Integrating Qur'anic and Prophetic Principles in Educational Quality Assurance

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Abstract: *This study investigates how Islamic principles derived from the Qur'an and Hadith such as ihsan (excellence), amanah (trust), accountability, and continuous improvement inform and enrich the concept of educational quality assurance. It aims to examine the relevance of these values to modern quality assurance frameworks and their practical implementation at SMAI Sunan Gunung Jati Tulungagung. Employing a qualitative descriptive approach, the research utilized document analysis, literature review, and field observation. The findings reveal that Islamic values are deeply embedded in the school's strategic planning, quality programs, performance evaluation, and work culture, providing both ethical guidance and managerial structure. This integration enhances the effectiveness and integrity of the institution's quality assurance efforts. The study concludes that harmonizing Islamic teachings with modern quality assurance systems can contribute to a more holistic and value-driven model of educational excellence.*
Keywords: *Quality Assurance, Islamic Education, Qur'an, Hadith, Educational Management.*

INTRODUCTION

Education constitutes a fundamental pillar in the advancement of civilization. Through education, individuals are cultivated to become knowledgeable, morally upright, and capable of making meaningful contributions to society. Nevertheless, the attainment of educational quality is not an instantaneous process; rather, it requires a systematic, well-structured, and long-term effort. Consequently, educational institutions both general and religious have increasingly prioritized quality assurance as an integral component of professional and sustainable educational governance.(Harvey & Green, 1993)

Quality assurance in education, in the modern context, is understood as a series of systematic activities designed to ensure that educational services are delivered in accordance with established standards and are continuously improved. This concept encompasses planning, implementation, monitoring, evaluation, and follow up as a recurring cycle. In many countries, quality assurance

has become a fundamental requirement for the accreditation of educational institutions (Pratasavitskaya & Stensaker, 2010). However, within the context of Islamic education, the approach to quality is not confined merely to administrative and technocratic dimensions. It also encompasses ethical considerations, spirituality, and moral responsibility as integral elements of worship.

Islamic teachings have long emphasized the importance of quality in all aspects of life. The Qur'an, for instance, repeatedly affirms that deeds accepted by Allah are those performed with *ihsan* that is, with sincerity and utmost dedication (Qur'an, Al-Mulk: 2).

<div dir="rtl">

تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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The meaning is: "*Blessed is He in whose hand is dominion, and He is over all things competent*".

Likewise, in the hadith of the Prophet Muhammad (peace be upon him), it is stated that Allah loves a person who, when undertaking a task, performs it with excellence and perfection (narrated by al-Bayhaqi). Core values such as trustworthiness (*amanah*), responsibility, self-evaluation (*muhasabah*), and commitment to goodness are foundational principles that closely align with contemporary quality assurance management.

This demonstrates that the principles of quality assurance are not novel within the Islamic intellectual tradition (Nur Efendi & Muh Ibnu Sholeh, 2023) . These values have been deeply embedded in Islamic teachings and were manifested in the practices of the Prophet Muhammad and his companions. However, existing studies on quality assurance in Islamic education have mostly focused on policy frameworks and administrative practices, while fewer studies have explored the integration of Islamic ethical-spiritual values into institutional quality systems.

This indicates a research gap in understanding how Qur'anic and Prophetic values can be operationalized within the practical domains of quality assurance. The current challenge lies in how to integrate these spiritual principles into modern educational quality assurance systems, so as to avoid a dichotomy between professional standards and spiritual values. In this regard, the

integration of Islamic values with modern quality systems becomes an imperative for Islamic educational institutions to remain relevant and competitive in the global era.

One Islamic educational institution that strives to integrate spiritual approaches with modern quality systems is SMAI Sunan Gunung Jati Tulungagung. This school has placed Qur'anic and Prophetic values at the foundation of its quality-oriented educational management system. From the formulation of its vision and mission, the implementation of learning processes, to program evaluation and teacher development, all components are directed toward creating an educational ecosystem that is intellectually excellent and spiritually grounded. This commitment is reflected in various school policies, including teacher training based on Islamic values, a culture of discipline and responsibility, and transparency in performance evaluation and improvement.

The management practices at SMAI Sunan Gunung Jati emphasize not only academic achievement but also the cultivation of awareness regarding the importance of a quality-driven process. This aligns with modern approaches to educational quality management, which assert that quality is not merely an end result but a continuous process that must be consistently managed (Srikanthan & Dalrymple, 2002). Therefore, this school serves as a compelling example of how an Islamic educational institution can implement a quality assurance system that is integrated with religious values (El Widdah, 2022). Key terms such as "Quality Assurance" in this study refer to the systematic processes of maintaining and improving educational standards, while from an Islamic perspective, quality assurance includes ethical, spiritual, and moral integrity rooted in divine accountability.

Accordingly, this paper seeks to address the need for research that bridges the gap between spiritual foundations and institutional practice in Islamic education. This paper seeks to address the need for studies that integrate two essential dimensions in Islamic education: spirituality and quality. Specifically, this article aims to examine the relevance of quality assurance principles found in the Qur'an and Hadith, and to illustrate how these principles are implemented in the educational practices of SMAI Sunan Gunung Jati Tulungagung. Through this approach, the study

aims to contribute to the development of a distinctively Islamic quality assurance model one that is not only operationally effective but also spiritually meaningful.

METHOD

This study employs a descriptive qualitative approach, aimed at providing an in depth depiction of the integration of Qur'anic and Hadith values within the educational quality assurance system at SMAI Sunan Gunung Jati Tulungagung. This approach is deemed appropriate for uncovering meanings, values, and lived experiences that cannot be quantitatively measured, yet are essential to understand within their contextual and profound dimensions (Creswell, 2003).

The research design used is a case study, which specifically investigates how quality assurance principles derived from Islamic teachings are applied in both managerial and pedagogical practices within the school. SMAI Sunan Gunung Jati was purposively selected due to its reputation as an institution that not only excels academically but also strongly upholds Islamic values in its institutional governance. The school's distinctive character blending spiritual and professional approaches provides a robust foundation for its selection as the focus of this inquiry.

Data collection techniques involved three primary methods (Charli et al., 2022). First, library research, by critically analyzing Qur'anic and Hadith texts relevant to quality assurance principles, as well as scientific literature from reputable international journals on educational quality management. Second, semi-structured interviews with the school principal, teachers, and administrative staff to obtain factual information regarding the implementation of quality principles at SMAI. Third, document analysis, involving the examination of school documents such as the vision and mission statements, work programs, quality evaluation reports, and teacher training materials.

The data analysis process in this study employed thematic analysis, a method focused on identifying recurring patterns or core themes within the collected data (Weyant, 2022). Textual data from the Qur'an and Hadith were analyzed through a thematic tafsir (*tafsir maudhu'i*)

approach to identify core values relevant to the concept of quality. Meanwhile, field data were analyzed interactively through the stages of data reduction, data presentation, and conclusion drawing, as outlined by Miles and Huberman (1994). This process was conducted cyclically, with the researcher continuously clarifying and validating data interpretations through source triangulation.

To ensure credibility and reliability, this study employed source triangulation comparing data across documents, interviews, and literature to validate consistency and depth. Furthermore, member checking was conducted by presenting synthesized findings to selected informants, allowing them to confirm the accuracy of interpretations and correct any misrepresentations (Takona, 2024). Additionally, member checking was conducted by re-confirming the research findings with informants to ensure accuracy of the interpretations. Through these measures, the findings of this study are expected to present a comprehensive and academically accountable representation. Furthermore, this method provides an objective and in-depth explanation of how Islamic quality assurance principles are not only conceptually relevant but also practically applicable in the context of contemporary education, as reflected in the educational practices at SMAI Sunan Gunung Jati Tulungagung.

RESULT AND DISCUSSION

The Concept of Quality Management in the Qur'an and Hadith

Quality assurance in the context of education refers to a systematic and continuous process undertaken to ensure that the educational services provided meet or even exceed predetermined standards (Shobirin et al., 2023). Educational quality is not solely concerned with final outcomes; rather, it emphasizes the quality of the learning process, institutional management, educator competence, as well as the satisfaction of students and other stakeholders. This concept becomes increasingly crucial in a context where educational institutions are expected not only to produce academically competent graduates but also individuals of strong character and moral integrity.

From an Islamic perspective, the term "quality assurance" may not be explicitly stated in classical texts, yet its substance and principles are comprehensively outlined in the Qur'an and Hadith. Islamic teachings emphasize that all endeavors, including those in the field of education, must be carried out with responsibility, sincerity, and excellence. Accordingly, fundamental principles of quality assurance such as thorough planning, structured implementation, honest evaluation, and continuous improvement are fully aligned with Islamic values (Crissien-Borrero et al., 2019).

The Qur'an introduces the concept of quality through a well-known verse in Surah Al-Mulk (67:2):

<div dir="rtl">لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا</div>

The meaning is: *"That He may test you as to which of you is best in deeds."*

This verse affirms that what matters to Allah is not merely the quantity of deeds but their quality. The use of the word *"ahsan"* (best) serves as a spiritual indicator that quality is a divine demand. In the context of education, this underscores the importance of prioritizing quality over mere quantity.

The principle of *ihsan*, which denotes doing one's best with an awareness of God's constant oversight, is one of the fundamental foundations of Islamic work ethics. The Prophet Muhammad (peace be upon him) said in an authentic hadith:

<div dir="rtl">إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ</div>

The Prophet Muhammad (peace be upon him) stated: "*Indeed, Allah loves when one of you undertakes a task, that he perfects it.*" (Narrated by al-Bayhaqi)

This hadith illustrates that excellence in work or quality is not merely an option, but a religious obligation for every Muslim. In the context of educational institutions, this value is highly relevant for fostering a culture of professionalism and high standards among teachers, school leaders, and educational staff alike.

In addition to *ihsan*, the principle of *amanah* (trustworthiness) is also a core value in Islamic quality management. Surah An-Nisa (4:58) states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

The Meaning is: *"Indeed, Allah commands you to render trusts to whom they are due."*

This verse conveys the imperative to fulfill entrusted responsibilities with integrity. Within educational management, *amanah* encompasses transparent financial management, the implementation of programs aligned with institutional goals, and accountability both to society and to God. It reflects not only administrative honesty, but also moral integrity in every managerial and pedagogical action.

Furthermore, the concept of *muhasabah* or self evaluation is a vital element in the Islamic framework of quality assurance. Surah Al-Hashr (59:18) declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ

The meaning is: *"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow."*

This verse urges believers to reflect on their past actions and plan responsibly for the future. In quality assurance practices, *muhasabah* aligns with Monitoring and Evaluation (M&E), which serve to ensure that all educational processes remain aligned with established standards and objectives(Khairul Azan et al., 2021).

The principle of *istiqamah* or consistency in upholding values of quality also holds a strong foundation in Islam. Surah Fussilat (41:30) affirms that those who remain steadfast (*mustaqim*) in their commitment will be honored and granted success.

إِنَّ الَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ٣٠

The meaning is: "*Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, (saying), "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.*"

These values reflect the importance of maintaining quality standards continuously within the framework of quality management not merely during specific periods or under external audit. This necessitates a collective awareness in cultivating a culture of quality embedded in the daily life of educational institutions.(Fitri, 2021)

It is equally important to understand that in Islam, quality is not solely oriented toward worldly aspects, but also toward the hereafter (*ukhrawi*). Therefore, the indicators of educational success in the Islamic worldview encompass a balanced integration of academic achievement, moral character (*akhlaq*), spirituality, and social contribution. From this perspective, education is not merely a means to secure employment or status, but a pathway toward drawing closer to Allah and contributing to the betterment of society.

The values of quality management in Islam are not only normative but also practical (Rohman et al., 2023). Historical records demonstrate that during the classical Islamic civilization, educational institutions such as the Nizamiyyah Madrasah or Al-Azhar University had implemented quality systems based on Islamic values such as scholarly discipline, teacher responsibility, periodic evaluation, and continuous curricular enhancement (Rahman & Mahmudah, 2020). This affirms that quality assurance has been part of the Islamic intellectual tradition from its early development.

Philosophically, quality assurance in Islam is closely linked to the concept of *taqwa* (God-consciousness). An educator or educational manager who possesses *taqwa* carries out their duties with full dedication not merely because of human supervision, but out of an awareness of their accountability before Allah. Thus, quality management becomes not only a technical instrument, but also a form of worship imbued with transcendental value.

By integrating these principles into modern educational quality assurance systems, Islamic educational institutions can develop frameworks that are not only administratively sound, but also morally grounded. This approach enables the creation of a healthy, productive, and meaningful educational ecosystem. It is therefore not an exaggeration to assert that Islam offers a model of quality management that is both sophisticated and deeply rooted in spiritual and humanistic values.

Hence, the understanding of quality from an Islamic perspective must continue to be explored and contextualized within contemporary educational governance. This is essential to emphasize that Islam is not merely a religion of rituals, but a value system capable of guiding the holistic, sustainable, and civilized development of educational quality.

Indicators of Quality in the Qur'an and Hadith

After understanding the foundational concept of quality assurance from the perspective of the Qur'an and Hadith, the next step is to identify specific indicators of quality that can serve as benchmarks within the context of Islamic education. These indicators are essential as they provide a reference point for comprehensively evaluating both the processes and outcomes of education. In modern quality management, indicators typically include performance standards, learning outcomes, and stakeholder satisfaction (Srikanthan & Dalrymple, 2002). In Islam, however, such indicators are derived from Qur'anic and Prophetic values, which emphasize spiritual, ethical, and professional dimensions of quality.

One of the primary quality indicators in Islam is the sincerity of intention and the orientation of actions toward Allah. The first hadith in *Sahih al-Bukhari* states:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The meaning is: *"Verily, actions are judged by intentions."*

Intention (*niyyah*) is the initial measure of the quality of deeds, including those in the realm of education. Every educational activity teaching, learning, and school administration holds great value when carried out with sincere intention for the sake of Allah. Therefore, quality education is not merely defined by academic achievement, but by its orientation toward divine service through all components of the educational process.

Another key indicator is *istiqamah* (steadfastness or consistency). Surah Fussilat (41:30) praises those who uphold *istiqamah* as a group promised blessings and success. In the context of educational quality, *istiqamah* is reflected in the institution's consistency in implementing its vision and mission, the educators' commitment to carrying out their responsibilities with high standards, and the ongoing process of quality improvement. Without *istiqamah*, quality initiatives risk becoming mere formalities devoid of substance.

Discipline and punctuality also stand out as vital indicators of quality.(Lestari et al., 2023) The Qur'an underscores the importance of time in Surah Al-'Asr, which asserts that all humans are in a state of loss except those who believe, do righteous deeds, and encourage one another

toward truth and patience. Quality education instills discipline as a foundational value. Punctuality in instructional processes, attendance, reporting, and evaluation is a direct reflection of effective quality management (Hafeez et al., 2022).

Another critical quality indicator is accountability, as emphasized in Surah Al-Isra (17:36):

<div dir="rtl">وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْئُولا</div>

The meaning is: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart about all those (one) will be questioned."

This verse, Surah Al-Isra' (17:36) teaches that all human faculties including the senses and the heart will be held accountable. In the context of education, accountability implies that all institutional policies and actions must be morally, socially, and administratively justifiable. Processes such as assessments, financial reporting, and program planning must be conducted transparently and openly.

Work ethic and professionalism are also essential indicators of quality according to the Qur'an and Hadith. The Prophet Muhammad (peace be upon him) stated that *"Allah loves the servant who performs a task and perfects it"* (narrated by al-Bayhaqi). This hadith establishes that educational quality is reflected in how educators, administrators, and staff carry out their duties to the best of their ability, adhering to established standards and continuously developing their competencies.

Another key indicator is commitment to justice. Surah An-Nahl (16:90) declares:

"Indeed, Allah commands justice, excellence, and giving to relatives."

In the realm of education, justice is manifested through proportional distribution of responsibilities, objective student assessments, and equitable policy formulation. Genuine quality is not merely reflected in well-structured systems but in the fairness and equity of their implementation.

<div dir="rtl">إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِي ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ</div>

The meaning is: "*Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.*"

Continuous evaluation, known in Islamic terminology as *muhasabah*, is another crucial quality indicator.(Sulistiyanto et al., 2023) Surah Al-Hashr (59:18) commands the believers to reflect on what they have prepared for the future:

"O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow."

This kind of evaluation is not limited to administrative procedures, but also encompasses spiritual and ethical dimensions. It seeks to determine whether the learning process has genuinely fostered moral development, intellectual growth, and social awareness among students.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٨

The meaning is: "*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.*"

Collaboration and effective communication are also quality indicators, as reflected in Surah Ali 'Imran (3:159), where Allah commands the Prophet to be gentle and to consult others in decision-making:

"So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech)and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in matters..."

High-quality education fosters a collaborative ecosystem involving teachers, students, parents, and other stakeholders through open communication and healthy dialogue (Seyfried & Pohlenz, 2018). Another significant indicator is self-regulation, as implied in Surah Ali 'Imran (3:134), which praises those who restrain their anger and forgive others:

"Who spend (in the cause of Allah) during ease and hardship and who restrain anger and who pardon the people and Allah loves the doers of good."

Self-regulation is reflected in patient and visionary leadership within quality management, as well as in constructive and solution-oriented conflict resolution. In the context of Islamic education, quality indicators also include the transformational impact on students (Zunairoh et al., 2023). Surah Al-Baqarah (2:269) states that Allah grants wisdom (*hikmah*) to whomever He wills, and that whoever is granted wisdom has truly been given abundant good:

يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُوْلُواْ ٱلْأَلْبَٰبِ

The meaning is: *"He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good. And none will remember except those of understanding."*

A high-quality teacher is not merely a transmitter of knowledge but also an inspirer and character-builder. Thus, educational quality is not only administrative in nature but also transformational in essence.

The intention for continuous improvement (*tahsin al-'amal*) is a distinctive hallmark of quality in Islam. This principle aligns with the modern concept of continuous improvement found in quality management frameworks such as Total Quality Management (Deming, 1986). The Qur'an encourages believers to constantly enhance their deeds, as stated in Surah An-Nisa (4:124):

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُوْلَٰئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

The meaning is: *"And whoever does righteous deeds, whether male or female, while being a believer those will enter Paradise and will not be wronged, (even as much as) the speck on a date seed."*

These quality indicators rooted in Islamic teachings demonstrate that quality assurance from the Qur'anic and Prophetic perspective encompasses a broad spectrum spiritual, ethical, social, and managerial. This reinforces the argument that integrating Islamic values with modern quality assurance systems can give rise to a more holistic and civilized model of education.(Tiniyyah et al., 2023)

The Implementation of Quality Assurance at SMAI Sunan Gunung Jati Tulungagung

SMAI Sunan Gunung Jati integrates curriculum enhancement as part of its quality assurance strategy in addition to the previously described strategies. The curriculum implemented at the

school does not merely refer to national education standards; it is also aligned with the values of the Qur'an and Hadith. For instance, in Indonesian language classes, students are encouraged to analyze texts with Islamic moral themes; in mathematics lessons, teachers incorporate Qur'anic verses that emphasize order and balance. This approach transforms the curriculum from a mere technical tool into a medium for values formation.

The school has also established a structured teacher development policy grounded in two pillars: professional competence and spiritual integrity. Teachers are provided with opportunities to participate in training for the *Merdeka Curriculum*, digital pedagogy enhancement, and project-based learning workshops. However, what makes the school distinctive is its focus on moral and spiritual development. Activities such as teacher *halaqah tafsir* (Qur'anic exegesis circles), morning spiritual enrichment (*ruhiyah*), and weekly *muhasabah* (self-reflection) sessions with the principal illustrate a commitment to maintaining quality not only in terms of knowledge but also in the character formation of educators.

One of the school's innovative quality assurance practices is the implementation of internal audits based on Islamic values (Prayatna et al., 2023). These audits do not merely evaluate technical compliance but also assess the alignment of programs with the school's Islamic mission. For example, the *tahfidz* class program is assessed not solely based on the quantity of student memorization but also on the teacher's sincerity, active mentoring, and the internalization of Qur'anic values in daily behavior. This value-based assessment represents a significant departure from conventional quality systems.

SMAI also applies Sharia-based quality standards in its recruitment process for educational personnel. Prospective teachers and staff are required not only to meet academic qualifications but also to undergo assessments of their religious knowledge, personal character, and commitment to the values of *Ahlussunnah wal Jama'ah*. This step is aligned with the Qur'anic principle of "entrusting responsibilities to those who are qualified," as stated in Surah An-Nisa (4:58), and serves as a critical foundation for building public trust in the institution.

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ إِنَّ ٱللَّهَ كَانَ سَمِيعًا بَصِيرًا

The meaning is: "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.*"

SMAI Sunan Gunung Jati has also developed a digital-based quality monitoring system that integrates the principle of Islamic accountability. Through the school's internal platform, teachers regularly input teaching journals, daily achievement reports, and extracurricular activity evaluations. All data are compiled into a dashboard accessible to the principal and the quality assurance team for periodic monitoring. This system facilitates early problem detection and enables data-based decision making, in line with best practices in modern quality management.

Equally important is the implementation of a value-based reward and punishment system to maintain quality. Teachers and students who demonstrate outstanding achievement or noble character receive public recognition in the form of certificates, annual awards, or personal acknowledgments from the principal. Violations, on the other hand, are addressed in an educational and proportionate manner, prioritizing repentance (*taubah*), advice (*nasiha*), and personalized guidance. This principle reflects the balance between justice and compassion as taught in Islamic ethics.

Quality assurance at SMAI also extends to public service dimensions, where the school establishes strong communication with parents and the broader community through various forums such as parent-teacher meetings, open houses, and public quality evaluation forums(Solehan, 2022) . The institution incorporates parental feedback as a formal component of its annual quality evaluation, embodying the Islamic values of consultation (shura) and transparency in public service, as exemplified by the Prophet Muhammad (peace be upon him).

One of the main indicators of successful quality implementation at SMAI is the presence of a culture of continuous improvement. All academic and non-academic programs are consistently evaluated and refined. For example, the first-year student mentoring program has evolved into an

"Inspirational Class" model that integrates academic, spiritual, and social development. These changes are based on field reflections, teacher-student feedback, and impact assessments—demonstrating the school's commitment to *tajdid* (renewal), which is an integral principle in Islamic thought.

SMAI also promotes collective leadership in maintaining quality. The principal delegates authority to department coordinators and forms task-oriented teams such as the Internal Quality Team, Discipline Team, Islamic Curriculum Team, and Daily Worship Monitoring Team. This structure fosters shared responsibility and broadens quality ownership across all school stakeholders. Such collective leadership is consistent with the Qur'anic principle of *ta'āwun 'ala al-birr wa al-taqwā* (cooperation in righteousness and piety).

The school further integrates cultural and symbolic approaches to internalize the values of quality (Sholeh, 2023) . Qur'anic mottos such as *Ahsan 'Amalan* (best of deeds), *Amanah* (trustworthiness), and *Istiqamah* (steadfastness) are displayed in classrooms and hallways as reminders of quality-oriented behavior. Teachers begin lessons with reflections on Qur'anic verses related to knowledge, while morning assemblies include short *taushiyah* (spiritual talks) emphasizing the virtues of learning and honesty. This demonstrates that for the school, quality is not only a system but also a lived culture (Herni, 2022).

More than just an administrative strategy, quality assurance at SMAI has become a part of the spiritualization of education viewing quality as a path to closeness with Allah. This is evident in the teachers' gentle approach toward students, daily self-evaluation practices, and the development of students' intrinsic motivation to achieve not merely for exam results but for the sake of Allah's pleasure. This reflects the spirit of *maqāṣid al-tarbiyah al-Islāmiyyah* (the higher objectives of Islamic education), which emphasize education as a process of purification of the soul and intellect.

The school also manages quality data through student portfolios, which compile evidence of student achievement in academic, spiritual, and social domains. These portfolios serve as key documents for evaluating student development over time and function as a tool for reflection by

both teachers and parents. This reinforces the notion of quality as a comprehensive and human-centered process oriented toward the development of holistic individuals.

Quality assurance also extends to external partnerships, where SMAI has established collaborations with Islamic universities, da'wah organizations, and educational communities for purposes such as benchmarking, teacher training, and student internship programs. These collaborations demonstrate that SMAI is an open and continuously learning institution, in line with the spirit of the Qur'anic verse:

$$\text{فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ}$$

The meaning is: *"Ask those who possess knowledge if you do not know"*

(QS. An-Nahl: 43), which reflects the Islamic principle of collaborative and consultative learning.

All of these approaches illustrate that SMAI Sunan Gunung Jati has successfully translated Islamic quality values into holistic institutional practices. Rather than relying solely on technical systems, the school fosters a collective awareness that quality is an amanah (trust), a moral obligation, and a form of devotion to Allah. With such an approach, SMAI not only produces high-achieving graduates but also nurtures individuals of integrity, independence, and readiness to become future leaders of excellence both intellectually and spiritually.

CONCLUSIONS

This study confirms that educational quality assurance in Islam is not merely administrative, but a moral and theological responsibility rooted in the Qur'an and Hadith. Islamic quality emphasizes not only academic performance but also sincerity, responsibility, ethical conduct, and social impact. Core values such as *ihsan*, *amanah*, justice, and continuous improvement reflect a holistic view of quality that integrates spiritual, ethical, and managerial dimensions. The case of SMAI Sunan Gunung Jati Tulungagung illustrates how Islamic values can be effectively embedded within modern quality systems. Through Qur'an-based vision, participatory leadership, character education, and reflective school culture, the school demonstrates a living model of value-driven

quality management. This research contributes a contextual model for Islamic education that integrates spirituality with professional standards. Future studies are encouraged to explore its application across different settings and examine its impact on student outcomes and institutional development. Ultimately, aligning quality assurance with Islamic principles offers a transformative path toward producing morally grounded and intellectually excellent individuals.

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