

Implementation of Quality Management Based on the POAC Approach in Improving Teacher Quality

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ABSTRACT

Improving the quality of teachers is a key factor in realizing the quality of sustainable madrasah education, but there are still many madrasahs facing limited resources and have not implemented quality management systematically. This study aims to analyze the implementation of quality management based on the POAC (Planning, Organizing, Actuating, and Controlling) approach in improving the quality of teachers at MI Miftahul Ulum Panyiuuran and examine its integration with the values of Islamic education management. The research uses a qualitative approach with a case study design. Data were collected through in-depth interviews, non full participant observation, and documentation studies, then analyzed using Miles and Huberman's interactive model. The results of the study showed that planning was carried out in a participatory manner through RKM and RPT, competency based organization and deliberation, implementation through continuous training and comparative studies, and evaluation through supervision and program evaluation. The implementation of POAC has an impact on improving teacher professionalism, a culture of cooperation, a conducive learning climate, and a quality culture. The integration of the values of tadbir, syūrā, tarbiyah, and muḥāsabah strengthens the moral-spiritual dimension, although there is still a need for more measurable quality indicators.

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INTRODUCTION

The quality of education constitutes a primary indicator in determining the caliber of a nation's human resources. Law Number 20 of 2003 affirms that education is intended to develop learners' potential in a holistic manner, encompassing spiritual, intellectual, personal, and practical dimensions, so that they are able to contribute to national development.(Alfiorri Alexander Damanik, 20 C.E.). In this context, teachers hold a strategic role as professional educators who are responsible not only for students' academic achievement, but also for the development of their character and moral conduct (Alfath, Annisa, Azizah, Fara Nur, Setiabudi, 2022)(Hikmy, 2023). However, the quality of teachers in Indonesia continues to face various challenges. Findings from international studies, such as the *Programme for International Student Assessment (PISA)*, indicate that Indonesian students' literacy, numeracy, and scientific competencies remain below the average of OECD countries. One of the main factors contributing to this condition is the relatively low quality of teachers' pedagogical competence and professionalism, the weakness of continuous professional development programs, and the absence of a strong quality culture within educational

institutions (Putri Camelia Dalimunthe, Ahmad Rifqy Ash Shiddiqy, Nur Luluk Indah, Khalida Ziah Siregar, Muliana, Putri Sari Kartini Hasibuan, 2025).

The government has undertaken various policy measures, such as teacher certification, academic supervision, continuous professional training, and the implementation of the *Merdeka Curriculum* (Sulviana et al., 2021). However, these policies have not yet produced optimal impact, as quality management at the level of educational institutions remains weak. Many schools and madrasahs implement quality planning merely as an administrative requirement rather than as a strategic process oriented toward the continuous improvement of teacher professionalism (Mahpudin, 2022).

Several previous studies, such as that of Mahpudin, have examined related issues (Mahpudin, 2022) and Wibowo (Wibowo et al., 2025), have emphasized the importance of quality management in improving teacher performance. However, these studies tend to position POAC as a normative technical framework and have not critically examined the social, cultural, and religious value context of Islamic educational institutions. In addition, previous research has focused more on formal schools or urban madrasahs with relatively adequate resource support.

In contrast to those studies, this research positions POAC as an object of critical analysis rather than merely as a tool of categorization (Zaki Ulien Nuha & Affan, 2026) This study seeks to demonstrate how POAC is contextually adapted within rural madrasahs that face structural limitations, while at the same time integrating it with the values of Islamic education. Accordingly, this research positions itself as a critical contextual study within the broader discourse of quality management in Islamic education.

Although POAC theory has been widely employed in educational management studies, most previous research still treats POAC as a normative framework that is assumed to be universally applicable (Ramdhani & Taufiq, 2025) These studies have not adequately explained how limited resources, a religiously grounded organizational culture, and the distinctive social relations of rural madrasahs shape the actual implementation of POAC. Therefore, a research gap remains concerning the tension between the idealized assumptions of POAC theory and the realities of managing rural madrasahs, particularly *Madrasah Ibtidaiyah*, which possess non-corporatized characteristics and are founded upon Islamic values. Specifically, this study departs from that problem by examining how POAC is adapted, negotiated, and interpreted in the practice of teacher quality management at MI Miftahul Ulum Panyuruan.

From a theoretical perspective, this study is significant because it does not merely describe quality management practices, but also examines the limits of the adaptability of POAC theory within the context of rural Islamic education. In addition, this research contributes by proposing an alternative model of quality management that is not corporate-oriented, but instead grounded in religious values, social relations, and participatory leadership. Accordingly, this study enriches the discourse on Islamic educational management, which has thus far been largely dominated by technocratic approaches derived from modern managerialism.

Based on this research gap, the novelty of this study lies in its analysis of the adaptation of POAC theory within the context of a rural *Madrasah Ibtidaiyah* grounded in Islamic values. Unlike previous studies, which have been largely normative in nature, this study demonstrates that the success of quality management is determined not merely by the completeness of POAC functions, but also by the institution's capacity to integrate religious values, social relations, and participatory leadership into its everyday managerial practices.

RESEARCH METHOD

A qualitative case study approach was chosen because this study seeks to examine in depth the implementation of POAC within a specific and bounded educational context, namely Madrasah Ibtidaiyah Miftahul Ulum Panyiuran, Banjar Regency, South Kalimantan. This approach is appropriate because the study does not aim to produce broad statistical generalizations, nor to explore the deepest layers of subjective meaning as in phenomenological inquiry. Rather, it seeks to understand and systematically describe how planning, organizing, actuating, and controlling are practiced in the real-life context of a rural madrasah (J.Moleong, 2016).

The researcher served as the primary instrument of the study while also acting as a non-full participant observer. This role was supported by auxiliary instruments, including interview guidelines, observation sheets, documentation, and field notes, which were employed to maintain the consistency, focus, and systematic nature of the research process (Yvonna S. Lincoln, 1985). The researcher was fully aware of the potential for subjective bias, particularly in interpreting management practices grounded in Islamic values. Therefore, critical reflection was undertaken through data triangulation, member checking, and discussions with academic peers in order to minimize interpretive bias (Boote et al., 2019)

The analysis was conducted from the initial stage of data collection through to the drawing of conclusions, following the stages proposed by (Miles, Matthew B, & Huberman, 2014) namely: first, reducing significant data in accordance with the research focus (planning, organizing, actuating, and controlling); second, presenting the data in the form of tables, categories, and thematic narratives to facilitate interpretation; and third, verifying and drawing conclusions by interpreting the meaning of the information comprehensively and in depth on the basis of empirical evidence.

The study was conducted at MI Miftahul Ulum Panyiuran, the only Madrasah Ibtidaiyah in the village. The research informants consisted of one madrasah principal and eight permanent teachers selected purposively based on the following criteria: (1) having at least three years of teaching experience; (2) being directly involved in teacher quality improvement programs; and (3) being willing to participate in in-depth interviews. Each interview lasted approximately 45 to 90 minutes per informant. The study was carried out over a period of three months, from September to November 2025, covering the stages of data collection through validation.

RESULTS AND DISCUSSION

The findings of this qualitative case study are presented by using the classical management approach of POAC (*Planning, Organizing, Actuating, and Controlling*) as a conceptual framework for understanding the implementation of quality management in improving teacher quality at MI Miftahul Ulum Panyiuran. The POAC model was selected because it is capable of depicting the managerial process in a systematic and comprehensive manner, ranging from the planning stage to evaluation, and is therefore relevant for analyzing the management of educational institutions.

Unlike a purely theoretical discussion, this section places the field findings as the primary basis of analysis. The data were obtained through interviews with the madrasah principal and eight permanent teachers, observation of madrasah activities, and documentation studies of planning, training, and evaluation documents. The informants are coded as P1 for the madrasah principal and T1 to T8 for the teachers in order to maintain clarity, consistency, and confidentiality in presenting the data.

According to George R. Terry (1977), POAC constitutes the four principal functions of management, all of which are interrelated and form a continuous cycle. Planning functions to establish objectives and the strategies required to achieve them; organizing is intended to regulate the distribution of tasks and authority effectively; actuating emphasizes efforts to mobilize human resources so that they perform optimally; while controlling or evaluation serves to ensure that the implementation of activities proceeds in accordance with the plan and provides the basis for continuous improvement.

In the context of educational management, particularly within madrasahs, POAC is understood not merely as a technical-administrative approach, but also as a strategic instrument for fostering a culture of quality (Wahira, 2025). Each function of POAC is interrelated in improving teacher quality, whether in terms of professional competence, pedagogical capacity, or character formation. Therefore, the implementation of POAC in this study is analyzed contextually by taking into account the social, cultural, and resource conditions of the madrasah.

Furthermore, the POAC framework in this study is also integrated with the perspective of Islamic educational management. The planning function is understood in line with the concept of *tadbir*, organizing with the principle of *shura*, implementation with the value of *tarbiyah*, and evaluation with the concept of *muhasabah*. This integration affirms that quality management in madrasahs is oriented not only toward the achievement of performance targets, but also toward the internalization of Islamic values throughout the entire process of educational management.

The results and discussion of this study are presented systematically in accordance with the stages of POAC, namely: (1) Planning, (2) Organizing, (3) Actuating, and (4) Controlling (Halirat et al., 2025), in order to obtain a comprehensive understanding of the implementation of quality management in improving teacher quality at MI Miftahul Ulum Panyiuran.

Table 1. Summary of Field Findings Based on POAC Functions

POAC Function	Main Field Findings	Evidence Source	Informant Code
Planning	Annual meeting, preparation of RKM and RPT, priority setting for teacher development programs, facilities, and budget allocation.	Interview, observation, and document study	P1, T1, T2
Organizing	Division of teaching roles and responsibilities based on teacher duties, homeroom assignments, subject expertise, and deliberative meetings.	Interview and observation	P1, T3, T4
Actuating	Internal training, external training	Interview, observation, and	P1, T5, T6

	through the Department of Education and KKM, comparative studies, and learning innovation activities.	activity documentation	
Controlling	Monthly classroom supervision, quarterly program evaluation, teacher self-evaluation, and follow-up meetings.	Interview, supervision notes, and meeting documentation	P1, T7, T8

Planning

Based on interviews, observations, and documentation, educational quality planning at MI Miftahul Ulum Panyuruan is carried out through meetings held at the beginning of the academic year involving the madrasah principal and all permanent teachers. This meeting functions as a participatory planning forum in which teachers are involved in discussing learning objectives, teacher development programs, facilities and infrastructure needs, and budget allocation. The process produces the Madrasah Work Plan (Rencana Kerja Madrasah / RKM), while teachers prepare the Annual Learning Plan (Rencana Pembelajaran Tahunan / RPT) as an operational guide for classroom instruction.

The field findings indicate that planning does not merely end at the administrative level, but also functions as a strategic instrument for controlling the quality of learning and for continuously improving teacher quality. This was confirmed by the madrasah principal, who stated that “planning is carried out collectively with an orientation toward improving teacher performance, accompanied by the establishment of targets and indicators that are routinely evaluated every month. The integration of program planning and budget planning reflects a managerial awareness of the madrasah's resource limitations, so that the programs designed are more realistic and contextual to the conditions of a rural madrasah” (P1, interview, September 12, 2025).

The statement above was strengthened by teacher interviews. One teacher explained that the annual meeting gives teachers space to convey the needs of classroom learning and to propose training activities that are considered relevant to their teaching problems (T1, interview, September 15, 2025). Another teacher stated that the preparation of RPT helps teachers organize learning targets more systematically and align them with the madrasah program (T2, interview, September 18, 2025). Observation of the planning process also showed that teachers were not positioned merely as implementers of decisions, but were involved in identifying program priorities.

Document analysis of the RKM and RPT further supports these interview findings. The documents show that teacher development is included as one of the priority programs through internal training, academic supervision, and teacher participation in KKM activities. Thus, planning at MI Miftahul Ulum is not merely a formal administrative requirement, but a practical mechanism for directing teacher quality improvement programs in accordance with the capacity and needs of the madrasah.

Theoretically, this planning practice is consistent with George R. Terry's view, which positions planning as the process of determining objectives and formulating actions to achieve them (Wijayanti & Wicaksana, 2023). The participatory character of this planning process also reinforces Hasibuan's view regarding the importance of involving all elements of the organization in the rational management of resources (Burdi et al., 2024). In this context, planning at MI Miftahul Ulum functions not only as a managerial instrument, but also as a means of building teachers' collective commitment to quality improvement programs.

From the perspective of Islamic education, such planning reflects the concept of *tadbir*, namely systematic organization carried out in harmony with divine values. The involvement of all teachers in the meeting at the beginning of the academic year illustrates the practice of *tadbir jama'i*, in which planning is conducted collectively and oriented toward shared goals. As has been emphasized, planning in Islamic education must be systematic, sustainable, and value based. (Musyafak et al., 2024). The planning practices at MI Miftahul Ulum demonstrate an integration between managerial rationality and the spiritual dimension. Thus, quality planning in this madrasah is not merely technical in nature, but also serves as the foundation for the development of a quality culture grounded in the values of Islamic education (Alfiana Ghani, 2026)

Organizing

The field findings show that the madrasah's organizational structure reflects a clear division of responsibilities. Homeroom teachers are responsible for students' overall development, while subject teachers prepare instructional modules and lesson plans. Organizational arrangements are discussed through internal deliberative forums held prior to the beginning of the new academic year. In these forums, teacher assignments are adjusted to the needs of the madrasah and the competence of each teacher (Anggraini et al., 2025). This practice was reflected in the statement of one teacher: *"Teaching staff are assigned by the madrasah principal to prepare books and modules as instructional media, in which each teacher, during the deliberation before the start of the new academic year, is tasked with developing the lesson plans to be used throughout the following year"* (T3, interview, October 20, 2025). Another teacher added that the division of tasks helps teachers understand their responsibilities more clearly, particularly in preparing learning tools, managing classes, and participating in madrasah programs (T4, interview, October 22, 2025).

Observation of the organizational process indicates that the principal plays a central role in coordinating teacher assignments, but the process is not entirely top-down. Teachers are given opportunities to provide input during internal deliberation. This shows that the organizing function at MI Miftahul Ulum is carried out through a combination of principal leadership and teacher participation. Documentation of teacher assignments also indicates that roles are distributed based on classroom needs, teaching responsibilities, and program priorities.

George R. Terry defines organizing as the managerial function of dividing work and coordinating it in such a way that effective collaboration can be established among those involved in the cooperative process in order to achieve predetermined objectives (Anwar et al., 2025). The organizing practices at MI Miftahul Ulum are consistent with this view because the division of responsibilities is directed toward building work coordination among teachers. A clear division of responsibilities enhances teachers' accountability and contributes to organizational stability.

The distribution of responsibilities within the madrasah is also carried out through deliberation, reflecting the application of the Islamic principle of *shura*. Such organizing is not merely administrative in nature, but also ethical and collective, thereby reinforcing participatory leadership and accountability in the management of the educational institution (Ulya et al., 2025).

Nevertheless, the findings also show that this organizational arrangement still depends heavily on the role of the madrasah principal as the primary driving force. Therefore, the sustainability of the system needs to be reinforced through cadre development and the strengthening of teacher leadership. This indicates that the organizing function has not yet been fully institutionalized structurally, but remains largely personal in nature (Habiburrahman et al., 2025)

Actuating

The actuating function at MI Miftahul Ulum Panyiuran is reflected in efforts to mobilize teachers through various quality improvement programs. Field findings indicate that the madrasah implements a sustainable teacher development strategy through internal training, external training, and comparative studies. These activities are designed to improve teachers' professional competence, pedagogical capacity, and character formation.

The madrasah principal explained that “the implementation of teacher quality improvement in this madrasah is carried out through several programs. First, we conduct regular internal training every two to three months, attended by all teachers. Second, our teachers are also involved in external training organized by the Department of Education as well as the Kelompok Kerja Madrasah (KKM). In addition, the madrasah conducts comparative studies to leading madrasahs as an effort to broaden teachers' insights and enhance their competencies” (P1, interview, November 1, 2025).

This finding was supported by teacher statements. One teacher stated that internal training helped teachers improve their understanding of learning strategies and classroom management (T5, interview, November 3, 2025). Another teacher explained that participation in KKM activities gave teachers opportunities to exchange experiences with teachers from other madrasahs, especially in preparing teaching modules and solving instructional problems (T6, interview, November 5, 2025). Observation and documentation of teacher development activities also show that the training activities include Thematic Workshops, Learning with Nature, and Student Centered Approaches.

Actuating is the process of mobilizing and directing all members of the organization to play an active role in achieving the predetermined objectives. In the context of improving teacher quality, the actuating function emphasizes that efforts to enhance quality are carried out continuously as part of an ongoing process of improvement (Sallis, 2014). The field findings show that MI Miftahul Ulum has attempted to translate this principle into concrete programs through regular internal training, external training, and comparative studies.

This is in line with the Islamic principle of *tarbiyah*, namely the holistic development of spiritual, intellectual, and social dimensions (Yunanto et al., 2021) Therefore, efforts to improve teacher quality require the simultaneous development of both spiritual and professional capacities. The teacher development programs at MI Miftahul Ulum not only enhance teachers' professional competence, but also strengthen pedagogical capacity and character formation (Helmawati et al., 2025)

However, the effectiveness of such training would be more optimal if it were accompanied by structured follow-up mechanisms, such as post-training mentoring or teacher reflection forums. Without such mechanisms, training risks remaining at the level of knowledge enhancement rather than leading to meaningful changes in instructional practice (Amalia et al., 2025). Therefore, the

actuating function in this madrasah has shown positive movement, but still requires stronger follow up so that the results of training can be more directly reflected in classroom practice.

Controlling

Based on the findings of this study at MI Miftahul Ulum Panyiuran, the evaluation of POAC-based quality management implementation in improving teacher quality has been carried out systematically and continuously. Evaluation is conducted in three principal forms, namely teacher performance evaluation, madrasah program evaluation, and madrasah self-evaluation. These three forms of evaluation constitute an integral part of the implementation of POAC-based quality management in enhancing teacher quality, with the aim of maintaining and improving both the process and the outcomes of education.

Teacher performance evaluation is conducted regularly through monthly classroom supervision aimed at monitoring the implementation of instruction as well as teachers' pedagogical and managerial performance. This supervision functions not only as a mechanism of quality control, but also as a means of professional guidance to ensure that the learning process is carried out in accordance with established standards. Meanwhile, the evaluation of madrasah programs is conducted quarterly through periodic meetings, focusing on the assessment of program implementation, the progress of activities, and the extent to which institutional goals have been achieved.

In addition, MI Miftahul Ulum also carries out madrasah self-evaluation as a form of internal reflection. This evaluation gathers input, suggestions, and aspirations from administrators and teachers, which are then used as the basis for planning improvements and further institutional development in the subsequent period. This is affirmed in the following interview excerpt: "Evaluation in this madrasah is conducted regularly through monthly classroom supervision, quarterly program evaluation carried out in periodic meetings, as well as teacher self-evaluation focused on pedagogical and managerial aspects. The results of these evaluations generate recommendations for improvement, which are then followed up in subsequent meetings" (I7, interview, November 20, 2025).

Another teacher stated that the monthly supervision helped teachers recognize weaknesses in classroom management and encouraged them to improve their teaching practices (I8, interview, November 22, 2025). Documentation of supervision notes and meeting records also shows that evaluation results are followed up through recommendations discussed in subsequent meetings. These findings indicate that evaluation at MI Miftahul Ulum is not oriented solely toward measuring outcomes, but also toward the continuous improvement of processes.

This evaluative pattern is consistent with the Islamic concept of muhasabah, namely a process of introspection through which the extent to which an activity has conformed to its intended objectives is assessed, while also serving as a basis for identifying and correcting weaknesses and shortcomings (Hidayat & Hilmiyati, 2024). In the context of education, muhasabah functions as a reflective instrument that encourages the improvement of the quality of both individuals and institutions (Oktaviana & Peradaban, 2025).

The findings of this study also reinforce the findings of (Reska Agusnawati et al., 2024) which state that madrasah evaluation conducted in a systematic and participatory manner is capable of producing relevant and applicable recommendations for improvement. The involvement of multiple stakeholders in the evaluation process enables a more comprehensive identification of

obstacles, thereby allowing corrective follow-up measures to be carried out promptly and appropriately.

At the controlling stage, the evaluations conducted on a regular basis reflect the madrasah's orientation toward continuous improvement. Evaluation functions not merely as an instrument of control, but also as a means of collective reflection (Sriwiguna & Nugraha, 2026) Nevertheless, the evaluation process remains largely qualitative and descriptive. Therefore, future efforts should focus on strengthening more measurable quality indicators so that improvements in teacher quality can be monitored objectively and sustained over time.

Implementation and Impact

The implementation of POAC-based quality management at MI Miftahul Ulum has produced positive impacts on teacher professionalism, collaborative work culture, and the learning climate. These impacts can be seen from teachers' increasing participation in training activities, the more systematic preparation of lesson plans, the growing habit of discussing instructional problems in internal meetings, and the use of evaluation results as a basis for improvement.

From the interviews, teachers indicated that the combination of planning, task division, training, and evaluation helped them become more aware of their professional responsibilities. A teacher stated that regular evaluation encouraged teachers to improve classroom management and pay more attention to learning preparation (T8, interview, November 22, 2025). Another teacher explained that internal discussions after training activities strengthened collaboration among teachers because they could share teaching problems and possible solutions with colleagues (T6, interview, November 5, 2025).

In Total Quality Management (TQM) theory, one of the indicators of success is the establishment of a quality culture, namely a culture of quality that is embedded in every member of the organization (Nashihin et al., 2021). This is evident at MI Miftahul Ulum, where teachers are expected not only to master the subject matter, but also to serve as moral role models for their students.

This concept is consistent with Al-Ghazali's view that a teacher must possess noble character, as the moral quality of the teacher will influence the success of the students (Susanto, 2024). Islamic religious education plays a decisive role in shaping individuals with Islamic character. It is not merely concerned with matters of worship; rather, it also addresses social issues. Consequently, the role of Islamic religious education teachers is highly demanding. Such teachers must be well prepared in terms of the subject matter they deliver to students, so that learners may develop competence both vertically, in their relationship with God, and horizontally, in their relationships with fellow human beings (Unik Hanifah Salsabila et al., 2024).

The implementation of POAC-based quality management at MI Miftahul Ulum Panyuruan demonstrates that the success of improving teacher quality is not determined solely by the completeness of programs, but also by the consistency of their implementation and the internalization of the values that accompany them. Participatory planning enables teachers to develop a sense of ownership over the programs, thereby strengthening their commitment to implementation. Nevertheless, the madrasah's limited resources require the establishment of selective program priorities so that planning does not become overly ambitious and difficult to realize.

This finding confirms that the integration of modern management theory with the principles of Islamic education can generate a model of quality management that is relevant, contextual, and sustainable for improving educational quality. Its impacts include:

1. the improvement of teacher professionalism;
2. the creation of a more conducive learning environment;
3. the strengthening of a collaborative work culture;
4. the establishment of a quality culture (Sallis, 2014).
5. the improvement of teachers' moral character as exemplary role models, in line with Al-Ghazali's perspective.

Table 2. Integration of the POAC Model with the Values of Islamic Education

Management Function	Field Findings	Management Theory	Islamic Value
Planning	Meetings at the beginning of the academic year, preparation of the Madrasah Work Plan (Rencana Kerja Madrasah / RKM), and the Annual Learning Plan (Rencana Pembelajaran Tahunan / RPT).	George R. Terry; Malayu S.P. Hasibuan	Tadbir (careful planning and systematic organization)
Organizing	Division of tasks and authority based on teachers' competencies and expertise.	George R. Terry	Shura (deliberation and the equitable distribution of roles)
Actuating	Teacher training, mentoring, and comparative studies for quality improvement.	Edward Sallis (Total Quality Management)	Tarbiyah (continuous guidance and development)
Controlling	Monthly and quarterly evaluations, as well as academic and managerial supervision.	Stufflebeam (CIPP Model)	Muhasabah (evaluation and self-reflection)

This study demonstrates that POAC is not implemented entirely in a linear and formal manner, as assumed in classical management theory. In the context of MI Miftahul Ulum, POAC undergoes adaptation based on values, personal relations, and moral leadership. This indicates that

POAC has limitations when applied to Islamic educational institutions characterized by a non-corporatized nature, and therefore requires theoretical recontextualization.

Overall, the case of MI Miftahul Ulum Panyiuuran shows that quality management in a rural madrasah is shaped by the interaction between managerial functions, Islamic educational values, limited resources, and collective commitment among teachers. Therefore, the implementation of POAC in this madrasah should be understood not only as an administrative cycle, but also as a contextual practice of educational leadership and quality improvement.

CONCLUSION

The findings of this study indicate that the implementation of POAC at MI Miftahul Ulum does not occur in a linear and formal manner, as assumed in classical management theory, but is instead adaptive and contextual. The planning function is carried out participatively through meetings at the beginning of the academic year and through the preparation of the *Madrasah Work Plan (Rencana Kerja Madrasah / RKM)* and the *Annual Learning Plan (Rencana Pembelajaran Tahunan / RPT)*, thereby fostering teachers' sense of ownership and commitment to quality improvement programs. Organizing is undertaken through a competency-based division of responsibilities and deliberative decision-making, which enhances accountability, although it still depends heavily on the madrasah principal as the principal driving force. The actuating function is realized through continuous internal and external training, as well as comparative studies, all of which have proven to improve teachers' professional and pedagogical competencies. Meanwhile, the controlling function is implemented through classroom supervision, program evaluation, and madrasah self-evaluation oriented toward continuous improvement, although it remains dominated by qualitative indicators.

The integration of POAC with the values of *tadbir*, *shūrā*, *tarbiyah*, and *muhāsabah* reinforces the moral and spiritual dimensions of quality management in the madrasah. This integration contributes to the enhancement of teacher professionalism, the creation of a conducive learning climate, the strengthening of a collaborative work culture, and the formation of a *quality culture* grounded in Islamic values. These findings affirm that the success of improving teacher quality is determined not merely by the completeness of programs, but also by the consistency of implementation and the internalization of values within everyday managerial practices.

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