objectives, methods, media, assessment, and pesantren values become more targeted.
Organization	Responsibilities are distributed among leadership, curriculum, teachers, educational staff, quality personnel, and pesantren management.	Coordination supports consistent implementation and shared responsibility.
Implementation	Teacher development, supervision, varied methods, practice, contextual learning, and media use are implemented.	Learning becomes more active, practical, contextual, and connected to daily religious life.
Evaluation	Monitoring, assessment, remedial, enrichment, mentoring, and evaluation meetings are used.	Evidence from learning becomes the basis for adjustment and improvement.
Continuous improvement	Findings from supervision and evaluation inform subsequent actions.	Quality management functions as a cycle rather than a static administrative program.

Source: Adapted from the research findings in Lusiana (2026).

Supporting and Inhibiting Factors

The supporting factors identified in the study include teacher competence and commitment, leadership support, coordination between madrasah and pesantren, educational facilities, teaching materials, the pesantren environment, religious activities, cooperation among members of the madrasah community, and parental support. These factors indicate that the quality of Fiqh learning is shaped by an ecosystem rather than by classroom teaching alone. The pesantren environment is particularly strategic because religious practices outside the classroom provide opportunities to reinforce knowledge acquired during lessons.

Several constraints remain. Learners differ in ability, motivation, and concentration; instructional and practice time is limited; media and some practical facilities are not always sufficient; madrasah and pesantren schedules are dense; and teachers still need continuing development in methods, media, and educational technology. The response to these constraints includes teacher development, varied methods, individual guidance, remedial learning, optimization of available facilities, and stronger coordination between the madrasah and pesantren. This pattern illustrates that quality management is partly a process of adapting institutional resources to actual learning conditions.

Islamic Values and the Pesantren Context

The findings also reveal that quality management is interpreted through the lens of Islamic values. Amanah is reflected in the distribution of roles and responsibilities; responsibility is visible in teachers' follow-up for students who experience difficulties; discipline is reinforced through worship routines and pesantren life; and ihsan is reflected in continuous efforts to improve learning rather than treating the completion of teaching as the endpoint. These findings are consistent with the thesis's perspective that the quality of Islamic education encompasses not only academic standards but also character, responsibility, discipline, and the application of knowledge in daily life.

The distinctive contribution of the case is therefore the integration between institutional quality management and pesantren culture. Daily practice, religious activities, discipline, and role modeling reinforce Fiqh learning in the classroom. The madrasah–pesantren relationship creates a learning environment in which the distinction between 'learning Fiqh' and 'practicing Fiqh' can become less rigid. This provides a contextual explanation for why quality improvement in Fiqh learning needs to be examined at both institutional and classroom levels.

Comparison with Previous Studies and Research Contribution

Previous research cited in the thesis has examined learning management in madrasahs (Mukarromah et al., 2021), Fiqh learning management and media use (Azis, 2022), Fiqh learning management in schools and madrasahs (Aseri, 2022), classroom management and Fiqh learning quality (Istikhori et al., 2023), and teacher efforts to improve Fiqh learning (Hambali & Kartika, 2024). The present study does not replace these perspectives; rather, it connects them through a broader institutional quality-management lens.

The contribution of the study lies in demonstrating, through a specific pesantren-

based MTs case, how planning, organization, implementation, supervision, evaluation, and continuous improvement can be linked to the quality of Fiqh learning. The resulting model emphasizes three connected levels: institutional quality management, classroom-level Fiqh learning management, and the pesantren environment as a reinforcement context. This integrated perspective is the principal distinction carried from the thesis into the journal article.

This study differs from research that positions learning management solely as a technical matter in the classroom. Its focus is on the overall cycle of Islamic education quality management and how it translates into Fiqh learning. This distinction is important because Fiqh has characteristics that require a connection between normative knowledge and practical competence. Students are not expected merely to know concepts such as purification (thaharah), ablution (wudhu), prayer (shalat), fasting, and other forms of worship; they also need opportunities to practice and habituate them.

In the pesantren context, the relationship between formal learning and everyday experience becomes increasingly important. Material delivered by teachers can be reinforced through religious activities, worship routines, discipline, and role modeling. Therefore, the pesantren environment in this study is not treated merely as an additional setting, but as part of the context that helps explain how the quality of Fiqh learning is formed and maintained. Accordingly, this article does not merely describe the stages of quality management; it also examines the relationship between those stages and the learning process. Attention is directed to three main questions: how quality needs are translated into planning, how planning is implemented through learning and supervision, and how evaluation produces sustainable follow-up. This framework allows the findings to be understood as a cyclical quality-improvement mechanism.

Researcher Position and Data Analysis Process

In this qualitative study, the researcher served as the primary instrument, interacting directly with data sources and the research context. This position required openness to different informants' perspectives and comparison of information obtained through interviews with observation and documentary evidence. Data were not immediately treated as isolated facts; rather, they were interpreted in relation to the context in which they emerged and compared with other sources. The analysis process was conducted in stages. Information from interviews, observations, and documentation was first condensed by selecting data related to quality planning, organization, implementation, supervision, evaluation, supporting and inhibiting

factors, and improvement strategies. The grouped data were then displayed to identify patterns of relationships among findings. Verification involved checking the consistency of information and applying source, technique, and time triangulation. Consistent patterns were subsequently formulated as research findings.

Data credibility was particularly important because the research object involved management and learning practices carried out by multiple actors. Source triangulation was conducted by comparing information from the madrasah principal, curriculum coordinator, teachers, students, quality-management personnel, and pesantren representatives. Technique triangulation compared interviews, observations, and documentation. Time triangulation was used to examine the consistency of information across different data-collection occasions. This procedure is consistent with the characteristics of case study research, which uses multiple sources of evidence to understand phenomena in real-life contexts (Yin, 2018; Rashid et al., 2019).

Needs-Based and Participatory Quality Planning

The findings show that quality planning begins with identifying the madrasah's actual needs. The information considered includes student learning outcomes, the quality of the learning process, teacher competence, discipline, the condition of facilities and infrastructure, and the results of previous program evaluations. This pattern indicates that planning is not based solely on administrative agendas; instead, it uses current information to determine programs. Needs-based planning is important in Fiqh learning. Differences in learner characteristics require teachers to determine appropriate materials, methods, media, and forms of assessment. Students who have difficulty understanding the material need more targeted explanations and practice, whereas students who have achieved the learning objectives can receive enrichment. Thus, quality planning does not stop at program preparation but becomes a basis for responding to diverse learning needs.

Participation by various elements of the madrasah is also an important characteristic of planning. The madrasah principal, curriculum coordinator, teachers, homeroom teachers, educational personnel, quality-management personnel, and pesantren representatives are involved as needed. This involvement shows that quality improvement is not solely the responsibility of the Fiqh teacher. Roles are distributed and coordinated so that learning needs can be translated into institutional decisions. From the perspective of Islamic education, the planning orientation is also expanded beyond academic achievement to encompass the ability to understand and

apply the material. Values of discipline, responsibility, adab, independence, and worship discipline are integrated into planning. The findings show that quality in this context is not limited to test scores but includes the development of attitudes and practical abilities.

Resource Organization and Madrasah–Pesantren Coordination

The organization serves as the link between quality planning and implementation. The distribution of responsibilities among the madrasah principal, curriculum coordinator, teachers, educational personnel, quality-management personnel, and pesantren administrators enables quality-improvement programs to be implemented more systematically. Coordination is important because Fiqh learning takes place in two interconnected spaces: the classroom and the pesantren environment. Coordination between the madrasah and pesantren provides opportunities to reinforce Fiqh material through real-life experience. Knowledge acquired in learning can be applied in worship activities and everyday routines. Thus, the pesantren functions as a learning environment that expands the time and space available for Fiqh learning. This relationship is one of the characteristics that distinguish the case from Fiqh learning, which occurs only within a school context.

Resource organization is also related to the availability of teaching materials, media, practical facilities, and teacher capacity. When particular facilities are limited, the madrasah optimizes available resources and uses varied methods. This adaptive pattern shows that quality management is not always synonymous with adding resources; it also involves managing and optimizing existing resources.

Active, Contextual, and Practical Fiqh Learning Implementation

The implementation of Fiqh learning shows an effort to combine conceptual explanations with student activities. Lessons may begin with greetings, prayer, an introductory activity, and a statement of objectives, followed by the material, interaction, discussion, practice when necessary, evaluation, and conclusion. Teachers use interactive lectures, question-and-answer sessions, discussions, demonstrations, and practice according to the characteristics of the material. An important finding is the use of demonstrations and practice for worship-related materials. In topics such as thaharah, wudhu, shalat, and other forms of worship, students are not merely asked to explain procedures orally or in writing; they are given opportunities to perform them. This pattern brings learning closer to the purpose of Fiqh as knowledge that must be applied.

Student involvement is evident in asking and answering questions, participating

in discussions, completing assignments, conducting practical activities, and presenting learning outcomes. Such learning enables teachers to obtain more comprehensive information about students' understanding. At the same time, these activities provide opportunities for students to learn through experience rather than merely receiving information.

The pesantren environment also strengthens contextual learning. Material studied in class can be encountered again in worship activities and daily routines. This condition creates opportunities for natural repetition and reinforcement. In the context of quality management, this connection is important because the quality of learning is determined not only by what happens during lesson hours but also by the consistency of the educational environment in providing appropriate experiences.

Academic Supervision as a Mechanism for Control and Professional Development

Academic supervision in this study serves a dual function as both control and professional development. The aspects considered include the readiness of learning plans and materials, mastery of subject matter, selection of methods and media, classroom management, student participation, assessment, and follow-up. With this scope, supervision provides an overview of the alignment between planned learning and actual classroom practice. The finding that supervision is used to provide feedback has important implications for quality management. Supervision that produces only administrative judgments is insufficient to improve learning. Conversely, when supervision results are used for coaching, improving learning plans and materials, developing methods and media, and repeated supervision when necessary, supervision becomes part of a continuous improvement cycle.

The coaching function also explains the relationship between institutional quality and teacher competence. Teachers are the main actors at the implementation stage, but improvement in teacher competence requires systemic support. Therefore, professional development, coaching, and coordination need to be positioned as integral components of quality management rather than as separate additional activities.

Evaluation as a Basis for Continuous Improvement

Fiqh learning is evaluated through written tests, question-and-answer activities, individual and group assignments, exercises, practical activities, and observation of attitudes and participation. The variety of evaluation forms indicates that learning outcomes are understood more broadly than cognitive achievement. Practical assessment is relevant for examining students' ability to apply Fiqh knowledge,

while observation of attitudes and participation provides information about learning engagement and behavior. The most significant aspect is using evaluation results as the basis for follow-up. Students experiencing difficulties receive remedial support through re-explanation, additional exercises, guidance, and reassessment. Students who have achieved the learning objectives receive enrichment. At the teacher level, supervision and evaluation results are used to improve learning plans and materials, methods, media, and instructional strategies.

Thus, evaluation is not positioned as a final stage that ends with the assignment of grades. Evaluation becomes a source of information for determining subsequent actions. The pattern forms a cycle: learning and supervision data are used to identify problems, the problems are analyzed, improvement actions are implemented, and the results are then monitored. This cycle constitutes the core of the quality-management practice identified in the study.

Supporting and Inhibiting Factors in Quality Management

The supporting factors identified include teacher competence and commitment, support from the madrasah principal, coordination among madrasah elements, learning facilities, teaching materials, the religious pesantren environment, religious activities, cooperation among the madrasah community, and parental support. These factors indicate that learning quality is the product of an educational ecosystem. On the other hand, differences in students' abilities and characteristics, variations in motivation and concentration, limited practice time, limited variety of media and technological facilities, and the need to improve teacher capacity constitute constraints. These constraints do not stand alone. Limited time, for example, is related to the dense schedules of madrasah and pesantren, while the need to use technology is related to teachers' competence and the availability of facilities.

The strategies identified to address these constraints include teacher coaching, competence development, varied methods, individual guidance, remedial learning, facility optimization, and stronger coordination between the madrasah and pesantren. These strategies show that quality management works through adaptation. When ideal conditions are not yet available, the madrasah seeks alternatives that keep learning objectives achievable.

Table 2. Synthesis of Findings, Problems, and Follow-Up Actions

Source: Processed from the research findings of Lusiana (2026).

Quality finding	Problem encountered	Follow-up action
Needs-based planning	Diverse abilities,	Adjustment of

	learning outcomes, and facility conditions	programs, methods, media, and assessment
Active and practical implementation	Limited practice time and media	Method variation and optimization of facilities
Academic supervision	Need to strengthen teacher competence and learning quality	Coaching, feedback, and improvement of learning plans and materials
Learning evaluation	Some students have not yet achieved the learning objectives	Remedial support, guidance, and reassessment
Pesantren reinforcement	Dense madrasah and pesantren activities	Program coordination and use of worship routines

Conceptual Model of the Research Findings

When the findings are considered as a whole, the conceptual model can be understood as a recurring relationship among needs, quality actions, evidence of results, and improvement. Madrasah needs to become the starting point for planning; planning is translated into resource organization and coordination; implementation is realized through active, contextual, and practical learning; supervision and evaluation generate information on process and outcome quality; and this information is then used for follow-up and becomes input for the next planning cycle. The model shows that the quality of Fiqh learning is inseparable from the madrasah's capacity to build a quality management system. Teachers are the main implementers of learning, but the quality of the learning process is also influenced by policy direction, coordination, supervision, facilities, pesantren support, and follow-up mechanisms. Thus, the study's main contribution is to demonstrate the connection between institution-level quality management and classroom-level Fiqh learning experiences.

At the same time, the study shows that the pesantren environment adds an important dimension to the quality cycle. When worship routines and religious activities support classroom learning, students have opportunities to repeat and apply their knowledge. This integration strengthens the orientation of Fiqh learning from mere mastery of subject matter toward the ability to understand, practice, and habituate the values being learned. Pada saat yang sama, penelitian ini menunjukkan bahwa lingkungan pesantren memberikan dimensi tambahan pada siklus mutu.

Ketika pembelajaran di kelas didukung oleh pembiasaan ibadah dan aktivitas keagamaan, peserta didik memperoleh kesempatan untuk mengulang dan menerapkan pengetahuan. Integrasi tersebut memperkuat orientasi pembelajaran Fiqih dari sekadar penguasaan materi menuju kemampuan memahami, mempraktikkan, dan membiasakan diri dengan nilai-nilai yang dipelajari.

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