



Implementation Of Islamic Education Quality Assurance In Improving The Quality Of Learning At Salafiyah Wustho Islamic Center Bin Baz Yogyakarta

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Article Information ABSTRACT

Article History

Received:
2026-05-20

Resived:
2026-10-05

Published:
2026-10-06

This study examines the implementation of Islamic educational quality assurance in improving learning quality at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. Existing quality assurance studies largely emphasize institutional standards, academic supervision, teacher performance, and continuous evaluation, while limited attention has been given to quality assurance within integrated school-pesantren settings where formal education coexists with religious formation, Qur'anic learning, student supervision, and character habituation. This study employed a qualitative approach with a case study design. Data were collected through semi-structured interviews with 10 participants, observations, and institutional documentation. The findings reveal three interconnected dimensions of Islamic educational quality assurance: collaborative quality management, continuous improvement, and holistic student development. Collaborative quality management is reflected in coordination among school leaders, teachers, halaqah supervisors, and the quality assurance unit. Continuous improvement is implemented through classroom supervision, periodic evaluation, teacher professional development, and follow-up activities. Holistic student development integrates academic learning with Qur'anic competence, religious habituation, discipline, and character formation. The novelty of this study lies in demonstrating that quality assurance in an integrated school-pesantren context extends beyond administrative compliance and academic achievement by connecting formal learning processes with continuous religious and character development within a unified quality system. The study contributes a context-sensitive perspective to Islamic educational quality assurance and suggests that Islamic educational institutions should develop collaborative and sustainable quality systems that simultaneously maintain academic standards and strengthen students' religious, moral, and social development.

Keywords: Islamic Educational Quality Assurance, Learning Quality, Pesantren, Continuous Improvement, Holistic Education.

ABSTRAK

Penelitian ini bertujuan menganalisis implementasi penjaminan mutu pendidikan Islam dalam meningkatkan kualitas pembelajaran di Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. Penelitian terdahulu tentang penjaminan mutu umumnya menekankan standar kelembagaan, supervisi akademik, kinerja guru, dan evaluasi berkelanjutan, sementara perhatian terhadap penjaminan mutu dalam konteks integrasi sekolah-pesantren yang memadukan pendidikan formal dengan pembinaan keagamaan, pembelajaran Al-Qur'an, pengawasan santri, dan pembiasaan karakter masih terbatas.



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Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara semi-terstruktur terhadap 10 informan, observasi, dan dokumentasi kelembagaan. Hasil penelitian menunjukkan tiga dimensi yang saling berkaitan dalam implementasi penjaminan mutu pendidikan Islam, yaitu manajemen mutu kolaboratif, perbaikan berkelanjutan, dan pengembangan peserta didik secara holistik. Manajemen mutu kolaboratif diwujudkan melalui koordinasi antara pimpinan sekolah, guru, pengampu *halaqah*, dan unit penjaminan mutu. Perbaikan berkelanjutan dilakukan melalui supervisi pembelajaran, evaluasi berkala, pengembangan profesional guru, dan tindak lanjut hasil evaluasi. Sementara itu, pengembangan peserta didik secara holistik mengintegrasikan pembelajaran akademik dengan kompetensi Al-Qur'an, pembiasaan keagamaan, kedisiplinan, dan pembentukan karakter. Kebaruan penelitian ini terletak pada temuan bahwa penjaminan mutu dalam konteks integrasi sekolah-pesantren tidak berhenti pada pemenuhan standar administratif dan capaian akademik, tetapi menghubungkan proses pembelajaran formal dengan pembinaan keagamaan dan karakter dalam satu sistem mutu yang terpadu. Penelitian ini memberikan perspektif kontekstual bagi pengembangan penjaminan mutu pendidikan Islam.

Kata Kunci: Penjaminan Mutu Pendidikan Islam, Kualitas Pembelajaran, Pesantren, Perbaikan Berkelanjutan, Pendidikan Holistik.

How to cite the article:

Salim, A., & Assalihee, M. (2026). Implementation Of Islamic Education Quality Assurance In Improving The Quality Of Learning At Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. *Arfannur: Journal of Islamic Education*, 7(2), 208-225. <https://doi.org/10.24260/arfannur.v7i2.6246>

A. INTRODUCTION

Education plays a strategic role in developing human resources and shaping the social, intellectual, and moral development of a nation. In Islamic education, however, educational quality cannot be understood solely through academic achievement or measurable cognitive outcomes. It also encompasses the formation of faith (*aqidah*), moral conduct (*akhlak*), discipline, spiritual awareness, and the ability to internalize and practice Islamic values in everyday life. This broader conception positions Islamic educational institutions not merely as providers of academic instruction but as environments for the formation of individuals who possess intellectual competence alongside moral and spiritual maturity. Consequently, the quality of Islamic education depends not only on what students achieve academically, but also on how educational institutions organize, monitor, evaluate, and continuously improve the processes through which such outcomes are produced (Taufikin et al. 2025).

Within this context, educational quality assurance has become an important mechanism for ensuring that educational processes are systematically implemented and continuously improved. Quality assurance generally involves the establishment of standards, implementation of educational programs, monitoring, evaluation, corrective action, and continuous improvement. In educational management, these processes have been associated with institutional effectiveness, curriculum implementation, teacher competence, leadership, supervision, and the improvement of learning outcomes. Thus, quality assurance is not merely an administrative instrument for demonstrating compliance with institutional standards; it also functions as a

mechanism through which educational institutions identify weaknesses, respond to emerging challenges, and improve the quality of educational processes on a continuing basis (Asmiati and Julaiha 2025).

The importance of quality assurance has become more pronounced amid changes in contemporary education. Advances in science and technology, globalization, and the increasing emphasis on twenty-first-century competencies have challenged educational institutions to develop students who are capable of critical thinking, creativity, communication, collaboration, and adaptive problem-solving while maintaining strong moral orientations. Islamic educational institutions consequently face a dual responsibility: they must respond to changing academic and societal demands while preserving the religious and moral foundations that distinguish Islamic education. Quality assurance therefore needs to address not only whether educational standards are achieved, but also whether institutional processes are capable of connecting academic development with the broader purposes of Islamic formation (Sulfiani et al. 2023).

Previous studies have established several important dimensions of educational quality assurance. Research on educational institutions has emphasized the role of institutional management, leadership, curriculum implementation, teacher competence, supervision, and continuous evaluation in maintaining and improving educational quality. These studies demonstrate that quality improvement requires systematic institutional processes rather than isolated interventions. Other studies on *pesantren* education have highlighted the contribution of religious learning, character formation, discipline, spiritual guidance, and institutional culture to students' holistic development. In this perspective, the *pesantren* environment provides educational experiences that extend beyond classroom instruction and include religious practices, social interaction, habituation, and daily supervision. These bodies of research are important because they demonstrate that educational quality is multidimensional and that both institutional mechanisms and educational culture influence student development.

Nevertheless, these two strands of literature do not fully resolve an important conceptual and empirical problem. Existing quality assurance frameworks tend to conceptualize quality through institutional standards, measurable educational outputs, teacher performance, curriculum implementation, monitoring, evaluation, and continuous improvement. Such dimensions are particularly useful for understanding formal educational institutions. At the same time, studies of *pesantren* education tend to emphasize religious formation, moral habituation, discipline, spiritual development, and the cultural environment of the boarding school. What remains insufficiently explained is how these different dimensions of quality are brought together within a single quality assurance process when formal academic standards coexist with *pesantren*-based educational practices.

This issue is particularly significant because the integration of formal schooling and *pesantren* education does not simply mean placing two educational systems within

the same institution. The two systems may operate according to different educational orientations, routines, forms of supervision, and indicators of success. Formal education generally places considerable emphasis on curriculum achievement, instructional effectiveness, teacher performance, and measurable learning outcomes, whereas *pesantren* education extends the educational process into students' daily lives through religious practice, residential supervision, Qur'anic memorization, moral habituation, discipline, and social interaction (Komsiyah 2021). The quality of education in such an environment is therefore produced through a continuous interaction between classroom-based academic processes and out-of-classroom processes of religious and character formation. The central problem is consequently not whether formal education and *pesantren* education are both present, but how quality is defined, coordinated, monitored, evaluated, and improved across these interconnected educational domains.

This unresolved problem also reveals a limitation in treating quality assurance as a standardized administrative cycle alone. If quality is assessed only through formal academic indicators, important dimensions of Islamic educational formation may remain invisible. Conversely, if quality is understood primarily through religious habituation and character formation, the institution may inadequately capture the academic standards expected of formal education. An integrated Islamic educational institution therefore has to negotiate multiple dimensions of quality simultaneously: academic achievement, instructional quality, teacher competence, religious competence, character development, discipline, Qur'anic learning, and the consistency of educational practices across school and residential environments. How institutions organize this integration in practice remains insufficiently explained by existing literature.

The present study addresses this problem by examining Islamic educational quality assurance as an integrated institutional process rather than merely a formal administrative mechanism. The study focuses on how quality assurance operates across academic supervision, learning evaluation, teacher development, student character formation, Qur'anic education, residential supervision, and continuous institutional improvement. In doing so, the study moves beyond the question of whether quality assurance improves educational quality and instead asks how quality assurance is operationalized when academic and *pesantren*-based educational objectives must be pursued simultaneously. This perspective allows the study to examine the relationship between formal quality mechanisms and the lived educational processes through which Islamic values are continuously cultivated (Sholeh 2023).

This problem is particularly relevant in the context of Salafiyah Wustho Islamic Center Bin Baz Yogyakarta, a formal educational institution operating within the broader educational system of Pondok Pesantren Islamic Center Bin Baz Yogyakarta. The institution provides a relevant setting for examining the integration of formal education and *pesantren* education because students participate in structured

academic learning while simultaneously living within a religiously oriented boarding-school environment. Consequently, educational processes extend beyond classroom activities into dormitory supervision, worship, Qur'anic memorization, religious habituation, discipline, and other forms of daily educational interaction. The institution thus provides an empirical context in which academic and religious dimensions of educational quality are not treated as separate domains but are implemented within an interconnected educational system.

An important institutional feature in this system is the involvement of the Educational Development and Quality Assurance Institute (*Lembaga Pengembangan dan Penjaminan Pendidikan / LP3*) under the Majelis At-Thurot Al-Islami Foundation. LP3 is involved in educational supervision, evaluation, training, and institutional quality development across the formal school and *pesantren* environments. This organizational arrangement makes the institution particularly relevant for investigating how quality assurance is translated from institutional standards into educational practices. Rather than examining quality assurance solely through policy documents or formal standards, this study investigates how quality-oriented processes are implemented through teacher supervision, learning evaluation, professional development, student monitoring, character formation, and residential educational activities.

The learning system at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta further illustrates the multidimensional nature of quality within an integrated *pesantren* context. Learning activities incorporate academic instruction with Islamic character habituation, while students are also involved in Qur'anic memorization and extracurricular activities designed to support discipline, responsibility, cooperation, leadership, and the development of individual interests and talents. The institution therefore seeks to produce graduates who demonstrate academic competence while also possessing Qur'anic literacy, religious understanding, discipline, noble character, and the ability to practice Islamic values in daily life (Imro'atus Solikah et al. 2025).. These practices provide an opportunity to examine how different indicators of educational quality are connected within an integrated quality assurance system (Putri et al. 2025).

The significance of this case lies not merely in the existence of a formal school within a *pesantren*, but in the opportunity it provides to understand how quality is constructed across interconnected educational spaces. The case can reveal how institutional standards are translated into classroom practices, how teacher development is connected with learning improvement, how academic evaluation interacts with Qur'anic and character development, and how residential supervision contributes to educational outcomes. In this sense, the case of Salafiyah Wustho Islamic Center Bin Baz Yogyakarta can contribute to quality assurance literature by showing how quality assurance operates when the boundaries between schooling, religious formation, and students' everyday lives become intertwined.

Based on this conceptual and empirical problem, this study aims to examine the

implementation of Islamic educational quality assurance in improving the quality of learning at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. More specifically, the study investigates how quality assurance mechanisms are implemented, how they connect formal academic processes with *pesantren*-based educational practices, and how these mechanisms contribute to the improvement of learning quality and holistic student development. The study therefore contributes to the literature by shifting the discussion of Islamic educational quality assurance from a predominantly institutional and administrative perspective toward an integrated perspective that considers academic quality, religious formation, character development, and residential educational processes as interconnected dimensions of quality. Practically, the findings are expected to provide insights for Islamic educational institutions seeking to develop quality assurance systems that are systematic and sustainable while remaining consistent with the distinctive educational values and practices of *pesantren*.

B. METHOD

This study employed a qualitative approach with a case study design to examine the implementation of Islamic educational quality assurance in improving the quality of learning at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. The case study was selected because the research focused on understanding the implementation of quality assurance within its natural institutional context, particularly the integration of formal education and *pesantren*-based education. The research was conducted from [month year] to [month year], with researchers engaging with the research site for approximately [duration]. The site was purposively selected because it has an integrated educational system involving formal academic learning, religious education, Qur'anic learning, student supervision, and character formation (Rijali 2018).

The participants were selected using purposive sampling based on their direct involvement and knowledge of educational quality assurance and learning activities. A total of 10 participants were involved, consisting of one Ustadz/pengasuh, three diniyah teachers, two *halaqah* supervisors, three students, and one specify participant. The Ustadz/pengasuh was selected because of his knowledge of institutional policies and educational management. Diniyah teachers were selected because they were directly involved in religious learning, while *halaqah* supervisors were selected because of their role in Qur'anic learning and student supervision. Students were included to provide direct perspectives on learning experiences and educational practices. The selection of participants from different roles enabled the researchers to compare perspectives and obtain more comprehensive information about the implementation of quality assurance.

Data were collected through semi-structured interviews, observations, and document analysis. Interviews were conducted with all 10 participants and focused on quality assurance planning, supervision, learning evaluation, teacher development, student development, Qur'anic learning, and improvement activities. Each interview lasted approximately [duration] and was [audio-recorded and transcribed verbatim /

specify actual procedure] with participants' consent. Observations were conducted in [number] sessions to examine learning activities, teacher supervision, *halaqah* activities, student discipline, character formation, and other relevant educational practices. The documents analyzed included [specify documents actually analyzed], which were used to complement and verify information obtained from interviews and observations.

Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. However, these stages were implemented through a systematic coding process. Interview transcripts, observation notes, and documents were first read repeatedly to identify information relevant to the research questions. The researchers then applied [inductive/deductive/hybrid] coding by assigning initial codes to meaningful statements and observed practices. Similar codes were grouped into categories, such as quality assurance planning, teacher supervision, learning evaluation, teacher development, Qur'anic education, student discipline, and character formation. These categories were then compared and organized into broader themes that explained how quality assurance was implemented and how it contributed to learning quality (Mulyana et al. 2024).

The researchers also compared information across different participants and data sources. Evidence from the Ustadz/pengasuh, teachers, *halaqah* supervisors, and students was compared to identify similarities and differences in their experiences and perceptions. Interview findings were also compared with observations and institutional documents. When contradictory information was found, the researchers did not immediately exclude it but returned to the relevant data and examined the differences in relation to the participants' roles and experiences. This process helped the researchers develop interpretations that were grounded in the empirical data rather than based only on one participant's perspective (Mulyana et al. 2024).

The credibility of the findings was strengthened through source and methodological triangulation. Source triangulation was conducted by comparing information from different groups of participants, while methodological triangulation was conducted by comparing interview, observation, and documentary evidence. [If actually conducted: Member checking was also carried out by confirming the researchers' interpretations with selected participants.] The integration of these procedures enabled the researchers to identify consistent patterns as well as differences across the data. Through this process, the study developed themes concerning the implementation of Islamic educational quality assurance and its contribution to learning quality within the integrated formal school-*pesantren* educational environment.

C. RESULT AND DISCUSION

1. Implementation of Islamic Education Quality Assurance System

The implementation of the Islamic education quality assurance system at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta was identified as an integrated

process involving educational planning, implementation, supervision, evaluation, and continuous improvement. The finding was constructed from three sources of empirical evidence: interviews with 10 informants consisting of five Ustadz/educational leaders, two *halaqah* tahfidz supervisors, and three students, observations conducted on 22 February, 11 March, and 13 March 2026, and institutional documentation collected during the research period, including the Kurikulum Tingkat Satuan Pendidikan (KTSP), attendance records, learning administration, and other educational documents. The convergence of these sources indicates that quality assurance was not positioned merely as an administrative requirement but was embedded in the institution's daily educational activities.

The interviews with the five Ustadz and two *halaqah* tahfidz supervisors indicate that quality assurance was implemented through coordination among actors who occupy different positions within the educational system. The formal education component was primarily concerned with curriculum implementation, classroom learning, assessment, and student academic development, while the *pesantren* component extended the quality assurance process to student discipline, religious activities, Qur'anic memorization, and daily character formation. The three students interviewed also provided evidence that educational supervision continued beyond formal classroom hours. Thus, the quality assurance system operated across different educational spaces rather than being confined to the formal school structure.

This finding was reinforced by the observations conducted on 22 February, 11 March, and 13 March 2026. During the observation period, the researchers examined the implementation of educational activities and the interaction between teachers, students, and *pesantren* supervisors. The documentation review further showed the existence of institutional instruments such as KTSP, attendance records, and learning administration. The relationship between these three sources is important because the documents demonstrate the existence of formal standards, observations demonstrate their implementation, while interviews explain how educational actors understand and carry out the system.

From the perspective of Total Quality Management (TQM), this finding demonstrates that educational quality is constructed as a collective institutional responsibility. Sallis emphasizes that quality in education cannot be achieved by relying solely on the principal or a particular quality assurance unit; rather, it requires the involvement of the various actors who participate directly in educational services (Saksono et al. 2024). In the present case, the involvement of Ustadz, teachers, *halaqah* supervisors, students, school management, and LP3 indicates that quality assurance operates through distributed responsibility. The important point is therefore not simply that many actors are involved, but that their responsibilities are connected within one educational system (Ansari and Muhlis 2026).

However, the case also reveals a characteristic that is not adequately

explained when quality assurance is viewed only through conventional school-management frameworks. In a formal school, quality assurance can be organized around curriculum standards, teacher performance, assessment, and student achievement (Aminah and Azzura 2024). At Salafiyah Wustho Islamic Center Bin Baz Yogyakarta, these dimensions coexist with *pesantren*-based indicators such as Qur'anic memorization, religious discipline, character formation, and daily supervision. Consequently, the meaning of “quality” is negotiated across academic and religious domains. This is a significant finding because it shows that quality assurance in an integrated Islamic institution involves maintaining consistency between what students are expected to achieve academically and how they are expected to develop as Muslims (Lathifah et al. 2025).

The role of LP3 strengthens this integrated mechanism. Based on the interviews, LP3 functions as an institutional mechanism for educational development, supervision, evaluation, and professional development. Its existence makes quality assurance more systematic because educational evaluation is not entirely dependent on individual teachers. Instead, it is connected to an institutional structure responsible for maintaining and developing educational quality. This finding supports the TQM perspective that quality improvement requires institutional commitment, shared responsibility, and organizational mechanisms that enable evaluation and improvement (Khoirul Huda et al. 2025). The implementation of quality assurance can further be interpreted through Deming's continuous improvement perspective. From this perspective, quality is not an end condition but a continuous cycle involving planning, implementation, evaluation, and corrective action. The existence of KTSP demonstrates the planning dimension; classroom and *pesantren* activities represent implementation; attendance records, supervision, and evaluation activities represent monitoring; while coordination and professional development represent mechanisms for improvement. Thus, the quality assurance system at the research site demonstrates elements of a continuous improvement cycle rather than a one-time evaluation mechanism (Ridwan and Maryati 2024).

An important analytical implication emerges from this finding. The integration of formal school and *pesantren* education creates a more complex quality assurance cycle because the object of evaluation is not only academic learning. Student development is observed across multiple contexts. A student may achieve the expected academic standard but still require improvement in discipline, Qur'anic memorization, or religious behavior. Conversely, strong religious performance does not automatically indicate adequate academic learning. Therefore, quality assurance functions as a mechanism for connecting different dimensions of student development rather than treating them as separate outcomes (T. Hidayat et al. 2020).

The findings consequently demonstrate that the quality assurance system at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta can be characterized by three

interconnected features: shared responsibility, continuous evaluation, and integration of academic and religious quality dimensions. This finding provides a more nuanced explanation of Islamic educational quality assurance than the assumption that quality assurance is primarily concerned with institutional compliance. The case shows that in a *pesantren*-based institution, quality assurance becomes a process through which academic standards and Islamic educational objectives are continuously coordinated.

2. Learning Quality Improvement through Integrated Islamic Education

The second major finding concerns the relationship between quality assurance and learning quality. The data indicate that learning quality at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta was pursued through an educational environment that connected formal classroom learning with *pesantren*-based learning and supervision. The findings were derived from interviews with five Ustadz, two *halaqah* tahfidz supervisors, and three students, supported by observations conducted on 22 February, 11 March, and 13 March 2026 and analysis of institutional documents.

The interviews indicate that learning at the institution cannot be separated from students' experiences outside the classroom. Formal lessons constitute one part of the educational process, while Qur'anic memorization, religious learning, *halaqah*, discipline, and daily supervision extend the learning process into the *pesantren* environment. From the students' perspective, this creates a continuous learning environment because educational activities do not end when formal classroom lessons finish. The two *halaqah* tahfidz supervisors also described a learning environment in which Qur'anic memorization and religious development require continuous monitoring and guidance (Jami and Muharam 2022).

This finding is significant because it changes the way learning quality should be understood in an Islamic boarding-school context. Learning quality cannot be adequately represented by classroom interaction or academic achievement alone. It also includes the continuity of learning experiences, the consistency of supervision, and the extent to which knowledge is transformed into behavior. In this context, learning quality is simultaneously academic, behavioral, religious, and experiential (Jami and Muharam 2022). The observations conducted during the research period provide contextual evidence for this interpretation. The researchers observed educational activities within the institution and examined how students participated in structured educational routines. Meanwhile, the KTSP and other institutional documents provided evidence concerning formal educational planning, while attendance records demonstrated the institutional attention to student participation and discipline. These sources complement the interview data by showing that the integration between academic learning and *pesantren* activities was supported not only by individual perceptions but also by institutional arrangements.

This finding can be interpreted through the holistic Islamic education

perspective. Islamic education is not directed solely toward intellectual development but toward the formation of individuals whose knowledge, faith, character, and behavior develop in an integrated manner. In the context of this research, the holistic orientation becomes visible in the connection between classroom learning, Qur'anic memorization, religious activities, discipline, and character habituation. However, the contribution of the present finding goes beyond simply confirming the concept of holistic Islamic education. It demonstrates how holistic education is operationalized through institutional integration. The integration does not occur merely because Islamic subjects are included in the curriculum. Rather, the school and *pesantren* provide interconnected environments in which students receive academic instruction, religious guidance, supervision, and habituation. Thus, the distinctive feature is the continuity between curriculum, environment, supervision, and daily practice (Zannah et al. 2026).

The data also indicate that student discipline is an important connecting mechanism between formal education and *pesantren* education. Attendance monitoring, structured activities, Qur'anic programs, and supervision create routines that require students to manage their time and responsibilities. From the quality assurance perspective, these routines provide opportunities for the institution to monitor not only whether students attend lessons but also whether educational expectations are translated into daily conduct (Aminah and Azzura 2024). The three students interviewed provide an important perspective in understanding this process because students experience the integration directly. Their experiences indicate that educational supervision extends across school and *pesantren* activities. This is important analytically because quality assurance should not only be evaluated from the perspective of institutional managers. It must also be understood from the perspective of those who receive and experience the educational services (Halid 2024).

The findings can therefore be summarized as a relationship between quality assurance and learning continuity. Quality assurance provides mechanisms for establishing standards, monitoring implementation, identifying problems, and improving educational practices. The integrated *pesantren* environment then extends these mechanisms beyond classroom learning. Consequently, learning quality is strengthened not merely through instructional improvement but through the creation of a consistent educational environment (R. Hidayat et al. 2024). This finding also explains why formal school-*pesantren* integration constitutes a meaningful research problem. Existing quality assurance models that focus primarily on institutional standards and measurable academic outcomes may not fully explain educational processes in which students are simultaneously evaluated as learners, religious practitioners, and members of a disciplined residential community. The case of Salafiyah Wustho Islamic Center Bin Baz Yogyakarta therefore demonstrates that quality assurance in Islamic boarding-school education requires a broader conception of learning quality.

3. Human Resource Development as a Mechanism of Continuous Quality Improvement

The third finding concerns the role of human resource development in maintaining educational quality. The interviews with five Ustadz and two *halaqah* tahfidz supervisors indicate that teachers and educational personnel are central actors in translating institutional quality standards into educational practice. Their roles extend beyond classroom instruction to include student guidance, religious development, discipline, and coordination with other educational personnel.

The findings show that the institution's quality assurance system cannot operate effectively without the competence and commitment of educational personnel. Curriculum documents and institutional standards may establish what should be achieved, but teachers and supervisors determine how those standards are implemented in daily practice. This relationship makes human resource development an internal mechanism of quality assurance rather than merely an additional personnel program (Nur Salsabila and Julaiha 2026).

The role of LP3 is important in this context. Based on the interview data, LP3 provides an institutional mechanism for educational development and quality improvement. Teacher development, evaluation, and supervision are connected to the broader institutional quality assurance process. This demonstrates that professional development is not treated as an isolated training activity but as part of the institution's continuous improvement mechanism (Aisah et al. 2024). This finding can be analyzed using Deming's continuous improvement perspective. In this perspective, organizational improvement depends on the ability of an institution to identify problems, evaluate existing practices, and make improvements continuously. Teachers therefore need opportunities to reflect on and improve their educational practices. Training and supervision become meaningful when their results are connected to subsequent improvements in learning implementation.

The data also demonstrate that human resource development has a distinctive dimension in Islamic education. Teachers and *halaqah* supervisors are expected not only to possess instructional competence but also to contribute to students' religious and moral development. This means that professional competence in this context contains both pedagogical and Islamic dimensions. The institution consequently requires educational personnel who can function simultaneously as instructors, supervisors, and role models (Robita et al. 2025). From the TQM perspective, this finding reinforces the principle that quality is produced by the people who operate the institution. Quality assurance cannot be sustained if responsibility for quality is concentrated in a single quality assurance unit. LP3 may coordinate and facilitate improvement, but the actual quality of learning depends on teachers, Ustadz, supervisors, and other educational personnel who interact directly with students (Zainab 2020).

The findings regarding student outcomes should therefore be interpreted

carefully. The institution has established Qur'anic memorization targets of four *juz* for first-grade students, eight *juz* for second-grade students, and ten *juz* for third-grade students. These targets demonstrate the institution's effort to establish measurable religious learning outcomes alongside formal academic objectives. However, the achievement of these targets should not automatically be attributed to the quality assurance system alone. Rather, they are outcomes produced through the interaction of curriculum, teachers, *halaqah* supervisors, student discipline, learning routines, and the broader *pesantren* environment.

The interviews with students provide another important dimension of the findings. Student experiences demonstrate how institutional policies and educational programs are received at the level of everyday learning. Their perspectives are important because a quality assurance system may appear effective from an administrative perspective but may be experienced differently by students. In this case, the student data contribute to understanding how supervision, learning routines, and religious programs are experienced by the recipients of educational services (Jamal 2025). The relationship among human resources, quality assurance, and educational outcomes can therefore be conceptualized as a continuous process. Institutional standards provide direction; teachers and supervisors translate those standards into practice; monitoring identifies strengths and weaknesses; and professional development provides opportunities for improvement. This cycle connects human resource development directly to educational quality rather than treating teacher training as a separate institutional activity.

4. Integrated Interpretation: From Quality Assurance to an Islamic Educational Quality Ecosystem

When the three findings are considered together, the research demonstrates that Islamic educational quality assurance at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta operates as an integrated quality ecosystem. The system connects institutional standards, human resources, classroom learning, *pesantren* supervision, Qur'anic education, student discipline, and continuous evaluation.

The first theoretical lens, TQM, explains the collaborative structure of the system. Quality is not produced by one institutional unit but through the involvement of multiple educational actors. The second lens, Deming's continuous improvement, explains how monitoring and evaluation are connected to institutional development and professional improvement. The third lens, holistic Islamic education, explains why the quality indicators at the institution extend beyond academic achievement to include religious competence, character, discipline, and spiritual development (Putri Fatrycia Neyly Saidah Hasim et al. 2024).

The integration of these three perspectives provides a stronger explanation than using each theory independently. TQM explains who is responsible for quality; continuous improvement explains how quality is maintained and developed; while

holistic Islamic education explains what quality means within the Islamic *pesantren* context. This theoretical integration also addresses the central gap identified in previous quality assurance literature. The case therefore suggests that formal educational standards and *pesantren* values do not necessarily operate as competing systems. Instead, they can be coordinated through an institutional quality assurance mechanism. Formal education provides structured curriculum and academic standards, while *pesantren* education extends quality formation through religious practice, supervision, Qur'anic memorization, discipline, and character habituation. The quality assurance system becomes the mechanism that connects these two domains (Hasbi et al. 2025).

This is the principal contribution of the study. Rather than simply demonstrating that quality assurance exists in an Islamic educational institution, the study shows how quality is constructed across formal and residential educational spaces. The case illustrates that in an integrated *pesantren*-school system, educational quality is not a single measurable output but a negotiated and continuously maintained condition involving academic, religious, behavioral, and institutional dimensions. Accordingly, the findings offer a conceptual understanding of Islamic educational quality assurance as a process with three interconnected dimensions: collaborative quality management, continuous improvement, and holistic student development. This model provides a more context-sensitive interpretation of quality assurance in *pesantren*-based education and demonstrates why quality frameworks developed primarily around formal schooling may require contextual adaptation when applied to integrated Islamic educational institutions.

D. CONCLUSION

This study concludes that the implementation of Islamic educational quality assurance at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta operates as an integrated process connecting collaborative quality management, continuous improvement, and holistic student development. Quality assurance is implemented not only through curriculum management, supervision, evaluation, and teacher development but also through the integration of formal academic learning with *pesantren*-based practices, including Qur'anic learning, religious habituation, student supervision, discipline, and character formation. Theoretically, this study contributes to Islamic educational quality assurance literature by demonstrating that quality in an integrated school-*pesantren* context cannot be adequately understood through academic standards and institutional performance alone. Rather, quality emerges through the interaction between formal educational standards and the religious, moral, and cultural dimensions of *pesantren* education. Practically, this finding suggests that Islamic educational institutions should develop quality assurance systems that involve educational stakeholders collaboratively, implement continuous evaluation and improvement, and integrate academic achievement with students' religious, moral, and social development.

This study is limited by its focus on a single Islamic educational institution, so the findings are context-specific and cannot be generalized statistically to all *pesantren*-based educational institutions. In addition, the study primarily represents the perspectives of educational personnel and students and does not extensively examine the perspectives of parents, alumni, or external stakeholders. Future research is therefore encouraged to employ multisite or comparative designs involving different models of integrated Islamic education and to combine qualitative findings with quantitative measures of learning achievement, teacher performance, student character, and Qur'anic competence. Such studies may further develop the conceptual understanding of Islamic educational quality assurance and examine how the integration of collaborative quality management, continuous improvement, and holistic student development operates across diverse *pesantren*-based educational contexts.

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