Capacity Building of Principals and Islamic Education Teachers on SPMI Implementation in North Lampung

Supriyanti[1], Supriadi Wijaya[2], Siti Rukayat[3], Sri Setiyoningsih[4], Adil Muhammad Toyib[5]

[1,2,3,4,5] Program Pendidikan Agama Islam, Sekolah Tinggi Agama Islam Ibnurusyd, Indonesia
* Correspondence e-mail; supriyanti040682@gmail.com

Abstract	This mentoring program aimed to enhance principals' and teachers' understanding and practical skills in implementing the Internal Quality Assurance System (SPMI) in Islamic Religious Education (PAI) learning, thereby fostering a quality culture grounded in Islamic values. The program was motivated by the low level of SPMI understanding and implementation in schools in North Lampung Regency, where PAI learning had largely been administrative and had not sufficiently addressed students' character and value development. The activity was designed as a participatory, mentoring-based community service program involving 10 school principals and 25 PAI teachers from six public secondary schools, and was conducted over three months. The mentoring was implemented through four stages: socialization of SPMI and the PPEPP cycle, technical training on quality-based learning documents, field mentoring during classroom implementation, and monitoring and evaluation. The results indicate a significant improvement in participants' understanding of SPMI and the PPEPP cycle. Teachers were able to develop value-based learning documents, apply reflective learning strategies, and implement character-oriented evaluation, while principals demonstrated stronger leadership as drivers of school quality culture. This mentoring also strengthened collaboration among principals, teachers, and supervisors in implementing an integrative and contextual SPMI. In the long term, this program contributes to the development of a sustainable quality assurance system for Islamic education. It offers a replicable mentoring model for other regions with similar educational contexts.

Keywords	Islamic Religious Education; Mentoring; Principal; Quality Culture; SPMI

1. INTRODUCTION

Education is a fundamental pillar of national development because it determines the quality of human resources and social sustainability (Kopnina, 2020). To ensure continuous improvement in education quality, every educational institution in Indonesia is required to implement the Internal Quality Assurance System (SPMI) as regulated by the Minister of Education and Culture Regulation Number 28 of 2016 (Shalahuddin et al., 2025). SPMI functions as a systematic mechanism to ensure that educational processes comply with the National Education Standards (SNP) through a continuous improvement cycle known as PPEPP—Determination, Implementation, Evaluation, Control, and Improvement (Herdiyanti et al., 2025; Suradnya, 2021).

In the context of Islamic Religious Education (PAI), SPMI has a strategic role because learning quality is not only measured by cognitive achievement but also by the formation of students' character, moral values, and spirituality (Fauzi et al., 2024; Marlina et al., 2021). Ideally, SPMI in PAI learning should encompass key quality dimensions, including lesson planning, learning implementation, learning evaluation, follow-up improvement, and the development of a quality culture rooted in religion. These dimensions ensure that Islamic values are internalized systematically and sustainably within the learning process.

However, field observations conducted in six public junior and senior secondary schools in North Lampung Regency, most of which hold B accreditation status, indicate that the implementation of SPMI has not yet reached this ideal condition. Observation and interviews revealed that approximately 80% of PAI teachers were unable to explain the PPEPP cycle clearly. In comparison, 70% of the reviewed learning documents were administrative in nature and lacked integration with quality indicators or Islamic character values (Observasi Lapangan, Lampung Utara, 2025). PAI learning tended to emphasize cognitive mastery and ritual aspects, with limited attention to systematic planning, character-based evaluation, and structured follow-up (Zaeni et al., 2021).

This condition is exacerbated by limited institutional support. Several principals have not fully exercised their role as leaders of quality culture, and coordination between principals, teachers, and supervisors remains weak (Wuli, 2025). As a result, the quality of PAI learning is difficult to measure objectively, and its contribution to strengthening students' religious character remains suboptimal, particularly amid the pressures of globalization and digital transformation.

Previous studies have highlighted the importance of leadership commitment and the PPEPP cycle in SPMI implementation (Simbolon et al., 2025; Tangi & Supriyanto,

2024). Other studies have also pointed out weaknesses in monitoring and evaluation practices within SPMI implementation in madrasas (Sari et al., 2025). Nevertheless, these studies generally focus on general education management and do not specifically address SPMI implementation in PAI learning through sustained mentoring at the school level. Moreover, most existing programs emphasize short-term training rather than continuous, collaborative assistance that integrates quality management principles with Islamic values.

Based on this gap between the ideal standard and field realities, an integrated mentoring approach is required. This community service program adopts a participatory and collaborative mentoring model involving 10 school principals and 25 PAI teachers in North Lampung Regency. Unlike conventional training programs, this activity is designed as continuous assistance that strengthens competencies in planning, implementing, evaluating, and improving PAI learning within the SPMI framework. The mentoring integrates national quality standards with Islamic values such as amanah, ihsan, and istiqamah, while fostering a sustainable culture of quality in schools.

This program is expected to provide practical benefits by improving teacher competence, strengthening principal leadership, and establishing internal quality assurance teams. Theoretically, it contributes to the development of an integrative Islamic education quality assurance model that can be replicated in other regions with similar educational characteristics.

2. METHODS

This community service activity (PKM) employed a participatory mentoring model based on Participatory Action Research (PAR). This approach positions school principals and Islamic Religious Education (PAI) teachers as active participants in identifying problems, implementing improvement actions, and reflecting on learning quality based on the Internal Quality Assurance System (SPMI) and the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement) (Rukajat, 2018; Udar, 2024).

The program was conducted in six public junior and senior secondary schools in North Lampung Regency, which hold a B accreditation status. Participants were selected purposively based on the following criteria: (1) schools had not optimally implemented SPMI in PAI learning, (2) the absence of an active internal quality assurance team, and (3) the willingness of school leaders to participate in continuous mentoring. The participants consisted of 10 school principals and 25 PAI teachers, all of whom had a minimum of three years of teaching experience.

The mentoring activities were carried out over three months and implemented in four stages: (1) socialization, focusing on introducing SPMI and the PPEPP cycle in PAI learning; (2) technical training, emphasizing the preparation of quality-based lesson plans, evaluation instruments, and follow-up improvement plans; (3) field mentoring, involving classroom assistance and observation during PAI learning implementation; and (4) monitoring and evaluation, conducted through reflective discussions and document reviews to assess progress and improvement.

Data were collected using pre- and post–post-questionnaires, observation sheets, teacher logbooks, and documentation of learning quality instruments. Data analysis was conducted descriptively and qualitatively using the interactive model of data condensation, data display, and conclusion drawing, as proposed by Miles and Huberman (Huberman & Jhonny, 2014). This process was used to identify changes in participants' understanding, skills, and learning quality practices after the mentoring program.

3. FINDINGS AND DISCUSSION

3.1. Findings

The implementation of SPMI in Islamic Religious Education (PAI) learning should follow the PPEPP cycle systematically and continuously, encompassing quality-based planning, implementation, evaluation, follow-up improvement, and the development of a sustainable quality culture in religious education. However, initial observations in partner schools revealed a gap between these ideal standards and actual practices, where SPMI was still being implemented administratively and had not yet been integrated into the learning process. Table 1 presents a comparison of conditions before and after the mentoring program, illustrating the changes achieved.

Table 1. Changes in SPMI Implementation in PAI Learning Before and After Mentoring

No	Rated Aspect	Conditions Before Mentoring	Conditions After Mentoring	Visible Change Indicators
1	Understanding of SPMI and PPEPP Cycle	SPMI was understood mainly as the preparation of administrative documents and	SPMI was understood as a continuous quality assurance system based on the PPEPP cycle	Participants were able to explain each stage of PPEPP and relate it directly to PAI

No				
		routine school reports, without reference to continuous improvement principles.	involving all school members.	learning practices.
2	Preparation of Learning Quality Documents (lesson plans, evaluation instruments, process standards)	Learning documents were not integrated with quality indicators or Islamic character values.	Participants were able to develop quality-based lesson plans and evaluation instruments aligned with Islamic character formation.	Standardized quality learning documents were produced and are ready for classroom implementation.
3	Implementation of Quality-Based PAI Learning	Learning was predominantly lecture-based and focused mainly on cognitive aspects and rituals.	Learning became more dialogical and reflective, emphasizing the internalization of Islamic moral values.	Increased variation in teaching methods, habituation activities, and attitude-based assessment practices.
4	Principal–Teacher–Quality Team Collaboration	Coordination among school elements was incidental and unsustainable.	Structured collaboration emerged in the planning and implementation of periodic quality improvement activities.	Regularly scheduled and documented classroom monitoring and evaluation activities.
5	School Quality Culture	Quality assurance practices were	A shared awareness of quality culture	Increased discipline, openness to

conducted only during external monitoring or accreditation processes.	began to develop in learning activities and school management.	evaluation, and commitment to continuous quality improvement.

Overall, the findings indicate a consistent positive trend across all assessed aspects following the implementation of the mentoring program. The most significant improvements occurred in participants' conceptual understanding of SPMI and PPEPP, as well as in the preparation of quality-based PAI learning documents. These aspects form the foundation for sustainable quality improvement. Improvements in collaboration and school quality culture were also evident, although these dimensions require a longer time frame to become fully institutionalized. This suggests that while the mentoring program effectively initiated change, continuous assistance and internal commitment remain necessary to strengthen and sustain the quality culture in PAI learning.

3.2. Discussion

3.2.1. Improving Conceptual Understanding of SPMI and PPEPP Cycle

The mentoring results showed a significant change in the understanding of the Internal Quality Assurance System (SPMI) and the PPEPP cycle among Islamic Religious Education (PAI) principals and teachers. Prior to the activity, the majority of participants viewed the SPMI as merely an administrative obligation related to preparing quality documents and meeting accreditation requirements. This view reflects the gap between the ideal standards for implementing the SPMI, which emphasize continuous quality improvement, and the reality of practice in partner schools (Maula et al., 2025). Through a participatory mentoring process, participants began to understand that SPMI is an internal quality management system designed to establish a comprehensive and sustainable quality culture (Siswadi et al., 2025). Understanding the PPEPP cycle is the starting point for transformation, because participants realize that the quality of PAI learning cannot be separated from the process of setting standards, implementing planned learning, objective evaluation, quality control, and systematic follow-up improvements (Supriyanti et al., 2025). This improved conceptual understanding has a direct impact on teachers' ability to develop quality-based Islamic Religious Education (PAI) learning documents. While previously, learning tools tended to be formal and not yet integrated with quality

indicators and Islamic values, after mentoring, teachers were able to develop Learning Implementation Plans (RPP), evaluation instruments, and process standards that were more structured and relevant to the goal of developing Islamic character. This aligns with the SPMI principle, which positions quality documents as instruments for controlling and improving the quality of learning. Thus, learning documents are no longer understood as administrative files, but rather as strategic guides for implementing meaningful Islamic Religious Education (PAI) learning (Herdiyanti et al., 2025).

Changes are also evident in the implementation of Islamic Religious Education (PAI) learning in the classroom. Previously dominated by lectures and a cognitive focus, learning is shifting toward a more dialogic, reflective, and contextual approach (Anta et al., 2025; Rambe et al., 2025). Teachers began implementing a variety of learning methods that encouraged active student participation, such as value discussions, reflections on religious experiences, and attitude-building activities. This shift demonstrates that quality principles are not just focused on the planning stage but are actually implemented in learning practices. From an Islamic Religious Education (PAI) pedagogical perspective, this change is crucial because religious learning aims to internalize Islamic values through meaningful learning experiences, rather than simply transferring knowledge (Imania et al., 2022).

In terms of school leadership and governance, this mentoring also strengthens collaboration between the principal, teachers, and the quality team. Prior to the program, coordination between school elements tended to be sporadic and unstructured. After the mentoring, a shared commitment began to form in planning and implementing follow-up actions to improve the quality of Islamic Religious Education (PAI) learning. The principal's role was no longer merely administrative, but began to function as a driver of a quality culture, providing direction, support, and feedback on teachers' learning practices (Mugwaze & Smith, 2024). This collaboration is a key factor in the successful implementation of SPMI, because the quality of learning cannot be achieved individually, but through the collective work of all school members (Elis & Lestari, 2025).
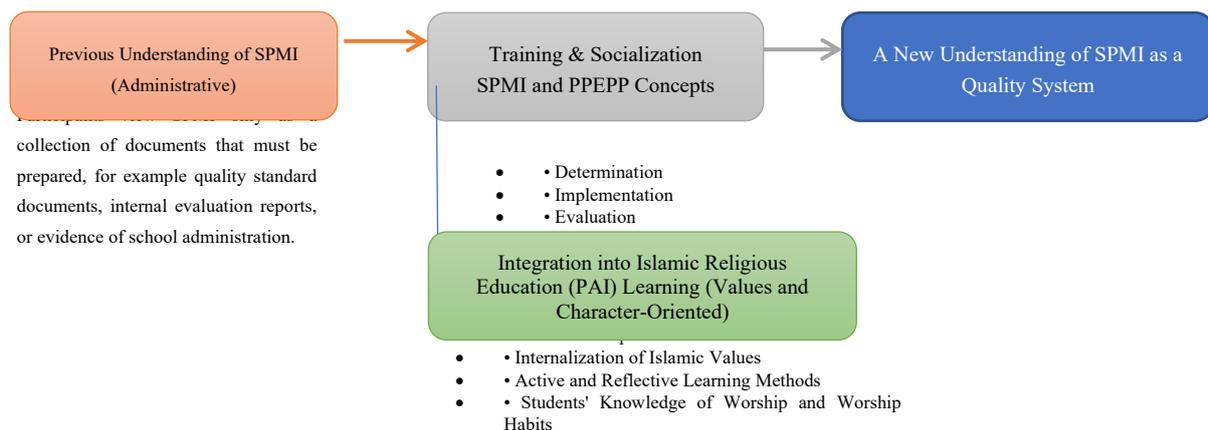
The mentoring results demonstrate the growth of a quality culture within partner schools. Although still in its early stages, there are indications of increased collective awareness of the importance of self-evaluation, openness to feedback, and a commitment to continuous improvement. Quality practices previously implemented only during external monitoring are shifting to become internal school habits. This demonstrates that the implementation of SPMI, accompanied by ongoing mentoring,

can encourage a shift in mindset from mere administrative compliance to an intrinsic awareness of quality (Susanto & Syahrudin, 2024; Syahrudin & Gunawan, 2025; Yahuda et al., 2024).

These changes in teachers and principals also impact students, who are the primary subjects of Islamic Religious Education (PAI) learning. The implementation of reflective learning, attitude-based evaluation, and the instillation of Islamic values encourage more active student involvement in the learning process. Students are assessed not only on knowledge but also on attitudes, discipline, responsibility, and daily religious practices. Thus, the quality of Islamic Religious Education (PAI) learning is reflected not only in academic achievement but also in the process of internalizing Islamic values and developing Islamic character. This confirms that SPMI in the context of PAI has a substantive dimension directly related to the goals of religious education (Erihadiana & Zakiyyah, 2022).

Overall, these findings demonstrate that participatory mentoring based on SPMI and PPEPP can meet the needs of partner schools in holistically improving the quality of Islamic Religious Education (PAI) learning. This program not only improves teachers' conceptual understanding and technical skills, but also strengthens principal leadership, collaboration among school members, and a sustainable culture of quality. Therefore, this mentoring can be seen as a model of best practice in developing the quality of Islamic Religious Education that goes beyond short-term training but also encourages systemic and sustainable change at the school level.

Previous Understanding of SPMI (Administrative)

Participants view SPMI only as a collection of documents that must be prepared, for example quality standard documents, internal evaluation reports, or evidence of school administration.

Training & Socialization SPMI and PPEPP Concepts

- • Determination
- • Implementation
- • Evaluation

A New Understanding of SPMI as a Quality System

Integration into Islamic Religious Education (PAI) Learning (Values and Character-Oriented)

- • Internalization of Islamic Values
- • Active and Reflective Learning Methods
- • Students' Knowledge of Worship and Worship Habits

3.2.2. Strengthening Technical Competence in the Preparation of Islamic Education Learning Quality Documents

Strengthening technical competencies is a key focus of this mentoring activity, as the quality of learning depends heavily on teachers' ability to systematically plan, implement, and evaluate learning. In the initial phase of the training, participants, consisting of school principals and Islamic Religious Education (PAI) teachers, were encouraged to re-understand the role of learning quality documents, such as process standards, quality-based Learning Implementation Plans (RPPs), and evaluation instruments (Nur Efendi & Muh Ibnu Sholeh, 2023). Many participants had previously developed learning materials on a routine annual basis. However, these tended to be administrative in nature and not fully aligned with the quality indicators and objectives of Islamic character building. Through technical training, participants were taught to reorganize the development of quality documents by referring to the principles of educational quality assurance, particularly those reflected in the PPEPP (Determination, Implementation, Evaluation, Control, and Improvement) cycle (Elis & Lestari, 2025; Puji et al., 2025). The preparation of learning documents is no longer understood as an obligation to fulfill school formats or archives, but as a strategic instrument that determines the direction and quality of the learning process. In this session, participants were also introduced to a model for developing learning objectives that integrates knowledge, skills, and religious attitudes. Islamic values , such as trustworthiness, ihsan (good character), discipline, respect, and responsibility, are not only listed as attitudinal competencies but are also sought to be internalized through learning activities.

After understanding and compiling the learning quality document, participants entered the field mentoring phase. At this stage, teachers practiced quality-based lesson plans in real classroom situations, while mentors acted as facilitators and observers. The field mentoring took a collaborative approach, where teachers were not positioned as passive implementers, but as partners who explored and discussed the learning reflection process. Observations revealed a transformation in learning patterns, from teacher-centered to more student-centered. Teachers began to engage students in dialogue, in-depth question-and-answer sessions, group discussions, case studies, and reflections on their own religious experiences. This change in patterns was also evident in the way teachers managed classroom interactions. While previously teachers prioritized verbal delivery of material, now teachers are facilitating learning experiences that provide space for students to act, practice, and familiarize themselves with religious values directly (Hadi et al., 2025).

Teachers' ability to evaluate Islamic Religious Education (PAI) learning has significantly improved after participating in training and mentoring. Evaluation is no longer limited to cognitive tests, but includes observation of attitudes, ongoing feedback, and formative assessment as part of the quality control process within the PPEPP cycle. Teachers are beginning to understand that evaluation serves to assess the holistic development of students, including aspects of character and the internalization of Islamic values. This change has led to more reflective and dialogical learning, enhancing student engagement and fostering the development of religious attitudes, discipline, and responsibility. Thus, improving teacher competency not only impacts the quality of lesson planning and implementation but also the quality of the learning experience and character development of students.

However, the implementation of this program still faces limitations, including the relatively short duration of mentoring, varying teacher abilities, and potential implementation obstacles such as workload and dependence on mentors. This situation underscores the importance of strengthening the role of school principals and internal quality assurance teams in driving sustainable quality practices. Overall, SPMI and PPEPP-based mentoring have proven effective in enhancing the quality of Islamic Religious Education learning, aligning with the service goals of fostering values-oriented and character-based learning, while also laying the foundation for a sustainable culture of quality Islamic education in schools.

4. CONCLUSION

The mentoring program for implementing the Internal Quality Assurance System (SPMI) in Islamic Religious Education (PAI) learning in North Lampung Regency has proven to achieve its goal, namely improving the understanding and skills of principals and teachers in implementing holistic, values-oriented quality assurance for learning. Specifically, this mentoring resulted in improved participant understanding of the PPEPP cycle, as demonstrated by teachers' and principals' ability to explain the relationship between standard setting, learning implementation, evaluation, control, and continuous improvement within the context of PAI. Teachers were able to develop and implement Islamic value-based learning quality documents, including character-oriented lesson plans, attitude assessment instruments, and follow-up plans for evaluating results. Changes in learning practices were also evident in the implementation of more reflective and dialogical methods and assessments that emphasize not only cognitive aspects but also the development of students' morals and religious habits. Furthermore, principals demonstrated a more active role as drivers of a culture of quality by strengthening coordination, establishing quality

teams, and implementing more planned learning monitoring. Collaboration among principals, teachers, and supervisors has strengthened and serves as a foundation for developing a culture of quality in schools.

However, this program still has limitations, particularly the relatively short duration of mentoring, variations in teachers' initial competencies, and limited observations of the long-term impact on school culture change. Therefore, follow-up is needed in the form of ongoing mentoring, strengthening the role of the internal quality assurance team, and policy support from the education office so that this good practice can be sustained and expanded. Practically, the results of this activity recommend the importance of integrating values-based SPMI in the development of Islamic Religious Education teachers and principal leadership. The program's main contribution lies in the development of a collaborative mentoring model that integrates quality management principles with Islamic values, thus distinguishing it from conventional administrative training. This model has the potential to be replicated in other regions as a good practice in strengthening the culture of sustainable Islamic education quality.

REFERENCES

Anta, P., Sampurna, C., & Susanto, R. (2025). Implementation of STEAM in Pesantren Experimental Study Based on Local Wisdom Curriculum. *JISEI: Journal of Islamic Studies and Educational Innovation*, *01*(02), 256–272.

Elis, N., & Lestari, S. (2025). Analysis of the Implementation Of The Internal Quality Assurance System Of Model Schools in Elementary Schools. *Jurnal Amal Pendidikan*, *6*(1), 148–156. https://doi.org/http://dx.doi.org/10.36709/japend.v6i1.189

Erihadiana, M., & Zakiyyah, Q. N. (2022). The Importance of Curriculum Components in PAI Learning. *JURNAL AR RO ' IS MANDALIKA (ARMADA)*, *2*(2), 139–149.

Fauzi, M. A., Alim, N., & Harsoyo, R. (2024). Implementation of the Internal Quality Assurance System (SPMI) as An Effort to Improve the Quality of Higher Education in Indonesia. *JP: Jurnal Pendidikan*, *9*(2), 175–183. https://doi.org/https://doi.org/10.26740/jp.v9n2.p175-183

Hadi, Y., Remanita, Y., Tao-tao, L. L. M., & Sunoko, A. (2025). Teacher-Centered Learning and Creative Reflection Approaches in Deaf Islamic Education Learning. *Journal of Educational Research and Practice*, *3*(1). https://doi.org/10.70376/jerp.v3i1.294

Herdiyanti, Y., Janah, M., & Susanto, R. (2025). Building a Golden Generation : Synergy of Education, Technology, and Qur'anic Values. *JISEI: Journal of Islamic Studies and*

Educational Innovation, 01(01), 36–48.

Huberman, A. M., & Johnny, S. (2014). *Qualitative Data Analysis: A Methods Sourcebook.* Arizona State University.

Imania, H., Latifah, M., & Yuliati, L. N. (2022). Kecemasan, Efikasi Diri Akademik, Motivasi Belajar: Analisis Jenis Kelamin Pada Mahasiswa Selama Pandemi Covid-19. *Jurnal Ilmu Keluarga Dan Konsumen*, *15*(3), 251–263. https://doi.org/10.24156/jikk.2022.15.3.251

Kopnina, H. (2020). Education for Sustainable Development Goals (ESDG): What is wrong with ESDGs, and what can we do better? *Education Sciences*, *10*(10), 1–14. https://doi.org/10.3390/educsci10100261

Marlina, S., Harapan, E., & Kesumawati, N. (2021). Implementation of the internal quality assurance system (SPMI) in junior high school. *JPGI: Jurnal Penelitian Guru Indonesia*, *6*(2), 508–513. https://doi.org/https://jurnal.iicet.org/index.php/jpgi

Maula, K., Aziroh, U., Faslah, R., Islam, U., Maulana, N., & Ibrahim, M. (2025). Strategic Steps For Implementing An Internal Quality Assurance System In Elementary Schools. *Mudir: Jurnal Manajemen Pendidikan*, *7*. https://doi.org/https://doi.org/10.55352/y9kdhp54

Mugwaze, F., & Smith, C. (2024). Rethinking the Role of the Principal in the Strategic Management of Human Capital in Public Secondary Schools. *Sage Journal*, *September*, 1–13. https://doi.org/10.1177/21582440241254604

Nur Efendi, & Muh Ibnu Sholeh. (2023). Manajemen Pendidikan Dalam Meningkatkan Mutu Pembelajaran. *Academicus: Journal of Teaching and Learning*, *2*(2), 68–85. https://doi.org/10.59373/academicus.v2i2.25

Puji, F. D. A., Hani, N. U., & Kumalasari, E. (2025). Exploring Knowledge from the Qur'an : The Concept of Multidisciplinary Education in Islamic Culture. *JISEI: Journal of Islamic Studies and Educational Innovation*, *01*(01), 22–35.

Rambe, N., Siahaan, A., & Nasution, I. (2025). Implementation of the Internal Quality Assurance System in Improving the Quality of Education. *Electronic Journal of Education, Social Economics and Technology Vol.*, *6*(2), 1–9. https://doi.org/https://doi.org/10.33122/ejeset.v6i2.863

Rukajat, A. (2018). *Pendekatan Penelitian Kualitatif*. CV. Budi Utama.

Sari, A., Erlinawati, E., & Haryati, T. (2025). Inovasi Sistem Penjamin Mutu Internal Muelalui Project-Based Learning di SDN Mangunharjo. *Jurnal Manajemen Pendidikan*, *14*(2), 210–218. https://doi.org/https://doi.org/10.26877/jmp.v14i2.23375

Shalahuddin, M., Arromy, M. M., Ruswandi, U., & Arifin, B. S. (2025). Analisis Implementasi Sistem Penjaminan Mutu Internal (SPMI) dan Sistem Penjaminan Mutu Eksternal (SPME) di Sekolah Menengah Atas. *Didaktika: Jurnal Kependidikan*, *14*(1), 2721–2736. https://doi.org/https://doi.org/10.58230/27454312.1932

Simbolon, F. H., Simbolon, R. W., Sihombing, M., & Simbolon, M. H. (2025). Efektivitas Pelaksanaan Sistem Penjaminan Mutu Internal Pada Perguruan Tinggi Swasta (Studi Kasus Universitas Mandiri Bina Prestasi). *Lofian: Jurnal Teknologi Informasi Dan Komunikasi*, *4*(2), 23–27. https://doi.org/10.58918/lofian.v4i2.286

Siswadi, A., Sudrajat, J., Dedi, R., Afandi, S., & Dahlan, R. (2025). Implementation of Internal Quality Assurance System Policy and Its Impact on School Performance : A Case Study at SDIT Aya Sophia Islamic School. *International Journal Of Social And Management Studies (Ijosmas)*, *3*(3), 60–66. https://doi.org/https://doi.org/10.5555/ijosmas.v6i3.483

Supriyanti, Kurniawati, D., & Susanto, R. (2025). Analysis of the Minister of Education's Curriculum Policy in the 2019-2024 Vs. 2024-2029 Era. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, *17*(1), 741–754. https://doi.org/10.37680/qalamuna.v17i1.7127

Suradnya, I. N. (2021). Penerapan Sistem Penjaminan Mutu Internal (SPMI) di SMP Negeri 1 Banjarangka. *MANAJERIAL : Jurnal Inovasi Manajemen Dan Supervisi Pendidikan*, *1*(1), 8–17.

Susanto, R., & Syahrudin, S. (2024). Social Transformation Through Education: Building a Caring and Empowered Generation. *Ngabari : Jurnal Studi Islam Dan Sosial*, *17*(2), 37–48.

Syahrudin, & Gunawan, A. (2025). Construction of Islamic Identity of Students in the Digital Era : A Case Study of the Ibnurussud Campus Da'wah Community. *JISEI: Journal of Islamic Studies and Educational Innovation*, *01*(02).

Tangi, H., & Supriyanto, A. (2024). Quality Assurance System (SPMI) Management Based On E-SPMI KPIS at Widya Mandira Catholic University, East Nusa Tenggara. *Proceedings of the International Seminar Universitas Negeri Malang Indonesia – Universiti Malaya Malaysia*, *2*(September), 396–402.

Udar, M. Bin. (2024). *Mengevaluasi Validitas Instrumen dalam Penelitian Kualitatif: Metode Verifikasi dan Implementasinya*. tt.

Yahuda, R. D., Susanto, R., Widodo, W., & Kolis, N. (2024). Totally Muslim, Truly Intellectual-Based, Holistic Education in Postgraduate Programs. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, *16*(2), 1399–1410.

https://doi.org/10.37680/qalamuna.v16i2.4104

Zaeni, R., Syam, A., Sauri, R. S., Indah, R. N., & Nusantara, U. I. (2021). Improving the Quality of Graduates of the Early Childhood Education Study Program Through SPMI. *Jurnal Penjaminan Mutu*, *7*(113–124).