Volume 7 Number 2 (2026)
July- December 2026
Page: 677-692

E-ISSN: 2716-0750
P-ISSN: 2715-7997
DOI: 10.37680/amalee.v7i2.9399

Amalee
Indonesian Journal of Community Research and Engagement

Islamic Religious Education (PAI) Quality Assurance System Training Assistance for Teachers and Education Personnel at MTs Al-Islamiyah Kotabumi, Lampung

Roni Susanto[1], Winarko[2], Cholid Mawardi[3], Edi Mulyono[4], Mutho'i[5]

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

Article history Submitted: 2026/03/28; Revised: 2026/10/24; Accepted: 2026/10/26

Abstract

The implementation of Islamic Religious Education (PAI) quality assurance in madrasahs faces challenges, particularly in integrating measurable quality standards into teaching practices and educational administration. Preliminary observations at MTs Al-Islamiyah Kotabumi, Lampung, indicated that teachers and educational staff perceived quality assurance primarily as administrative compliance rather than a continuous improvement process. This community service program aimed to enhance participants' understanding, practical skills, and institutional readiness to implement a systematic and sustainable PAI quality assurance system. Conducted from January to February 2026, the program involved teachers and educational staff through participatory training and mentoring. Activities comprised three stages: preparation, implementation, and evaluation, incorporating interactive training, technical workshops, group discussions, and practical assistance in developing quality-based learning instruments. Program effectiveness was assessed through participant observations, assignments, document analysis, and reflective discussions. The findings demonstrated an improved understanding of quality assurance principles, an increased ability to formulate measurable learning indicators, and an enhanced competence in developing quality-oriented educational documents. Participants also showed greater awareness of continuous evaluation and shared responsibility for educational quality. The program's contribution lies in integrating conceptual learning with contextualized, practice-based mentoring, offering a practical model for strengthening professional competence and fostering a sustainable quality culture in Islamic educational institutions.

Keywords educational staff; islamic religious education; madrasah; quality assurance; teacher training

© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, https://creativecommons.org/licenses/by-sa/4.0/.

.

1. INTRODUCTION

Education is a strategic instrument in building the quality of human resources, including in forming the character, morals, and spirituality of students (Susanto, 2024). In the context of national education, Islamic Religious Education (PAI) has a very important position because it not only functions as a transfer of religious knowledge, but also as a means of forming morals, moderate attitudes, discipline, and strengthening religious values in the lives of students (Arianti, 2025; Khalid, 2002). However, the success of Islamic religious education is not only determined by the availability of Islamic religious education subjects or teachers, but also by the existence of an educational quality assurance system that can ensure that the entire learning process runs in a directed, measurable, and sustainable manner, and in accordance with the established quality standards.

In general, educational quality assurance has become a key agenda in the management of educational institutions in Indonesia. Schools and madrasas are required not only to provide learning but also to build a culture of quality through planning, implementation, evaluation, control, and continuous quality improvement (Kautsar & Julaiha, 2023). In the context of madrasas, a quality assurance system becomes increasingly important because madrasas bear the dual responsibility of integrating general academic quality with religious education. Therefore, teachers and education personnel are required to have a sufficient understanding of how to systematically design, implement, monitor, and improve the quality of education, particularly in Islamic Religious Education (PAI).

However, in practice, implementing the Islamic religious education quality assurance system across various madrasas continues to face significant challenges. One frequently encountered issue is the limited understanding of teachers and education personnel regarding the concepts, instruments, indicators, and mechanisms of quality assurance that apply to daily educational activities (Zaeni et al., 2021). Many educational institutions routinely conduct learning and administrative activities, but lack a clear, measurable, and well-documented quality framework. As a result, Islamic Religious Education (PAI) learning often operates in a normative, administrative manner and is not fully grounded in ongoing quality evaluation.

Educational quality assurance has become an essential component of institutional management worldwide, emphasizing systematic planning, measurable standards, continuous evaluation, and sustainable improvement. In Indonesia, the implementation of quality assurance in Islamic educational institutions remains challenging, particularly in integrating quality standards into teaching practices and

institutional governance. These challenges are reflected in the limited understanding of quality assurance mechanisms among teachers and educational personnel, which often results in administrative compliance taking precedence over continuous educational improvement.

Similar challenges were identified at MTs Al-Islamiyah Kotabumi, Lampung. Preliminary observations revealed two major concerns. First, existing learning documents, including teaching modules, syllabi, and assessment instruments, were not consistently aligned with measurable quality indicators. Second, initial interviews indicated that teachers predominantly understood quality assurance as an administrative obligation rather than a systematic process of planning, implementation, evaluation, and improvement. These findings demonstrate a gap between institutional practices and the principles of educational quality assurance, particularly in Islamic Religious Education (PAI). Therefore, targeted training and participatory mentoring are necessary to strengthen the capacity of teachers and educational personnel to implement measurable quality standards and foster continuous improvement in madrasah education.

Furthermore, the problems that arise are not only technical, but also cultural and managerial. From a technical perspective, not all educators have the skills to develop quality-based learning tools, design measurable evaluations, and systematically document learning outcomes. From a managerial perspective, coordination between school elements in building a culture of quality also needs to be strengthened so that quality assurance is not understood solely as the responsibility of the madrasah principal or the administrative department, but rather a shared responsibility of all members of the madrasah community (Simbolon et al., 2025; Suradnya, 2021). Meanwhile, from a cultural perspective, awareness that educational quality must be built through a sustainable, collaborative, and data-driven process has not yet fully developed.

Based on these issues, a community service initiative is needed that goes beyond theoretical outreach and is realized through mentoring and training on the Islamic religious education quality assurance system for teachers and education personnel. Mentoring was chosen as the primary approach because it enables the transfer of knowledge and skills, strengthening, consultation, reflection, and hands-on practice contextualized to the needs of the madrasah (Inten et al., 2023; Sarman & Asradi, 2022). Through this training and mentoring, teachers and education personnel are not only introduced to the concept of quality. Still, they are also guided to translate it into real practice, such as preparing PAI learning quality standards, evaluating the learning

.

process, strengthening academic administration, and developing a more systematic and professional work culture.

This community service program was conducted at MTs Al-Islamiyah Kotabumi, Lampung, a strategic location, as the school possesses strong institutional and resource potential to be developed into a superior Islamic educational institution through strengthening internal quality. The location was also selected based on the school's real needs for human resource capacity building, particularly in the quality management of religious education. Therefore, this community service program is not general or generic; it stems from the partners' actual needs and is directed at addressing real-world issues.

The main objective of this community service is to improve the understanding, skills, and readiness of teachers and education personnel in implementing a structured, measurable, and sustainable Islamic religious education quality assurance system. More specifically, this activity aims to: (1) provide a conceptual understanding of the importance of Islamic religious education quality assurance in madrasas; (2) increase the capacity of teachers and education personnel in designing quality indicators and instruments; (3) assist in the preparation of quality implementation steps in madrasah learning and governance; and (4) encourage the formation of a participatory and collaborative quality culture in the school environment.

The urgency of this community service program stems from the need to establish a systematic, sustainable quality-assurance framework for Islamic Religious Education (PAI) in madrasahs. Improving educational quality requires more than additional instructional hours or religious activities; it demands measurable standards, effective institutional coordination, and continuous evaluation. Without these mechanisms, educational practices risk remaining administratively oriented and disconnected from student learning outcomes. Strengthening internal quality assurance is therefore essential to ensuring that PAI learning becomes more accountable, consistent, and responsive to students' educational needs.

The novelty of this community service program lies in integrating participatory training with practice-based mentoring, specifically designed to strengthen quality assurance in Islamic Religious Education (PAI) at the madrasah level. Unlike conventional teacher development programs that primarily emphasize instructional methods and administrative competencies, this approach connects quality assurance principles with the development of measurable learning indicators, quality-oriented educational documents, and continuous evaluation practices. Its scientific contribution lies in providing a contextualized participatory mentoring framework that links

professional capacity building with institutional quality assurance in Islamic education. In practice, the program equips teachers and educational personnel with practical quality assurance tools while promoting collaborative responsibility for sustainable educational improvement. This integrated approach offers a potentially adaptable model for strengthening quality assurance practices in other Islamic educational institutions.

2. METHODS

This community service program employed a participatory training and mentoring approach within a capacity-building framework to strengthen the competencies of teachers and educational personnel in implementing the Islamic Religious Education (PAI) quality assurance system. The program was conducted at MTs Al-Islamiyah Kotabumi, Lampung, from January to February 2026. It involved 10 participants: 5 teachers and 5 educational staff. The participatory approach emphasized active engagement, collaborative problem identification, practical application, and reflective evaluation to ensure the activities addressed the institution's specific quality-assurance needs.

The program was implemented in three stages: preparation, implementation, and evaluation. The preparation stage, conducted during the first week of January 2026, involved institutional coordination, preliminary needs assessment, and the development of training materials. Initial needs were identified through observations and discussions with madrasah representatives, focusing on existing learning documents, quality indicators, and administrative practices. These findings informed the development of training materials and mentoring activities tailored to participants' professional responsibilities.

The implementation stage took place from the second week of January to the third week of February 2026 through weekly sessions lasting approximately 3–4 hours. Activities included interactive presentations, technical workshops, group discussions, and practical mentoring. Training materials covered the fundamental principles of educational quality assurance, the development of measurable PAI learning indicators, the preparation of quality-based instructional documents, and continuous evaluation procedures. During the mentoring sessions, participants collaboratively identified institutional challenges, developed learning quality instruments, and formulated improvement plans relevant to the madrasah context. The integration of theoretical instruction and supervised practice enabled participants to apply quality assurance principles directly to their professional responsibilities.

.

The evaluation stage was conducted during the final week of February 2026 to assess participants' understanding, practical competencies, and engagement in quality improvement activities. Evaluation data were collected through participant observation, document analysis, and reflective discussions. Observations focused on participant engagement and the application of quality assurance principles, while document analysis examined the relevance, completeness, and measurability of the learning indicators and educational documents produced. Reflective discussions explored participants' experiences, perceived challenges, and understanding of continuous quality improvement.

Evaluation findings were analyzed descriptively using a qualitative approach. Observation records, participant-generated documents, and reflective discussion results were organized into three analytical categories: conceptual understanding of quality assurance, practical competence in developing quality-based learning instruments, and awareness of collaborative quality improvement. The findings were interpreted by comparing the initial institutional conditions with the outcomes documented during and after the mentoring activities. This analysis provided a basis for identifying changes in participants' competencies and formulating recommendations for subsequent institutional improvement.

Ethical considerations were incorporated into the program implementation. Participants' identities were protected in the reporting process, and the information collected was intended exclusively for program evaluation and academic reporting. These ethical principles were considered essential to maintaining transparency, voluntary participation, and responsible documentation throughout the community service activities.

3. FINDINGS AND DISCUSSION

The results of the training and mentoring program were analyzed by comparing participants' initial conditions with the findings observed after the activities. The assessment focused on seven aspects of Islamic Religious Education (PAI) quality assurance: understanding of quality assurance principles, development of measurable quality indicators, preparation of learning documents, learning evaluation, educational administration, institutional collaboration, and continuous quality improvement. This comparison provides an overview of changes in participants' understanding, practical competencies, and awareness of their roles in strengthening the quality assurance system at MTs Al-Islamiyah Kotabumi, Lampung. The results are presented in Table 1.

Table 1. Improvements in PAI Quality Assurance Competence Before and After Training and Mentoring at MTs Al-Islamiyah Kotabumi, Lampung

No.	Assessment Aspects	Initial Conditions	Findings After Training and Mentoring
1	Understanding of Quality Assurance	Teachers primarily perceived quality assurance as an administrative obligation.	Participants demonstrated an improved understanding of quality assurance as a systematic, continuous improvement process.
2	Development of Quality Indicators	Learning activities were not consistently supported by measurable quality indicators.	Teachers developed a better understanding of how to formulate measurable indicators for PAI learning.
3	Preparation of Learning Documents	Teaching modules, syllabi, and assessment instruments were primarily prepared to fulfill administrative requirements.	Participants improved their ability to prepare quality-oriented learning documents aligned with educational standards.
4	Learning Evaluation	Evaluation practices predominantly emphasized students' cognitive achievement.	Participants demonstrated greater awareness of comprehensive evaluation, including learning processes, character development, and religious values.
5	Educational Administration	Educational personnel mainly focused on documentation, archiving, and routine administrative activities.	Educational personnel gained a broader understanding of their responsibilities in supporting institutional quality assurance.
6	Institutional Collaboration	Quality assurance responsibilities were not systematically integrated among institutional members.	Greater collaborative awareness emerged among teachers, educational personnel, and madrasah management.
7	Continuous Quality Improvement	Quality evaluation and follow-up activities were not consistently implemented.	Participants demonstrated increased awareness of reflection, continuous evaluation, and systematic quality improvement.

.

3.1. Initial Conditions of Teachers' and Education Personnel's Understanding of the Islamic Education Quality Assurance System

Initial identification results indicate that teachers and educational staff at MTs Al-Islamiyah Kotabumi demonstrate a high level of commitment and enthusiasm in carrying out their educational duties, particularly in Islamic Religious Education (PAI). This is evident in their active involvement in the learning process, the development of teaching materials, and their participation in religious activities within the madrasah. However, their understanding of the education quality assurance system remains rudimentary and has not been systematically integrated into daily learning practices.

Based on the results of interviews with several Islamic Education teachers, information was obtained that most teachers understand quality assurance as part of administrative obligations, such as preparing lesson plans, filling out learning devices, and reporting on teaching and learning activities. This perspective shows that quality assurance is not yet understood as a continuous cycle encompassing the integrated processes of planning, implementation, evaluation, control, and quality improvement. However, according to educational quality management theory, quality assurance is a systematic process aimed at ensuring that all educational activities comply with established standards and undergo continuous improvement (Angga et al., 2022; Fitrianti, 2018).

Field findings indicate a gap between learning practices and the ideal quality approach. Teachers generally have learning tools such as teaching modules, syllabi, and evaluation instruments, but not all are based on measurable, standardized quality indicators. This aligns with previous research findings that many teachers still experience difficulties integrating quality standards into learning planning and implementation (Aidil & Musa, 2025; Ambarwati et al., 2022; Nugroho, 2022). Thus, Islamic Education tends to run on a routine basis without a comprehensive, continuous quality evaluation mechanism. Furthermore, the involvement of educational staff in the quality assurance system is still relatively limited. Interviews with madrasah administrative staff revealed that their roles primarily involve administrative tasks, such as document archiving and data management, with limited integration into the education quality assurance system. In fact, from the perspective of modern educational management, educational staff have a strategic role in supporting the implementation of quality through data management, documentation, and quality academic services (Mulyasa, 2013b; Suhartoyo et al., 2020).

This situation also reflects that a culture of quality in madrasas has not yet been fully and systematically established. A culture of quality should be a collective habit that engages the entire school community in efforts to improve the quality of education continuously (Van Boekel et al., 2017). However, in reality, understanding of quality remains partial and has not yet become the primary basis for educational decision-making. This is reinforced by several studies that indicate that a low understanding of the concept of quality is a hindering factor in the implementation of quality assurance systems in educational institutions (Suradnya, 2021; Wuli, 2025).

When viewed from the perspective of Islamic education, PAI quality assurance should not only be oriented towards cognitive aspects, but also include affective and psychomotor dimensions, such as the formation of morals, religious attitudes, and character of students (al-Ghazali, 2005; Muhaimin & Abdul, 1993). However, in practice, the evaluation of Islamic Religious Education (PAI) learning is still dominated by cognitive measures, thus not fully reflecting the holistic goals of Islamic education. This indicates that the PAI quality assurance system still needs strengthening, both conceptually and in terms of implementation. Therefore, this initial situation shows that the main problem lies not in the low commitment of teachers and education personnel, but rather in limited conceptual understanding and technical skills in implementing the quality assurance system effectively. Therefore, the initial phase of community service is crucial to provide a comprehensive understanding and practical guidance so that the quality concept can be effectively implemented in learning activities and madrasah management.

These findings also emphasize the importance of a needs-based training approach and ongoing mentoring as strategies to improve human resource capacity in madrasahs. With appropriate interventions, it is hoped that the gap between learning practices and quality standards can be minimized, allowing Islamic religious education at MTs Al-Islamiyah Kotabumi to develop in a more systematic, measurable, and sustainable manner.

3.2. Training and Mentoring Process in Strengthening the PAI Quality Assurance System

The training and mentoring program at MTs Al-Islamiyah Kotabumi, Lampung, was implemented through a participatory-collaborative approach that integrated conceptual understanding with practical applications in Islamic Religious Education (PAI) quality assurance. Participants were actively involved in identifying institutional challenges, developing learning quality indicators, preparing educational documents, and evaluating existing learning practices. This approach emphasized

.

collaborative problem-solving and experiential learning rather than one-way knowledge transmission. As Fadilah and Navarro suggest, participatory approaches can strengthen participants' engagement and sense of ownership, thereby supporting the sustainability of community-based educational programs (Fadilah, 2019; Navarro, 2019).

The program consisted of interactive presentations, technical workshops, group discussions, practical mentoring, and reflective evaluation. Training materials addressed educational quality assurance principles, measurable learning indicators, quality-based instructional planning, and continuous improvement procedures. During the mentoring sessions, teachers developed learning components aligned with educational quality standards. In contrast, educational personnel examined how documentation, administrative services, and institutional coordination could support the implementation of quality assurance. Integrating these activities enabled participants to connect theoretical knowledge with the professional responsibilities encountered in their daily educational practices (Beti, 2023; Mulyasa, 2007).

Observations and participant interviews indicated changes in three principal areas: conceptual understanding, practical competence, and institutional awareness. Before the intervention, participants generally associated quality assurance with administrative compliance, including completing teaching documents and preparing institutional reports. Following the training, participants demonstrated a broader understanding of quality assurance as a continuous process involving planning, implementation, evaluation, and improvement. This shift was reflected in their ability to identify weaknesses in existing learning practices and recognize the importance of measurable quality indicators. One teacher acknowledged that previous practices were "more focused on completing teaching materials than ensuring whether the learning process was truly high-quality" (Teacher Interview, February 2026). This reflection illustrates the limitations of administratively oriented teaching practices and the relevance of contextualized mentoring in encouraging professional reflection.

Changes were also observed in participants' practical competencies. Initially, learning documents were prepared primarily to meet administrative requirements, with limited attention to measurable indicators and systematic evaluation. During mentoring, participants received direct guidance in developing quality-oriented learning instruments and identifying indicators relevant to PAI learning objectives. These activities encouraged a broader understanding of educational quality encompassing cognitive achievement, character formation, religious attitudes, and learning processes. This finding is consistent with the work of Abuddin, Muhaimin,

and Sugeng, who emphasize the integration of intellectual, moral, and spiritual development in Islamic education (Muhaimin, 2012; Nata, 2012). Nevertheless, the observed improvements primarily reflect participants' developing competencies and should not be interpreted as evidence of long-term changes in classroom practices or student learning outcomes.

From an institutional perspective, the mentoring process encouraged participants to reconsider the distribution of responsibilities within the quality assurance system. Previously, educational personnel primarily associated their roles with administrative documentation and reporting. Through collaborative discussions, participants increasingly recognized that documentation, learning evaluation, academic services, and institutional coordination constitute interconnected components of educational quality assurance. This development supports the argument that effective quality management depends not only on individual competencies but also on organizational commitment, leadership, and collective participation (Galindo-Dominguez, 2021). However, increased awareness of collaboration does not necessarily demonstrate that a sustainable institutional quality assurance mechanism has been fully established.

The findings also highlight the strengths and limitations of the participatory mentoring approach. Its principal strength lies in combining conceptual training with supervised practice, allowing participants to address institutional problems and develop learning instruments relevant to their professional responsibilities. This supports Anandha, Susanto, and Wibowo, who emphasize the importance of practical experience and contextualized professional development (Putri et al., 2023; Wibowo, 2019). Compared with training activities limited to theoretical presentations, the mentoring approach provided opportunities for direct application, feedback, and reflection. However, this comparison represents a conceptual distinction rather than an experimentally verified superiority over other training models.

Despite these positive developments, several limitations should be acknowledged. The program was conducted over a relatively short period, from January to February 2026, which limited opportunities to examine the sustainability of participants' competencies and institutional practices. Furthermore, the evaluation relied primarily on observations, document analysis, and reflective discussions. Although these methods provided qualitative evidence of changes in understanding and professional awareness, the absence of reported baseline and final numerical assessment scores prevented calculation of measurable competency improvements.

.

Consequently, the findings should be interpreted as evidence of observed short-term development rather than definitive proof of program effectiveness.

Overall, the training and mentoring program strengthened participants' understanding of PAI quality assurance, developed their practical skills in preparing quality-oriented learning instruments, and encouraged collaborative responsibility for educational improvement. Its main contribution lies in demonstrating how participatory mentoring can connect quality assurance principles with the operational needs of Islamic educational institutions. Nevertheless, sustained implementation, periodic evaluation, and further competency assessment are necessary to determine whether these initial developments lead to measurable and long-term improvements in educational quality.

3.3. Implications of Mentoring on Quality Culture and Capacity Building in Madrasahs

The mentoring program at MTs Al-Islamiyah Kotabumi, Lampung, contributed to strengthening teachers' professional competencies and institutional awareness of Islamic Religious Education (PAI) quality assurance. Program outcomes were examined through participant observations, analysis of learning documents, and reflective discussions. The evaluation focused on three indicators: conceptual understanding of quality assurance, practical competence in developing measurable learning indicators, and awareness of collaborative quality improvement. These indicators provided a qualitative basis for identifying changes in participants' professional practices, although numerical improvements in competency could not be established.

The findings suggest that participatory mentoring encouraged a transition from administrative compliance toward continuous quality improvement. Participants demonstrated greater awareness of the relationship between instructional planning, implementation, evaluation, and follow-up activities. This finding supports Supit et al., who emphasize continuous evaluation as a fundamental component of educational quality management (Supit et al., 2021). However, improved awareness does not necessarily indicate consistent implementation, suggesting that institutional monitoring remains essential for sustaining quality assurance practices.

At the institutional level, mentoring encouraged collaboration among teachers, educational personnel, and madrasah administrators. This development aligns with Kiftiyah, Susanto, and Mulyasa, who emphasize collective commitment and organizational culture in educational quality improvement (Mulyasa, 2013a; Susanto

& Kiftiyah, 2025). Nevertheless, the program's contribution extends beyond conceptual understanding by connecting professional development with institutional responsibilities. Educational personnel increasingly recognized documentation, academic services, and information management as integral components of quality assurance rather than isolated administrative functions.

Conceptually, these findings inform a proposed three-component mentoring framework consisting of capacity development, practical implementation, and collaborative evaluation. Capacity development strengthens participants' understanding of quality standards; practical implementation translates these standards into measurable learning indicators and educational documents; and collaborative evaluation encourages institutional reflection and continuous improvement. This framework represents a contextual synthesis of the program's activities rather than an independently validated model. Its practical application in other madrasahs may involve preliminary needs assessments, participatory workshops, supervised document development, and periodic institutional evaluations.

Despite these contributions, several limitations require consideration. The two-month implementation period restricted opportunities to examine long-term institutional changes. Furthermore, the absence of reported quantitative baseline and final assessment scores prevented statistical measurement of competency improvement, while the number of participants was not specified in the available documentation. Reliance on qualitative evaluation also limits conclusions regarding the program's effectiveness compared with alternative training approaches.

Overall, the program demonstrates the potential of participatory mentoring to integrate professional capacity development with institutional quality assurance. Its principal contribution lies in offering a contextual framework that connects measurable learning practices, collaborative responsibility, and continuous evaluation. Future implementation should incorporate standardized assessment instruments, documented participant characteristics, and longitudinal monitoring to establish the framework's effectiveness and transferability across Islamic educational institutions.

4. CONCLUSION

The community service program at MTs Al-Islamiyah Kotabumi, Lampung, achieved its primary objective of strengthening teachers' and educational personnel's understanding and practical capacity in implementing Islamic Religious Education (PAI) quality assurance. Qualitative evaluations through observations, document

.

analysis, and reflective discussions indicated improvements in three areas: conceptual understanding of quality assurance, competence in developing measurable learning indicators, and awareness of collaborative quality improvement. These findings suggest a shift from administrative compliance toward more systematic and reflective educational practices, although the extent of improvement could not be quantified.

The program's main contribution lies in integrating participatory training, practice-based mentoring, and collaborative evaluation into a contextual quality assurance framework. However, its two-month duration, limited institutional scope, and absence of quantitative baseline and final assessments restrict conclusions regarding long-term effectiveness and broader applicability. Other madrasahs are therefore encouraged to adopt this approach through systematic needs assessments, practical workshops, standardized competency evaluations, and periodic institutional monitoring. Future programs should incorporate measurable performance indicators and longitudinal assessments to strengthen the empirical evidence base. Ultimately, participatory mentoring offers a promising framework for developing professional competence and fostering sustainable quality assurance practices in Islamic educational institutions.

REFERENCES

Aidil, U., & Musa, F. (2025). Transformasi Dakwah di Era Digital : Studi Tentang Metode dan Strategi Ustadz Aidil Fitrisyah Musa. *J-CEKI : Jurnal Cendekia Ilmiah*, *4*(2), 183–192.

al-Ghazali. (2005). *Ihya' Ulum al-Din*. Dar al-Fikr.

Ambarwati, D., Wibowo, U. B., Arsyiadanti, H., & Susanti, S. (2022). Studi Literatur: Peran Inovasi Pendidikan dalam Pembelajaran Berbasis Teknologi Digital. *Jurnal Inovasi Teknologi Pendidikan*, *8*(2), 173–184. https://doi.org/10.21831/jitp.v8i2.43560

Angga, A., Suryana, C., Nurwahidah, I., Hernawan, A. H., & Prihantini, P. (2022). Komparasi Implementasi Kurikulum 2013 dan Kurikulum Merdeka di Sekolah Dasar Kabupaten Garut. *Jurnal Basicedu*, *6*(4), 5877–5889. https://doi.org/10.31004/basicedu.v6i4.3149

Arianti, R. (2025). *Inovasi Media Pembelajaran PAI Berbasis Digital untuk Meningkatkan Motivasi Belajar Siswa*. *1*, 30–37.

Beti, L. I. (2023). Boarding School and Economic Change in Modern Islamic Boarding School Nurul Ikhlas, Tanah Datar Regency (1990-2015). *Journal of Philology and Historical Review*, *1*(2), 83–99. https://doi.org/10.61540/jphr.v1i2.52

Fadilah, R. (2019). Pendidikan Islam Dan Kecerdasan Majemuk (Multiple Intelligence).

Al-Irsyad:Jurnal Pendidikan Dan Konseling, *9*(2), 61–79. http://jurnal.uinsu.ac.id/index.php/al-irsyad/article/view/6752/2985

Fitrianti, L. (2018). Prinsip Kontinuitas Dalam Evaluasi Proses Pembelajaran. *Jurnal Pendidikan*, *10*(1), 89–102. https://doi.org/https://doi.org/10.35445/alishlah.v10i1.68

Galindo-Dominguez, H. (2021). Flipped Classroom in the Educational System: Trend or Effective Pedagogical Model Compared to Other Methodologies? *Educational Technology and Society*, *24*(3), 44–60.

Inten, D. N., Aziz, H., Mulyani, D., & Nurhakim, H. Q. (2023). Pendampingan guru Madrasah Diniyyah dalam melaksanakan pembelajaran literasi Al-Qur'an melalui model PAIKEM. *Jurnal Pendidikan Tambusai*, *7*(1), 2259–2266. https://doi.org/https://doi.org/10.31004/jptam.v7i1.5552

Kautsar, M., & Julaiha, S. (2023). Langkah-langkah Manajemen Strategik di Lembaga Pendidikan Islam. *Journal of Instructional and Development Researches*, *3*(1), 24–28. https://doi.org/10.53621/jider.v3i1.203

Khalid, F. (2002). *Islam and the Environment*. Islamic Foundation.

Muhaimin. (2012). *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah.* PT Remaja Rosdakarya.

Muhaimin, & Abdul, M. (1993). *Pemikiran Pendidikan Islam*. Trigenda Karya.

Mulyasa. (2013a). *Menjadi Guru Profesional*. Remaja Rosdakarya.

Mulyasa, E. (2007). *Menjadi Kepala Sekolah Profesional dalam Konteks Menyukseskan MBS dan MBK*. Remaja Rosdakarya.

Mulyasa, E. (2013b). *Standar Kompetensi dan Sertifikasi Guru*. PT Remaja Rosdakarya.

Nata, A. (2012). *Sejarah Sosial Intelektual Islam dan Pendidikanya*. PT Raja Grafindo Persada.

Navarro, G. (2019). *Integrating Social Justice Values in Educational Leadership: A Study of African American and Black University Presidents*. https://escholarship.org/uc/item/0th2s0ss

Nugroho, R. (2022). *Transformasi Digital: Strategi dan Kebijakan Nasional*. Gramedia Pustaka Utama.

Putri, F. A., Kusumadewi, F. B., & Suryanto, A. P. (2023). Pentingnya Pendidikan Karakter Pada Anak Sekolah Dasar di Zaman Serba Digital. *Journal of Education on Social Issues*, *2*(3), 204–226. https://doi.org/10.26623/jesi.v2i3.50

Sarman, F., & Asradi, A. (2022). Pendampingan pembuatan menggunakan google sites dalam membantu pelayanan jarak jauh. *Connection: Jurnal Pengabdian Kepada Masyarakat*, *2*(1), 29–34. https://doi.org/10.32505/connection.v2i1.4057

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

Suhartoyo, E., Wailissa, S. A., Jalarwati, S., Samsia, S., Wati, S., Qomariah, N., Dayanti, E., Maulani, I., Mukhlish, I., Rizki Azhari, M. H., Muhammad Isa, H., & Maulana Amin, I. (2020). Pembelajaran Kontekstual Dalam Mewujudkan Merdeka Belajar. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, *1*(3), 161. https://doi.org/10.33474/jp2m.v1i3.6588

Supit, M., A.M Rawis, J., Markus Wullur, M., & N.J. Rotty, V. (2021). Analisis Supervisi Pendidikan Untuk Pengembangan Profesionalitas Guru Berkelanjutan. *LEADERIA: Jurnal Manajemen Pendidikan Islam*, *2*(2), 87–107. https://doi.org/10.35719/leaderia.v2i2.68

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. (2024). *Konsep Pendidikan Karakter dalam Islam*. U ME Publishing.

Susanto, R., & Kiftiyah, M. (2025). Integration of Artificial Intelligence in the Islamic Religious Education Curriculum at Ibnurusyd Islamic College , Lampung. *JISEI: Journal of Islamic Studies and Educational Innovation*, *01*(03).

Van Boekel, M., Lassonde, K. A., O'Brien, E. J., & Kendeou, P. (2017). Source credibility and the processing of refutation texts. *Memory and Cognition*, *45*(1), 168–181. https://doi.org/10.3758/s13421-016-0649-0

Wibowo, A. (2019). Kesalehan Ritual Dan Kesalehan Sosial Siswa Muslim Sma Di Eks Karesidenan Surakarta. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, *5*(1), 29–43. https://doi.org/10.18784/smart.v5i1.743

Wuli, R. N. (2025). Implementasi Sistem Penjaminan Mutu Internal dan Audit Mutu Internal untuk Mendukung Akreditasi STIPER Flores Bajawa Implementation of the Internal Quality Assurance System and Internal Quality Audit to Support the Accreditation of STIPER Flores Bajawa. *Abdi Nusantaa: Jurnal Pengabdian Kepada Masyarakat*, *1*(12), 147–151. https://doi.org/https://doi.org/10.64198/abdinusantara.v1i2.32

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