Implementation of Educational Quality Assurance and Control at MTs As'adiyah, Female Section, Sengkang, Wajo Regency

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ARTICLE INFO	ABSTRACT
	In the Indonesian context, the quality of education is a primary focus of national development, as stipulated in Law Number 20 of 2003 concerning the National Education System, which affirms that education functions to develop abilities and shape the character and civilization of a dignified nation. This research aims to deeply analyze the process of educational quality assurance and quality control at MTs As'adiyah for Girls, focusing on the implementation of the Internal Quality Assurance System (SPMI) and the mechanisms of academic and non-academic quality control. This study employs a descriptive qualitative approach, collecting data through in-depth interviews, participatory observations, and document analysis. The main informants include the principal, vice principal for curriculum affairs, teachers, administrative staff, and education supervisors from the Ministry of Religious Affairs of Wajo Regency. The findings reveal that the quality assurance process at MTs As'adiyah is systematically carried out through the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement) as mandated by the Indonesian Ministry of Education Regulation No. 28/2016. In the context of quality control, the school applies a continuous improvement model inspired by Total Quality Management (TQM) and the Deming Cycle (Plan–Do–Check–Act) but adapted to the pesantren culture emphasizing spirituality and moral integrity.

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1. INTRODUCTION

Education is a strategic instrument in building human civilization and determining the quality of life of the nation. In the Indonesian context, the quality of education is a primary focus of national development, as stipulated in Law Number 20 of 2003 concerning the National Education System, which affirms that education functions to develop abilities and shape the character and civilization of a dignified

nation (Law R1 2003). However, the issue of education quality remains a major challenge, particularly in the context of Islamic educational institutions such as madrasas, which play a dual role: preserving the heritage of Islamic knowledge while adapting to modern demands.

The quality of education cannot be separated from the concepts of quality assurance and quality control. Quality assurance is oriented towards systems and processes that ensure that all educational activities are conducted according to established standards, while quality control emphasizes monitoring, evaluating, and improving outcomes to meet quality targets (Sallis, 2002). In the world of education, these two concepts synergize as the heart of an effective and sustainable education management system.

According to Edward Sallis (2002), educational quality assurance is an institution's commitment to continuous improvement focused on the satisfaction of education's primary customers: students and the community (Sallis, 2002). Sallis emphasized that educational institutions must internalize a quality culture so that every member of the organization understands that quality is not merely an administrative procedure, but also values and a way of thinking. A similar opinion was expressed by Deming (2000) through the PDCA (Plan–Do–Check–Act) cycle, which emphasizes an iterative process to achieve continuous improvement (Deming, 2000).

In the context of madrasas (Islamic schools), the implementation of quality assurance and control becomes more complex because it must integrate spiritual, moral, and academic dimensions. Madrasah Tsanawiyah (MTs) As'adiyah Bagian Putri Sengkang in Wajo Regency is one Islamic educational institution that strives to implement these principles in an integrative manner. As part of the As'adiyah Islamic Boarding School, established in the 1930s, this institution has a long reputation for producing generations of knowledgeable and morally upright Muslim women. However, amidst the development of the modern education system, this madrasah also faces new challenges, such as demands for national accreditation, adjustments to the independent curriculum, and competition with digital-based public schools.

The principal of the madrasah, in an interview with researchers, stated that "the quality of the madrasah must be seen from the balance between academic achievement and Islamic character. We judge success not only by exam scores, but also by the morals and social responsibility of students." This view aligns with Al-Attas' (1993) idea of ta'dib—namely, education that combines knowledge and manners as the core of developing a complete human being (Al-Attas, 1993). Therefore, the quality assurance and control system at MTs As'adiyah is oriented not only toward technical indicators but also toward the moral and spiritual values that are characteristic of Islamic education.

The Indonesian government has established the Education Quality Assurance System (SPMP) policy as a strategic instrument to ensure that every educational unit achieves the National Education Standards (SNP). This system includes two main components: the Internal Quality Assurance System (SPMI), implemented by the educational unit, and the External Quality Assurance System (SPME), which is carried out through accreditation by an independent institution (Permendikbud, 2016). Within this framework, madrasas are obliged to compile quality documents, conduct self-evaluations, and develop periodic quality improvement plans. However, research by Raharjo (2019) indicates that SPMP implementation in madrasas is often suboptimal due to limited human resources and a weak quality culture (Raharjo, 2019). Many teachers and education personnel do not yet understand the essence of quality assurance as a reflective process, not simply an administrative obligation. This situation requires madrasa principals to play an active role as change leaders who encourage the participation of all school elements. International research by UNESCO also emphasizes that an effective education quality assurance system must be participatory, adaptive to local contexts, and supported by transformational leadership (UNESCO, 2023). In the madrasah context, Islamic values such as amanah (trust), ihsan (goodness), and collective responsibility can serve as an ethical foundation for building a culture of quality. Research by Bush and Middlewood indicates that value-based educational leadership is more effective in improving the quality of religious educational organizations than a purely results-based management model (Bush & Middlewood, 2013).

Educational quality assurance is conceptually rooted in the theory of Total Quality Management (TQM), developed in the industrial world. TQM emphasizes that quality results not only from final inspections but from a process that involves all elements of the organization from the beginning (Goetsch & Stanley, 2021). In education, TQM has been adapted as a management philosophy that places students at the center of service and demands continuous improvement in every process of learning, administration, and school management.

According to Fattah, an educational quality assurance system must be built on three principles: consistency with standards, participation of all parties, and transparency of results (Fattah, 1999). These principles can be implemented in madrasas through activities such as academic supervision, teacher training, internal evaluation, and collective reflection on learning outcomes. Thus, quality assurance is not solely the responsibility of the madrasah principal, but also the collective responsibility of all members of the madrasah community.

Research by the Juran Institute confirms that educational organizations that successfully implement TQM tend to have a collaborative work climate and a strong orientation towards continuous improvement (Institute, 2019). Meanwhile, the OECD reports that the success of quality systems in Finnish and South Korean schools is underpinned by evaluation systems that focus on learning, not just assessment of outcomes (OECD, 2022). This is relevant to the context of madrasas in Indonesia, which are developing competency- and character-based curricula.

2. METHODS

This study uses a descriptive qualitative approach aimed at understanding and in-depth describing the educational quality assurance and control process at MTs As'adiyah Bagian Putri Sengkang, Wajo Regency. This approach was chosen because it allows researchers to capture phenomena holistically and contextually, based on the experiences and perspectives of educational practitioners in the field (Robert Bogdan, 2007). According to Creswell, qualitative research provides an opportunity for researchers to explore the meanings inherent in social actions, symbols, and management systems that occur within the educational environment (John W. Creswell, 2022).

This research design is naturalistic, with the researcher acting as the primary instrument in collecting, analyzing, and interpreting data (Moleong, 2019). The research was conducted in natural settings without intervention from the activities being studied. The primary focus was on how the internal quality assurance system (SPMI) and quality control mechanisms are implemented in the madrasah. This approach was chosen because educational quality issues are highly dependent on the social and cultural context of the madrasah organization, which cannot be explained solely through numbers or statistics. This research design is oriented towards a single case study, as suggested by Yin, where a single institution (MTs As'adiyah Bagian Putri) is used as the location for in-depth research to obtain a comprehensive overview of the quality assurance and control process (Yin, 2018).

This research was conducted at Madrasah Tsanawiyah (MTs) As'adiyah Bagian Putri Sengkang, located at Wajo Regency, South Sulawesi Province. This madrasa is under the auspices of the As'adiyah Islamic Boarding School, one of the oldest Islamic institutions in Eastern Indonesia. Geographically, this location was chosen because it represents the characteristics of traditional madrasas that have adapted to a modern education system. The research subjects consisted of the madrasah principal, the deputy principal for curriculum, core subject teachers, administrative staff and the madrasah quality assurance team, and madrasah supervisors from the Wajo Regency Ministry of Religious Affairs.

Data were collected through three main techniques: in-depth interviews, participant observation, and documentation (Kvale, 1996). Data analysis was conducted inductively using the Miles and Huberman model, which includes three stages: data reduction, data presentation, and conclusion drawing and verification (Huberman, 2014). To ensure the validity and reliability of the findings, this study employed source and method triangulation techniques (Denzin, 2009). Furthermore, member checking was conducted to seek confirmation from informants regarding the researcher's

interpretations to ensure congruence between the data and participants' perceptions. The researcher also compiled reflective notes to maintain objectivity throughout the analysis process.

In this study, the researcher adhered to the ethical principles of educational research as outlined by Cohen, Manion, and Morris, namely respecting participants' rights, maintaining data confidentiality, and obtaining official permission from the madrasah (Louis Cohen, Lawrence Manion, 2017). All informants were explained the purpose of the study and guaranteed anonymity. The researcher also maintained a professional attitude by not interfering with the learning process or madrasah policies during the study. The observation process was conducted openly with the approval of the madrasah principal, while interview results were reconfirmed before publication.

3. FINDINGS AND DISCUSSION

General Overview of Research Findings

The results of the study indicate that MTs As'adiyah Bagian Putri Sengkang has developed a relatively systematic educational quality assurance and control system based on Islamic values. This system is implemented through the PPEPP (Determination, Implementation, Evaluation, Control, and Improvement of Educational Quality) cycle, as mandated by Minister of Education and Culture Regulation No. 28 of 2016 concerning the Education Quality Assurance System (Permendikbud, 2016).

From four weeks of observations, it was found that all academic and managerial activities at the madrasah refer to an internal quality document prepared by the quality assurance team. The madrasah principal plays an active role as the primary controller, while teachers and staff are collectively involved in routine evaluations.

In an interview, the madrasah principal explained: "We don't want quality assurance to become just a pile of paperwork. Here, all teachers must understand the meaning of quality as a trust. Therefore, we begin every learning activity with the intention of improving the quality of our actions."

This statement reflects the paradigm that quality at As'adiyah is not merely an administrative measure, but also a moral and spiritual one. This is the main difference between the quality system of Islamic madrasas and public schools, where spirituality is an integral dimension of educational management.

Educational Quality Assurance at MTs As'adiyah

Establishment of Quality Standards (PPEPP Phase I)

The first stage in the quality assurance process at MTs As'adiyah is the establishment of quality standards, which is based on the National Education Standards (SNP) and Islamic values. These standards are then outlined in the Madrasah Work Plan and Budget (RKAM) and the Medium-Term Work Plan (RKJM) document.

Document analysis shows that the established standards cover eight aspects of the SNP, "starting from content standards, processes, graduate competencies, educators, facilities and infrastructure, management, financing, and assessment, with the addition of one specific standard, namely "Islamic morals and character standards." This additional standard is a distinctive characteristic of Islamic boarding school-based madrasas."

A teacher in the Aqidah Akhlak (Islamic Faith) study program explained in an interview:

"We have our own moral standards, such as discipline in worship, good manners toward teachers, and social concern. We incorporate these values into our attitude assessment system and daily coaching."

This finding indicates that the concept of value-based quality assurance has been implemented, where quality is measured not only through academic aspects but also through the development of students' spiritual character. This concept aligns with Sallis's view that effective educational quality assurance is one that instills shared values among all members of the organization (Sallis, 2002). In the madrasah context, Islamic values serve as the moral foundation for this quality culture.

Implementation and Quality Culture (Phase II)

In the implementation phase, MTs As'adiyah emphasizes the involvement of all members of the madrasah community. Based on observations, a Quality Program Determination Meeting is held at the beginning of each semester, involving teachers, staff, and supervisors. This meeting produces a Quality Planning Sheet document containing a follow-up plan for the previous semester's evaluation results.

The quality culture in the madrasah is reflected in reflective and evaluative habits. One interesting practice is the implementation of "learning mutaba'ah," a daily evaluation by teachers of student attendance, participation, and learning behavior. These notes are compiled by the homeroom teacher and used as evaluation material in monthly teacher meetings.

This activity aligns with the principles of Total Quality Management (TQM), which emphasize continuous improvement through the involvement of all parties (Goetsch, 2021). Deming stated that a culture of quality will only develop if every individual in the organization feels responsible for the quality of their work (Deming, 2000). In this context, teachers function not only as curriculum implementers but also as quality agents. In fact, the madrasah has formed a Quality Control Team (TKM) consisting of five senior teachers to monitor learning implementation and ensure compliance with the Islamic character-based Merdeka curriculum.

An English teacher, also a member of the TKM, stated:

"We go around monitoring the learning process, not to find errors, but to learn from each other. From there, we know what areas need improvement."

This approach reflects the "peer review reflective practice" model, which has been recommended by the OECD as a collaborative-based quality improvement strategy in educational institutions (OECD, 2022).

Quality Evaluation (PPEPP Phase III)

The quality evaluation stage is conducted twice a year, mid-semester and at the end of each semester. This evaluation includes assessments of academic achievement, curriculum implementation, and the effectiveness of character development. Madrasahs use the Madrasah Self-Evaluation (EDM) instrument, which is based on the National Education Standards (SNP) indicators. The evaluation process is conducted using a participatory method, where teachers and staff discuss achievements and challenges.

One math teacher stated:

We sit together to assess ourselves. For example, whether our learning is active, whether students' grades are improving, or whether there are still challenges with learning media.

Evaluation results are outlined in a Follow-Up Action Plan (RTL), which serves as a reference during the quality control phase. This finding is consistent with Arcaro's theory, which asserts that evaluation is the bridge between planning and quality control (Arcaro, 1995).

Educational Quality Control at MTs As'adiyah

Supervision and Monitoring Mechanisms

Quality control at MTs As'adiyah is carried out through a multi-layered supervision system, involving the principal, the deputy principal for curriculum, and a supervisory team from the Ministry of Religious Affairs. Supervision is carried out routinely using a coaching and mentoring approach.

In an interview, the principal explained:

"We don't want teachers to feel like they're being watched, but rather like they're being coached. So, we structure our supervision in the form of guidance and collaborative reflection."

This approach aligns with Bush and Middlewood's concept of instructional leadership, which emphasizes that quality control should be supportive, not repressive (David Middlewood, 2013). Effective supervision not only measures performance but also fosters teacher professionalism.

Based on observations, the madrasah uses an Academic Supervision Form (FSA), which includes indicators of lesson preparation, student engagement, evaluation of learning outcomes, and character assessment. Supervision results are discussed in a teacher reflection forum at the end of each month, where each teacher is asked to share their experiences and improvement strategies.

Internal Quality Audit and Documentation System

The madrasah has developed a simple digital-based documentation system using Google Drive and Microsoft Excel. All evaluation and supervision results are uploaded to the system for collective monitoring by the quality team.

According to the quality administration staff:

"We try to store all data for easy review. Although simple, this system makes it easier for us during madrasah audits or accreditation."

These findings demonstrate an awareness of the importance of transparency and quality accountability. According to the Juran Institute, educational organizations with good quality documentation tend to be quicker to detect deviations and improve performance (Institute, 2019). Internal audits are conducted at the end of each semester by the quality control team, assessing the alignment between implementation and established quality standards. The audit results are used as the basis for developing a Quality Improvement Plan (QIP) for the following semester.

Quality Improvement and Sustainability

The final stage of the PPEPP is quality improvement, which is carried out based on the audit results and collective reflection. Improvement efforts include: 1) Teacher training in developing digital learning media; 2) Workshops on developing outcome-based learning tools; 3) Student character development through the Tahsin and Tahfidz programs; 4) Strengthening data-driven management.

As a result, according to an internal report for 2025, the graduation rate reached 100%, while the parent satisfaction index increased based on an internal survey.

This model aligns with the UNESCO framework (2023), which emphasizes the importance of continuous quality improvement and community engagement in a values-based education quality system. (UNESCO, 2023).

Integrative Analysis and Theoretical Discussion

Research findings indicate that the quality assurance and control system at MTs As'adiyah meets the principles of Total Quality Management (TQM), namely a focus on customers (students and parents), participation of all organizational members, and sustainable improvement.

However, the main advantage of this madrasah is the integration of modern management theory with Islamic values. The principles of itqan (work perfection), amanah (responsibility), and muhasabah (self-evaluation) serve as the moral foundation for the entire quality process.

From Sallis' theoretical perspective, this madrasah has developed a distinctive quality culture— where quality is part of collective worship (Sallis, 2002). This distinguishes As'adiyah from public schools that focus solely on academic achievement. Furthermore, quality control practices at As'adiyah align with Deming's PDCA (Plan–Do–Check–Act) model (Deming, 2000). Each learning cycle begins with planning, followed by implementation, evaluation, and follow-up for improvement. This cycle occurs naturally and is not rigid, as it has become a habit for teachers.

Internationally, this model is relevant to the findings of OECD research in Finland and South Korea, which confirmed that schools with a reflective and collaborative culture have better academic and moral performance (OECD, 2022). In the Islamic context, the concept of tazkiyah (self-purification) can be viewed as a form of spiritual quality control, where each individual is asked to introspect before judging others. This value is evident in the As'adiyah supervision system, which is based on advice and role models, rather than intimidating supervision.

Challenges and Improvement Strategies

Although the As'adiyah quality system is relatively strong, this study also identified several key challenges: 1) Limited human resources in managing the digital quality system; 2) Lack of advanced training related to data-based evaluation; 3) Limited financial support for quality improvement activities.

To address these challenges, the researchers recommend three strengthening strategies: 1) Digitizing the quality system through data management training based on a simple Learning Management System (LMS); 2) External partnerships: establishing collaborations with Islamic

universities and accreditation bodies; 3) Strengthening spiritual leadership: strengthening the role of the madrasah principal as a murabbi (moral guide) and leader of change.

These strategies align with Bush's research on transformational leadership in religious schools, which shows that sustainable change only occurs when leaders are able to exemplify values and innovation (David Middlewood, 2013).

4.   CONCLUSION

This study shows that the educational quality assurance and control system at MTs As'adiyah Bagian Putri Sengkang, Wajo Regency has been running quite effectively and comprehensively by referring to the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement of Educational Quality) and combining the principles of Total Quality Management (TQM) with Islamic values such as amanah, itqan, and ihsan. Quality assurance is implemented collaboratively through the participation of teachers, staff, and the madrasah principal with standards that are not only based on National Education Standards but also Islamic values, thus being able to balance academic and spiritual quality. Quality control is carried out through academic supervision that is coaching, supported by internal audits and simple digital reporting. A quality culture is also developing as part of the spirituality of work that instills the values of sincerity, discipline, and responsibility in all educational activities. However, the madrasah still faces challenges such as limited human resources in digitalizing the quality system, a lack of data-based training, and limited financial support. Therefore, future strengthening is directed at digitalizing the Learning Management System (LMS)-based quality system, developing partnerships with universities and accreditation institutions, and increasing the spiritual leadership capacity of madrasah principals as the main drivers of quality improvement.

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