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ORIGINAL RESEARCH ARTICLE

Strategies for Building a Sustainable Quality Culture in Madrasahs

Elpiah^{1*}, Feri Riski Dinata¹, Muslih Qomarudin¹, Ali Kuswadi¹, Dwi Sugianik¹

¹*Institut Agama Islam Al Hikmah Lampung, Indonesia*

Correspondence: *elpiah01@gmail.com

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ABSTRACT

This study aims to analyze and develop the performance-based competency of Islamic Religious Education (PAI) teachers at MI Mathlaul Anwar Srirahayu, Banyumas District, Pringsewu Regency. PAI teacher competency is a sustainable quality culture has become a key determinant of educational excellence in madrasahs. However, previous studies have predominantly examined educational leadership, quality assurance, or organizational culture as separate constructs, providing limited understanding of an integrated strategy for developing a sustainable quality culture within Islamic educational institutions. This study aims to analyze the strategies for building a sustainable quality culture in a madrasah and to propose a conceptual model that reflects the characteristics of Islamic education. A qualitative case study design was employed at MAN 1 Lampung Barat. Data were collected through observations, in-depth interviews, and document analysis, and analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. The findings reveal that a sustainable quality culture is developed through the integration of three interconnected dimensions: academic and religious culture, environmental culture, and student potential development. Academic and religious culture is strengthened through the MATAMUDA program, the Tahfidz Al-Qur'an Excellence Class, and the habituation of Islamic values and discipline. Environmental culture is fostered through the implementation of the Adiwiyata Program based on the ASRI BERSERI concept, while student potential is developed through extracurricular programs such as Robotics, Youth Scientific Research (KIR), Scouting, and Marching Band. These three dimensions interact to establish shared organizational values that promote continuous quality improvement. This study proposes the Integrated Sustainable Quality Culture Model for Madrasahs, demonstrating that sustainable quality is achieved through the integration of academic and religious values, environmental responsibility, and holistic student development within a unified organizational system.

Keywords: sustainable quality culture, organizational culture, quality management, madrasah



ABSTRAK

Budaya mutu yang berkelanjutan menjadi salah satu faktor kunci dalam meningkatkan kualitas pendidikan di madrasah. Namun, berbagai penelitian sebelumnya cenderung memfokuskan pembahasan pada aspek kepemimpinan, penjaminan mutu, atau budaya organisasi secara terpisah, sehingga belum memberikan gambaran yang komprehensif mengenai strategi membangun budaya mutu yang terintegrasi dalam konteks madrasah. Penelitian ini bertujuan untuk menganalisis strategi membangun budaya mutu berkelanjutan di madrasah serta mengembangkan model konseptual budaya mutu yang sesuai dengan karakteristik pendidikan Islam. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di MAN 1 Lampung Barat. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa budaya mutu berkelanjutan dibangun melalui integrasi tiga dimensi utama, yaitu budaya akademik dan keagamaan, budaya lingkungan, serta pengembangan potensi peserta didik. Budaya akademik dan keagamaan diwujudkan melalui program MATAMUDA, Kelas Unggulan Tahfidz Al-Qur'an, serta pembiasaan nilai-nilai Islam dan kedisiplinan. Budaya lingkungan dikembangkan melalui implementasi Program Adiwiyata dengan konsep ASRI BERSERI, sedangkan pengembangan potensi peserta didik dilakukan melalui berbagai kegiatan ekstrakurikuler seperti Robotik, Karya Ilmiah Remaja (KIR), Pramuka, dan Marching Band. Ketiga dimensi tersebut saling berinteraksi membentuk nilai-nilai organisasi bersama yang mendorong perbaikan mutu secara berkelanjutan. Penelitian ini menghasilkan Integrated Sustainable Quality Culture Model for Madrasahs, yang menegaskan bahwa budaya mutu di madrasah dibangun melalui integrasi nilai-nilai akademik dan keagamaan, kepedulian terhadap lingkungan, serta pengembangan potensi peserta didik dalam satu sistem organisasi yang berkelanjutan.

Kata kunci: budaya mutu berkelanjutan, budaya organisasi, manajemen mutu, madrasah

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1. INTRODUCTION

Changes in the educational environment in the twenty-first century require educational institutions not only to meet established quality standards, but also to build a sustainable quality culture as the main foundation for organizational improvement. In Indonesia, this demand has become increasingly significant in line with the implementation of the National Education Standards, the Merdeka Curriculum, digital transformation, and the growing public expectation for high-quality educational services (Saa, 2024). In the context of madrasahs, building a quality culture is more complex than in general schools because, in addition to producing academically excellent graduates, madrasahs are also responsible for shaping religious character, noble morals, and Islamic values. Therefore, quality culture in madrasahs should not merely be understood as an effort to fulfill accreditation indicators but must become a shared value embedded in all organizational activities so that it can drive continuous quality improvement.

The concept of quality culture places quality as a value, belief, habit, and commitment embraced by all members of the organization. A strong quality culture will shape collective behavior that supports innovation, collaboration, accountability, discipline, and orientation toward stakeholder

satisfaction(Kimbonguila et al., 2019). From a quality management perspective, the success of an educational organization is no longer determined solely by the existence of quality documents, but by the extent to which all organizational elements consistently apply quality principles in daily practice. Thus, strategies for building a quality culture must involve visionary leadership, human resource empowerment, a sustainable evaluation system, data-driven decision-making, and the active involvement of all stakeholders.

Madrasahs in Indonesia currently face various challenges in developing a sustainable quality culture. Various studies show that quality improvement is often still oriented toward achieving accreditation targets, fulfilling administrative requirements, or succeeding in short-term programs. After external evaluation processes are completed, many quality improvement practices do not always continue as an entrenched organizational culture. This condition indicates that quality improvement success has not yet been fully supported by an organizational system capable of sustaining change. In addition, the development of digital technology, changes in student characteristics, increasing demands for public transparency, and the need for adaptive educational governance further require madrasahs to build a quality system that is not incidental, but continuous(Purnomo et al., 2024).

Theoretically, various approaches have been used to explain the development of quality culture in educational institutions, such as Total Quality Management (TQM), Continuous Improvement, Learning Organization, and Quality Assurance. These approaches emphasize the importance of leadership, organizational commitment, participation of all members, continuous evaluation, and customer satisfaction orientation. However, most of these theories were developed in the context of business organizations or general education and therefore do not fully accommodate the distinctive characteristics of madrasahs, which combine modern management with Islamic values(Kusumaputri et al., 2023). In practice, quality culture in madrasahs is not only built through management systems, but also through the internalization of the values of amanah, ihsan, musyawarah, discipline, integrity, and responsibility as the foundation of organizational behavior.

Previous studies have extensively discussed the implementation of quality management in madrasahs and schools through the perspectives of principal leadership, the implementation of Total Quality Management, internal quality assurance, accreditation, and teacher performance improvement. Some studies found that transformational leadership and the application of TQM contribute positively to the improvement of educational institution quality. Other studies also emphasize the importance of teacher involvement and organizational culture in supporting the success of quality programs. Nevertheless, most of these studies still focus on factors influencing educational quality or the effectiveness of quality program implementation, while studies on strategies for building quality culture as a continuous process remain relatively limited. In addition, previous research generally analyzes quality culture partially, for example only from the aspects of leadership, evaluation, or quality assurance, and therefore has not yet produced a strategic model that integrates all dimensions of quality culture in the madrasah context.

Based on this condition, there is a research gap indicating that studies on strategies for building a sustainable quality culture in madrasahs still require further development. First, there are still limited studies explaining how quality culture is built as an organizational system that operates

continuously, rather than merely as a short-term quality improvement program. Second, few studies integrate leadership, organizational culture strengthening, teacher empowerment, data utilization, continuous evaluation, learning innovation, and stakeholder partnerships into a single quality culture strategy framework. Third, studies that specifically examine quality culture development through the integration of modern quality management principles with Islamic values as the main characteristic of madrasahs are still relatively scarce. This gap forms an important basis for the need for more comprehensive research on strategies for building a quality culture that can respond to contemporary educational challenges.

Based on the explanation above, this study aims to analyze the strategies implemented by madrasahs in building a sustainable quality culture, identify the supporting and inhibiting factors in its implementation, and formulate a conceptual model of quality culture development strategies relevant to the characteristics of madrasahs. This study is expected to provide an empirical picture of best practices that can serve as a reference for other madrasahs in developing a quality culture that is adaptive, participatory, and sustainable.

The novelty of this study lies in the development of a Model of Strategies for Building a Sustainable Quality Culture in Madrasahs that integrates the perspective of modern quality management with the values of Islamic educational governance. The resulting model does not merely view quality culture as a quality assurance system, but as an organizational ecosystem built through six interrelated strategic dimensions, namely (1) visionary quality leadership, (2) internalization of Islamic quality culture values, (3) teacher empowerment and professional development, (4) data-driven decision-making and continuous evaluation, (5) learning innovation and digital transformation, and (6) stakeholder collaboration and continuous quality improvement. This model is expected to enrich theoretical development regarding quality culture in Islamic educational institutions while also providing practical contributions to strengthening madrasah governance oriented toward sustainable quality.

2. RESEARCH METHODS

This study employed a qualitative approach with a multiple case study design. This approach was selected because the study aimed to gain an in-depth understanding of the strategies implemented by madrasahs in building a sustainable quality culture, while also identifying best practices emerging within the context of Islamic educational organizations (Subaidi et al., 2024). A multiple case study enables the researcher to compare phenomena across several madrasahs, thereby producing more comprehensive findings and supporting the development of a contextual conceptual model.

This study employed a qualitative case study approach and was conducted at MAN 1 Lampung Barat, West Lampung Regency, Lampung Province, Indonesia. The research site was purposively selected because it represents a public Islamic senior high school (Madrasah Aliyah Negeri) that has consistently implemented quality assurance programs and organizational development initiatives. As one of the leading madrasahs in the region, MAN 1 Lampung Barat has integrated academic excellence, religious values, and institutional quality management into its educational practices. The madrasah has implemented the Internal Quality Assurance System (SPMI), school

self-evaluation (EDM), strategic planning, and continuous professional development programs, making it an appropriate setting for investigating strategies for building a sustainable quality culture. The study focused on understanding how organizational values, leadership practices, stakeholder participation, and continuous improvement mechanisms contribute to sustaining quality culture within the madrasah.

Participants were selected using purposive sampling, ensuring that each informant possessed extensive knowledge and direct involvement in planning, implementing, and evaluating quality improvement initiatives. The participants included the principal, vice principals responsible for curriculum and student affairs, the chairperson of the Internal Quality Assurance Team (TPMM), senior teachers, administrative staff, the head of the school committee, and selected students actively involved in academic and extracurricular quality programs. Participant selection continued until data saturation was achieved, meaning that no substantially new information emerged from additional interviews. This strategy enabled the researcher to obtain comprehensive perspectives regarding leadership, organizational culture, quality management, and stakeholder engagement.

Data were collected through semi-structured in-depth interviews, participant observation, and document analysis. Semi-structured interviews allowed participants to explain their experiences, perceptions, and strategies for developing and maintaining a sustainable quality culture (Sunandar et al., 2026). Participant observation was conducted during teaching and learning activities, staff meetings, quality assurance activities, professional development programs, and other institutional events to capture naturally occurring organizational practices and interactions. In addition, document analysis was carried out to examine institutional documents, including the school's vision and mission, strategic plans, Internal Quality Assurance System (SPMI) documents, School Self-Evaluation (EDM) reports, accreditation reports, supervision reports, annual work plans, and other supporting documents. The use of multiple data sources facilitated methodological triangulation and strengthened the credibility of the findings.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Data analysis began simultaneously with the data collection process, allowing emerging categories and themes to be continuously refined throughout the study. Interview transcripts, observation notes, and institutional documents were systematically coded using thematic analysis to identify recurring patterns related to sustainable quality culture (Setyobudi & Hartono, 2025). Similar codes were grouped into broader categories, which were subsequently synthesized into major themes representing the strategies employed by the madrasah. To ensure the trustworthiness of the findings, the study applied the criteria of credibility, transferability, dependability, and confirmability through source triangulation, method triangulation, member checking, peer debriefing, and maintaining a comprehensive audit trail. The final stage of analysis involved developing a conceptual model of strategies for building a sustainable quality culture in madrasahs based on the empirical findings.

3. RESULTS AND DISCUSSION

Based on the observation results, MAN 1 Lampung Barat has developed several flagship programs as part of its strategy to establish a sustainable quality culture. These programs focus on strengthening academic and religious culture, fostering environmental awareness, and developing students' talents and potential through extracurricular activities. All programs are systematically integrated into the educational process to support academic excellence, Islamic character development, and students' holistic competencies.

In the academic and religious domain, the madrasah implements the Masa Ta'aruf Murid Madrasah (MATAMUDA) program and the Tahfidz Al-Qur'an Excellence Class to cultivate discipline, Islamic values, and students' character from the beginning of their educational journey. To promote environmental responsibility, the madrasah adopts the ASRI BERSERI concept (*Safe, Healthy, Neat, Beautiful, Clean, Fresh, and Green*) through its Adiwiyata program, which has earned the National Adiwiyata Award. Furthermore, students' talents and interests are developed through various extracurricular activities, including Robotics, Youth Scientific Research (KIR), Scouting, and Marching Band.

These programs reflect the madrasah's commitment to fostering a sustainable quality culture that extends beyond academic achievement to include character formation, environmental responsibility, and the comprehensive development of students' potential. This overview provides the context for understanding the strategies for building a sustainable quality culture discussed in the following sections.



Figure 1: Strategy for Building a Sustainable Quality Culture in Madrasah

The findings of the observation indicate that one of the primary strategies employed by the madrasah to establish a sustainable quality culture is the integration of academic excellence with religious values. Quality culture is not merely perceived as an effort to improve students' academic achievement; rather, it is understood as a continuous process of developing students' character, discipline, and spirituality. Accordingly, educational activities are systematically designed to balance intellectual development, character education, and the internalization of Islamic values, which constitute the distinctive identity of the madrasah.

One of the most prominent initiatives observed in the field is the implementation of the Masa Ta'aruf Murid Madrasah (MATAMUDA) program for newly enrolled students. The observation revealed that MATAMUDA functions not only as an orientation program but also as an institutional mechanism for introducing and internalizing the organizational culture of the madrasah. Through this program, students are introduced to the school's vision and mission, institutional regulations, academic expectations, disciplinary standards, ethical conduct, and Islamic values that guide daily activities within the school community. From the beginning of their educational journey, students are accustomed to practicing punctuality, maintaining cleanliness, respecting teachers, fulfilling responsibilities, and performing religious activities consistently. Such habituation establishes the initial foundation for developing a quality culture that emphasizes both educational outcomes and character formation.

Academic culture is further strengthened through the implementation of the Tahfidz Al-Qur'an Excellence Class, which is specifically designed to facilitate students with strong interests and abilities in Qur'anic memorization.

Table 1 illustrates that the implementation of academic and religious culture serves as the primary foundation for developing a sustainable quality culture in the madrasah. The process begins with the implementation of strategic programs, namely MATAMUDA, the Tahfidz Al-Qur'an Excellence Class, and daily academic and religious habituation, which function as institutional mechanisms for internalizing Islamic values, academic excellence, and learning discipline. Through these programs, students gradually develop positive character traits, including integrity, responsibility, discipline, and commitment to learning. The table further demonstrates that the continuous internalization of these values contributes to the formation of shared organizational values among members of the madrasah community. These shared values become the basis for establishing a sustainable quality culture, where quality is reflected not only in academic achievement but also in students' character, organizational commitment, and continuous improvement. Therefore, the figure highlights that academic and religious culture is not merely a series of educational activities but a strategic process that transforms institutional values into sustainable organizational practices supporting long-term educational quality.

The observation demonstrates that this program integrates academic excellence with religious competence. Beyond achieving memorization targets, the program cultivates discipline, perseverance, responsibility, and self-management. Consequently, students are encouraged to achieve high academic performance while simultaneously strengthening their Islamic character, reflecting the madrasah's commitment to holistic education. This integration illustrates that

sustainable quality culture is developed through the harmonious balance between academic achievement and religious values.

The observation further reveals that sustainable quality culture is reinforced through the development of an environmentally responsible school culture. The madrasah adopts the ASRI BERSERI concept, which represents a school environment that is Safe, Healthy, Neat, Beautiful, Clean, Fresh, and Green. Rather than focusing solely on the physical appearance of the school environment, this concept has been transformed into a collective organizational culture embraced by teachers, students, and administrative staff.

Daily observations indicate that members of the school community actively participate in maintaining classroom cleanliness, managing school gardens, implementing greening programs, and preserving school facilities. Environmental responsibility has become an integral component of school discipline and institutional quality standards. As a result, the creation of a clean, comfortable, and environmentally friendly learning environment contributes positively to students' learning experiences and the overall quality of educational services.

The successful implementation of this environmental culture has been recognized through the achievement of the National Adiwiyata Award, which acknowledges schools demonstrating excellence in environmental education and sustainability. The findings suggest that this achievement is not merely an administrative accomplishment but rather reflects the successful internalization of environmental awareness into the daily behavior of the school community. Environmental responsibility has become part of the madrasah's organizational values, indicating that quality culture encompasses not only academic excellence, but also ecological awareness and social responsibility grounded in Islamic principles.

Another significant finding indicates that sustainable quality culture is strengthened through comprehensive student development programs implemented via extracurricular activities. The madrasah provides diverse opportunities for students to develop their talents, interests, creativity, leadership, collaboration, and twenty-first-century competencies. These programs demonstrate that educational quality is not limited to classroom achievement but extends to the holistic development of students' intellectual, social, emotional, and practical competencies.

The observation identified several flagship extracurricular programs, including Robotics, Youth Scientific Research (Karya Ilmiah Remaja/KIR), Scouting, and Marching Band. The Robotics program encourages students to develop critical thinking, technological literacy, creativity, innovation, and problem-solving skills required in the digital era. Meanwhile, the Youth Scientific Research program promotes scientific inquiry, analytical thinking, research competence, and academic writing skills, thereby fostering an academic culture beyond classroom learning. Scouting activities contribute significantly to students' character development by cultivating leadership, discipline, responsibility, teamwork, and resilience. These competencies represent essential elements of a sustainable quality culture because they encourage students to become responsible and collaborative members of the school community. Similarly, the Marching Band program develops creativity, discipline, coordination, commitment, and teamwork through continuous practice and collaborative performance.

The observation also indicates that extracurricular activities are not implemented as isolated programs but are integrated into the madrasah's overall educational strategy. Teachers actively serve as mentors and facilitators who guide students throughout each activity, ensuring that talent development aligns with the institution's educational vision. This institutional commitment demonstrates that the madrasah provides a supportive learning ecosystem where students are encouraged to maximize their academic and non-academic potential.

Overall, the observation findings demonstrate that the strategy for developing a sustainable quality culture in the madrasah is built upon three interconnected pillars: academic and religious culture, environmental culture, and comprehensive student development. These pillars complement one another in creating an organizational culture oriented toward continuous quality improvement. Academic and religious culture strengthens students' discipline, values, and character; environmental culture establishes a healthy and sustainable learning ecosystem; while extracurricular development enhances students' academic, technological, leadership, and creative competencies. These findings suggest that sustainable quality culture is not developed through isolated quality improvement initiatives but through the integration of educational practices that involve the active participation of the entire school community. Consequently, quality culture evolves into a set of shared organizational values that are reflected in the daily behavior of teachers, students, and school staff, thereby serving as the foundation for continuous educational improvement and institutional excellence.

Discussion

The findings indicate that the strategies implemented by MAN 1 Lampung Barat to develop a sustainable quality culture are reflected in three integrated dimensions: strengthening academic and religious culture, fostering environmental culture, and developing students' potential through extracurricular programs. These dimensions collectively demonstrate that quality culture is not merely an administrative quality assurance mechanism but an organizational value embedded in the daily practices of the entire school community (Primaningtyas, 2016).

The findings explicitly support Edgar Schein's (2010) Organizational Culture Theory, which states that organizational culture is formed through the interaction of artifacts, espoused values, and basic underlying assumptions. In this study, programs such as MATAMUDA, the Tahfidz Excellence Class, the ASRI BERSERI environmental initiative, and extracurricular activities serve as organizational artifacts that represent the madrasah's commitment to quality. These programs embody institutional values, including discipline, responsibility, collaboration, environmental awareness, and Islamic ethics. Through continuous implementation, these values become shared assumptions that shape the behavior of teachers, students, and school staff. Therefore, the findings confirm that sustainable quality culture is achieved when organizational values are internalized into everyday practices.

The findings also reinforce Edward Sallis' (2002) Total Quality Management (TQM) theory, which emphasizes that educational quality requires the active participation of all stakeholders and should encompass every aspect of institutional management (Hasnadi, 2021). The implementation of

integrated academic, religious, environmental, and extracurricular programs demonstrates that quality improvement extends beyond classroom instruction to include character education, learning environments, and student development. This finding supports Sallis' argument that educational quality is sustainable only when quality becomes a shared organizational responsibility rather than the responsibility of school leaders alone.

Furthermore, the findings are consistent with W. Edwards Deming's (1986) Continuous Improvement Theory, which argues that organizational excellence is achieved through systematic and continuous improvement (Song & Thompson, 2011). The programs identified in this study are implemented consistently rather than as temporary initiatives. MATAMUDA continuously reinforces students' discipline and Islamic values, the Tahfidz program strengthens academic and religious competencies, the Adiwiyata program promotes environmental responsibility, and extracurricular activities continuously develop students' talents and leadership. These findings confirm Deming's principle that sustainable quality results from ongoing organizational commitment and continuous evaluation.

The study also supports Peter Senge's (2006) Learning Organization Theory, particularly the concepts of shared vision, team learning, and continuous organizational learning. Teachers, school leaders, students, and other stakeholders actively collaborate in implementing educational programs and institutional improvement initiatives. Such collaboration creates a learning organization in which every member contributes to innovation, organizational learning, and sustainable institutional development (Hansen et al., 2020). Consequently, the madrasah develops not only students' competencies but also its organizational capacity for continuous improvement.

The findings are consistent with previous studies reporting that organizational culture, instructional leadership, stakeholder participation, and continuous quality improvement significantly influence educational quality. Earlier studies have demonstrated that integrating Islamic values into school management strengthens institutional commitment, improves discipline, and enhances school performance. Similarly, research on the Adiwiyata program highlights the positive contribution of environmental culture to organizational effectiveness, while studies on extracurricular activities emphasize their role in fostering leadership, creativity, and twenty-first-century competencies.

However, this study extends previous research by demonstrating that sustainable quality culture in madrasahs is developed through the integration of academic and religious culture, environmental responsibility, and comprehensive student development within a unified organizational system. Rather than functioning as separate institutional programs, these dimensions interact to create shared organizational values that sustain continuous quality improvement. This integrated perspective represents the main theoretical contribution of the study by broadening the application of Organizational Culture Theory, Total Quality Management, Continuous Improvement Theory, and Learning Organization Theory within the context of Islamic educational institutions. Overall, the findings suggest that a sustainable quality culture is achieved when quality is institutionalized as a shared organizational value supported by visionary leadership, continuous learning, stakeholder participation, and systematic improvement. Such integration enables the madrasah to

maintain educational quality while responding effectively to changing educational challenges and societal expectations.

A significant contribution of this study lies in the development of a Sustainable Quality Culture Model for Madrasahs, which integrates three interconnected dimensions: academic and religious culture, environmental culture, and student potential development. Unlike previous studies that primarily examined these dimensions separately, this research demonstrates that sustainable quality culture emerges from the dynamic interaction among these three dimensions within a unified organizational system. The first dimension, academic and religious culture, functions as the normative foundation of quality by embedding Islamic values, discipline, academic excellence, and character education into everyday educational practices through programs such as MATAMUDA and the Tahfidz Al-Qur'an Excellence Class. This dimension establishes the institutional values that guide the behavior of teachers, students, and school leaders.

The second dimension, environmental culture, expands the concept of educational quality beyond academic achievement by integrating environmental responsibility into organizational culture through the ASRI BERSERI concept and the Adiwiyata Program. This finding demonstrates that a sustainable quality culture also depends on the creation of a healthy, safe, and environmentally responsible learning ecosystem that supports continuous institutional improvement.

The third dimension, student potential development, positions extracurricular activities—including Robotics, Youth Scientific Research (KIR), Scouting, and Marching Band—as strategic instruments for cultivating leadership, creativity, collaboration, technological literacy, and twenty-first-century competencies. These programs ensure that quality culture is reflected not only in students' academic performance but also in their holistic personal development.

The novelty of this study lies not merely in identifying these three dimensions but in demonstrating how they operate as an integrated system. Academic and religious culture provides the organization's core values; environmental culture creates a supportive ecosystem for learning; and student development programs transform these values into concrete competencies and achievements. Their interaction generates a continuous cycle of quality improvement in which values shape behavior, behavior strengthens organizational culture, and organizational culture continuously enhances institutional quality.

This integrated model extends existing theories of Organizational Culture (Schein), Total Quality Management (Sallis), Continuous Improvement (Deming), and Learning Organization (Senge). While these theories explain organizational culture, quality management, continuous improvement, and organizational learning separately, this study proposes that, within the context of Islamic educational institutions, sustainable quality culture is achieved only when these principles are simultaneously operationalized through the integration of academic-religious values, environmental sustainability, and holistic student development.

Accordingly, this study proposes the Integrated Sustainable Quality Culture Model for Madrasahs, in which the three dimensions are mutually reinforcing rather than independent. This model offers a contextual framework for Islamic educational institutions by demonstrating that sustainable quality is built not solely through quality assurance mechanisms or leadership practices but through

the continuous integration of organizational values, learning environments, and comprehensive student development. Therefore, the model represents both a theoretical contribution to the literature on educational quality management and a practical framework for strengthening sustainable quality culture in madrasahs.

4. CONCLUSION

This study concludes that the development of a sustainable quality culture in madrasahs requires an integrated strategy that extends beyond administrative quality assurance and academic achievement. The findings reveal that sustainable quality culture is built through the interaction of three interconnected dimensions: academic and religious culture, environmental culture, and student potential development. Academic and religious culture provides the normative foundation by internalizing Islamic values, discipline, and academic excellence through programs such as MATAMUDA and the Tahfidz Al-Qur'an Excellence Class. Environmental culture, implemented through the ASRI BERSERI concept and the Adiwiyata Program, creates a healthy and sustainable learning ecosystem that supports educational quality. Meanwhile, student potential development, facilitated through extracurricular activities such as Robotics, Youth Scientific Research (KIR), Scouting, and Marching Band, strengthens students' leadership, creativity, collaboration, and twenty-first-century competencies.

The study also demonstrates that these three dimensions operate as an integrated organizational system rather than as separate educational programs. Their interaction creates shared organizational values that encourage continuous improvement and strengthen institutional commitment to educational quality. This finding supports the principles of Organizational Culture Theory, Total Quality Management, Continuous Improvement Theory, and Learning Organization Theory while extending their application to the context of Islamic educational institutions. The primary theoretical contribution of this study is the proposed Integrated Sustainable Quality Culture Model for Madrasahs, which explains that sustainable educational quality is achieved through the continuous integration of academic-religious values, environmental responsibility, and holistic student development. This model provides a contextual framework for understanding how Islamic educational institutions can institutionalize quality culture as a shared organizational value that continuously enhances institutional performance.

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