Islamic Education Quality from an Islamic Perspective: An Analysis of Improvement Strategies

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Abstract

Global challenges and changes in social values require Islamic educational institutions to produce graduates with critical and creative thinking skills to compete amid the currents of modernization and digitalization. However, the quality of education is not measured solely by academic standards, but also by spiritual, moral, social, and managerial dimensions that reflect the unity of faith, knowledge, and charity. This study aims to analyze the concept of educational quality from an Islamic perspective and formulate a strategy for comprehensively improving the quality of Islamic educational institutions. This study uses a qualitative-descriptive approach based on library research, analyzing primary sources such as the Qur'an, hadith, and tafsir, as well as modern scientific literature on Islamic educational quality management. The results show that the quality of Islamic education is built on the principles of tauhid, amanah, adl, ihsan, and itqan, which guide all educational activities towards the formation of a perfect human being. Quality improvement strategies include strengthening teachers' competence and spirituality, curriculum innovation grounded in Islamic values and the needs of the times, implementing Islamic quality management, and the ethical use of digital technology. Thus, the quality of Islamic education is an integrative process that combines spiritual, professional, and adaptive dimensions to realize quality education, character, and global competitiveness.

INTRODUCTION

The development of civilization and the improvement of human resource quality require adaptive education. In a global era marked by technological acceleration, economic competition, and social disruption, education is required to produce superior, adaptive, and highly competitive individuals (Suhartini & Hasibullah, 2025). Global challenges such as the Industrial Revolution *4.0*, digital transformation, and changing social values require educational institutions, including Islamic educational institutions, not only to expand access but also to substantially improve quality (Fatoni, 2023). Islamic educational institutions are required to produce graduates who possess critical thinking,

communication, collaboration, and creativity skills to compete amidst the currents of modernization and digitalization (Sarnoto & Wahyuningsih, 2022). The quality of education is now measured not only by academic success but also by the extent to which educational institutions shape individuals who are knowledgeable, faithful, and morally upright, and who contribute positively to humanity (Murthosia et al., 2025). In the Islamic perspective, education aims not only to cultivate intelligence but also to foster faith, sincerity, and moral responsibility as a form of devotion to Allah SWT. Thus, the issue of quality in Islamic education is not merely an idealism, but a real need in contemporary Muslim society.

The concept of quality in Islamic education encompasses not only academic aspects but also spiritual dimensions, character, and faith. For example, Islamic education literature states that Islamic education is a holistic system that integrates knowledge, morals, and social service, grounded in the Principle of monotheism (Momen, 2024). Quality management theory in Islamic education suggests applying this Principle. *Total Quality Management* (TQM) is aligned with Islamic values, such as stakeholder participation, continuous improvement, and accountability within a sharia framework (Ulfah & Suharyat, 2023). Furthermore, according to the literature, measuring the quality of Islamic education encompasses character, religious adherence, and student readiness to face contemporary challenges, rather than just academic evaluation (Sholahuddin, 2024). Therefore, Islamic educational theory proposes a multidimensional framework as an ideal benchmark for quality. Thus, Islamic educational theory explains that quality must be measured and developed holistically, not solely academically.

Efforts to improve the quality of education from an Islamic perspective must integrate contemporary societal demands with traditional Islamic values. Pursuing only modern academic criteria can lead Islamic schools to lose their moral and spiritual identity; conversely, emphasizing only religious aspects without adapting to the contemporary context will make it difficult for graduates to compete in the broader community. Therefore, Islamic education ideally serves as a bridge between "scientific, character, and contemporary relevance." Islamic educational institutions should be able to reform their management, teaching methods, and curricula in ways that align with universal quality standards without abandoning Islamic values. Therefore, integrating Islamic values into a quality framework is not a burden but rather a source of strength in producing competent and characterful graduates.

Educational quality in contemporary scholarship is understood as a multidimensional concept that encompasses not only academic achievement but also affective, ethical, and character-related dimensions (Tawil & Locatelli, 2015). In the context of Islamic education, quality carries a broader meaning because educational objectives are grounded in the concept of *tawḥīd*, which integrates knowledge, faith, and action. (Al-Attas (Syed.) emphasizes that the essence of Islamic education lies in the inculcation of *adab*, namely the formation of morally responsible and ethically grounded individuals, while (Halstead, 2004) identifies character formation and ethical commitment as central indicators of success

in Islamic education. Consequently, the quality of Islamic education cannot be adequately assessed solely by academic indicators; it must reflect the extent to which education nurtures holistic individuals intellectually, spiritually, and socially.

From an institutional perspective, improving the quality of Islamic education requires integrating modern management approaches with Islamic values. Total Quality Management (TQM) is widely regarded as a strategic framework for promoting continuous improvement, accountability, and stakeholder participation in education (Sallis, 2014). However, within Islamic educational institutions, these principles must be aligned with values such as trust (*amānah*), responsibility (*mas'ūliyyah*), and excellence (*iḥsān*) in order to preserve Islamic identity (Shuhari et al., 2019). Moreover, the growing demand for twenty-first-century competencies, including critical thinking, communication, collaboration, and creativity, needs to be integrated within an Islamic epistemological framework so that academic development remains balanced with moral and spiritual formation (Trilling & Fadel, 2009;Ramadhan & Arsyad, 2025). Therefore, the literature on Islamic education quality highlights the importance of an integrative approach that positions Islamic values as a strategic foundation for addressing contemporary educational challenges.

Based on the complexity of the problems and opportunities above, this article aims to: (1) identify the dimensions and indicators of educational quality in Islamic institutions in the contemporary era; and (2) formulate recommended strategies so that Islamic educational institutions can reconcile academic demands, character, and contemporary relevance in efforts to improve quality. Thus, this article is expected to make theoretical and practical contributions to the development of the quality of Islamic education, enabling Islamic institutions to produce graduates who are qualified, faithful, and adaptable to changing times. Through these objectives, this research can open new discourse and provide direction for future reform of the quality of Islamic education.

METHODS

This research uses a qualitative-descriptive approach, combined with literature reviews (Bandara et al., 2015), *to* deeply analyze the views of Islamic scholars, intellectuals, and education experts on the dimensions, indicators, and strategies for improving educational quality, grounded in scientific and religious sources. This approach is also relevant because the issue of Islamic educational quality is not only empirical, but also conceptual and philosophical, requiring study from theological foundations and modern educational management theory (Onwuegbuzie & Weinbaum, 2017).

The data sources in this study consist of two main categories: primary and secondary sources (Abdussamad & Sik, 2021). Primary sources include academic literature, such as books, scientific articles, and journals, that specifically discuss the quality of Islamic education and educational management. Meanwhile, secondary sources in this study include the Qur'an, hadith, and tafsir. The interpretations used include both classical and contemporary interpretations to explore the meaning of verses on knowledge, morals, and

role models. Hadith literature is used to enrich the analysis of educational quality from an Islamic perspective. Thus, the discussion is based not only on empirical data but also on Islamic normative foundations relevant to the research theme.

The analysis technique used is content analysis to identify themes, main ideas, and core values emerging in the literature (Ghony et al., 2020). This analysis examined the contents of the Qur'an, Hadith, tafsir, and academic literature to identify patterns and meanings relevant to strategies to improve the quality of education. Data collection was conducted through documentation and literature review. All data were obtained by identifying and collecting library materials from reliable sources, including textbooks, scientific articles, online journals, and interpretive books.

To ensure the validity of the analysis results, this study applies the Principle of source triangulation (Frain, 2025), namely by comparing data from various types of literature: religious sources, academic sources, and contemporary views. Triangulation is carried out to ensure the research results are unbiased and to balance the argumentative strength between the normative basis of Islam and modern scientific thought. Thus, the results of this study are expected not only to make a conceptual contribution to the development of Islamic educational theory but also to offer a strategic model for improving educational quality in line with the needs of the modern educational world.

RESULTS AND DISCUSSION

In Islam, qualit means *Ihsan*, namely doing something as well as possible and with complete sincerity for the sake of Allah. Quality education does not mean just "good according to humans", but is in accordance with Divine values and aims to lead humans to the perfection of faith and charity (Fathurrohman, 2018). The Islamic paradigm provides a deeper meaning to quality by linking it to the values of ihsan, itqan, and amanah, emphasizing that quality is not merely a result but a reflection of sincerity and responsibility in deeds. This is based on Allah's word in QS. Al-Ankabut (29) : *69. And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.*

According to Quraish Shihab in Tafsir Al-Misbah, this verse emphasizes that Allah guides anyone serious about fighting for the truth and drawing closer to Him. "Jihad here is not just physical warfare, but all forms of sincerity to achieve the pleasure of Allah, including in seeking knowledge, improving oneself, and improving the quality of charity." In the context of the quality of Islamic education, the quality of education cannot be achieved without the collective sincerity of all parties, both from teachers, students, and institutions to strive towards goodness *(for the sake of Allah)* The learning process carried out with mujahadah will produce quality results because it receives guidance and direction from Allah (Shihab, 2002).

The quality of education from an Islamic perspective emphasizes the primacy of faith, knowledge, and sincerity in good deeds as a path to a high standing in the sight of Allah SWT. Broadly speaking, the quality of education has several basic principles in the Islamic

perspective, including monotheism, trustworthiness, justice, ihsan, istiqomah, and mujahadah (Anggraeni et al., 2025). These principles demonstrate that the quality of education in Islam cannot be separated from the spiritual values that guide human reason and morality. The ultimate goal is to produce a perfect *human being,* namely, people who are knowledgeable, faithful, and have noble character, as emphasized by Al-Ghazali, Ibn Khaldun, and Al-Attas.

Therefore, the following discussion will focus on the dimensions and indicators of the quality of Islamic education, which include spiritual aspects (faith and sincerity), intellectual (knowledge and professionalism), and moral (ihsan and amanah), as well as strategies for improving the quality of education from an Islamic perspective that can integrate divine values with the demands of modern progress.

Dimensions of Educational Quality in Islam

The quality of Islamic education is multidimensional, encompassing a balance among spiritual, intellectual, moral, and social aspects. From an Islamic perspective, educational quality is rooted in the fundamental values of the Qur'an and Sunnah, which emphasize a balance between knowledge, good deeds, and morals. *Ihsan* and *itqan* become the moral foundation for every educational activity. The Qur'an describes that Allah created everything in the best way in Surah As-Sajdah (32): *7. Who perfected everything which He created and began the creation of man from clay.*

Quraish Shihab explains that this verse emphasizes the perfection and beauty of Allah's creation. The phrase "أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ" (who makes everything the best) shows that every creation of Allah has perfect harmony, balance, and purpose, according to its respective function.

According to him, the word "ahsan" (best) not only means physical beauty, but also appropriateness and wisdom. This means that every creation (large and small) has value and a place that is not wasted. This reflects a divine quality from God's creation. Thus, quality in the view of the Qur'an (based on this verse) is not merely a "good" result, but balanced, proportional, and in accordance with the purpose of its creation, namely devotion to God and the welfare of life (Shihab, 2002).

The above verse demonstrates that quality is part of the sunnatullah (the law of God) that humans must follow in all aspects of life, including education. The quality of Islamic education is multidimensional and balances several key dimensions, including the spiritual, intellectual, managerial, and social.

Spiritual Dimension (faith and sincerity)

The spiritual and moral dimensions occupy a central position in the quality of Islamic education. Faith, sincerity, and noble character are the leading indicators of educational success. The educational process must be directed toward developing pious individuals

with high moral awareness and the ability to exemplify Islamic values in social life (Kurniawan et al., 2025). The formation of character, manners, and ethics is at the core of a moral-based curriculum, as emphasized in the hadith of the Prophet Muhammad: *"I was sent only to perfect noble character."(Aḥmad; al-Bukhārī, al-Adab al-Mufrad; al-Bayhaqī, Shuʿab al-Īmān).*

This hadith conveys the meaning that the primary goal of the Prophet Muhammad's apostleship is the improvement of moral quality (akhlak), the foundation of human civilization. From an Islamic perspective, education is not merely a process of transferring knowledge, but also a process of tahdzīb al-nafs (purification of the soul) and tazkiyat al-akhlaq (moral perfection). This shows that the quality of Islamic education is truly measured by its ability to shape individuals with noble character, not only to produce knowledgeable individuals (Syamsul et al., 2023).

Noble morals are among the highest indicators of educational success. Quality education extends beyond academic achievement (cognitive) and encompasses character development (affective) and behavior (psychomotor) that reflect Islamic values. Therefore, a quality Islamic education system fosters unity between knowledge, practice, and morals, all three of which complement each other, as the prophetic mission in the hadith (Nuraini, 2021).

Intellectual Dimension (knowledge and professionalism)

The academic and intellectual dimensions are crucial because they serve as a means to develop a complete human being, one who is both knowledgeable and devout. Islam does not view knowledge merely as a means to attain social status or worldly gain, but rather as a path to drawing closer to Allah SWT and upholding the common good of the earth (Duryat, 2021). Therefore, the quality of Islamic education is not measured solely by academic achievement, but also by the extent to which the educational process fosters spiritual and moral awareness in learners. Allah says:*"Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.*

In his commentary on Al-Misbah, Quraish Shihab points out that indicators of quality lie not only in numbers or exam results, but also in the extent to which students and institutions successfully utilize knowledge as a tool for personal and societal change. Quality education is when the academic process leads students to think critically, but also to demonstrate social and spiritual responsibility."*ulul albab*" who receives lessons not only in the sense of memorizing, but understanding, practicing, and providing benefits (M. Quraish Shihab, n.d.).

The intellectual Dimension emphasizes mastery of knowledge, critical thinking skills, and technological literacy relevant to the needs of the times. Islam views the pursuit of knowledge as an obligation for every Muslim. Prophet Muhammad emphasized the importance of seeking knowledge in his very famous hadith: "*Seeking knowledge is an obligation for every Muslim.*" (HR. Ibn Mājah, no. 224)

This hadith demonstrates that seeking knowledge is an act of worship, not merely an intellectual activity. Therefore, in the context of the quality of Islamic education, the success of an educational institution is measured not only by grade point averages or exam results, but also by the extent to which the educational process produces a knowledgeable generation that is faithful, civilized, and contributes positively to society. Therefore, the quality of Islamic education is measured not only by cognitive achievement but also by students' ability to integrate worldly and otherworldly knowledge within the framework of Islamic values. The curriculum must be designed to foster a scientific spirit and professionalism, in line with the values of itqan and istiqamah (Sari, 2024).

Managerial Dimension (shura and adl)

The managerial and institutional dimensions of Islamic education play a strategic role in determining the overall quality of education. The success of an educational institution depends not only on the curriculum and learning process, but also on the management's ability to manage human resources, facilities, and policies in line with Islamic values. Islamic leadership must foster a spirit of trust, justice, and deliberation (shura) in all decision-making, thereby creating a participatory organizational culture and one imbued with moral responsibility (Zabadi, 2013). God says:" *And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Surah As-Shura: 38)*

An integrated quality management system *(Total Quality Management / TQM)* from an Islamic perspective emphasizes not only administrative efficiency and effectiveness but also serves as a means of spiritual and moral development for all members of the educational institution. This Principle ensures that every managerial activity is directed toward achieving sustainability oriented toward blessings, not just worldly gain. The active participation of teachers, students, parents, and the community is a crucial indicator in maintaining and improving institutional quality, as this collaboration reflects the values of brotherhood and collective responsibility in building meaningful education (Sari, 2024).

Social Dimension (ihsan and amanah)

The social dimension of Islamic education is rooted in the values of ihsan (optimal good deeds) and amanah (moral and social responsibility). Education aims not only to produce intellectually intelligent individuals but also individuals with social sensitivity, empathy, and concern for others. The Quran emphasizes the importance of this social contribution through Allah's statement: "*And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (Surah Al-Maidah: 2)*

According to M. Quraish Shihab's Tafsir al-Misbah, this verse conveys a powerful moral message about the importance of building social solidarity grounded in virtue (birr) and piety (taqwa). Quraish Shihab explains that virtue encompasses all forms of charity that

benefit others, whether through knowledge, service, or social devotion. At the same time, piety serves as a safeguard to ensure such cooperation remains within the bounds of ethics and divine values. Thus, education grounded in this verse should foster a spirit of scientific and social cooperation that is not only oriented toward academic results but also toward the welfare of others. people and public morality (M. Quraish Shihab, n.d.)

The social and humanitarian dimensions emphasize that the quality of Islamic education is also evident in concern for others, social justice, and humanitarian responsibility. Quality education should produce students with a social spirit and who are a blessing to their environment *(rahmatan lil 'alamin)*. These four dimensions yield measurable quality indicators, including teacher competence, integrated curriculum, learning effectiveness, institutional leadership, community participation, and learning outcomes aligned with Islamic values.

Indicators of Educational Quality in Islam

Islamic education quality indicators serve as evaluative instruments that assess the extent to which educational institutions can realize the values of the Qur'an and Sunnah across all aspects of management and learning. By integrating knowledge, faith, and morals as a unified whole, these indicators assess not only cognitive and administrative aspects but also the moral, spiritual, and social qualities that emerge from the educational process. The quality of Islamic education can be measured using the following indicators:

The suitability of the curriculum with the values of the Qur'an and As-Sunnah.

The curriculum in Islamic education must be based on the values of the Qur'an and Sunnah, so that the entire learning process aligns with the purpose of human creation: to worship Allah SWT. Such a curriculum emphasizes not only the mastery of worldly knowledge but also the development of spiritual character. A curriculum aligned with revelation ensures integration among students' intellectual, moral, and spiritual aspects, thereby creating a perfect human being who is knowledgeable and faithful (Ulfah & Suharyat, 2024).

Educator competence in scientific aspects and moral role models.

Educators in Islam are not only tasked with conveying knowledge, but also serve as uswah hasanah (good role models) for learners. The Prophet said:*"The best of you are those who learn the Qur'an and teach it." (HR. Bukhari).*

The quality of a superior teacher is reflected in the combination of professional and moral competence. A teacher with noble character can instill the values of honesty, responsibility, and compassion as part of character building—quality of Islamic education (Mauliyah & Wiluntari, 2024).

Learning that encourages tafaqquh fi al-dīn (religious deepening) and ilm al-'amali (knowledge that is practiced).

Quality learning in Islam must encourage students to deepen their knowledge of religion (tafaqquh fi al-dīn) and practice their knowledge ('ilm al-'amali). The Prophet said: *"Whomever Allah wants to be good, He makes him understand the affairs of religion." (Bukhari and Muslim).*

The learning process is not only oriented towards memorization or exams, but also towards putting the values of knowledge into practice in daily life. Thus, education becomes a means of forming knowledgeable individuals who practice righteous deeds.

Graduates who have high social, ethical, and spiritual responsibilities.

The quality of Islamic education is reflected in the output of students who contribute positively to social life and uphold moral values. Outstanding graduates are not only intellectually gifted but also actively work to realize justice, social empathy, and a spirit of brotherhood—Islam in society (Dewi Murthosia, 2025).

An educational environment that is conducive, Islamic, and full of civilized values.

A conducive and Islamic environment is a crucial factor in maintaining the quality of education. An environment that exemplifies the morals of the Prophet Muhammad (peace be upon him) will foster a culture of mutual respect, discipline, and moral responsibility. This strengthens the values of civility and fosters a spirit of learning grounded in faith and piety (Mauris & Ali, 2024).

Strategies for Improving the Quality of Education in Islam

Quality Islamic education will not be achieved through good intentions alone, but through a planned, systematic strategy grounded in Islamic values. Strategies to improve the quality of Islamic education must be grounded in the Principle of moral perfection, not merely administrative or technocratic aspects. This quality improvement strategy encompasses four essential aspects: strengthening the role of teachers, optimizing institutions and government, implementing Islamic quality management, and utilizing technology and digital innovation in line with Islamic ethics. Therefore, every effort to improve quality must be oriented toward developing individuals with noble character, the ultimate goal of Islamic education.

Improving Educator Competence and Professionalism

The role of teachers and educational staff must be strengthened, both professionally and spiritually. In Islam, teachers are not merely instructors but also moral role models *(uswah hasanah)* and moral guidance. Spiritual development through religious activities and pedagogical training grounded in Islamic values needs to be improved so that teachers maintain a balance between competence and sincerity.

Teachers are the primary actors in determining the quality of Islamic education. In the Islamic perspective, teachers hold a very high status because they act as the inheritors of the prophets (*waratsat al-anbiya'*). The Messenger of Allah said: "*Indeed, scholars are the heirs of the prophets.*" *(Tirmidhi).*

To improve the quality of education, teachers must fulfill two main aspects: professional and spiritual competence. First, Islamic teachers must possess pedagogical, social, and professional competence to convey knowledge. effectively and relevant to the needs of the times (Afriantoni et al., 2025). Second, teachers are also required to have moral integrity and exemplary morals (*uswah hasanah*), because educational success is more influenced by role models than by instructions (Munir, 2025). Third, Islamic educational institutions need to organize continuous professional development through training, certification, and the strengthening of educators' spirituality (Dr. Sutiono, 2021).

Thus, improving the quality of Islamic education must start with improving the quality and morality of teachers, who are the main drivers of knowledge and value transformation.

Curriculum Innovation Based on Values and the Needs of the Times

Improving the quality of Islamic education cannot be separated from curriculum policies, evaluation systems, and accreditation mechanisms grounded in values. Islamic values (Fera Zihan et al.). In the context of modern Islamic education, the curriculum cannot be understood merely as a collection of subjects, but rather as a strategic plan for the formation of a complete human being *(insān kāmil).*

The Islamic education curriculum must be adaptive, integrative, and contextual. An adaptive curriculum means adapting to social and technological changes and to the needs of the times without losing its Islamic identity. An integrative curriculum demands synergy between religious knowledge (ʻulūm al-dīn) and the teachings of Islam, and between world science *(ʻulūm al-dunya) and Islamic teachings;* meanwhile, a contextual curriculum emphasizes the relevance of Islamic teachings to the challenges of modern life. The integration of religious and general knowledge is a quality improvement effort that balances the two: *ta'dib (*manners training*)* and *tathwir (*development of knowledge*)* (Musa, 2021). An innovative curriculum enables learners to understand Islamic values while developing 21st-century skills such as digital literacy, critical thinking, and collaboration.

An Islamic values-based curriculum instills moral and spiritual principles across every core competency taught. Values such as amanah (responsibility), ihsan (excellence), adl (justice), and rahmah (compassion) serve as indicators of educational quality (Sallis, 2014). Each subject is directed not only toward achieving learning outcomes, but also ethical outcomes. Thus, curriculum design for Quality education not only prepares students to be professionally competent but also to develop a Qur'anic personality, namely mastering knowledge and making it a means of worship to Allah.

In evaluation policies, quality in Islamic education must go beyond cognitive measurements. A values-based evaluation system assesses educational success across three main domains. The first is the cognitive aspect, which refers to the ability to understand and acquire knowledge. The second is the affective aspect, encompassing students' attitudes, faith, and social ethics. The third is the psychomotor and spiritual aspect, namely the ability to apply knowledge responsibly and with morals. This evaluation uses not only test instruments but also moral portfolios, peer assessments, and character observations that reflect students' integrity (Jaya Kesuma et al., 2024).

Furthermore, there are policies in place for the accreditation system. The accreditation system in Islamic education should assess not only administrative aspects and infrastructure, but also a culture of quality grounded in ethics and spiritual values. Islamic educational institutions need to develop an internal accreditation model that assesses adherence to the principles of trustworthiness, fairness, professionalism, and accountability. Sharia (Winengan, Winengan, 2025). For example, the institutional quality indicators. This includes a clear vision and mission grounded in Islamic values, quality leadership that is trustworthy and deliberative, an academic quality assurance system oriented towards itqan (perfection of work), and the institution's socio-religious impact on society. This approach broadens the meaning of quality, not only in terms of efficiency but also in institutional piety, which builds public trust in Islamic educational institutions.

Implementation of Islamic Quality Management

Improving the quality of Islamic education also requires implementing quality management in accordance with Islamic principles. From an Islamic perspective, quality management is not merely an administrative mechanism, but a manifestation of Islamic values, *itqan* (perseverance and determination) and *istiqamah* (consistency).Prophet said:"*Indeed, Allah loves someone who, when he does a job, does it with itqan (perfect)." (HR. Thabrani).*

Islamic quality management has several main principles: First, the Principle of Shura (Deliberation): Decisions in the management of an institution must be made by consensus through dialogue, not by authoritarian means (Hadi, 2024). Second, the Principle of trust and accountability: Every institutional manager is obliged to be accountable for policies and budgets honestly. Third, the Principle of continuous improvement*:* Institutions must continue to conduct evaluations and innovation to improve quality, in line with the concept *of islah* in the Quran (Mahmudah et al., 2025). By implementing Islamic quality management, educational institutions not only pursue administrative standards but also build a work culture oriented towards spiritual values and moral excellence

Digitalization and Transformation of Learning

In the digital era, strategies to improve the quality of Islamic education cannot be separated from the wise and ethical use of technology. Islamic education needs to utilize technology to expand access, enrich learning resources, and enhance learning effectiveness.

First, the digitalization of Islamic educational institutions, such as *e-learning*, *learning management systems (LMS)*, and AI-based applications, can help equalize learning quality across regions (Rosyidah, 2024). Second, the development of moderate and character-based Islamic digital content will help shape students' morals in cyberspace (David Rahman, Samsul Hidayat, 2025). Third, Islamic teachers and institutions must be trained in digital literacy to utilize technology in accordance with sharia principles, namely avoiding harmful content and fostering media ethics (Uswatun Hasanah, 2023). Thus, technology is not a threat to the quality of Islamic education, but rather a strategic tool to strengthen the values, competitiveness, and effectiveness of faith- and knowledge-based learning.

Overall, the strategy for improving the quality of Islamic education must integrate three main elements: spirituality (faith and morals), professionalism (teacher competence and management), and adaptability (utilization of technology and innovation). Based on Islamic values such as *ihsan, itqan,* and *amanah*, the Islamic education system will produce graduates who are not only academically superior but also morally strong and helpful to global society.

CONCLUSION

The quality of education in Islam is a holistic and transcendental construct rooted in the Islamic view of the nature of humans as faithful, rational, and moral beings, with the ultimate goal of forming a perfect human being. Quality is not understood narrowly as academic achievement or managerial success, but rather as the quality of education that is able to integrate ontological dimensions (the nature of humans and the purpose of life), epistemological (the unity between knowledge, charity, and spiritual awareness), and axiological (the values of ihsan, itqan, and amanah as the orientation of educational practice). Within this framework, the quality of Islamic education is reflected in the harmony between the intention, process, and outcome of education carried out through tazkiyah and ta'dib, so that education functions as a process of forming a Qur'anic personality that is knowledgeable, has noble character, is socially responsible, and has transcendental awareness. Thus, quality Islamic education is education that combines spirituality and professionalism in an integrative manner, is able to respond to the dynamics and demands of the times, and remains rooted in the values of revelation as the ethical foundation and sustainable civilization of education.

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