



# Islamic Education Quality Standards in Educational Institutions According to Thu'aimah's Thought

Ansari<sup>1\*</sup>, Achmad Muhlis<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Madura, Indonesia

\*Corresponding Author: [ansarimadura10@gmail.com](mailto:ansarimadura10@gmail.com)

DOI: <https://doi.org/10.59106/abs.v6i1.431>

## Abstract

The implementation of quality standards in Islamic education within educational institutions is a crucial aspect of modern educational management. This study adopts a qualitative approach with a library research method, analysing various relevant sources of literature. The findings reveal that the quality standards of Islamic education, according to Thu'aimah, are holistic and integral, encompassing spiritual, intellectual, moral, and social dimensions. These standards are implemented through stages of planning, implementation, evaluation, and quality control in educational management. The implementation is realized through the formulation of a vision and mission based on Islamic values, the development of an integrative curriculum, the implementation of Islamic-based learning, and continuous and holistic evaluation as a means of improving education quality. This study concludes that the ideas of Thu'aimah have strong relevance to contemporary educational quality management concepts and can serve as a conceptual foundation for managing Islamic educational institutions in a professional, sustainable manner, oriented toward the development of morally upright individuals. For future research, it is recommended to explore the practical challenges and success factors in applying these quality standards across various Islamic educational institutions with diverse cultural and regional contexts.

## Article History

Submitted: 02-01-2026

Received: 10-01-2026

Accepted: 09-02-2026

Published: 26-02-2026

## Keywords

Quality Standar,  
Educational Institution  
and Thu'aimah's  
Thought

## How to Cite :

Ansari, A., & Muhlis, A. . (2026). Islamic Education Quality Standards in Educational Institutions According to Thu'aimah's Thought . *Ambarsa : Jurnal Pendidikan Islam*, 6(1), 19–34.  
<https://doi.org/10.59106/abs.v6i1.431>

## Introduction

Islamic education plays a strategic role in shaping individuals who are not only knowledgeable but also possess noble character and high spiritual awareness (Roy et al., 2020; Saada & Magadlah, 2021). In the face of globalization and the rapid advancement of knowledge, Islamic educational institutions are confronted with the significant challenge of integrating normative Islamic values with the demands for quality education that are relevant to the progress of the times (Bokayev et al., 2021). The rapid development of knowledge requires educational institutions to balance the preservation of religious values with the achievement of educational standards that produce competent graduates who are ready to face global challenges (Naim et al., 2022; Pak et al., 2020). In this context, Islamic educational institutions do not only function as places to study religious teachings but also as centre for the development of intellectual competencies and skills that can compete globally, without neglecting the moral principles taught in Islam (Darmayenti et al., 2021).

The quality standards of Islamic education are a key element in ensuring the success of Islamic educational institutions in achieving their objectives, which are to produce graduates who possess intellectual intelligence and moral goodness (Naim et al., 2022). Therefore, the implementation of Islamic education quality standards in a systematic and sustainable manner is urgently needed. Several studies have shown that managing the quality of education in an Islamic context is not only related to academic aspects but also to character development and the formation of noble morals (Hanafi et al., 2020). This can be seen in the success of Islamic educational institutions that integrate vision and mission based on Islamic values, a holistic curriculum, and continuous evaluation. Previous research also highlights the importance of the role of educational management in ensuring a learning process that focuses not only on academic achievement but also on the development of spiritual and moral values in accordance with Islamic teachings (Hastasari et al., 2022). Thus, the implementation of quality standards in Islamic education serves not only as an indicator of academic success but also as a foundation for producing individuals with good character who can contribute positively to society.

Thu'aimah, as one of the prominent thinkers in Islamic education, emphasizes that Islamic education must be oriented towards the formation of a Muslim personality that strikes a balance between faith, knowledge, and action. According to him, the success of Islamic education is largely determined by the ability of educational institutions to translate Islamic values into clear objectives, curricula, teaching methods, and evaluation systems (Taja et al., 2021). This perspective aligns with the concept of modern quality management, which stresses the importance of coherence between vision, processes, and educational outcomes. Thu'aimah's ideas suggest that quality education in an Islamic context is not solely focused on academic achievement but also on the holistic development of the individual, which includes spiritual, intellectual, and moral growth. In this regard, the role of management within Islamic educational

institutions is crucial, as it serves as the mechanism to ensure that these values are effectively integrated into all aspects of the educational process (Chanifah et al., 2021). The implementation of quality management in Islamic education, therefore, requires a systematic approach to planning, execution, and continuous evaluation, all while maintaining a deep commitment to Islamic principles.

A relevant studies highlights key findings on quality management in Islamic education. First, (Sukmayadi & Yahya, 2020) emphasized the importance of integrating Islamic values into educational systems for achieving balanced development. Second, (Mukhibat et al., 2024) explored how quality education in Islamic institutions is driven by leadership that aligns with Islamic principles, ensuring both academic and moral growth. Third, (Paufler & Sloat, 2020) found that curriculum design in Islamic education should be dynamic, adaptable, and focused on producing morally responsible graduates. Fourth, (Jokar et al., 2026) discussed the role of continuous assessment and feedback in maintaining quality education. Fifth, (Bearman & Ajjawi, 2023) highlighted the importance of spiritual guidance alongside academic achievement in fostering holistic student development. Sixth, (Saada & Magadlah, 2021) focused on how Islamic educational institutions are adopting modern management techniques to enhance quality while preserving traditional values. Lastly, (Mujahid, 2021) examined how effective teacher training can positively impact the implementation of quality standards in Islamic education. These studies collectively support the need for a balanced approach in Islamic educational management that aligns spiritual, intellectual, and operational elements.

Despite significant research on quality management in Islamic education, a clear research gap remains in understanding how Islamic educational institutions effectively integrate modern quality management practices with traditional Islamic values. Most studies focus on isolated aspects such as curriculum or leadership without addressing the holistic integration of Islamic principles into the entire educational process. Additionally, there is limited research on the practical challenges faced by these institutions in balancing academic rigor with moral and spiritual development. This research is crucial as it will contribute to the development of a comprehensive framework that can guide Islamic educational institutions in managing quality while adhering to their religious and moral obligations. The purpose of this study is to fill this gap by examining the implementation of quality standards in Islamic educational institutions, focusing on how they harmonize Islamic values with modern educational management practices, ensuring both academic excellence and character development.

## Methods

This research employs a qualitative library research design, which is particularly suitable for investigating complex theoretical concepts and exploring the integration of Islamic values within modern quality management practices in educational institutions. Library research was selected because it allows the researcher to gain in-depth insights from various published sources such as

books, journals, articles, and historical records, all of which are essential for understanding the implementation of quality standards in Islamic education (Creswell, 2007). This method enables a comprehensive exploration of existing literature to identify gaps, theories, and frameworks relevant to the study, thus offering a solid theoretical foundation for the research (Leavy & Patricia, 2017).

The focus of this study is on analyse the application of quality standards in Islamic educational institutions, particularly on how they manage to balance academic achievement with the moral and spiritual development of students. The study emphasizes the importance of aligning Islamic values with modern educational management practices, ensuring that both academic quality and character development are maintained. Primary data is derived from books that serve as the core resources for understanding the theoretical underpinnings of quality management in Islamic education, while secondary data, including articles from newspapers, journals, and magazines, provide additional context and supportive information to reinforce the primary findings (Ary et al., 2009).

For data collection, the study relies on the documentation technique, which involves examining written materials, images, and other works present in books and related publications (Smith et al., 2009). This method enables the researcher to gather a broad range of information relevant to the research objectives. The data analysis is carried out using descriptive analysis to present a comprehensive overview of the findings, while content analysis is employed to interpret the deeper meanings and implications of the data. To ensure the accuracy and validity of the findings, data triangulation is used by cross-referencing different sources, and reliability is ensured through a systematic approach to analysed the literature, allowing for a well-rounded and credible interpretation of the research subject.

## **Finding and Discussion**

### **Finding**

The research findings indicate that Thu'aimah's concept of Islamic education quality standards is holistic, encompassing not only academic achievement but also the formation of moral, spiritual, and social character. The operational definition of this holistic dimension refers to the integration of Islamic values into every aspect of education, from planning to evaluation. According to the documents analysed, Islamic education must merge knowledge and character development, supporting the formation of individuals who are balanced in faith, knowledge, and deeds. Therefore, Islamic education quality standards require an integrated curriculum, teaching methods, and policies that ensure comprehensive personality development, including both academic and moral aspects.

The research also reveals that shaping a balanced Muslim personality is central to quality Islamic education. Thu'aimah emphasizes that Islamic education should prepare students not only to be intellectually competent but also to possess noble character and high spiritual awareness. The documents examined

clearly show that the quality standards of Islamic education must prioritize character and moral development through learning based on the values of Islam that are in line with the concept of "rahmatan lil-alamin." Thus, Islamic education must balance academic achievement with spiritual and moral growth, which is considered the primary indicator of the success of Islamic education.

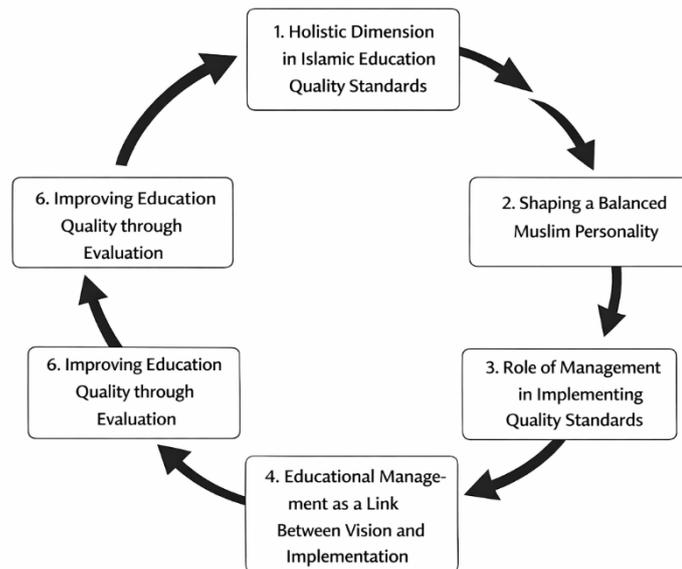
This study also finds that the implementation of Islamic education quality standards heavily depends on the role of educational institution management. Thu'aimah underscores the importance of visionary leadership in Islamic educational institutions to ensure that Islamic values are embedded in every educational policy and strategy. Interviews with educational administrators reveal that effective management must formulate visions and missions that reflect the integration of both knowledge and character. Moreover, the management process of curriculum, teaching, and evaluation must consider a balance between academic achievement and student morality, which can be measured through a holistic evaluation system.

The operational definition of educational management in this context refers to how Islamic educational institutions connect the vision and mission, based on Islamic values, to actual educational practices. The research shows that management plays a critical role in designing and implementing policies that support quality standards. In the management of institutions, it is essential to develop strategies that focus not only on academic excellence but also on strengthening character and moral development. Effective management also involves human resource management that understands the goals of Islamic education and is committed to developing students' character through a balanced educational process.

The research reveals that continuous and holistic evaluation is a crucial element in the quality standards of Islamic education. This evaluation involves assessing not only academic performance but also the moral and spiritual development of students. Interviews with educators highlight that continuous holistic evaluation provides a clearer picture of how well the goals of Islamic education have been achieved. This evaluation covers intellectual, moral, and social aspects and is conducted systematically to ensure that Islamic education remains relevant to the needs of the times and produces morally upright, competent individuals.

In practice, continuous evaluation is also used as a tool for improving education quality. Based on the research findings, evaluations conducted by Islamic educational institutions aim not only to measure academic achievement but also to assess the effectiveness of implementing quality standards in teaching and educational management. Thus, the results of continuous evaluation are used to refine and improve the educational process to meet the established quality standards. This ensures that Islamic education can adapt to changing times without compromising the core values taught in the religion.

Figure 1. Holistic Dimension of Islamic Education Standards

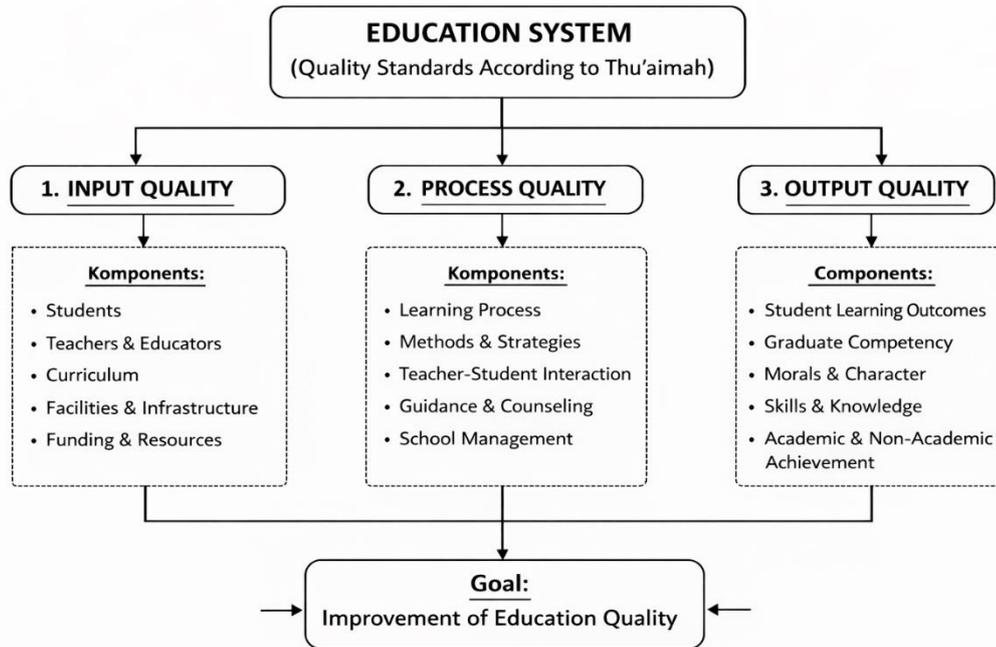


### Quality Standards in Islamic Education According to Thu'aimah

The concept of quality standards in Islamic education according to Thu'aimah is rooted in the view that Islamic education is a process of comprehensive and continuous human development (Nasir & Rijal, 2021; Ritonga et al., 2021). The quality of Islamic education cannot be understood partially or limited to academic results alone, but must reflect the success of education in shaping the quality of faith, knowledge, and morals of students in an integrated manner (Darling-Hammond, 2020). In this perspective, quality becomes an indicator of the success of Islamic education in realizing the objectives of sharia (*Maqāṣid Al-Syari'ah*) through the educational process.

Thu'aimah views that the quality standards of Islamic education must be derived directly from the objectives of Islamic education itself. These objectives include the formation of individuals who have an awareness of tawhid, intellectual intelligence, emotional maturity, and social responsibility (Mohamed Hashim et al., 2022). Therefore, quality standards cannot be value-neutral, but must be based on Islamic values as the main source of educational orientation. This view emphasizes that the quality of Islamic education has a transcendental dimension that distinguishes it from the concept of secular education quality (Nuryana, 2022). In the context of the education system, quality standards according to Thu'aimah include three main components, namely input quality, process quality, and output quality. Input quality relates to the quality of human resources, especially educators who have scientific competence as well as moral integrity (Osman et al., 2022). Process quality is reflected in the implementation of learning that instills Islamic values internally and applicatively. Meanwhile, output quality is demonstrated by graduates who are not only academically intelligent but also capable of practicing Islamic values in their daily lives.

Figure 2. Thu'aimah Thought on Education System



In line with the development of contemporary educational management theory, Thu'aimah's concept of Islamic education quality can be understood as a value system that must be internalized in all institutional activities. Recent studies show that Islamic educational institutions that successfully implement value-based quality standards have a strong organizational culture, a clear vision, and leadership that is oriented towards character building and spiritual quality (Motulsky, 2021). This shows the relevance of Thu'aimah's thinking to the needs of Islamic educational institutions today.

Furthermore, Thu'aimah emphasized that Islamic education quality standards are dynamic and adaptive to changing times. Islamic education is required to be able to respond to developments in science and technology without losing its Islamic identity. Therefore, quality standards must be formulated contextually, taking into account the needs of society, the development of students, and global challenges. This principle is in line with the idea of Islamic education reform, which emphasizes a balance between authenticity of values and educational innovation (Braun & Clarke, 2022). Based on this description, it can be concluded that Thu'aimah's concept of Islamic education quality standards provides a comprehensive theoretical framework for the development of Islamic educational institution management. Quality standards not only function as a measure of quality, but also as a normative guideline in designing an education system that is oriented towards the formation of a complete human being. By making Islamic values the core of educational quality, Islamic educational institutions have a strong foundation for improving the quality of education in a sustainable and meaningful way.

## Islamic Education Quality Standards in Educational Planning

The implementation of Islamic education quality standards according to Thu'aimah at the planning stage occupies a very strategic position, because planning is the main foundation for the success of the entire educational process. Thu'aimah believes that Islamic education planning must depart from clear, focused Islamic educational objectives based on the values of tawhid. Without careful planning based on values, it is difficult to realize the quality of Islamic education in a systematic and sustainable manner (Slavin, 2020).

From the perspective of Islamic educational institution management, quality planning includes formulating the vision, mission, and objectives of the institution that reflect the integration of Islamic values and the demands of educational professionalism (Liu et al., 2020). Thu'aimah emphasizes that the vision of Islamic educational institutions must be able to describe the ideal of forming Muslim individuals who are knowledgeable, moral, and useful to society. This vision is then translated into realistic and measurable operational missions and objectives as indicators of educational quality (Ellis et al., 2020). One important aspect of Islamic education quality planning is curriculum development (Tang et al., 2024). According to Thu'aimah, the curriculum is the heart of education and the main instrument in realizing the quality of Islamic education. The curriculum must be designed integrally, avoiding the dichotomy between religious and general knowledge. Quality curriculum planning must be able to integrate Islamic values into all subjects, so that the learning process not only transfers knowledge but also shapes the character and spiritual awareness of students.

In addition to the curriculum, quality planning also includes human resource planning, particularly educators and educational staff. Thu'aimah emphasized that educators are a key factor in ensuring the quality of Islamic education. Therefore, Islamic educational institutions must pay attention to the academic qualifications, pedagogical competencies, and moral integrity of educators (Davis et al., 2022). Planning for the continuous professional development of teachers is part of implementing Islamic education quality standards in institutional management. Islamic education quality planning also requires comprehensive needs assessment (Boleslavsky & Cotton, 2015). Islamic educational institutions must be able to identify the needs of students, the community, and the times without neglecting Islamic values. In this context, quality planning is adaptive and contextual, so that the educational programs designed are truly relevant and impactful. This principle is in line with Thu'aimah's thinking, which emphasizes the importance of educational *ijtihad* in responding to social and cultural dynamics.

Therefore, the implementation of Islamic education quality standards in educational institution management planning according to Thu'aimah can be understood as a strategic process that integrates Islamic values, educational objectives, and modern management approaches. Planning does not only serve as an administrative document, but also as a guideline for values and the direction of sustainable Islamic education quality development. The success of this planning

stage will greatly determine the effectiveness of the implementation, evaluation, and development of the overall quality of Islamic educational institutions.

### **Quality Standards for Islamic Education in Education Implementation**

Implementation of education is a crucial stage in the implementation of Islamic education quality standards because it is at this stage that all planning is realized in actual educational practice (Noaman et al., 2017). According to Thu'aimah, the quality of Islamic education is not enough to be formulated in planning documents, but must be consistently reflected in the learning process, educational interactions, and the culture of educational institutions. The implementation of quality education requires harmony between the objectives of Islamic education, the competence of educators, learning methods, and an Islamic educational environment (Pring, 1992).

In Thu'aimah's view, educators have a central role in ensuring the quality of Islamic education implementation. Teachers not only function as learning facilitators, but also as moral guides and role models for students. Therefore, the implementation of quality standards in education requires educators who have a balanced set of professional, pedagogical, and spiritual competencies (Yudiawan et al., 2021). The quality of educators is one of the main indicators of the success of Islamic educational institutions in implementing educational quality standards. According to Thu'aimah, quality learning must prioritize methods that encourage student participation and appreciation of Islamic values. The learning process should not be verbalistic and one-sided, but should develop critical, reflective, and applied thinking skills. Islamic values need to be integrated contextually into learning materials and activities so that students not only understand Islamic teachings cognitively but are also able to practice them in their daily lives.

In addition to the learning process, the implementation of quality standards in education is also reflected in the creation of a conducive climate and culture in educational institutions (Johnson et al., 2020). Thu'aimah emphasized the importance of an educational environment that reflects Islamic values, such as discipline, honesty, responsibility, and togetherness. A positive institutional culture will strengthen the internalization of values and support the creation of a quality educational process. In the context of educational institution management, this requires visionary leadership that is oriented towards value development (Liu et al., 2020).

The implementation of Islamic education quality standards also requires a system of continuous guidance and development for educators and educational personnel. Islamic educational institutions must actively conduct academic supervision, training, and performance evaluations as part of their quality improvement efforts (Paufler & Sloat, 2020). This principle of continuous development is in line with Thu'aimah's view, which emphasizes that Islamic education must constantly improve and renew itself without abandoning its core values. Thus, according to Thu'aimah, the implementation of Islamic education quality standards in the management of educational institutions is an integrated process that involves the quality of educators, the learning process, institutional

culture, and educational leadership. The implementation of quality education is a clear indicator of the success of Islamic educational institution management in realizing the goals of Islamic education in a holistic and sustainable manner.

### **Quality Standards for Islamic Education in Education Evaluation**

Evaluation and quality control are the final stages and determine the sustainability of implementing quality standards for Islamic education in educational institution management (Darling-Hammond, 2020). According to Thu'aimah, the evaluation of Islamic education cannot be understood merely as a measurement of student learning outcomes, but must include a comprehensive assessment of educational goals, processes, and outcomes. Quality evaluation serves as a means of reflection (*muhāsabah*) to ensure that the entire educational process is in line with Islamic educational values and objectives.

In Thu'aimah's perspective, Islamic education evaluation must be holistic and integral. This means that evaluation should not only focus on cognitive aspects, but also on affective and psychomotor aspects, including attitudes, behavior, and the practice of Islamic values by students. Islamic education quality standards require an evaluation system that is capable of measuring the development of students' morals, discipline, responsibility, and spiritual awareness as an integral part of educational success (Motulsky, 2021). Evaluation also plays a strategic role in quality control in Islamic educational institutions. In the context of management, evaluation results form the basis for decision-making to improve and develop educational programs. Thu'aimah emphasizes that Islamic educational institutions must have a systematic, objective, and sustainable evaluation mechanism so that the quality of education can be controlled and improved consistently. This principle is in line with the concept of continuous improvement, which requires educational institutions to constantly make improvements based on data and evaluation results (Hamami & Nuryana, 2022).

Furthermore, quality control in Islamic education is not only carried out through internal evaluation, but also through the involvement of all components of the educational institution. The leaders of the institution, educators, educational staff, and students each have their own roles in maintaining and improving the quality of education (Sukenti & Tambak, 2020). In Thu'aimah's view, effective quality control requires a strong culture of quality, namely a collective awareness to maintain the quality of education as part of a moral mandate and responsibility. In practice, the evaluation and control of Islamic education quality must also be adaptive to changes and challenges of the times. Islamic educational institutions need to adjust their evaluation instruments and quality control standards to developments in the curriculum, learning methods, and community needs (Winoto, 2022). However, these adjustments must not eliminate Islamic values as the main foundation of education quality. In other words, evaluation and quality control must be able to maintain a balance between the demands of professionalism and Islamic commitment.

Based on this discussion, it can be concluded that the implementation of Islamic education quality standards in evaluation and quality control according to

Thu'aimah is a strategic process oriented towards continuous improvement and value development. Evaluation not only functions as a measuring tool, but also as a means of institutional learning to improve the overall quality of Islamic education. With an effective evaluation and quality control system, Islamic educational institutions can ensure that all educational activities are carried out in accordance with the objectives of Islamic education and the established quality standards.

### **The Relevance of Contemporary Islamic Education Quality Standards**

Thu'aimah's thoughts on Islamic education quality standards are highly relevant to the development of contemporary education quality management. Although Thu'aimah was born from the tradition of Islamic educational thought, his ideas are consistent with modern management principles, especially in terms of goal orientation, management systems, and continuous improvement. This shows that the concept of Islamic education quality is not closed, but capable of constructive dialogue with the latest educational management theories. One of the main points of convergence between Thu'aimah's thinking and contemporary quality management is the emphasis on harmony between the vision, process, and results of education. In modern quality management, the quality of education is understood as the result of an integrated system, not of independent components. This principle is in line with Thu'aimah's view that the quality of Islamic education can only be achieved if the objectives of Islamic education are consistently translated into the curriculum, learning, and evaluation.

Another relevant concept is that of continuous improvement. Contemporary education quality management emphasizes the importance of continuous evaluation as the basis for decision-making and improving the quality of institutions. Thu'aimah, although using different terms, emphasizes the principles of muḥāsabah and ishlāḥ as part of the Islamic educational ethos. This principle shows that quality improvement is a moral and professional obligation for Islamic educational institutions. In the context of globalization and educational competition, Thu'aimah's thinking is also relevant in maintaining the identity of Islamic educational institutions. Contemporary quality management is often oriented towards efficiency, international standards, and competitiveness. Thu'aimah emphasizes that the application of quality standards should not eliminate Islamic values as the spirit of education. Thus, Islamic educational institutions can adopt modern management approaches without falling into the trap of secularizing education.

Additionally, Thu'aimah's ideas are relevant to the value-based management approach that is developing in current educational management studies. This approach emphasizes that the success of educational organizations is not only measured by technical performance, but also by the strength of the values that form the foundation of the organizational culture. According to Thu'aimah, Islamic education quality standards are substantially in line with this approach, as they place the values of faith and ethics, and social responsibility at the core of educational quality.

Based on this discussion, it can be concluded that Thu'aimah's ideas have made an important contribution to the development of contemporary Islamic education quality management. The relevance of his thinking lies in his ability to harmoniously integrate Islamic values with modern management principles. By using Thu'aimah's thinking as a conceptual foundation, Islamic educational institutions have a clear direction in improving the quality of education in a professional and sustainable manner while remaining rooted in Islamic values.

## Conclusion

Based on the findings and discussion regarding the implementation of Islamic education quality standards in educational management according to Thu'aimah, it can be concluded that the quality of Islamic education is a holistic and integral concept. Education quality is not only measured by students' academic achievements but also by the success of education in shaping a Muslim personality that is faithful, knowledgeable, and of noble character. According to Thu'aimah, the standards of Islamic education are rooted in the objectives of Islamic education, which emphasize the balance between spiritual, intellectual, moral, and social dimensions. Overall, Thu'aimah's ideas strongly align with contemporary concepts of quality education management. The principles of integration between objectives, processes, and evaluation that he proposes are in line with modern quality management approaches, yet they stand out due to their foundation in Islamic values. By adopting Thu'aimah's ideas as a conceptual foundation, Islamic educational institutions can implement quality management in a professional, sustainable manner while preserving their Islamic identity amidst the challenges of globalization.

## References

- Ary, D., Cheser Jacobs, L., Razavieh, A., & Sorensen, C. (2009). *Introduction to Research in Education, 8th Edition*.
- Bearman, M., & Ajjawi, R. (2023). Learning to work with the black box: Pedagogy for a world with artificial intelligence. *British Journal of Educational Technology, 54*(5), 1160–1173. <https://doi.org/10.1111/bjet.13337>
- Bokayev, B., Torebekova, Z., Davletbayeva, Z., & Zhakypova, F. (2021). Distance learning in Kazakhstan: estimating parents' satisfaction of educational quality during the coronavirus. *Technology, Pedagogy and Education, 30*(1), 27–39. <https://doi.org/10.1080/1475939X.2020.1865192>
- Boleslavsky, R., & Cotton, C. (2015). Grading standards and education quality. *American Economic Journal: Microeconomics, 7*(2), 248–279. <https://doi.org/10.1257/mic.20130080>

- Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1), 3. <https://doi.org/10.1037/qup0000196>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Creswell, J. W. . (2007). *Qualitative inquiry & research design : choosing among five approaches*. Sage Publications.
- Darling-Hammond, L. (2020). Accountability in teacher education. *Action in Teacher Education*, 42(1), 60–71. <https://doi.org/10.1080/01626620.2019.1704464>
- Darmayenti, D., Besral, B., & Yustina, L. S. (2021). Developing efl religious characters and local wisdom based efl textbook for islamic higher education. *Studies in English Language and Education*, 8(1), 157–180. <https://doi.org/10.24815/siele.v8i1.18263>
- Davis, J., Fischl, A. H., Beck, J., Browning, L., Carter, A., Condon, J. E., Dennison, M., Francis, T., Hughes, P. J., & Jaime, S. (2022). 2022 National standards for diabetes self-management education and support. *The Science of Diabetes Self-Management and Care*, 48(1), 44–59. <https://doi.org/10.1177/26350106211072203>
- Ellis, N. J., Alonzo, D., & Nguyen, H. T. M. (2020). Elements of a quality pre-service teacher mentor: A literature review. *Teaching and Teacher Education*, 92, 103072. <https://doi.org/10.1016/j.tate.2020.103072>
- Hamami, T., & Nuryana, Z. (2022). A holistic–integrative approach of the Muhammadiyah education system in Indonesia. *HTS Teologiese Studies/Theological Studies*, 78(4), 7607. <https://doi.org/10.4102/hts.v78i4.7607>
- Hanafi, Y., Murtadho, N., & Ikhsan, M. A. (2020). Reinforcing Public University Student’s Worship Education by Developing and Implementing Mobile-Learning Management System in the ADDIE Instructional Design Model. *International Journal of Interactive Mobile Technologies*, 14(2). <https://doi.org/10.3991/ijim.v14i02.11380>

- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1). <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Johnson, J. L., Adkins, D., & Chauvin, S. (2020). A review of the quality indicators of rigor in qualitative research. *American Journal of Pharmaceutical Education*, 84(1), 7120. <https://doi.org/10.5688/ajpe7120>
- Jokar, F., Avizhgan, M., Mahjobipoor, H., & Shojaei, B. (2026). Comparison of self-study and external evaluation of educational hospitals, whether accreditation is effective on the quality of education. *Journal of Education and Health Promotion*, 15(1), 64. [https://doi.org/10.4103/jehp.jehp\\_727\\_24](https://doi.org/10.4103/jehp.jehp_727_24)
- Leavy, & Patricia. (2017). *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*. <https://doi.org/10.3991/ijet.v15i13.14645>
- Liu, Z.-Y., Lomovtseva, N., & Korobeynikova, E. (2020). Online learning platforms: Reconstructing modern higher education. *International Journal of Emerging Technologies in Learning (IJET)*, 15(13), 4–21. <https://doi.org/10.3991/ijet.v15i13.14645>
- Mohamed Hashim, M. A., Tlemsani, I., & Matthews, R. (2022). Higher education strategy in digital transformation. *Education and Information Technologies*, 27(3), 3171–3195. <https://doi.org/10.1007/s10639-021-10739-1>
- Motulsky, S. L. (2021). Is member checking the gold standard of quality in qualitative research? *Qualitative Psychology*, 8(3), 389. <https://doi.org/10.1037/qup0000215>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Naim, N., Aziz, A., & Teguh, T. (2022). Integration of " Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities. *International Journal of Evaluation and Research in Education*, 11(1), 108–119. <https://doi.org/10.11591/ijere.v11i1.22210>

- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Noaman, A. Y., Ragab, A. H. M., Madbouly, A. I., Khedra, A. M., & Fayoumi, A. G. (2017). Higher education quality assessment model: towards achieving educational quality standard. *Studies in Higher Education*, 42(1), 23–46. <https://doi.org/10.1080/03075079.2015.1034262>
- Nuryana, Z. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89, 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Osman, W., Mohamed, F., Elhassan, M., & Shoufan, A. (2022). Is YouTube a reliable source of health-related information? A systematic review. *BMC Medical Education*, 22(1), 382. <https://doi.org/10.1186/s12909-022-03446-z>
- Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, 6(2), 2332858420932828. <https://doi.org/10.1177/2332858420932828>
- Paufler, N. A., & Sloat, E. F. (2020). Using standards to evaluate accountability policy in context: School administrator and teacher perceptions of a teacher evaluation system. *Studies in Educational Evaluation*, 64, 100806. <https://doi.org/10.1016/j.stueduc.2019.07.007>
- Pring, R. (1992). Standards and quality in education. *British Journal of Educational Studies*, 40(1), 4–22. <https://doi.org/10.1080/00071005.1992.9973907>
- Ritonga, M., Widodo, H., & Nurdianto, T. (2021). Arabic Language Learning Reconstruction as a Response to Strengthen" Al-Islam" Studies at Higher Education. *International Journal of Evaluation and Research in Education*, 10(1), 355–363. <https://doi.org/10.11591/ijere.v10i1.20747>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>
- Saada, N., & Magadlah, H. (2021). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 43(2), 206–217. <https://doi.org/10.1080/01416200.2020.1785844>

- Slavin, R. E. (2020). How evidence-based reform will transform research and practice in education. *Educational Psychologist*, 55(1), 21–31. <https://doi.org/10.1080/00461520.2019.1611432>
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*.
- Sukenti, D., & Tambak, S. (2020). Developing Indonesian Language Learning Assessments: Strengthening the Personal Competence and Islamic Psychosocial of Teachers. *International Journal of Evaluation and Research In Education*, 9(4), 1079–1087. <https://doi.org/10.11591/ijere.v9i4.20677>
- Sukmayadi, V., & Yahya, A. (2020). Indonesian education landscape and the 21st century challenges. *Journal of Social Studies Education Research*, 11(4), 219–234.
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. *International Journal of Learning, Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>
- Tang, A., Rankin, P., Staton, S., & Thorpe, K. (2024). Access to high-quality early care and education: Analysis of Australia's national integrated data. *Early Childhood Research Quarterly*, 67, 352–362. <https://doi.org/10.1016/j.ecresq.2024.02.001>
- Winoto, S. (2022). Improving curriculum and lecturers: Challenges to quality based-technology. *Journal of Social Studies Education Research*, 13(2), 221–242.
- Yudiawan, A., Sunarso, B., & Sari, F. (2021). Successful Online Learning Factors in COVID-19 Era: Study of Islamic Higher Education in West Papua, Indonesia. *International Journal of Evaluation and Research in Education*, 10(1), 193–201. <https://doi.org/10.11591/ijere.v10i1.21036>