LEADERSHIP IN QUALITY MANAGEMENT (TQM) BASED ON PRINCIPLES OF COMMON AND ISLAMIC PERSPECTIVE ON THE CONCEPT MODEL OF CONTINUING DEVELOPMENT

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Abstract

Total Quality Management is a tool to promote quality education and continuous development (CI) and leadership is one of the key principles of Holistic Quality Management (TQM), which is now practiced in almost all organizations, especially in the field of education. Leaders are responsible for ensuring the implementation of quality standards in the organization. Various approaches to quality management have been suggested by Western scholars, but there are still flaws with regard to quality management in the eyes of Islam. Therefore, this study recommends how Muslim leaders maintain quality through the use of Islamic leadership principles. Sub-topics related to Islamic leadership describe all the qualities (attributes, skills, power, authority) that leaders need. This content analysis method is based on a review of the literature and other secondary data. All were practiced by the caliphs as prescribed by the Prophet Muhammad (PBUH). The main objective of conducting this study was to develop a new model of CI in TQM from a Muslim perspective and to emphasize how important leadership is in successfully implementing the NAMS model and how leadership maintains quality. After extensive literature review, the researchers developed the CI conceptual model in TQM from the Islamic concept of the NAMS cycle with leadership qualities. The information in this paper gives a hopeful understanding of the importance of the concept of Islamic leadership and may be useful or suggestive for further study. Muslim and non-Muslim believers will benefit from this study if they are sincere towards the Creator and the Day of Judgment.

Keywords: Total Quality Management; Islamic leadership; Continuous Improvement from Islamic Perspective; NAMS Cycle

INTRODUCTION

Education is one of the most important factors in strengthening the social and economic status of a nation and empowering the generation with skills and knowledge. Education is also essential for the formation of human personality. TQM in education refers to continuous development, leadership, customer satisfaction, employee involvement and training and education (Mahmood, Ismail, and Fauzee, 2020). Leadership is something that is discussed by many groups of people, especially academics, doctors and government officials / public servants. They are exploring leadership styles or approaches that can be adopted in different fields. However, finding the right one is not an easy task but one has to go through practical experiences of certain contexts and places. The general methods of leadership introduced by Western scholars apply to many countries, including many Muslim countries. In a way, Muslims ignore the principles of leadership based on the Islamic perspective, which were first enforced by the Prophet Muhammad (PBUH) and the four main leaders known as the Caliph Ar-Rashidin, who served for 50 years (611-661). During that time all the people were protected, served, guided, represented and inspired by their leaders. These are the best concepts and examples of Islamic leadership derived from the Qur'an and Hadith, which should be followed especially by all Muslims around the world(Rafiki, 2020).

Ironically, many alternatives to Western leadership concepts are debatable and what is best and what can build sustainable leadership has yet to be proven. Some countries have adopted some leadership policy because they were forced to follow or they are still trying to find what is appropriate. It starts with the Great Man Theory (1840s), trait theory (1930s-1940s),

Behavioral Theory (1940s-1950s), including the managerial grid model / leadership grid and role theory, contingency theory (1960s), and transactional principles. (1970) contains the relevant principles of Leader-Member Exchange (LMX),Transformational Leadership Theory (1970) Burns Transformational Leadership Theory, Boss's Transformational Leadership Theory and related theories of Kaus and Posner's Leadership Participatory Inventory. Continuous studies have been conducted to examine the practicality and effectiveness of the leadership concepts described in different countries. This paper uses a qualitative approach using content analysis based on a review of literature from academic research journals, websites, social media platforms, electronic databases (secondary data) and other relevant sources. This document focuses on overall quality management, the main dimensions of leadership and the continuous development with an Islamic perspective.

Continuous improvement models developed by non-Muslim scholars are foreign to the Muslim state of mind, rooted within the concept of worldly gain(Afrin & Islam, 2018). So, there's a requirement to develop a management model suitable for the Muslim culture. it's going to be noted that culture and religion aren't an equivalent , but all the cultures and social systems are rooted into religions (Al-Faruqi, 1992). Muslim culture refers to the overall customs, traditions, and belief of Ummah. Muslims believe the Oneness of God, the Holy Scriptures, and every one the Prophets from ADAM on MUHAMMAD SAW without discrimination, the Day of Judgement, etc. Culturally speaking, commonalities include giving charity, expectation to take care of a balance between responsibility to the Creator and to their fellow citizenry focusing particularly on the care and love for the elderly. Islam is additionally seen as an all-inclusive way of life instead of a strict exclusive religious code due to its specialise in balancing personal and public life. Some local customs and traditions, which aren't contradictory to Islamic sharia principles, also are the part of the culture of that specific Muslim community. For instance, dress style and food habit of Muslim communities in several countries are their indigenous culture. The models which will be developed must be supported knowledge from the revealed sources also as knowledge about today's business environment (Ahmad, 2009). The traditional management approaches and models are developed supported the pertinent knowledge of management by relating it to managerial jobs (Weihrich, 2005). There are not any guiding principles derived from religion and faith in conventional management. On the opposite hand, Islamic models and approaches to management are supported and/or guided by Islamic sharia principles (Musa, Omar, Mohamad, & Adaha, 2013). Alongside some distinguishing features, accountability to ALLAHSWT within the life hereafter makes the Islamic management different from others (Mohiuddin, 2006).

Literature Review
1. An Islamic Perspective of Leadership regarding Quality

Quality Management signifies the responsibility of all levels of management, but it must be led by the highest management leadership. Quality management focused on the strategies, structures, techniques and operations to enable the organization to assess the quality of a product or service (Mahmood, Ismail& Fauzee 2020). In quality management, organizations must incorporate Islamic values in organizational management and daily activities. Even though, some scholars debate leadership depends on the principles of Ihsan will that Islam also affect the way that management used in Islamic countries. In particular, a lot has been written about what is often called the "management from the perspective of Islam" (Ahmad & Fontaine, 2011). Indeed, the best management system should be accompanied by a perfect guide and planning. Management system in Islam actually started since the time of Prophet (SAW) and continued by his companions until developed little by little until now. Besides that, base on Abuznaid from (Mohamed, n.d.)ALLAH names have a direct interrelationship

with management functions like planning, organizing, directing and controlling. All these function extend to all aspects of a Muslim's life, thus the undertakings of each Muslim are necessarily implicated by Islam principles. According to(Hasan Al-Banna, Mumin, & Siti Arni, 2013), the vital of management principles is few models or theory and proposal for Islamic management system with added value from management existing system from West or East.

The first is the concept of insanity (humanity, brotherhood, vision), the nature of Ehsan based on the value of Tawheed, the management of Surah (collective effort, cooperation, decision making) and the last istikama (high commitment) culture. The first principle in ensuring a quality management system is the Insania principle (Hasan al-Banna et al., 2013). Therefore, a person with the principle of Insania (human truth) must perform all actions with full faith and be persuaded by the will and decree of ALLAH (SWT) from the beginning of time. Faith and faith is a spiritual element that arises from within when a leader constantly defends his relationship with ALLAHSWT (Ahmad Radjuan Mohammed Yunus., 2001). As the faith is expressed, the highest priority is given to the moral and value system in Islam. This means that human behavior must be in accordance with the instructions of ALLAH (SWT), and any behavior that contradicts the instructions is forbidden and forbidden.(Siti Arni, Ilhaamie A.G. Azmi, 2011).

On the other hand, according to the second principle(Hasan Al-Banna et al., 2013),the value of worship in every human soul should be based on true worship of the Creator and His Messenger. In fact the management system is very different from the western management system and the eastern to this God in faith value and faith by the nature of Ihsan. According to him, the nature of Ihsan has actually been spoken of by Islamic scholars, and how its influence spreads most clearly when combined in the natural spirit of man. Basically, quality management is closely related to the Ehsan principles, a principle that prioritizes the best quality for the individual while always taking care of personality, interpersonal relationships and relationships with other beings(Hidayah &yahaya, 2015). In terms of quality, Ehsan principles based on Tawheed are essential for every man involved in the activities of the organization. All those activities are not only to satisfy the customers with the best quality or to increase the profitable organization, but it is so much more because it is meant to gain the grace (happiness) of ALLAHSWT(Firdaus et al., 2015).

The third principle, laid down by Muslim scholars by Muhammad Afandi(Hasan Al-Banna et al., 2013),describes how the quality management system manages shura (cooperative decisions). Leadership qualities such as meeting, organizational structure, giving opinions and ideas are shaping management according to Islam. This concept is emphasized by Islam, which pays close attention to the work of daily consultation based on the Qur'an and the Sunnah of the Prophet (PBUH). As dictated by these two verses of the Holy Qur'an (3: 159) and (42:38), it is clearly necessary for Muslims to adopt the concept of Shura or to cooperate in any subsequent activities and to rely on ALLAH (SWT). Accordingly, if the leaders agree to maintain the Shura system before making any decisions, the ensemble will produce more efficiently and effectively.Firdaus et al., (2015)in their research, when the shura makes a decision, they decide to fulfill it and rely on ALLAH (SWT).

Next principle is Istiqamah (high commitment) which becomes one of the less important factors in ensuring the continuity of an organization. In fact commitment must be maintained and preserved in action from beginning to end for the well-being of all party. According toThomas(2002)leaders must provide a high level of commitment when adopting quality management so that relevant quality can be achieved from an organizational perspective. According to Noralai and Norahs on the Islamic Approach to Leadership in Quality

Management Commitment by Yusof & Razimi(2016),definition as: "ttitude and show to work hard, retention and loyalty in something organisation, acceptance and belief towards organizational goal, involvement and participation in work, emotions bond and identification towards organisation that help increase efficiency and organizational effectiveness". After that, individual who adhere continuously that will work hard, strive zealously and determined to fight to attain organization objectives.

2. Conventional Approaches of TQM through Continuous Improvement

Total Quality Management concept was first presented in USA since the 1920s, when the quality in the factories of United States was controlled by statistical methods (Feigenbaum, 1991). After the 2nd World War this idea was later well received by Japanese from 1950s when it is actively develop in industrial sector (Deming, 2000). This concept was developed rapidly in the 1980s when raised the awareness of TQM in human life (Nowak, 1997).TQM was developed by Deming based on his US industry experiences as a management philosophy (Crawford, Shutler, Crawford, & Shutler, 2006). Initially, TQM was adopted successfully by Japanese not by USA. Afterward Deming (1982–1986) published a book titled as *"Out of the Crisis"*, and emphasize the US industry to adopt the TQM as it has been adopted and successfully implemented by Japanese. Though TQM was initially suggested for the industrial sector as Deming (1986) mentioned it in his book but it has been successfully used in other sectors as well. Moreover, the philosophy of TQM has also been supported by different of researchers, mainly Crosby (1979, 1984), Deming (1986), Ishikawa (1983, 1985), Juran (1988, 1989) and Feigenbaum(1958-68).

 In conclusion, Deming was the earliest pioneers who contributed to the control quality in Japan in the early 1950s. Deming Award (Deming Prize) was introduced in Japan in 1951 and became an international award in 1984 in recognition of his services in the quality of education. Deming believes that the product quality must be built at every stage and at every level for ensuring a high level of excellence is achieved. Among the major contributions according to Deming's point of view it was the responsibility of the all firm's employee to ensure the improvements and quality management of the (Mahmood, Ismail, & Fauzee, 2020).Highest management must adopt the 'new meaning' of quality, for the enhancement of organization and involved in all steps to attain these quality (Dale, Wiele, & Iwaarden, 2013).

In his new version of the cycle, Deming emphasized constant interaction among the four steps of design, production, sales, and research. He highlighted that these steps should be rotated, keeping the quality of product and service as the main focus. This new version is referred to as the Deming Cycle or plan–do–check–act (PDCA) Cycle. Deming described it as a flow diagram for learning and improvement of a product or a process (Deming, 2020). Along with PDCA Cycle, many other approaches/methodologies have been evolved to implement the CI in practice.

3. An Islamic Approach of TQM through Continuous Improvement

In Islam, quality administration isn't ignored. Quality is very much accentuated within the educating of Islam. ALLAHSWT needs individuals to do all their works with bestof the quality and He will judge them on the premise of the quality of their deeds. In this way, to perform every task within the best conceivable way could be a devout commitment for the Muslims. Accepting in as it were one God (al-Tauheed) makes simple to guarantee the quality in our deep rooted exercises. To clarify the term al-Tauheed, Imam al-Ghazali said "there is no God but ALLAHSWT" is the root of al-Tauheed. To depict the uniqueness of ALLAHSWT, Imam al-Ghazali said:

He is without body and shape. … Nothing is like Him and He isn't like anything … Everything is in His get a handle on … He is Ever-living, All-powerful, All-powerful, the awesome Destroyer. He is free from issues and disappointments, sleep, rest, illness, passing … He is special in creation and unrivaled in ever unused manifestations … His control and might are over tallying(Gibb & Kramers, 2001).

Tauheed literally means "making one" or "asserting oneness" (Gibb & Kramers, 2001). In consequence, it is applied theologically to the oneness (waḥdānīya, tawaḥḥud) of ALLAHSWT in all its meanings. Technically, "the science of Tauheed and of the qualities" ('ilm al-Tauheedwa 'l-ṣifāt) is a synonym for "the science of kalām". Solidarity is distant from being a straightforward thought. It may be inside or outside; it may cruel that there's no other God but ALLAHSWT, who has no accomplice (sharīk); ALLAHSWT could be a Unity in Himself; and He is the as it were being with genuine or outright presence (al-ḥakk). All other creatures having just a unexpected presence. Information of this solidarity may be come to by the strategies of efficient religious philosophy ('ilm) or by devout involvement (ma'rifa, mushahida). Once more, it may be immaculate consideration or philosophical theory. In result, Tauheed may cruel basically "there is no god but ALLAHSWT. As the supreme Truth (al-ḥaqq), ALLAHSWT is the source of all other truths (Al-Faruqi, 1992). Al-Tauheed asserts that the uniqueness ALLAHSWT made man within the best of shapes for the reason of worshiping and serving Him.2 It moreover certifies that the reason comprises of man's Vicegerency for ALLAHSWT on Earth.3 Al-Tauheed tells us that ALLAHSWT, being useful and purposive, did not make man in wear or in unsuccessful.4 Within the Islamic code which binds together all ordinary and other aspects of life within the regulating subjugation of the Islamic worldview, quality is of such significance that the justify of one's execution is judged by its quality more than quantity. Quality merits the most noteworthy consideration in administration. Usually since a low-quality administration will be transmitted to the whole authoritative framework. A high-quality administration, on the other hand, is anticipated to be reflected within the blood stream of the association sustaining tall quality execution. For this reason, Islam accentuates on quality administration (Kazmi & Ahmad, 2013).

In Islam, quality could be prepared of positive changes for excellent performance in all human tries. It could be a long-term handle of ceaseless advancement. Each person and association must work to appear quality execution by taking after legitimate approaches and arranging. Quality execution can be barely caught on since the quality of the items and administrations must fulfill client requests. From the Islamic point of view, an association must center on "quality workers, effective leadership, good management, and appropriate structural set up as the four elements of quality and productivity" (Firdaus et al., 2015). It is also the responsibility of an organisation to meet the expectations of the customers in the best possible way and with best quality products and/or services. This responsibility is evident in some hadiths.

4. The NAMS Model of CI from an Islamic Perspective

Since the vision of a Muslim is to serve ALLAHSWT and to if it's not too much trouble Him through activities in this life, the mission articulation comprises of ʿibādah or adore ALLAHSWT, and the abrogating objective of each action will be to it would be ideal if you Him by complying the informational of the Quran and sunnah. It is similarly noteworthy for Muslims as an person and/or as an association. Having this objective in intellect, we have created a CI demonstrate named as NAMS cycle to serve the country to persistently progress the quality of their activities. The cycle begins with al-Nīyyah bi al- Ikhlās and taken after by al-ʿAmal, al-Muḥāsaba, and al-Shukr, and returning to al-Nīyyah. In each activity, individuals ought to think basically whether their exercises are like ʿibādah, or are being done agreeing to Islamic sharia and to if you don't mind ALLAHSWT as it were. In common, these steps are exceptionally reasonable for person hones. But, it ought to be recollected that

an association is built and run by people. So, if an individual wants to improve their performances of organisations, they should follow these steps effectively and efficiently as shown in the diagram(Mahmood, Jabbar, Khan, & Hashmi, 2020).
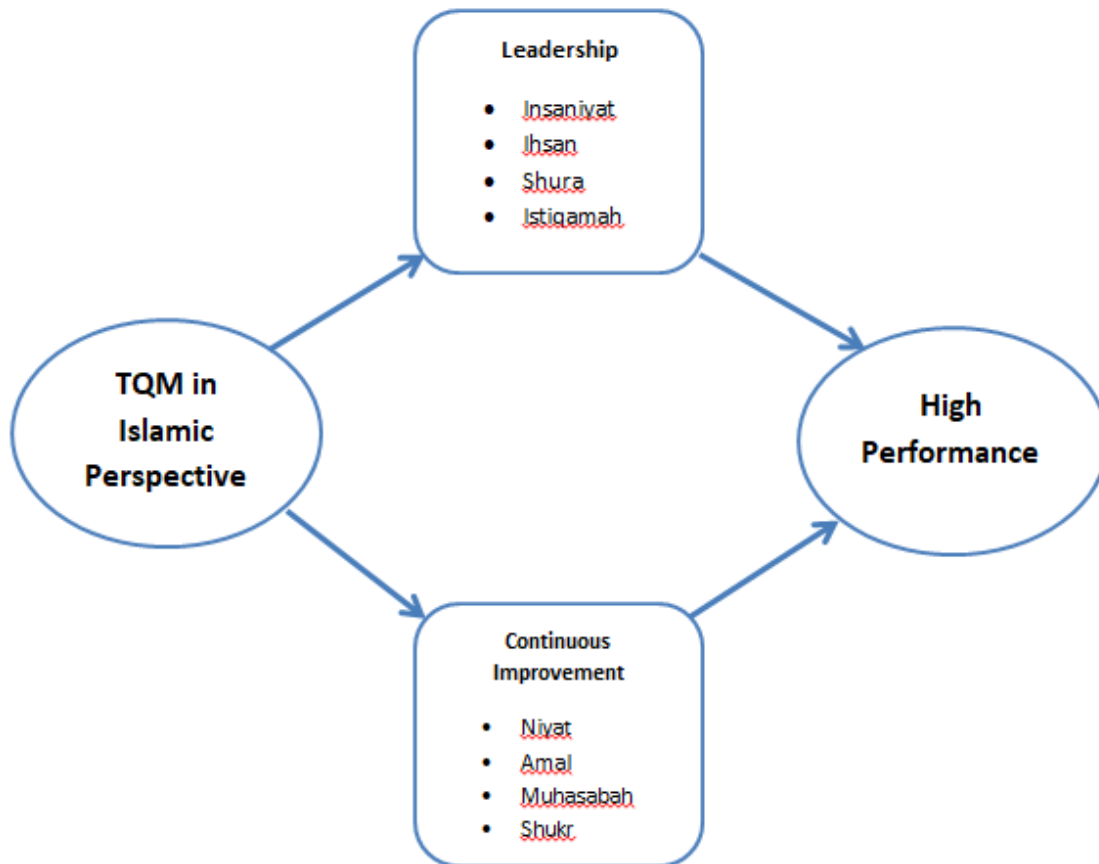

Figure1. Framework of the study

i.   Al-NīyahbilIkhlās

The primary component of the NAMS cycle is al-NīyahbilIkhlās which implies for Muslims each activity will be begun with a clear and pure intention of satisfying ALLAHSWT by accomplishing a few particular goals. This component includes:

Intention (*nīyah*)

In Islam, the initial stage of doing any task is to clarify the *nīyah*(intention behind the action). The doer must be honest, clear, and pure about the *nīyah*because the result of every task depends on the doer's *nīyah*14. The *nīyah*of an organization reflects in its vision and mission.

"Umar bin Al-Khattab (RA) narrated that he heard Allāh's (SWT) Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for" (Al-Bukhari, 1:1:1).

Sayyidina Abu Bakra (RA) said, "I have heard Allāh's (SWT) Apostle (SAW) saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allāh's (SWT) Apostle (SAW)! It is all right for the murderer but what about the murdered one?' Allāh's (SWT) Apostle (SAW) replied, "He surely had the intention to kill his companion" (Al-Bukhari, 1:2:30).

ii.   Al-'Amal al-Takhṭīṭ (Implementation of Plans)

Al-'Amal means actions having religious motivation. In this model, al-'Amal consists of some constructs or actions which should be integrated and justified by 'ibādah as described in the following sections:

Education (al-Taleem)

After legitimate arranging, another step is to advise individuals their obligations and designate the specialist to total their assignments. At the starting of the Nubuwwah (prophethood), PROPHET MUHAMMAD PBUH was straightforwardly taught by ALLAHSWT through Jibreel because. It is additionally apparent in surah al-Baqarah (2:31–34) how ALLAHSWT teach man some time recently giving any duty. These episodes instruct us that at whatever point duty is given, the individual must be taught in like manner and be instructed on how the obligations can be executed to guarantee the change of quality.

Training (al-Tarbiyya'h)

To have responsibilities, tasks, and power, people must learn how to use important tools, techniques, and apply new skills to do their jobs. Preparing an employee is important to keep his or her knowledge up-to-date and to sharpen the tendency by preparing himself or herself with the basic skills needed to thrive in a competitive work environment.After creating Adam as and his company, ALLAHSWT allowed them to stay in the Jannah to train them how to fight with Satan (surah al-Baqarah, 2:31–34).The Blessed messenger Jibreel as instructed PROPHET MUHAMMAD SAW how to supplicate (salah) by asking with him. PROPHET MUHAMMAD SAW at that point asked his supporters to take after his illustration in supplication. For the Muslim ummah, there's one month out of 12 months in a year, called Ramadan. This heavenly month is watched by Muslims around the world as a month of fasting and as training month to extend their taqwa (ALLAHSWT awareness). In such ways, preparing is underscored in Islam to carry out errands successfully and efficiently. In the recently created model, at this arrange the associations will need to organize a few required preparing sessions for the representatives to extend their skills and capabilities to implement successfully.

Implementation (al-Taṭbīq)

At this step, the practitioner must take care since the result of any assignment depends upon the earnestness and proficiency of doing the assignment. The Quran states, "and do great deeds that you simply may prosper" (surah al-Ḥajj, 22:77). A number of related verses within the Quran and hadiths state that in case anybody has great deliberate, he/she will get one remunerate and in case he/she executes that in activity, will get twofold. In any case, it ought to be recalled that the results of the usage of any choice depends upon ALLAHSWT (surah al-Imran, 3:159).

iii.   **AL-Muḥāsaba**

Al-Muḥāsaba (Accountability) The Arabic word Muḥāsaba means accounting. In mystical theology. Here the term is more precisely muḥāsabat al-nafs , "inward accounting, spiritual accounting".". Abu Darda reported: The Prophet, peace and blessings be upon him(PBUH), said, **"**Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. Verily, ALLAH hates the vulgar and obscene.**"**In this model, Muḥāsaba contains the following features:

Evaluation (al-Taqeem)

In this step, the recorded results will be collected and examined qualitatively and quantitatively. ALLAHSWT declared in the Holy Quran that every atom of good and bad deeds will be evaluated on the Day of Judgement and nobody will be exempted (surah al-Zilzāl, 99:6–8; surah al-Kahf, 18:49). In the organisations people will evaluate their own works and superiors will evaluate the subordinates' works justly. A structured format may be used here to evaluate performance of the employees.

Identifying strong and weak points (TaḥdīdNuqaṭQawiyyawaḌa'ifah)

SWOT research is needed to identify the qualifications that will enable aid organizations to achieve their goals. SWOT's formal and careful investigation makes the organizations deliberately different. In this process, it should be borne in mind that all those focus areas should be promoted "To please ALLAHSWT". Supporting functions if you ignore ALLAHSWT are qualities. Highlights required if you do not care about Him are considered open, and situations that are contrary to ALLAHSWT satisfaction and external control of the organization are considered dangerous. Organizations need to be very careful about these things so that they can take remedial action as needed to take steps to improve their quality.

iv.   (Al-Ṣhukr al-ALLAHSWT) Praise to ALLAHSWT

Ṣhukr means giving thanks to ALLAHSWT. In good or bad situations, a Muslim always thanks ALLAHSWT With anything good, they say "Alḥamdulillāh" (all praises due to ALLAHSWT) and in facing difficulties they say "Innālillāhiwainnāilaihirājiūn" (indeed we belong to ALLAHSWT and we shall return to Him).

In organisations, there should be a culture of ṣhukr to ALLAHSWT along with thanking their peers and superiors. If anything is good, the culture should be to say "Alḥamdulillāh", and "jazakALLAH al khair" (May ALLAHSWT gives you better reward). This culture helps the employees to remember ALLAHSWT in all the time and their relationship will be closer among each other and also with ALLAHSWT.

Seeking forgiveness (al-Istiqhfār)

Al-Istiqhfār implies to look for exculpate for any botch – purposefulness or inadvertent. It requests that the individual feels the botch by heart and commit not to rehash the same botch. Tawbah inclinations the person to do more great work to compensate for the off-base he/she has done (surah Anam, 6:54). According to the Quranic portrayal, most prophets were favored by ALLAHSWT since they made tawbah and istiqhfār. There are three conditions of tolerating tawbah: (1) feeling regret, (2) feeling blameworthy and (3) making a commitment not to rehash the botch within the future. Individuals are moreover energized to recount istiqhfār for any obscure botch (surah al-Nasr, 110:1–3).

Commitment to future improvement (al-Iltijām bi Taḥsīn al-Mustạqbil)

After reviewing all the results and conditions, organizations should take steps to address the problem. Beat managers should be particularly committed to developing the organization in the future and should do all they can to ensure such progress. Next to the association, people should also be committed to promoting their exhibitions and the quality of their work. All this requires a great nīyyah that indicates that the path returns to the original position of the cycle. Requirements for the Effective Use of Islamic TQM with its large leadership size and CI model NAMS compliant. Leadership must be involved in implementing the model in their schools and will need to provide all kinds of support through continuous improvement. The importance of Islamic leadership has already been mentioned in the articles above. Islamic principles and art to be embodied in between the preparation of Tauheed (the unity of ALLAHSWT) and the flexibility in oppression, taqwa (awareness of God), istiqamah (tirelessness), sincerity (total devotion), iḥsān (perfection or ingenuity), exit harām (prohibition in Islam), unity of thought, humility, belief, brotherhood, authority and respect for others, productivity, productivity time, quality / diligence, adaptability, common sense, participation, long-term introduction, teaching, participatory governance, innovation new things / longing for memorization and sharing of knowledge, work and responsibility, openness, equality, good faith, consistency, tolerance, appreciation, and tawakkal (making an assignment and putting faith in ALLAHSWT as a result).

Conclusions

Based on the above discussion, although the principles and philosophy of Islamic leadership are slightly different from the Western approach, leaders cannot completely exclude Western research. In addition, leaders can add value to both the Islamic principles of quality

management namely Insaniyyah (Humanity, Vision, Ghaybi), Ihsan (Perfection, Excellence), Sura management (Teamwork) and Istiqamah (high devotion). All of these principles if rooted in all functional management can create job satisfaction with continuous improvement but also be able to achieve true success (Al-Falah) and be blessed by ALLAH (SWT). An important issue for a Muslim leader to understand is why he was created as a Caliph in the world, is actually a duty to honor the trust given to ALLAH (SWT). As the servant of ALLAH (SWT), man's need to prioritize this part related to matters of human rule and administration. Therefore, as a leader, quality management is based not only on the outpouring and performance of skills, but also on a humble personality and high ethical standards. After this, when organizing the organization, leaders need to consider the balance between spiritual and physical aspects and also the focus that needs to be a continuous process. Future research is needed to determine and validate the model.

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