

QUALITY MANAGEMENT ANALYSIS
IN ISLAMIC RELIGIOUS EDUCATION TEXTBOOKS
UPPER SECONDARY SCHOOL
CHARACTER EDUCATION ORIENTED

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ABSTRACT

This study aims to analyze the quality management of Islamic Religious Education (PAI) textbooks for Senior High Schools (SMA) that are oriented towards character education. The focus of the study is directed at how the planning, implementation, supervision, and evaluation of the quality of PAI textbooks are carried out in accordance with the educational quality standards and character values mandated in the national education policy. This study uses a qualitative approach with descriptive analysis methods. Data were collected through document studies of PAI textbooks for Senior High Schools published by the Ministry of Primary and Secondary Education, in-depth interviews with book authors, editors, and PAI teachers, and observations of book use in the school environment. The results of the study indicate that the quality management of Islamic Religious Education textbooks has met the principles of Total Quality Management (TQM). In terms of planning, the textbooks have been compiled in accordance with curriculum standards, but the systematic integration of character values has not been optimal. In terms of implementation, the writing and editing processes have followed academic publishing mechanisms, but there is still an imbalance between the cognitive, affective, and psychomotor dimensions. In terms of supervision, the quality assurance system has not been implemented in an integrated manner between the author's institution, publisher, and book users. Meanwhile, in terms of evaluation, feedback from teachers and students has not been used effectively to improve the quality of content and learning design. This study concludes that improving the quality of Islamic Religious Education textbooks based on character education requires synergy between managerial, pedagogical, and spiritual aspects. The main recommendation is the need for a quality management model for Islamic Religious Education textbooks that emphasizes the integration of character values in every stage of quality management, from planning to evaluation. The findings of this study are expected to serve as a reference for policymakers, textbook authors, and educators in developing quality and character-based Islamic Religious Education textbooks.

Keywords: *Quality Management, Textbooks, Islamic Religious Ed*

1. INTRODUCTION

Education is a fundamental aspect of the nation's development process, as it plays a crucial role in producing competitive, creative, and moral human resources. Therefore, the phrase "If the people's education advances, the nation will advance" is apt in describing the close relationship between educational advancement and a nation's progress. The phrase "education is the most effective way to break poverty" therefore suggests that the desire to

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advance education must stem from a strong foundation of thought, as it will enable us to understand the direction Indonesian and Islamic education will take.

Islamic Religious Education (PAI) plays a crucial role in shaping students' character. As the primary resource in the learning process, PAI textbooks require optimal quality management to effectively instill character values. However, in practice, many textbooks still fall short of quality standards, both in terms of content, presentation, and their relevance to national character values.

Islamic Religious Education (PAI) plays a crucial role in fostering noble morals and shaping students' character. As the primary medium in the learning process, PAI textbooks significantly influence the successful instillation of Islamic values and character formation, thus requiring serious attention to their quality. Within the framework of the Independent Curriculum and the 2013 Curriculum, character education has been a primary focus. However, variations in textbook quality remain, both in terms of content, pedagogical approach, and character value integration.

In the context of Indonesian society, which is predominantly Muslim, Islamic education plays a strategic role in shaping a generation that is not only intellectually superior but also has noble morals in accordance with Islamic values. Islamic Religious Education (PAI) is expected to make a significant contribution in creating human resources with strong character, high competitiveness, and the ability to play a positive role in social and national life. According to Imam Al-Ghazali, religious education is the path to happiness in this world and the hereafter. He stated that religious knowledge must be a priority because it is directly related to the salvation of the soul. The importance of ethics (adab) in learning and teaching is also a key point in his view. (Al-Ghazali: 2009).

Textbooks serve to improve the quality of religious education, ensure the alignment of curriculum values with Islamic and national values, evaluate the quality of learning materials, ensure relevance to students' lives, ensure the presentation of moderate and inclusive Islamic teachings, improve learning methods and approaches, identify weaknesses and deficiencies in textbooks, measure the impact of textbooks on the formation of student character, encourage renewal and innovation in Islamic religious

education, support teachers in a more effective teaching process, measure student acceptance and satisfaction, so improving and developing textbooks in the future is a must, in accordance with the future development of the times.

Based on these issues, the author is interested in analyzing quality management in the textbook development process, and it is crucial to ensure that the textbook is not only informative but also appropriate for the student environment. Therefore, analyzing quality management in the development of character-oriented Islamic Education textbooks is an urgent need in the world of education.

2. THEORETICAL STUDY

a. Understanding Quality Management

Quality management is a planned and comprehensive approach to managing and improving the quality of an organization's products, services, and processes to meet customer needs and expectations. The focus is not only on the end result, but also on each stage of the process involved in achieving it.

According to Juran (1999), *“Quality management is the process of overseeing all activities and tasks needed to maintain a desired level of excellence.”*

Thus, quality management emphasizes continuous improvement (*continuous improvement*) and the involvement of all elements in the organization to ensure quality.

According to Juran (1999), the three main pillars in quality management are:

- 1) Quality Planning
- 2) Quality Control
- 3) Quality Improvement (J.M. Juran, 1999)

b. Quality Management Models and Approaches

1) Total Quality Management (TQM)

TQM is a comprehensive management approach that focuses on improving quality in all aspects and levels of the organization.

According to Evans & Lindsay (2017), *“TQM is an integrated approach within*

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an organization that aims to provide customer satisfaction by meeting their expectations through continuous process improvement.”

2) Six Sigma

Six Sigma is a data-driven approach used to eliminate defects in processes and products using statistical methods.

3) Plan-Do-Check-Act (PDCA)

Deming's PDCA model is a continuous cycle of quality improvement:

- a. Plan: Plan changes for improvement
- b. Do: Implement plans on a small scale
- c. Check: Evaluate the results of implementation
- d. Act: Making improvements based on evaluation (Walter A. Shewhart: 1939)

4) Malcolm Baldrige Quality Framework

This model was developed to encourage organizations to improve overall quality and performance through a comprehensive evaluation of leadership, strategy, customers, measurement, workforce, and results criteria.

c. Textbook Quality Components

Referring to the guidelines of the Ministry of Education and Culture (2017) and UNESCO (2005), the quality of textbooks is determined by the following components:

1) Content Quality

- a) Relevance to the national curriculum
- b) Accuracy of facts and concepts
- c) Balance of material: cognitive, affective, psychomotor
- d) Compatibility with cultural, religious, and national values

2) Presentation Quality

- a) Integration between chapters and subchapters
- b) Systematic, logical, and easy to understand
- c) There are examples, exercises, and summaries

d) Encourage critical and creative thinking

3) Language Quality

- a) In accordance with the rules of good and correct Indonesian language
- b) Using communicative language, according to the development level of students
- c) Avoiding gender and SARA bias

4) Graphic Quality

- a) Attractive and proportional layout
- b) Illustrations support understanding of the material
- c) Visual design according to the age of the reader

d. The Concept of Islamic Religious Education (PAI)

So far, Islamic education literature generally introduces at least three main terms related to the concept of Islamic education, namely *education*, *al-ta'lim*, And *al-ta'dib*. However, when explored more deeply through the verses of the Quran and hadith, there are a number of other terms that are also related to the meaning of education. These terms include: *al-tazkiyah*, *al-mau'izhah*, *al-tafaqquh*, *recitation*, *al-tahdzib*, *Al-Irshad*, *al-tabyin*, *al-tafakkur*, *al-ta'aqqul*, And *al-tadabbur* (Nata, 2010:7).

Islamic education is not solely oriented toward religious, moral, and spiritual aspects, although all three are fundamental to achieving broader and more beneficial goals. The principles of Islamic education are not materialistic; they view material concerns or the pursuit of sustenance as a temporary part of worldly life. The goal is not simply to acquire wealth, but to achieve a balance between the needs of this world and the afterlife. The thoughts of figures such as al-Farabi, Ibn Sina, and the Ikhwan al-Shafa demonstrate that human perfection can only be achieved through a harmonious blend of religion and science (al-Abrasyi, 1974:23).

MAccording to Omar Muhammad al-Toumy al-Syaibani (1979: 399), education is:

The process of changing individual behavior, in personal life, society, and the surrounding environment, by means of teaching as a basic activity and as a profession among the basic professions in society.

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According to Ali Khalil Abul A'inain (1980:37), education is a program based on the social life of society. Therefore, each society has a different educational philosophy, according to their character, level of civilization, and outlook on life. This philosophy is related to efforts to realize a life that is in harmony with the spiritual values and principles of life that they believe in. Thus, the goals of education are born from the goals of society itself, and its implementation is directed towards realizing these social ideals. Consequently, the educational philosophy in each society will differ, depending on the perspective and life values that form the basis of that society.

From several formulations, several notes can be put forward as follows. *First*, Every educational concept essentially has the same primary goal: human beings. This is evident in the primary role of education, which focuses on developing and improving the quality of human resources.

Second All definitions of education consistently view it as a vital tool for developing holistic human beings, encompassing physical, mental, intellectual, spiritual, natural, talented, and social aspects. This enables humans to fulfill their role of devotion to Allah SWT and achieve happiness in this world and the hereafter.

Third, All educational formulations are always viewed in light of societal and cultural needs. Education is the most strategic means for instilling external values, teachings, skills, experiences, and so on into students. This demonstrates the continued strength of the normative perennialist educational ideology.

In the Islamic education system, the values of Tawhid, Worship, and Morals are three main pillars that are closely interconnected in forming individuals who have strong faith, have broad knowledge, and behave nobly.

- **Monotheism**

Tawhid, or belief in the oneness of God, is the primary foundation of Islamic education, as it fosters awareness of the existence and power of God. Tawhid teaches that all knowledge, behavior, and life goals must return to God as the Creator. In education, the

value of Tawhid is at the core of the entire learning process, guiding students to always recognize that knowledge is a means of drawing closer to God.

According to Al-Ghazali, in education, the value of Tauhid encourages students to not only gain knowledge, but also understand that their knowledge must bring them closer to Allah. (Al-Ghazali: 2009). In addition, Syed Naquib Al-Attas also emphasized that education aims to build awareness of Tauhid, which leads to the formation of morals and orderliness of life as creatures of Allah. (Ilham Kadir: 2021)

- **Worship**

Worship is any activity undertaken with the intention of devoting oneself to God, whether in rituals such as prayer, fasting, and zakat, or in daily activities conducted in accordance with Islamic law and sharia. Islamic education teaches that every activity, if undertaken with sincere intentions, can be considered worship.

Within the educational framework, worship serves as a means to connect students with the practical application of the knowledge they learn, so that they realize that knowledge is not only to be understood, but also to be put into practice. Ibn Qayyim in *Madarij as-Salikin* states that worship trains a person to be patient, sincere, and consistent in doing good. Thus, through worship-based education, students are shaped into disciplined, responsible individuals who are able to control themselves in their daily lives (Ibnu Qayyim, 2019).

- **Morality**

Morals are moral values that determine a person's behavior in relation to God, other people, and their surroundings. Islamic education places great emphasis on developing good morals, as they reflect the internalization of Islamic values within a person. In QS. Al-Qalam: 4, it is stated that the Prophet Muhammad (peace be upon him) is a role model with noble morals, so Islamic education directs students to emulate him.

And indeed, you are of a great moral character.

It means :

“And indeed, you are of a great moral character.” (Q.S.68:4)

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According to Ibn Miskawaih, the main morals or characters that must be developed in humans include al-Iffat (self-control), al-Syaja'at (courage), al-Hikmat (wisdom), and al-Adalat (justice). These four characters are the core of human morals, while other traits that constitute moral virtues are derived from these four main points. These main traits are called al-fadlilah, which occupy a middle position (al-wasath) between two extremes of bad human character, namely al-Tafrith (extreme deficiency) and al-Ifrath (extreme excess). Ibn Miskawaih emphasized that every moral virtue has two extremes, and the middle position is a commendable character (Miskawaih, 1994).

Al-Ghazali in *Ihya Ulumuddin* explains that morality is the core of Islamic education, emphasizing values such as honesty, patience, humility, and respect for others. Morality is the goal of learning so that every knowledge gained brings benefits to oneself and others, while also preventing reprehensible behavior. Overall, the values of Tawhid, Worship, and Morality in Islamic education are interconnected to form a complete person—namely an individual who is faithful, knowledgeable, and has noble morals—who can make a positive contribution to society and maintain a good relationship with Allah SWT (Al-Ghazali, 1982).

e. The Concept of Character Education

According to Wynne (1991), the term *character* comes from the Greek meaning "to mark" (to mark or engrave), which emphasizes the observation of a person's actions or behavior. According to Munir (2010) the main characteristic of carving is that it is firmly attached to the object being carved, so it is not easily lost or worn away over time. Removing a carving is the same as removing the object itself because the carving is integrated with its surface. This is different from writing or images that are only on the surface and easily fade or disappear. From this, it can be concluded that character is a pattern of thoughts, attitudes, and actions that are strongly attached to a person and are difficult to erase (Megawangi, 2004:23).

M. Furqan Hidayatullah, citing Rutland (2009:1), states that character comes from the Latin word meaning "sculpted." A person's life is like a block of granite that can be carefully chiseled or carelessly struck, resulting in a masterpiece or a ruin. Character, as a

combination of virtues and values carved into the “living stone,” displays true worth, which cannot be cosmetically improved.

Literally, character means mental or moral quality, moral strength, name, or reputation (Parnwell, 1972:49). According to the Complete Indonesian Dictionary, character is a psychological, moral, or ethical trait that distinguishes a person from others; having character means having a disposition or personality (Kamisa, 1997:281). Dorland's Pocket Medical Dictionary (1968:126) defines character as a real and distinct trait shown by an individual, while in psychology character is related to personality from an ethical or moral perspective, usually a relatively fixed trait, such as honesty (Hidayatullah, 2010:12).

In the book "Educating for Character: How Our Schools Can Teach Respect and Responsibility" (1991), Thomas Lickona, an educational psychologist and a pioneer in character education, argues that schools have a crucial role in teaching students to develop good moral character, beyond simply providing an academic education.

In Arabic, character is similar to morals (root word *morality*), namely the nature or habit of doing good. Al-Ghazali explained that morality is behavior born from a good heart, so character education is an active effort to form good habits from an early age. God sent down guidance through the Prophets so that humans act according to His will as His representatives on earth (Megawangi, 2007:23).

3. RESEARCH METHODOLOGY

Content analysis or *content analysis* is a qualitative research methodology used to identify, analyze, and interpret patterns or themes in textual data or other media. This methodology is often used to analyze written, verbal, or visual communications in various forms such as textbooks, articles, interviews, documents, and even social media.

Content analysis is a systematic process of interpreting and coding textual or visual data to identify underlying patterns, themes, categories, or meanings within a text or media. The primary goal of this method is to understand the content of communications and construct structured information from unstructured data.

The focus of this research is the content of Islamic Religious Education textbooks that are oriented towards character education. This research uses a qualitative approach with the method content analysis (content analysis). This approach is appropriate because

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the focus of the research is analyzing the content of Islamic Religious Education (PAI) textbooks based on a character education orientation. This descriptive study aims to provide an overview of the material content of Islamic Religious Education textbooks and the extent to which the material reflects or supports character education.

Because this study uses content analysis, the research objects are Islamic Education textbooks for grades X, XI, and XII, as well as other important documents. However, to complete and obtain optimal data, the researcher conducted field research at SMAN 13 Jakarta.

4. RESEARCH RESULTS AND DISCUSSION

a. BOOK PROFILE

The Islamic Religious Education and Character Education textbook for high school students is the primary research object. The research object profile is as follows:

This Class X Islamic Religious Education Book Profile was compiled by the Government to meet the need for quality, affordable, and equitable educational books, in accordance with the provisions of Law No. 3 of 2017. The compilation and review of this book were carried out by various parties under the coordination of the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs. This book is dynamic, always being improved, updated, and adapted to current developments and educational needs.

This Islamic Religious Education and Character Education book for Senior High School/Vocational High School Grade X was written by Ahmad Taufik Nurwastuti and Setyowati, with reviewers Muh. In'amuzzahidin and Achmad Zayadi, supervisors from the Center for Curriculum and Books, illustrator Abdullah Ibnu Thalhah, editor Suwari, and layout designer Riko Rachmat Setiawan. This book was published by the Center for Curriculum and Books, Research and Development and Book Agency, Ministry of Education, Culture, Research, and Technology, located at Jalan Gunung Sahari Raya No. 4 Central Jakarta. The first edition was published in 2021 with ISBN numbers

978-602-244-546-3 (full volume) and 978-602-244-547-0 (volume 1). This book uses Minion Pro 11/40 pt. font, Adobe, consists of xvi, 328 pages, measuring 17.6 x 25 cm.

Book Profile: *Islamic Religious Education and Character Building* for Senior High School/Vocational High School Grade XI Author: Abd. Rahman & Hery Nugroho. Publisher: Center for Books, Agency for Standards, Curriculum, and Educational Assessment Agency: Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) Publisher Address: Kemendikbud Complex, Jalan RS. Fatmawati, Cipete, South Jakarta. Publication Year: Independent Curriculum Edition (\pm 2022–2023). ISBN: Listed on the copyright sheet. Number of Pages: \pm 200 pages (print or digital version). Format: Student Textbook – Independent Curriculum

Book Profile *Islamic Religious Education and Character Education for Senior High School/Vocational High School/Islamic Senior High School Grade XII* Author: Rohmat Chozin Untoro Publisher: Center for Books, Agency for Standards, Curriculum, and Educational Assessment Agency: Ministry of Education, Culture, Research, and Technology (Kemendikbudristek). Publisher Address: Kemendikbudristek Complex, Jl. RS. Fatmawati, Cipete, South Jakarta. Publication Year: Independent Curriculum Edition (around 2022–2023). Format: Student textbook (Independent Curriculum). Number of Pages: Around 200 pages. ISBN: Listed on the copyright page

b. Standard Management of Writing Islamic Religious Education Textbooks for Senior High Schools

- 1) Aspects of Islamic Education Book Writing Planning at the Ministry of Education, Culture, Research, and Technology
- 2) Aspects of Composing the PAI Book Writing Team
- 3) Aspects of Preparing the Initial Draft of the Islamic Education Book
- 4) Review and Validation Aspects (Content Review and Assessment)
- 5) Aspects of Revision and Improvement of Islamic Education Books
- 6) Layout and Design Aspects
- 7) Final Validation Aspects
- 8) Publishing and Distribution Aspects
- 9) Monitoring and Evaluation Aspects

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The overall analytical conclusion is that this text is very strong in its systematic aspects, but its weaknesses lie in practical implementation, ongoing monitoring, and measuring the actual impact on students. Therefore, in terms of planning and management, the Ministry of Education, Culture, Research, and Technology is already very superior and professional. In terms of evaluation and learning innovation, there is still a need for strengthening so that the Islamic Religious Education textbook truly functions as a tool for character transformation, not just a source of information.

**c. Compliance of Islamic Religious Education Curriculum Standards with
Islamic Religious Education Textbooks for Senior High Schools**

From the description of the table above, the author can provide an analysis or assessment of the suitability of the curriculum standards with the Islamic Education Textbook for Senior High School (SMA) as follows:

- 1) Conceptual Conformity between Curriculum and Textbooks
 - a) High school PAI textbooks are aligned with the Learning Outcomes (CP) regulated in *Independent Curriculum*.
 - b) Each chapter in grades X, XI, and XII has been arranged in an integrated manner with phases E and F, in accordance with the educational levels determined by the Education Standards, Curriculum, and Assessment Agency (BSKAP).
 - c) This shows that there is vertical and horizontal synchronization between national standards (CP) and the implementation of learning in the field (textbooks).
- 2) Clarity of Islamic Education Learning Objectives
 - a) The objectives of the lesson cover spiritual, moral, social and intellectual aspects as a whole (spiritual, faith, ethics, jurisprudence and history).

- b) There is a strong emphasis on the values of religious moderation, compassion, and tolerance, which are relevant to national policy. *Ministry of Religion's Religious Moderation.*
- 3) Comprehensive Structure of Material Elements
 - a) The five main elements in Islamic Religious Education, namely the Qur'an and Hadith, Aqidah, Morals, Jurisprudence, and the History of Islamic Civilization (SPI), are presented in an integrated manner and complement each other.
 - b) The element of "Akhlak" is made the crown of all elements, showing a strong character orientation in accordance with the principles. *character building in national education.*
 - c) All chapters in the PAI textbooks for grades X–XII have been adapted to CP without any phase imbalance.
 - d) The chapter titles reflect current and contextual issues, such as social media ethics, religious moderation, and love of the homeland.
 - e) This shows that textbooks are adaptive to the challenges of the times and relevant to the lives of modern students.
- 4) Integration of Pancasila Student Profile Values
 - a) Although CP is focused on intracurricular activities, values such as faith, global diversity, mutual cooperation, critical thinking, and creativity have appeared in the formulation of objectives, elements, and chapters.
 - b) This means that the PAI book has internalized the dimensions of the Pancasila Student Profile into the lesson content.

d. Integration of the Independent Curriculum Character (Pancasila Student Profile) with Character Values in Islamic Religious Education Textbooks for Senior High Schools

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Based on the description above, the author can conduct an analysis or assessment related to the integration of the character values of the Pancasila Student Profile with PAI books for Senior High School (SMA) level as follows:

- 1) Conceptual conformity between Curriculum and Textbooks
 - a) The Islamic Education textbooks for grades X, XI, and XII are in accordance with the Pancasila Student Profile, covering the development of noble morals, awareness of global diversity, the spirit of mutual cooperation, independence, critical thinking skills, and creativity.
 - b) Each chapter in the PAI textbook for classes X, XI, and XII clearly combines (integrates) the six main elements of the Pancasila Student Profile into the development of character values.
 - c) There is a thematic consistency in each chapter highlighting the values of Religious, Mutual Cooperation, Independence, Critical Thinking, and Creativity, in accordance with the direction of the Ministry of Education and Culture's vision and the vision of Golden Indonesia 2045.
- 2) Integration of character values in the material
 - a) The textbook successfully reduces the Pancasila Student Profile into concrete behavior (attitude points) that can be observed, for example in the sub-chapters:
 - *"Always compete in doing good to gain the pleasure of Allah SWT."*
 - *"Be selective in choosing friends and content on social media."*
 - b) This approach demonstrates the translation of abstract characters into concrete actions that are easy for students to understand.
- 3) Integration of spiritual and social dimensions
 - a) The book presents a balance between faith, worship, and morals, accompanied by social dimensions such as mutual cooperation, environmental awareness, and social responsibility.

- b) There is a strong emphasis on religious moderation such as tolerance, love of peace, respect for diversity, and the spirit of rahmatan lil ‘alamin.
- 4) Relevance to contemporary issues
 - a) Books have linked religious teachings to modern challenges, such as the use of social media, the dangers of drugs, Islamic economics, and technological development.
 - b) This shows the contextual adaptation between Islamic teachings and 21st century life.
- 5) Pedagogical consistency
 - a) Each chapter has fixed *pattern*: title → attitude items → character values → student profile.
 - b) This shows the existence of a systematic structure and pedagogical approach that makes it easier for teachers to incorporate character education into the learning process.

Although character education in this PAI book is presented conceptually, based on the Pancasila Student Profile, the Qur'an, and Islamic values, it is explained through various examples in everyday life. However, the book has weaknesses in the level of application, measurement, and measurable character achievement because there is no practical learning/character learning, namely conceptual character values (knowing) that have been learned by students. The next task must be directed to the level of character flow (feeling) then in practical experience (acting) students practice the character values that have been learned in class. This causes implementation in the field to vary depending on the teacher, because there is no clear character evaluation guide.

So there must be a student guidebook that describes not only character values and a supervising teacher who masters the material, methods and strategies in explaining character values and then flowing them to the level of student awareness and then leading to real experiences of students in practicing character values.

Lack of Innovation in Learning: Despite emphasizing "critical and creative reasoning," no learning strategies or activities that foster these skills have been explained.

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Books are still predominantly text-based and normative moral values-based, not fully context-based. *project-based learning* recommended in the Independent Curriculum.

This book does not yet explain how to apply these values in cross-subject activities or the Pancasila Student Profile Strengthening Project (P5), so that character learning is still cognitive and textual, not based on experience (experiential learning).

5. CONCLUSION

- a. Islamic Religious Education textbook quality management has generally been implemented, but it has not yet optimally integrated character education values into all stages of management, from planning, implementation, monitoring, and evaluation. The approach used is still primarily oriented toward cognitive achievement and does not balance the affective and psychomotor aspects that are at the core of character education.
- b. During the planning stage, textbook development was guided by academic and administrative procedures established by the relevant institutions. However, oversight of the consistency of character values across chapters was still lacking. As a result, the quality of the textbook's content did not fully support the development of students' character.
- c. Conceptually, the application of Total Quality Management (TQM) principles in Islamic Education textbook management needs to be strengthened through the integration of managerial, pedagogical, and spiritual aspects. TQM based on Islamic values can be an effective approach to ensuring textbook quality that is not only academically superior but also supports the development of student character.

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