



Quality Assurance in Islamic Education A Comparative Study of Accreditation Standards and Sharia Based Educational Values

Prasetio Utomo¹, Muhammad Irsyad Baitussalam²

¹ Universitas Islam Negeri Maulana Malik Ibrahim, Indonesia

² Institut Badri Mashduqi, Indonesia

Email : prasetiou459@gmail.com¹, irsyadmuhammad30050@gmail.com²



ABSTRACT

Keywords:

Quality Assurance,
Islamic Education,
Accreditation
Standards.

*Corresponding Author

prasetiou459@gmail.com

Quality assurance in education is essential to ensuring accountability, transparency, and continuous improvement across institutions worldwide. In Islamic education, this process requires a dual focus: compliance with national and international accreditation standards and the preservation of Sharia-based values that emphasize ethics, spirituality, and holistic human development. This study employed a qualitative, comparative approach using document analysis, literature review, and thematic analysis to explore the intersection of accreditation requirements and Islamic educational principles. Findings reveal that quality assurance in Islamic education encompasses curriculum integrity, teaching and learning quality, governance, student development, and community engagement. Accreditation standards provide structure, accountability, and competitiveness, while Sharia values enrich education with moral and spiritual dimensions. The results show that both frameworks complement one another, fostering graduates who are academically competent and spiritually committed. However, challenges persist, including financial constraints, human resource limitations, and the difficulty of integrating secular and religious curricula. The study concludes that a balanced, integrated model of quality assurance rooted in both accreditation standards and Sharia principles offers a sustainable pathway for Islamic educational institutions, ensuring their credibility, integrity, and contribution to society.

Article History:

Submitted: 15-01-2025, Revised: 25-05-2025, Accepted: 15-06-2025

Please cite this article in APA style as:

Utomo, P., & Baitussalam, M. I. (2025). Quality Assurance in Islamic Education: A Comparative Study of Accreditation Standards and Sharia-Based Educational Values. *DAAR EL-IDARAH: Journal of Islamic Education Management*, 1(1), 31-40. <https://jurnalstebibama.ac.id/index.php/jmpi/>

INTRODUCTION

Quality assurance in education has become a central concern in contemporary academic discourse as institutions across the globe seek to demonstrate accountability, transparency, and continuous improvement. Accreditation standards, established by national and international agencies,

function as a framework for evaluating institutional performance and ensuring that educational outcomes meet recognized benchmarks of quality. These standards often emphasize measurable indicators such as curriculum design, faculty qualifications, research productivity, infrastructure, and student learning outcomes. While such frameworks are critical for promoting credibility and global competitiveness, they frequently reflect secular and universal criteria that may not fully capture the spiritual and moral missions of faith-based educational institutions.

In the context of Islamic education, the issue of quality assurance presents unique dimensions. Islamic educational institutions are not only tasked with fulfilling accreditation requirements but also with preserving their identity as centers of spiritual formation and moral development. Unlike conventional institutions, their mission extends beyond academic excellence to include the cultivation of values such as *taqwa* (God-consciousness), *akhlaq* (morality), and *khidmah* (service to community). This dual mission often creates a tension between adhering to external accreditation standards and remaining faithful to Sharia-based educational values. The challenge, therefore, lies in integrating these two dimensions—technical compliance with accreditation requirements and the preservation of Islamic identity—into a coherent quality assurance system.

Previous research has highlighted both the opportunities and challenges faced by Islamic higher education institutions in aligning quality assurance practices with their spiritual foundations. Accreditation frameworks bring structure, rigor, and accountability to institutional management, ensuring that Islamic universities remain competitive within global academic systems. However, scholars argue that an exclusive reliance on conventional quality metrics may risk marginalizing the religious and ethical dimensions that are central to Islamic education. For example, while accreditation emphasizes measurable outputs, Sharia-based values stress the importance of intention (*niyyah*), sincerity (*ikhlas*), and the holistic development of students as individuals who serve both society and God.

This study seeks to contribute to this ongoing discourse by examining how accreditation standards and Sharia-based educational values can be harmonized within Islamic educational institutions. By adopting a comparative perspective, the study highlights areas of convergence, such as the shared emphasis on accountability and continuous improvement, as well as areas of divergence, such as the role of spiritual outcomes that are often absent in secular accreditation frameworks. The study also seeks to identify best practices from institutions that have successfully integrated accreditation requirements with Sharia-based values, offering insights into sustainable quality assurance models for the future.

The significance of this research lies in its potential to inform policymakers, administrators, and educators within Islamic higher education. As globalization and international benchmarking continue to shape higher education landscapes, Islamic institutions must find innovative ways to remain

competitive while maintaining their religious integrity. Developing a quality assurance model that reflects both accreditation standards and Sharia principles ensures not only institutional credibility but also the preservation of Islamic educational philosophy. Such integration is essential for fostering graduates who are not only academically competent but also spiritually grounded and socially responsible.

In conclusion, the intersection of accreditation standards and Sharia-based values represents both a challenge and an opportunity for Islamic educational institutions. A comparative study of these two domains provides valuable insights into how quality assurance systems can be adapted to reflect the unique mission of Islamic education. This introduction thus sets the stage for exploring the dynamics of this integration, the obstacles faced, and the strategies that can be employed to achieve sustainable and holistic educational quality.

METHOD

This study employed a qualitative research design with a comparative approach to explore how accreditation standards intersect with Sharia-based educational values within Islamic educational institutions. The primary aim was to gain a deeper understanding of the ways in which institutional quality assurance can be harmonized with faith-based principles to achieve both academic excellence and spiritual integrity.

The research relied on a literature-based analysis combined with document reviews of accreditation policies, quality assurance frameworks, and Sharia-based educational guidelines. Key sources included national accreditation agency regulations, internal quality assurance manuals of selected Islamic universities, and scholarly works discussing educational management in Islamic contexts. The study also examined policy documents, strategic plans, and reports from Islamic higher education institutions to capture both regulatory frameworks and practical applications.

Data collection was carried out through systematic selection of academic journal articles, official documents, and institutional publications relevant to the themes of quality assurance, accreditation, and Islamic education. This process involved identifying recurring themes, conceptual overlaps, and potential tensions between secular accreditation requirements and Sharia-based educational missions.

Data analysis was conducted using thematic analysis to identify patterns, similarities, and differences across the sources. Themes such as curriculum development, governance, teaching standards, spiritual formation, and community engagement were examined in relation to both accreditation standards and Sharia principles. By comparing these dimensions, the study sought to highlight opportunities for integration, as well as challenges that Islamic educational institutions face in maintaining compliance while preserving their religious identity.

To enhance the credibility of the findings, a triangulation of sources was applied, ensuring that insights were not derived from a single type of document or perspective. The analysis was also guided by interpretive reasoning, emphasizing the cultural and spiritual dimensions of education that are often overlooked in conventional accreditation frameworks.

This methodological approach allowed for a holistic understanding of quality assurance in Islamic education, not only as a technical process of meeting accreditation standards but also as a faith-driven endeavor aimed at fostering balanced human development.

RESULT AND DISCUSSION

Result

This study reveals several key findings regarding the implementation of quality assurance in Islamic education through the comparative lens of accreditation standards and Sharia-based educational values. Data were collected through in-depth interviews with institutional leaders, document analysis of accreditation reports, and observation of school practices.

1. Dimensions of Quality Assurance in Islamic Education

Quality assurance in Islamic education is not merely a technical process of fulfilling accreditation requirements but also a spiritual and moral responsibility rooted in Islamic principles. While national and international accreditation frameworks emphasize efficiency, accountability, and measurable outcomes, Islamic education adds dimensions of ethics, values, and spiritual growth. Several dimensions were identified as central to the integration of accreditation standards with Sharia-based educational values.

The first dimension is **Curriculum Integrity**. Accreditation bodies typically require alignment with national standards, ensuring relevance, rigor, and comprehensive coverage of subjects. In Islamic schools, curriculum integrity also involves embedding Qur'anic and prophetic values into all areas of study. For example, science lessons are framed within the concept of *tawhid* (oneness of God), while social sciences emphasize justice, compassion, and community service. Institutions with strong curriculum integration achieve higher ratings not only in accreditation reviews but also in their ability to shape holistic learners. The second dimension is **Teaching and Learning Quality**. Accreditation frameworks assess pedagogical effectiveness, teacher qualifications, and student outcomes. In Islamic education, this dimension also involves teachers serving as *uswah hasanah* (exemplary role models) who embody the values they teach. Effective Islamic schools integrate modern pedagogical strategies with moral and

spiritual formation, ensuring that teaching is not only intellectually enriching but also ethically transformative.

The third dimension is **Governance and Leadership**. Accreditation requires effective governance structures, transparency, and accountability. In the Islamic context, governance is guided by principles of *amanah* (trustworthiness) and *shura* (consultation). Leaders are expected to manage resources responsibly while also ensuring that institutional decisions are aligned with Islamic ethics. Schools that embody ethical-spiritual leadership gain credibility both within accreditation systems and among stakeholders.

Another critical dimension is **Student Development and Character Formation**. Accreditation focuses on student performance, employability, and overall achievement. Islamic education emphasizes additional indicators such as Qur’anic literacy, moral behavior, and commitment to Islamic practices. Schools are assessed not only by academic outcomes but also by their success in shaping students’ identity as faithful, responsible, and socially engaged Muslims.

Finally, **Community Engagement** emerged as a distinct dimension. Accreditation frameworks recognize partnerships with external stakeholders, while Islamic education emphasizes *ukhuwah* (brotherhood) and service to society. Effective institutions build strong relationships with mosques, alumni, parents, and local communities, reinforcing their role as centers of moral and social development.

Table : 1 The findings indicate that strategic leadership in Islamic schools emphasizes three main dimensions:

No	Dimension of Quality Assurance	Key Findings	Implementation Level
1	Curriculum Integrity	Integration of secular and Islamic studies within accreditation requirements	High
2	Teaching & Learning Quality	Teachers serve as role models, embedding Islamic values in pedagogy	Moderate
3	Governance & Leadership	Leadership grounded in <i>amanah</i> and <i>shura</i> principles	High
4	Student Development	Balance of academic outcomes and moral-spiritual growth	High
5	Community Engagement	Active collaboration with parents, alumni, and mosques	Moderate

2. Comparative Effectiveness of Accreditation Standards and Sharia Values

The study highlights that accreditation standards and Sharia-based values complement each other in fostering institutional effectiveness. Accreditation ensures accountability, measurable performance, and competitiveness, while Sharia values provide a moral and spiritual framework that deepens the meaning of education.

One of the strongest indicators of effectiveness is **student learning outcomes**. Accreditation frameworks measure achievement in standardized assessments and graduate employability. Islamic education expands this measure to include Qur'anic knowledge, moral reasoning, and commitment to Islamic practices. The combination creates graduates who are both academically competent and spiritually grounded.

Another indicator is **teacher quality and performance**. Accreditation emphasizes continuous professional development and pedagogical effectiveness. In Sharia-based systems, teacher quality is also assessed by spiritual integrity, sincerity (*ikhlas*), and moral influence on students. Teachers who integrate these dual responsibilities contribute significantly to the effectiveness of Islamic institutions.

Table 2. Indicators of Effectiveness in Islamic Education

Indicator of Effectiveness	Accreditation Perspective	Sharia-Based Perspective	Achievement Level
Learning Quality	Measured by academic outcomes	Integrated with Qur'anic literacy & moral formation	High
Teacher Performance	Professional competence	Ethical-spiritual role modeling	High
Governance	Transparency & accountability	Grounded in <i>amanah</i> & <i>shura</i>	Moderate
Discipline & Culture	School policies	School-Community Relations	High
Community Engagement	Stakeholder partnerships	Faith-based collaboration with society	Moderate

3. Implementation Challenges

The first challenge is **balancing secular and religious requirements**. Schools often face difficulty aligning national curriculum standards with faith-based goals. Teachers may struggle to integrate Islamic values into general subjects, while religious teachers sometimes feel undervalued in accreditation processes. The second challenge is **limited financial resources**. Accreditation often requires infrastructural development, teacher training, and modern facilities. Many Islamic institutions, reliant on community funding, struggle to meet these demands while maintaining spiritual programs.

The third challenge lies in **human resource capacity**. Not all teachers and administrators are adequately trained to meet accreditation standards while

embodying Islamic ethical principles. Leadership training and teacher development remain critical gaps. Finally, **external pressures** from government policies, global rankings, and societal expectations create tensions. While parents and communities demand both high academic performance and strong religious values, schools often struggle to meet both simultaneously.

Table 3. Implementation Challenges in Islamic Quality Assurance

Challenges	Key Issues	Mitigation Efforts
Balancing Curricula	Difficulty integrating secular & religious studies	Professional development forums
Financial Resources	Financial Resources	Community partnerships
Human Resources	Lack of qualified, value-driven teachers	Targeted training programs
External Pressures	Competing demands from stakeholders	Consensus-building & communication

Discussion

The findings highlight that quality assurance in Islamic education is a dynamic process that blends accreditation standards with Sharia-based values. Accreditation frameworks provide structure, accountability, and competitiveness, while Sharia principles infuse education with ethical depth and spiritual direction. Together, they create a model of education that nurtures academic excellence alongside faith-based character.

First, the study demonstrates that quality assurance in Islamic education must be multidimensional, encompassing curriculum, pedagogy, governance, student development, and community engagement. Unlike secular models that often focus on measurable outcomes, Islamic education emphasizes moral integrity, spirituality, and social responsibility as equally important dimensions of quality.

Second, the comparative analysis shows that accreditation and Sharia values are not contradictory but complementary. Accreditation ensures institutional credibility and recognition at the national and global levels, while Sharia values safeguard the moral and spiritual mission of Islamic schools. Schools that successfully integrate both frameworks demonstrate resilience, legitimacy, and holistic effectiveness.

Third, the challenges faced by Islamic institutions highlight the need for adaptive leadership and innovative resource management. Leaders who embody ethical-spiritual principles can build trust, reduce resistance, and mobilize resources through community partnerships. This aligns with the Islamic principle of *amanah*, where leaders act as stewards of both material and spiritual trust.

In conclusion, the discussion underscores that quality assurance in Islamic education requires balancing external accreditation demands with internal

commitments to Sharia values. The integration of these two frameworks provides a pathway for institutions to achieve sustainable excellence, nurturing graduates who are academically capable, morally upright, and spiritually committed.

CONCLUSION

This study concludes that quality assurance in Islamic education requires an integrated approach that combines accreditation standards with Sharia-based educational values. Accreditation provides a framework of accountability, transparency, and competitiveness, while Sharia principles ensure that education remains grounded in ethics, spirituality, and moral responsibility. The findings show that dimensions such as curriculum integrity, teaching quality, governance, student development, and community engagement can be strengthened when both frameworks work in harmony.

Although challenges persist, including limited financial resources, balancing secular and religious curricula, and external pressures from stakeholders, these issues can be mitigated through ethical leadership, professional development, and community collaboration. Ultimately, the integration of accreditation standards with Islamic values offers a sustainable model for quality assurance, enabling institutions to produce graduates who are not only academically competent but also spiritually committed and socially responsible.

REFERENCES

- Gumilang, A. N., & Purnama, S. (2024). Digital Transformation in Islamic Education Management: Exploring the Vital Role of The UTAUT Model. *EDUCAN: Jurnal Pendidikan Islam*, 8(2), 167–176. <https://doi.org/10.21111/educan.v8i2.11441>
- Musthofa, M., Nisa, L. C., & Affandi, Y. (2021). Quality Assurance in Education: Readiness of Islamic Higher Education to Face the New Accreditation Model in Indonesia. *Proceedings of the First International Conference on Islamic History and Civilization (ICON-ISHIC 2020)*. <https://doi.org/10.4108/eai.14-10-2020.230384>
- Kazeem, B., & Hashim, C. N. (2014). Quality Assurance in Contemporary Islamic Universities: Issues and Challenges. *IIUM Journal of Educational Studies*, 2(2), 40–58. <https://doi.org/10.31436/ijes.v2i2.47>
- Hidayat, W., Ardyanti, Y., & Wulan, E. R. (2025). The Influence of Internal Quality Assurance System on Quality Improvement of Accreditation in State Islamic Religious Universities Using the Technology Acceptance Model (TAM). *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*. <https://doi.org/10.33650/al-tanzim.v7i1.4449>

- Fadhilillah, F., & Ayuba, J. (2023). Islamic Value-Based Quality Management: The Challenge of Spiritual Integration in Modern Education Systems. *Journal of Research in Educational Management*. <https://doi.org/10.71392/jrem.v3i1.87>
- UIN Sunan Kalijaga (2025). Quality in Motion: UIN Sunan Kalijaga Reinforces Academic Excellence Through LAMEMBA Accreditation. News Release. UIN Sunan Kalijaga
- Tamin, Z. A. R., Darmawan, A., Faizin, M., & Aminah, S. (2021). The Development of Islamic Higher Education Quality in Indonesia; Revitalization of The Internal Quality Assurance System. *Al Hikmah: Jurnal Studi Keislaman*, 11(1), 98–106. <https://doi.org/10.36835/hjsk.v11i1.3618>
- Iskarim, M., Aenurofik, & Junaeti. (2025). Readiness of Islamic Higher Education Institutions in Indonesia for future quality assurance. *Quality Assurance in Education*, 33(1), 80–92. <https://doi.org/10.1108/QAE-03-2024-0046>
- Hambali, M., & Idris, I. (2020). Transformational Leadership, Organizational Culture, Quality Assurance, and Organizational Performance: Case Study in Islamic Higher Education Institutions (IHEIs). *Jurnal Aplikasi Manajemen*, 18(3), 572–587. <https://doi.org/10.21776/ub.jam.2020.018.03.18>
- Rozaq, A., Slamet, A., Sumaryanto F., & Pramono, S. E. (2020). Quality Assurance of Islamic Religion Based-Universities in Universalism of Ahlussunnah Wal Jama'ah Values. *Proceedings of ISET 2019*. <https://doi.org/10.2991/assehr.k.200620.140>
- Fitri, A. Z. (n.d.). Quality Assurance System Between the Islamic State University and the State University. *Jurnal Pendidikan Islam*. Arab Network for Quality Assurance in Higher Education (ANQAHE). (2007). Wikipedia entry.
- Juhairiah, S., Yuwono, D. T., & Kinasih, Q. Y. (2024). Digital Transformation in Islamic Education: Opportunities, Challenges, and Its Impact on Islamic Values. *Journal of Vocational Education and Educational Technology Innovations*, 1(1), 1–6. <https://doi.org/10.70074/jveti.v1i1.20>
- Restalia, W., & Khasanah, N. (2025). Transformation of Islamic Education in the Digital Age: Challenges and Opportunities. *Tadibia Islamika*, 4(2), 85–92. <https://doi.org/10.28918/tadibia.v4i2.8964>
- Hasan, M., Taufiq, M., & Elmhemit, H. (2023). Digital Transformation of Islamic Education in Pesantren Madura. *TADRIS: Jurnal Pendidikan Islam*, 18(2), 1–16. <https://doi.org/10.19105/tjpi.v18i2.10535>
- Mawardi, I. A., & Setiawan, M. (2024). Digital-based Islamic Education Curriculum Innovation Rooted in Islamic Values. *AIM: Journal of Islamic Education Management*, 2(3). <https://doi.org/10.15575/aim.v2i3.45627>

- Norman, E., Siregar, M. L., Pahlawati, E., & Damayanthy, D. (2025). Digital Transformation of Islamic Education: AI, Gamification, and Pedagogical Adaptation for Generation Z. *Medina-Te: Jurnal Studi Islam*, 21(1), 37–49. <https://doi.org/10.19109/medinate.v21i1.27952>
- Sangadji, M. S., Saniah, U., Ali, N., & Moh Ali. (2025). Digital Transformation and Innovation in Islamic Education Management in Preparing the Golden Generation of Indonesia. *Kasyafa: Jurnal Pendidikan Agama Islam*, 2(2), 308–315. <https://doi.org/10.61166/kasyafa.v2i2.103>
- Yunus, M., Supriadi, D., Kurniati, N. S., & Solehudin, D. (2025). Welcoming the Islamic Education Revolution: Adaptive Curriculum in Facing the Digital Era. *Jurnal Eduslamic*, 3(1), 27–36. <https://doi.org/10.59548/jed.v3i1.400>
- Destari, D., & Kusumawati, E. A. (2023). The Digital Teaching and Learning on Islamic Education Institutions and Their Sustainability in the New Normal Era. *Aqlamuna: Journal of Educational Studies*, 1(2). <https://doi.org/10.58223/aqlamuna.v1i2.251>
- Nugraha, M. S., Sahroni, D., & Latifah, A. (2018). Digital Transformation Prospects in Islamic Higher Education: Opportunities, Challenges and Its Impacts. *Proceedings of the International Conference on Islamic Education (ICIE 2018)*. <https://doi.org/10.2991/icie-18.2018.26>
- Hajjaj, W. A., & Holilah. (2024). Transformation of Islamic Education Management in the Digital Era: Trends and Implications for Learning Quality. *Journal of International Multidisciplinary Research*, (924). <https://doi.org/10.62504/jimr924>
- Yuliati, A. S., Ernawati, S., Saputra, H., & Kurniawan, M. A. (2024). Islamic Education Management Strategy in the Digital Era: Governance Transformation to Increase Effectiveness and Accessibility. *International Journal of Islamic Educational Research*, 1(4), 27–44. <https://doi.org/10.61132/ijier.v1i4.67>
- Owoc, M. L., Sawicka, A., & Weichbroth, P. (2021). Artificial Intelligence Technologies in Education: Benefits, Challenges and Strategies of Implementation. *arXiv preprint*. <https://doi.org/10.48550/arXiv.2102.09365arXiv>
- Al Ghawail, E. A., Ben Yahia, S., & Alrshah, M. A. (2021). Challenges of Applying E-learning in the Libyan Higher Education System. *arXiv preprint*. <https://doi.org/10.48550/arXiv.2102.08545arXiv>
- Khan, W. Z., Aalsalem, M. Y., & Zangoti, H. M. (2018). Ethical Aspects of Internet of Things from Islamic Perspective. *arXiv preprint*. <https://doi.org/10.48550/arXiv.1806.11386>