

OPTIMIZATION OF CONTINUOUS IMPROVEMENT IN ISLAMIC EDUCATION: A SYSTEMATIC LITERATURE REVIEW

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Abstract

The importance of Islamic Education in the context of the current education system is attracting great attention. This is due to efforts to improve the quality and relevance of Islamic education in the face of dynamic changing times. As an integral part of the education system, Islamic education is expected to continue to develop in order to respond to the changing times that are increasingly complex in an adequate and sustainable way. This study aims to identify efforts to continuously improve Islamic education which is considered dynamic and easily adapted to the needs of the community and Islamic education as an effort to emphasize morality and the formation of noble character and morals. This research adopts a qualitative approach by using Systematic Literature Review (SLR) as a research method. The SLR approach was chosen because it has a number of advantages, one of which is the existence of systematic and standardized procedures. In this study, 202 articles were found to be filtered using the PRISMA model and analyzed more deeply about efforts to improve the sustainability of Islamic education. This research shows the results that continuous improvement in Islamic education needs to pay attention to various aspects such as leadership, teachers, learning methods, learning environment, institutions, service standards, policies, pesantren management, and curriculum. In addition, Islamic Education has an important role in building positive relations

between the state and Muslims, as well as in the formation of noble character and morality.

Keywords: *Continuous Improvement, Pendidikan Islam, Systematic Literature Review*

Abstrak

Pentingnya Pendidikan Islam dalam konteks sistem pendidikan saat ini menarik perhatian besar. Hal ini disebabkan oleh upaya peningkatan kualitas dan relevansi pendidikan Islam dalam menghadapi dinamika perubahan zaman. Sebagai bagian integral dari sistem pendidikan, pendidikan Islam diharapkan dapat terus berkembang guna merespon perubahan zaman yang semakin kompleks secara memadai dan berkelanjutan. Penelitian ini bertujuan mengidentifikasi upaya peningkatan pendidikan Islam secara berkelanjutan yang dinilai dinamis dan mudah disesuaikan dengan kebutuhan masyarakat dan pendidikan Islam sebagai upaya penekanan, moralitas, dan pembentukan akhlak dan akhlak mulia. Penelitian ini mengadopsi pendekatan kualitatif dengan menggunakan Systematic Literature Review (SLR) sebagai metode penelitian. Pendekatan SLR dipilih karena memiliki sejumlah keunggulan, salah satunya adalah adanya prosedur yang sistematis dan terstandarisasi. Dalam penelitian ini, ditemukan 202 artikel yang disaring menggunakan model PRISMA dan dianalisis lebih dalam tentang upaya peningkatan keberlanjutan pendidikan Islam. Penelitian ini menunjukkan hasil bahwa perbaikan berkelanjutan dalam pendidikan Islam perlu memperhatikan berbagai aspek seperti kepemimpinan, guru, metode pembelajaran, lingkungan belajar, lembaga, standar pelayanan, kebijakan, manajemen pesantren, dan kurikulum. Selain itu, Pendidikan Islam memiliki peran penting dalam membangun hubungan positif antara negara dan umat Islam, serta dalam pembentukan akhlak dan akhlak mulia.

Kata kunci: *Perbaikan Berkelanjutan, Pendidikan Islam, Tinjauan Literatur Sistematis*

INTRODUCTION

Islamic education as an integral part of the education system has become the focus of attention in an effort to improve its quality and relevance in facing the dynamics of the times (Fardinal et al., 2022). As a continuous system, continuous improvement in Islamic education is a must to answer the challenges of an increasingly complex era. One of the approaches applied in an effort to improve the quality of Islamic education is through continuous improvement (Budiman, 2021).

Judging from practical experience in the field, it can be seen that many educational institutions, especially madrasahs in Indonesia, have difficulty in implementing concrete visions and directions using effective education management. This leads to a lack of

careful planning of good institutions within madrasahs, which in turn has an impact on the implementation of programs that tend to be unstructured (Rahman et al., 2021). Most curricula in madrasah tend to focus on cognitive aspects, while affective and psychomotor aspects are often excluded. The importance of curriculum improvement becomes very urgent because without a comprehensive curriculum, efforts to achieve educational goals in Islamic Education institutions will face significant obstacles (Fathoni, 2020).

Initially, madrassas were expected to produce qualified religious scholars and Islamic leaders, but their capabilities began to be questioned. Although its position is parallel to public schools, madrasahs still have different characteristics. Madrasah is still considered an educational institution that is less prioritized because there is still a perception that "it is better to go to school in a madrasah than not to go to school at all" (Muthia, 2020). A narrow interpretation of education as a form of worship other than ritual produces a significant impact on people's attitudes towards science and technology. This view resulted in Muslims separating science and technology from aspects of spirituality and religion. As a result, Islamic education often lags far behind in the development of science and technology compared to other educational institutions (Rahman et al., 2021).

This study aims to optimize the continuous improvement of Islamic education. Through a comprehensive research approach, this study will see the extent of efforts made by Islamic education both in casuistic formal education institutions such as madrasah and non-formal educational institutions in pesantren. In this case, the author's main focus lies in (1) the education system applied by institutions which includes aspects of curriculum, learning patterns, leadership, and standardization of Islamic education in the lens of science and technology both in formal and non-formal institutions of Islamic education. (2) The paradigm in seeing Islamic education, in this context refers to the views of the community and educators according to the findings of researchers and optimization of educational institutions and improvement efforts made in looking at the two problems above.

Thus, the results of this research are expected to make a significant contribution to the development of Islamic education, especially in the context of the application of Continuous Improvement as an effort to improve the quality and relevance of Islamic education in meeting the demands of the times. In addition, this research is also expected to be a reference for Islamic education practitioners in designing policies and strategies that are more effective in improving the quality of Islamic education through a continuous improvement approach.

RESEARCH METHODS

This research uses a qualitative approach type of Systematic Literature Review (SLR). SLR has several advantages over traditional reviews such as the abundance of unique

procedures. SLR encourages researchers to seek studies outside their subject areas and networks through the introduction of extensive search methods, predefined search flows, and standardized inclusion and exclusion criteria (Mohamed Shaffril et al., 2021).

In this study, the author used the Open Knowledge Maps search tool to see the scope of research and Publish or Perish to find writing that suits the purpose of writing. In this case, a library search using Publish or Perish yields findings on Google Scholar and Scopus. The series of search keywords used to search for continuous improvement in Islamic education are "islamic education", "islamic boarding schools", "improving quality of education", "islamic educational institutions quality", "quality of education", "quality improvement", "education quality development", and "improving quality of islamic education".

The author limits the number of findings in Publish or Perish to a maximum of 100 findings on each keyword and vulnerable time from 2020-2024, so the author finds 265 posts with various keywords above. The process of filtering by authors with duplicate writing categories of 56 writings leaves 209 writings. Deeper filtering using keywords in each article with a total of 67 articles that do not contain relevant keywords according to the purpose of the article. The author also eliminated 56 articles whose titles had no resemblance to the purpose of the study. Found 86 articles worthy of being taken by the author. However, in terms of feasibility, the author needs to look deeper into the discussion of each article, including including continuous improvement efforts, leaving 62 articles that are not included in the scope of discussion and producing 24 articles in accordance with the qualifications to meet the author's goals.

In this study, the author emphasizes on content analysis which is used to explain and systematically analyze the content of journal article writing to make valid conclusions from the text according to the context of its application. Content analysis is concerned with critical and reflective studies of efforts to continuously improve Islamic education.

RESULT AND DISCUSSION

Result

From the data that has been filtered using the PRISMA model (see Figure 1), articles were found aimed or targeted at various institutions as well as at the formal education level such as Madrasah which numbered 5 and non-formal institutions such as Islamic boarding schools 7 articles. In addition to the two research targets that have been carried out, it was found that the focus of research that leads not only to one institution, but can also be applied to both institutions. This article has 12 articles. (see Table 1)

Furthermore, the author also classifies the focus or field of discussion of the article in which it contains the object of writing such as, leadership which amounts to 4, discussion of teachers which amounts to 4, learning methods that number 2, learning environments that number 1, institutions or institutions number 3, service standards 1,

policies 2, pesantren management 1, and curriculum that amounts to 1, students number 2 and are not detected 3. (see Figure 2)

As for this study, the author tries to see other perspectives besides the above categories contained in educational systems and instruments, namely paradigms or perspectives in seeing Islamic education itself. The author's findings only produce 10 articles that discuss the paradigm, namely in the focus of the teacher field with 3 in number, 1 institution, 1 in policy, 2 students, and 2 undetected focus areas. This shows that every research is only in the form of reporting and institutional achievements that are not included philosophical arguments in seeing quality improvements in Islamic education. (see Figure 3)

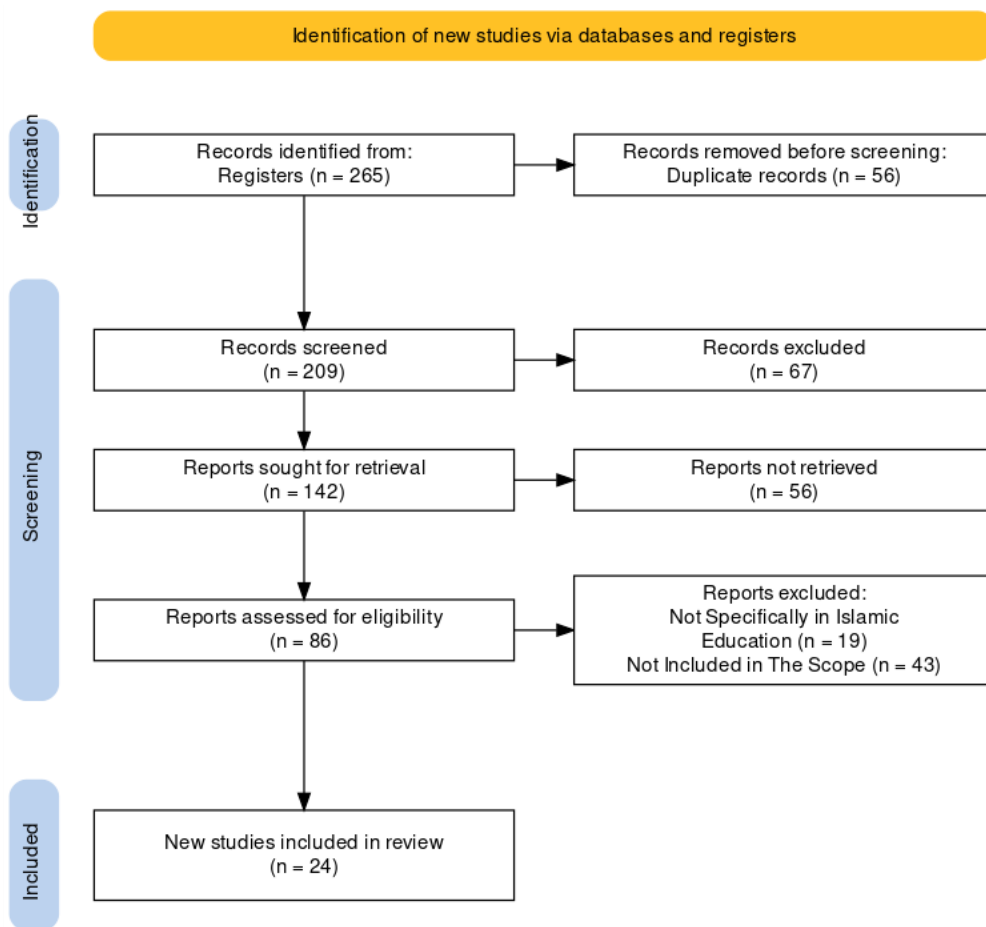


Figure 1 Article Finding Selection Process using PRISMA

Table 1 Research Finding on Optimization of Continuous Improvement in Islamic Education

No	Author	Institutions	Fokus/Bidang	Paradigma	Optimization
1	Abad Badruzaman dan Adiyono	Common	Policy	Reinterpretation of identity in the context of Islamic education	Bureaucratic reform, increased public awareness, critical mindset of learners, accountability and transparency.
2	Abdussyukur, et al	Formal	Service Standards	-	Compliance with government standards
3	Afif Anshori, et al	Common		The three-dimensional substance of Islamic education	Application of three dimensions of Islamic education to society
4	Ahmad Sulhan dan Lukman Hakim	Non-formal	Learning environment	-	Cultural qualities of character
5	Amet	Common	Institution	-	Transforming Islamic Education
6	Ana Maulida Sabila, et al	Non-formal	Policy	-	Harmonization of relationships
7	Faqih Faizal Rahman	Common	Teacher	The noble position of a teacher	Scientific attitude of teachers
8	Faqih Faizal Rahman	Formal	Teacher	Muaddib, Murobi, Mu'alim	Shaping Teachers' Thinking
9	Fazrurrakhman Al Farisi, et al	Common	Leadership	-	Communication Effectiveness
10	Hafiz Muhammad Umair Nasir, et al	Common	Leadership	-	Combined leadership style and mediation-moderation effect
11	Hasyim Mahmud Wantu, et al	Non-formal	Lembaga	Peran penting pondok pesantren	Development of values and morality

No	Author	Institutions	Fokus/Bidang	Paradigma	Optimization
12	Imam Hariri dan Asyhar Kholil	Formal	Teacher	Esensi jihad bagi pendidik	Optimization of human resources in the teacher's person
13	Kurniawan Dwi Saputra	Non-Formal	Student	Prinsip <i>Liberal Arts</i>	The realization of human potential
14	Lalu Gede M. Z. Astani	Common	Curriculum	-	Transforming peace education
15	Machfudz dan Mohammad Zaini	Formal	Institutions	-	Formation of competitive mindset, teacher creativity, learning services, and curriculum innovation.
16	Maulid Agustin, et al	Formal	Learning Methods	-	Study group division
17	Muhamad Zamrudin Kurniawan, et al	Non-formal	Leadership	-	Interpersonal communication
18	Muhammad Abu Bakar, et al	Common	Learning methods	-	Utilization of learning media
19	Murni dan Adiyono	Common	Leadership	-	Practical leadership guidelines
20	Nazid Zaki Fuadi dan Muhammad Wildan Shohib	Common	Teacher	-	Multicultural Education
21	Tabroni, et al	Non-formal	Pesantren management	-	SWOT Analysis
22	Zahra Hana Fadhillah dan Hudaidah	Common	-	Contemporary Islamic Education	Unification of the vision, goals and concepts of Islamic education
23	Zaitur Rahem	Common	-	Professionalism of character education	Cultivation of paradigmatic education

No	Author	Institutions	Fokus/Bidang	Paradigma	Optimization
24	Zulhihi et al	Non-Formal	Student	Islam Cosmopolitan	historical and theological spirit Universalisme Islam

Finally, the author also classifies efforts to improve the quality of Islamic education that can be applied through the optimization of Continuous Improvement at each level and focus / field that exists. These efforts vary looking at aspects of the improved field as well as differing. In this case, the author finds various efforts such as communication effectiveness and leadership style, professional attitude and multicultural understanding of teachers, use of media and group division in learning methods, harmonization of relationships and bureaucratic reform in policy settings, fulfillment of government standards, curriculum transformation in the framework of peace, as well as institutional development through internalization of morality values and institutional transformation in Islamic education. (see Figure 3)

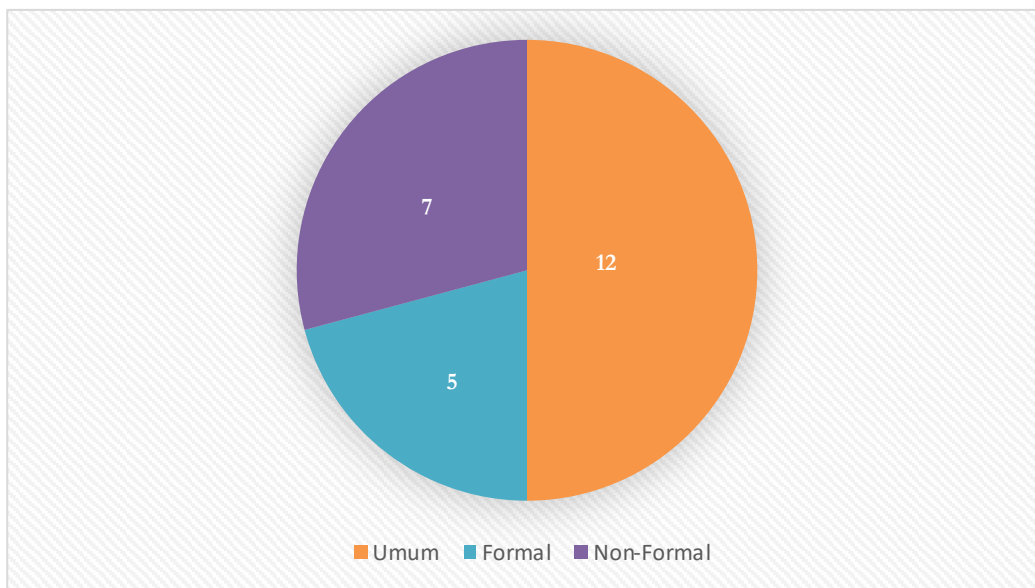


Figure 2 Application to Educational Institutions

All of these things are complex components that according to the author are mutually sustainable and inseparable in efforts to improve the quality of Islamic education, especially for stakeholders who participate in the implementation of education such as the government, educational institutions including teachers, principals, and all their tools as well as students and society in general.

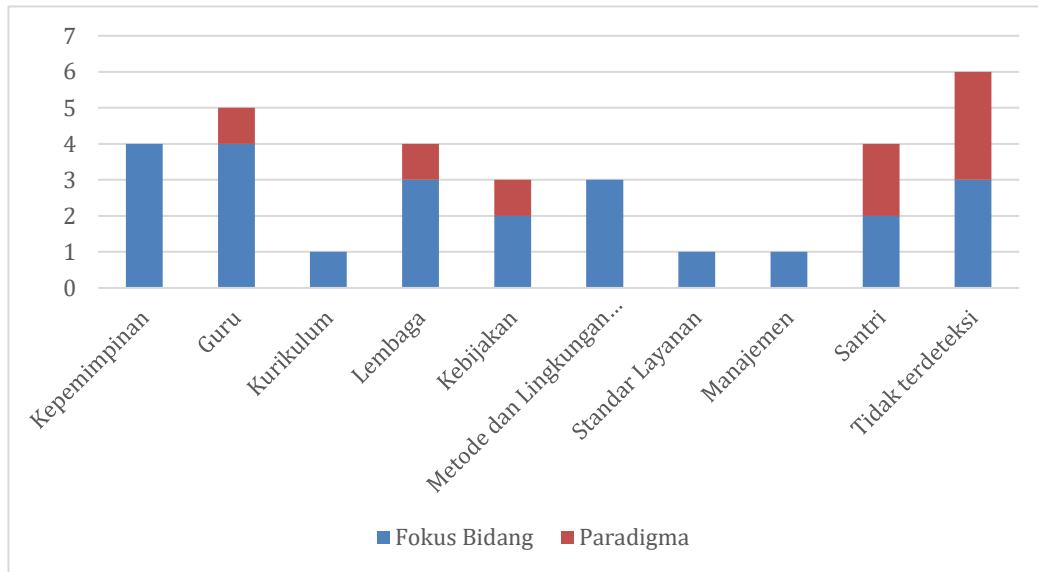


Figure 3 Focus or Field and Paradigm in Looking at Islamic Education

Discussion

A Framework of the Islamic Education Constitutional System

Islamic education, in the perspective of institutional systems, stretches as a solid foundation for the development and dissemination of Islamic values in society. The institutional system of Islamic education includes various institutions ranging from religious schools, pesantren, to higher education institutions that offer Islamic-based education. It contains a series of structures, processes, and goals that lead to the formation of the character, intelligence, and spirituality of individual Muslims.

In a system, there is an educational institution development strategy which is a method or plan used by an educational institution or organization to manage planned changes. In its implementation, the strategy requires support from the stakeholders involved, including principals, teachers, and students. The purpose of the change is to improve the quality of education. The development of educational institutions also involves efforts made in various time spans, ranging from short, medium, to long term, in order to face changes that will occur in the future effectively (Machfudz, 2023).

The Role of Islamic Education Institutional Development

Islamic educational institutions vary widely. However, in general and looking at the distribution of Islamic education centers, the focus of education implementation is classified in 2 sectors, namely in the formal and non-formal realms. Both formal and

non-formal, describe educational efforts that are carried out in a systematic, structured, and responsible manner.

The development of educational institutions in the formal realm aims to improve the effectiveness of schools by taking into account the aspirations of all members of the educational community in achieving common goals. This process is a planned step in accordance with the vision and mission of the madrasah. Institutional development in academic aspects includes several steps, including changing the educational paradigm, complying with regulations issued by the Ministry of National Education, building a positive organizational culture, and adapting appropriate learning methods (Machfudz, 2023).

In addition, Islamic education in non-formal domains such as pesantren also contributes significantly and variously to improving the quality of Islamic education, as has been documented by several studies. Some important aspects that explain the role of pesantren in this regard are 1) the Center for Learning the Quran and Hadith, 2) Moral Development, 3) Islamic and Cultural Education 4) Symbols of Diversity, 5) Social Activities and Community Empowerment, and 6) Islamic Education Innovation Center (Wantu et al., 2023).

Amet's research reveals that the implementation of Islamic education requires continuous improvement efforts to obtain results that meet expectations or exceed the desired standards. The application of the TQM concept needs attention and is used as a model for the development of Islamic Education management. According to Amet, several things that become the point of application of TQM in Islamic Education include the development of educational curriculum, competence of educators and education staff, completeness of facilities and infrastructure, learning methods and supervision, and the role of parents in the Islamic education process (Amet, 2023).

Foundation of Islamic Education Curriculum

Atsani's research reveals that the Islamic education curriculum should be based on a narrative of peace. Where this narrative involves diverse concepts and methodologies, its purpose is as a path to the development of a peace-centered culture, delving into its ethical and intellectual underpinnings, and serving as a means to avoid conflict and violence, especially among children (Atsani, 2024).

In his view, Atsani concluded that the transformation of education through a peace-based Islamic education curriculum can be implemented through five approaches, namely: 1) dialogue-based curriculum; 2) values-based education; 3) life skills programs for post-peace economic development; 4) modification of the national curriculum; 5) Multiculturalism-based curriculum.

Islamic Education Leadership

Leadership in Islamic education is one of the key points in determining the direction of institutional progress. Islamic education faces various complexities, including changes in the social environment, technology, and societal demands. Islamic education leaders must be able to adapt, innovate, and manage change wisely. Islamic education leaders are important to explore the potential of members, motivate them to contribute actively, and come up with innovative and effective solutions to existing challenges (Farisi et al., 2023).

One of the key themes related to leadership is the development of leadership skills among leaders of Islamic educational institutions. These skills include providing them with training opportunities to improve their leadership abilities and help them understand prophetic leadership principles. Leadership development should focus on areas such as strategic planning, financial management, human resource development, community engagement, and innovation. In addition, this leadership development should be designed to meet the specific needs of leaders of Islamic educational institutions in Indonesia (Murni et al., 2024).

The development of skills that must be possessed by Islamic education leaders is a communication strategy. This communication strategy must look at several elements, as stated by Lasswel in Kurniawan's writing, namely 1) Who, referring to the communicator or source who sends the message, 2) What, referring to the content of the message, 3) Channel, referring to the medium or channel used to transmit the message, 4) Whom, referring to the recipient of the message, and 5) Effects, referring to the effect of the media produced (Kurniawan et al., 2023).

In addition, in other efforts to develop leadership competencies in overcoming the challenge of limited resources, it is suggested that future research explore innovative ways to provide training opportunities for leaders of Islamic educational institutions without incurring significant costs. For example, online training program initiatives or peer-to-peer learning can be explored as alternative options to traditional training programs. In addition, it is important to ensure that these training programs are accessible and affordable to all stakeholders, including those from low-income or rural areas (Murni et al., 2024).

Islamic Education Policy

The bureaucratic system within the framework of Islamic education has an impact on the situational perception of students and teachers. For example, the implementation of certain rules or policies might narrow educational opportunities or access for certain groups, which in turn could have an impact on their identity formation (Badruzaman, 2023)

Until now, the government's alignment towards Islamic education is reflected through various policies that have been implemented. Among them are religious education in state schools, recognition and equalization of pesantren graduates (mu'adalah), and the integration of pesantren into the national education system to provide formal education from elementary to tertiary levels with pesantren characteristics (Sabila et al., 2024).

The importance of this accommodative policy can also be seen from the potential negative impacts that can lead to tension and distrust of the government, as well as disrupt government stability. On the contrary, accommodative policies can be a tool to build positive relations between the state and Muslims for mutual benefits. Government recognition of Islamic education can help strengthen Islamic religious education pathways, while the state can use the potential of Islamic education to develop citizens in accordance with its vision and mission.

Teachers as Role Models in Islamic Education

In Islam, individuals who have faith and knowledge are given a very high position in the side of Allah Almighty. The Guru has a noble role in this religion, with several main functions, namely 1) Purification function: The Guru acts as the guardian, developer, and preserver of human nature and assists in spiritual self-preservation. 2) Teaching function: The teacher serves as a carrier of knowledge and various beliefs to his students (Rahman, 2023).

Teachers have a crucial role to play in overcoming and reducing negative attitudes and stereotypes that students may have, especially towards different ethnic and racial groups. One approach that has proven effective is to present learning materials that portray group differences positively and bring these materials together and use these materials regularly in the teaching and learning process. This approach can also be strengthened by the use of multicultural textbooks integrated with cooperative learning strategies, so as to facilitate the development of students' positive behaviors and perceptions of racial, ethnic, and cultural diversity (Fuadi, 2024).

Institutional Management System and Standard Principles of Service in Islamic Education

A management system is a series of basic activities that are interrelated and implemented in an integrated manner in the context of management in general. The process includes planning, organizing, implementing, and controlling, with the aim of achieving effective and efficient results. Actualization of management in educational institutions is inseparable from the internal and external conditions of the institution. Where, institutions need to comprehensively analyze various factors through SWOT analysis. The application of SWOT analysis in Islamic educational institutions allows continuity between management processes (Tabroni et al., 2023).

In addition to the management process, educational institutions also need to consider management standards, especially in service to each educational stakeholder. Abdusyapur et al's research highlights the importance of standard principles of service management in Islamic educational institutions. Where this service standard must emphasize several aspects such as 1) the value of simplicity carried out to get ease of access, 2) maintaining consistency, so that services can be maintained without excessive supervision, 3) sustainable that ensures services are carried out by developing needs, so as to allow the principle of service to continue in subsequent years, 4) fairness, striving to ensure that services do not discriminate based on social status economy, geographic location, or differences in physical and mental abilities (Abdusyapur et al. 2023). The components in the standard include legal structure, system and process, officer capability, controlled observation, and evaluation (Abdusyapur et al. 2023).

In addition, educational institutions also take into account that information regarding their services will be conveyed to prospective students and students through word of mouth. This is done continuously and separately by educational institutions. In other words, the provision of quality educational services is expected to improve the reputation of the institution in the eyes of the public.

Paradigm Framework in Islamic Education

The Substance of the Three Dimensions of Islamic Education

In this case, researchers divide three phases, namely Islamic education before colonialism, namely having a good view from the community that Islam is a religion of justification (true religion) (Nursyarief, 2014), Islamic education during the Dutch and Japanese colonization had a Movement Movement that caused Islamic education to be more advanced even though at that time the atmosphere was not supportive (Nursyarief, 2014; Tang, 2018), and post-independence Islamic education has made quite rapid developments, one of which is forming and filling the government structure by establishing departmental departments in fields, especially in terms of religion by forming a ministry of religion (Wajiyah, 2021).

Muaddib, Murobi dan Mu'alim

In this view, as a teacher should know the meaning of the position he holds, because it can affect maximization as an educator, such as gusu's position as mu'addib, murobi, and mu'alim therefore as an educator should not only teach but also educate with the aim of creating human beings, internalizing the value of science to students and maximizing the potential of students (Faqih, 2023).

The Essence of Jihad for Educators

Every educator is expected to show a strong commitment to improving professionalism in the delivery of teaching. The first thing that needs to be done is to clarify the intention or motivation underlying their actions as well as raise high ideals. By having clear intentions and noble ideals, educators will be able to clarify the direction and objectives in their education and teaching process, thus making the process more directed and effective (Imam, 2020).

Planting Historical Spirit and Paradigmatic Telogical

Referring to Imam Al-Ghazali's thought, namely the cultivation of this paradigmatic historical and theological spirit can be a substantial principle for academics in carrying out their educational practice, from this it can be interpreted that as education must build a tradition of mutual advice and conscious efforts to examine the potential to produce people with character by practicing their knowledge (Zaitur, 2020).

Unification of the Vision, Goals and Concepts of Islamic Education

This new paradigm integrates rather than simply combines divine revelation with human intellectual achievement, known as integralistic holistic science. More specifically, this paradigm underscores the role of education in bringing together diverse visions, concepts, and goals. The scientific structure carried out aims to reunite the disciplines of religion and general science in order to establish a close relationship, creating a mutually reinforcing linkage. This is expected to create a balance in these disciplines so that they can be implemented synergistically in accordance with the concept of ideal education, which in turn will result in significant progress in the realm of education, especially in Islamic education (Zahra, 2021).

Universal Status of Islam

There is a cosmopolitanism aspect of Islamic values which is reflected in the orientation of Pesantren education regulated in Law No. 18 of 2019 concerning Pesantren. One of the main aspects is the universalism of Islamic values which is reflected in efforts to build the character of students who are religious and humanist. It is hoped that the existence of Pesantren can take root and instill the values of Islamic religiosity and universalism to the students, with the aim that these values can be implemented by them in their daily lives for the welfare of mankind at large (Zulhi et al., 2022).

Awareness of Human Potential

The principles of liberal arts that aim to develop human potential as a whole are also the basic values of Islamic education. In Sura al-Mujis verse 11, Allah Almighty associates the pursuit of knowledge with faith and the honor of human dignity. This concept is also in line with the goal of liberal education, which is to achieve the full fulfillment of human capacities, because they are knowledge worthy of man (Seneca),

not merely the mastery of practical skills. Therefore, students are given more freedom in order to optimize their inner potential (Kurniawan, 2020).

CONCLUSION

Researchers found two results in accordance with the author's main focus, these results are: (1) the education system applied by institutions which includes aspects of curriculum, learning patterns, leadership, and standardization of Islamic education in the lens of science and technology found 24 journals so as to find seven sub-discussions, namely the basic framework of the institutional system of Islamic education, the role and objectives of the development of Islamic education institutions, the foundation of the Islamic education curriculum, Islamic education leadership, Islamic education policy, teachers as role models in Islamic education, institutional management systems and service standard principles in Islamic education; (2) The paradigm in looking at Islamic education, both in the context of society and educators according to the findings of researchers and optimization of educational institutions and improvement efforts made in looking at the two problems above by finding seven submaterials described in the paradigm framework, namely the three-dimensional substantiation of Islamic education, Muaddib, Murobi and Mu'alim, the essence of jihad for educators, the cultivation of historical spirit and theological paradigmatic, Unification of the vision, goals and concepts of Islamic education, Islamic universal values, awareness of human potential.

From the results of the research above, it can be concluded that continuous improvement efforts in Islamic Education need to pay attention to various aspects such as leadership, teachers, learning methods, learning environment, institutions, service standards, policies, pesantren management, and curriculum. Islamic education has an important role in building positive relations between the state and Muslims, as well as in the formation of noble character and morality. The recommendation for future research is to prove the results of this literature study in the field, as well as to continue to develop Islamic education through a Continuous Improvement approach by taking into account the various dimensions and roles that exist in society.

RECOMMENDATION

Conducting field studies to validate the results of the Systematic Literature Review (SLR) that has been carried out related to continuous improvement efforts in Islamic Education. This can provide a deeper understanding of the practical implementation of the findings in the literature. Conduct more in-depth research on continuous improvement in Islamic Education in terms of leadership, teachers, learning methods, learning environment, institutions, service standards, policies, pesantren management, and curriculum.

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