

# Implementation of Internal Quality Assurance System in Improving the Quality of Education

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## ABSTRACT

Educational quality assurance has become a strategic priority in improving school effectiveness and ensuring sustainable educational excellence. In the context of Integrated Islamic Schools, quality assurance must not only address academic achievement but also encompass religious competence and character development. This study aims to analyze the implementation of the Internal Quality Assurance System (SPMI) in improving educational quality at SMP IT Imam Syafi'i Samarinda, Wahdah Islamiyah Islamic Boarding School, East Kalimantan. The research employed a qualitative case study approach, with data collected through interviews, observations, and document analysis involving school leaders, teachers, and quality assurance personnel. Data were analyzed using the interactive model of data condensation, data display, and conclusion drawing. The findings reveal that SPMI has been implemented systematically through the PPEPP cycle, integrating National Education Standards with the Special Quality Standards of the Integrated Islamic School Network (JSIT). Quality improvement is reflected in curriculum integration, the strengthening of the tahfidz Al-Qur'an program, Islamic character development, teacher professional development, and continuous evaluation mechanisms. The study further demonstrates that quality assurance functions not merely as an administrative requirement but as an organizational strategy for fostering a sustainable culture of quality.

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## 1. INTRODUCTION

Quality education is a fundamental prerequisite for developing human resources capable of responding to the challenges of globalization while maintaining moral and cultural values. In Indonesia, educational quality assurance has become a strategic agenda in national education reform, particularly following the implementation of the National Education Standards (NES) and the Internal Quality Assurance System (IQAS) or Sistem Penjaminan Mutu Internal (SPMI). Ideally, every educational institution should establish a sustainable quality culture through systematic planning, implementation, evaluation, control, and continuous improvement processes. The Ministry of Education, Culture, Research, and Technology emphasizes that quality assurance is not merely an administrative requirement

but a comprehensive mechanism for ensuring that educational services consistently meet established standards and stakeholder expectations (Kemendikbudristek, 2023). In this regard, SPMI serves as a strategic instrument for schools to improve educational quality autonomously and continuously through the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement).

Despite various policy initiatives, empirical evidence indicates that educational quality remains uneven across Indonesian schools. The 2022 Programme for International Student Assessment (PISA) results revealed that Indonesian students continue to perform below the OECD average in reading, mathematics, and science literacy, reflecting persistent challenges in educational quality and learning outcomes (OECD, 2023). Furthermore, national educational reports suggest that many schools still face difficulties in implementing quality assurance systems effectively, particularly in translating quality standards into daily educational practices and sustainable quality cultures (Kemendikbudristek, 2024). Several studies have highlighted that the implementation of SPMI often encounters obstacles such as limited human resources, inadequate monitoring mechanisms, weak stakeholder involvement, and insufficient integration between planning and evaluation processes (Prasetyo & Wibowo, 2022; Suryana et al., 2023). Consequently, educational institutions are required not only to comply with quality standards but also to develop innovative strategies that align quality assurance with their institutional characteristics and educational objectives.

Within the context of Islamic education, the challenge of quality assurance becomes more complex because educational quality encompasses both academic achievement and religious character formation. Integrated Islamic Schools (Sekolah Islam Terpadu) are expected to produce graduates who excel academically while demonstrating strong Islamic values, moral character, leadership, and life skills. Therefore, educational quality in Islamic schools cannot be measured solely through academic indicators but must also include dimensions of spirituality, character development, and religious competence (Fauzi & Hasanah, 2021). The Integrated Islamic School Network (JSIT) Indonesia has responded to this challenge by developing Special Quality Standards that complement the National Education Standards. These standards integrate academic excellence with Islamic values, thereby providing a comprehensive framework for quality assurance in Integrated Islamic Schools (JSIT Indonesia, 2023). However, the effectiveness of implementing such integrated standards requires continuous evaluation and scholarly investigation.

SMP IT Imam Syafi'i Samarinda, operating under the Wahdah Islamiyah Islamic Boarding School Foundation in East Kalimantan, represents an educational institution that seeks to integrate national educational standards with Islamic quality standards. The school's vision of producing graduates who are faithful, monotheistic, Qur'an memorizers (huffazhul Qur'an), morally upright, intelligent, and skilled reflects a holistic educational orientation. To realize this vision, the institution implements various flagship programs, including Qur'anic memorization (tahfidz), Islamic character development, Arabic and English language instruction, and technology-based learning. Previous studies have reported that motivational strategies in the tahfidz program at SMP IT Imam Syafi'i Samarinda significantly contribute to students' memorization achievements and learning engagement (Camma et al., 2020). Nevertheless, achieving educational excellence in such a multifaceted environment requires a systematic quality assurance mechanism capable of coordinating all educational components toward shared quality objectives.

Recent literature has demonstrated that the successful implementation of internal quality assurance systems contributes significantly to school effectiveness, teacher professionalism, student achievement, and organizational development (Rahman et al., 2022; Nugroho et al., 2024). Studies conducted in Indonesian educational institutions generally focus on the implementation of SPMI in public schools, vocational schools, or higher education institutions, emphasizing administrative compliance, accreditation outcomes, and managerial effectiveness (Putri & Setiawan, 2023; Yuliani et al., 2024). Meanwhile, research examining SPMI implementation within Integrated Islamic Schools remains relatively limited. Existing studies often discuss educational quality, Islamic character education, or tahfidz programs separately rather than investigating how these elements are integrated within a

comprehensive quality assurance framework. Consequently, there is still insufficient understanding of how the SPMI cycle is operationalized in Islamic educational institutions that simultaneously implement National Education Standards and JSIT Special Quality Standards.

This condition reveals a significant research gap. First, previous studies have predominantly examined educational quality assurance from a general managerial perspective, with limited attention to the distinctive characteristics of Integrated Islamic Schools. Second, there remains a lack of empirical analysis concerning how the PPEPP cycle is implemented to integrate academic quality, Qur'anic memorization programs, character education, and Islamic values within a single quality assurance system. Third, although SMP IT Imam Syafi'i Samarinda has been recognized for its Islamic educational programs, scholarly investigations specifically exploring its internal quality assurance practices remain scarce. Therefore, research focusing on the implementation of SPMI at SMP IT Imam Syafi'i Samarinda is necessary to provide a deeper understanding of how quality assurance mechanisms support educational improvement within an Integrated Islamic School context. Such investigation is particularly relevant in the current era, where educational institutions are expected to maintain competitiveness, accountability, and educational excellence while preserving religious identity and character formation.

Based on the foregoing discussion, this study aims to analyze the implementation of the Internal Quality Assurance System (SPMI) in improving educational quality at SMP IT Imam Syafi'i Samarinda, Wahdah Islamiyah Islamic Boarding School, East Kalimantan. Specifically, the study seeks to examine how the PPEPP cycle is implemented, how National Education Standards are integrated with JSIT Special Quality Standards, and how quality assurance practices contribute to the achievement of institutional educational goals. The findings are expected to enrich the literature on educational quality assurance in Islamic educational institutions, provide practical recommendations for school administrators and policymakers, and contribute to the development of sustainable quality cultures in Integrated Islamic Schools throughout Indonesia.

## 2. METHODS

This study employed a qualitative case study approach to investigate the implementation of the Internal Quality Assurance System (SPMI) in improving educational quality at SMP IT Imam Syafi'i Samarinda, Wahdah Islamiyah Islamic Boarding School. The selection of a qualitative approach was based on the nature of the research problem, which seeks to understand the processes, meanings, and institutional dynamics underlying the implementation of quality assurance rather than to measure causal relationships through statistical procedures. A case study design was considered the most appropriate methodological choice because the research focuses on a specific educational institution that possesses distinctive characteristics, namely the integration of the National Education Standards (NES) with the Special Quality Standards of the Integrated Islamic School Network (JSIT). This approach enables an in-depth exploration of how the PPEPP (Determination, Implementation, Evaluation, Control, and Improvement) cycle is operationalized within the school's organizational context and how quality assurance practices contribute to the realization of educational goals. According to Yin (2018), case study research is particularly suitable for examining contemporary phenomena within their real-life contexts when the boundaries between the phenomenon and context are not clearly evident. Therefore, the qualitative case study design provides a robust framework for capturing the complexity of quality assurance implementation in an Integrated Islamic School setting.

The research focused on the implementation of SPMI as the primary object of analysis, while the subjects comprised school stakeholders directly involved in quality assurance processes, including the principal, vice principals, quality assurance team members, teachers, and administrative personnel. Data were collected through semi-structured interviews, non-participant observations, and document analysis to facilitate methodological triangulation and enhance the credibility of findings. Interview protocols were designed to explore participants' perceptions and experiences regarding quality planning, implementation, monitoring, evaluation, and continuous improvement practices. Observation guidelines were employed to examine the enactment of quality standards in educational

activities, including teaching and learning processes, tahfidz programs, and character-building initiatives. Documentary evidence, such as school quality assurance reports, strategic plans, curriculum documents, supervision records, and internal evaluation reports, was analyzed to verify and contextualize information obtained from interviews and observations. The utilization of multiple data sources was intended to generate a comprehensive understanding of the phenomenon and minimize potential biases associated with single-source data collection (Creswell & Poth, 2018).

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2020), consisting of data condensation, data display, and conclusion drawing and verification. This analytical framework was selected because it facilitates systematic interpretation of complex qualitative data while maintaining a clear connection between empirical evidence and conceptual categories. The analysis was guided by the theoretical framework of SPMI and the PPEPP cycle, allowing the researcher to identify patterns, relationships, and institutional strategies that explain how quality assurance mechanisms support educational improvement. To ensure trustworthiness, the study applied source triangulation, method triangulation, member checking, and audit trail procedures. These strategies were employed to strengthen the credibility, dependability, and confirmability of the findings. Methodologically, this design is considered the most appropriate for addressing the research objective because the implementation of internal quality assurance is inherently a contextual, organizational, and process-oriented phenomenon that requires comprehensive qualitative inquiry rather than numerical measurement alone. Through this approach, the study is expected to produce a nuanced understanding of how quality assurance practices are institutionalized and sustained within an Integrated Islamic School environment.

### 3. FINDINGS AND DISCUSSION

The findings of this study indicate that the implementation of the Internal Quality Assurance System (SPMI) at SMP IT Imam Syafi'i Samarinda has evolved beyond administrative compliance and functions as an institutional mechanism for cultivating a sustainable quality culture. Data analysis revealed that the school operationalizes quality assurance through the systematic implementation of the PPEPP cycle, which is integrated into both academic and non-academic dimensions of educational management. Rather than treating quality assurance as a periodic accreditation requirement, school leaders have positioned SPMI as a strategic framework guiding decision-making, curriculum development, teacher performance management, student development programs, and institutional evaluation. This finding demonstrates that quality assurance practices are embedded within the organizational structure and daily educational activities, thereby enabling continuous quality improvement rather than episodic quality assessment.

The determination phase of the PPEPP cycle reflects a deliberate effort to align national educational standards with the distinctive characteristics of Integrated Islamic Education. Analysis of institutional documents and stakeholder perspectives shows that quality standards are formulated not only on the basis of the National Education Standards but also through the incorporation of JSIT Quality Standards and the school's vision of producing faithful, intellectually competent, and Qur'an-oriented graduates. Consequently, quality indicators extend beyond academic achievement to include Qur'anic memorization targets, Islamic character formation, worship practices, and language competencies. This integrated approach suggests that the school conceptualizes educational quality as a multidimensional construct rather than a purely cognitive outcome. Such a perspective enables the institution to establish performance benchmarks that are consistent with its educational philosophy while simultaneously responding to national educational expectations.

The implementation phase demonstrates a strong alignment between established quality standards and educational practices. Analysis indicates that curriculum integration serves as the central mechanism through which quality objectives are translated into instructional activities. National curriculum content is systematically combined with diniyah studies, tahfidz programs, Arabic language instruction, and character education. This integration creates a learning environment in which

religious and academic competencies are developed simultaneously rather than separately. Furthermore, the study found that quality implementation is reinforced through structured teacher development programs, collaborative planning, and continuous supervision. These mechanisms contribute to instructional consistency across classrooms and reduce the likelihood of discrepancies between institutional quality standards and actual educational practices. The findings suggest that the effectiveness of SPMI is largely dependent upon the institution's ability to translate abstract quality indicators into concrete educational programs that are observable and measurable.

A particularly significant finding concerns the strategic role of the tahfidz Al-Qur'an program as a quality assurance instrument. Data analysis reveals that the tahfidz program functions not merely as a religious enrichment activity but as a measurable indicator of educational quality. The program incorporates clearly defined achievement targets, systematic monitoring procedures, regular memorization assessments, and individualized mentoring processes. These mechanisms reflect core quality assurance principles, including standard setting, performance monitoring, evaluation, and continuous improvement. More importantly, the program creates a culture of discipline, perseverance, and accountability among students, which indirectly contributes to academic development. The institutional emphasis on Qur'anic memorization therefore serves both religious and managerial purposes, positioning tahfidz as an integral component of the school's quality assurance framework rather than an auxiliary educational activity.

The evaluation stage of SPMI is characterized by the utilization of multiple assessment instruments that encompass academic performance, character development, religious competence, and stakeholder satisfaction. Findings indicate that evaluation processes are conducted systematically through classroom supervision, student achievement assessments, tahfidz monitoring reports, character observation records, and parental feedback mechanisms. The diversity of evaluation instruments reflects an understanding that educational quality cannot be adequately assessed through academic indicators alone. Instead, the school employs a holistic evaluation framework that captures the complexity of educational outcomes. Importantly, evaluation findings are not treated as end products but serve as evidence for institutional reflection and decision-making. This demonstrates a shift from evaluative accountability toward developmental accountability, where assessment data are used primarily to support improvement initiatives rather than merely document performance.

The control and improvement phases further illustrate the maturity of quality assurance implementation within the institution. Analysis reveals that identified deficiencies are systematically followed by corrective actions, including teacher mentoring, curriculum adjustments, enhancement of learning resources, and refinement of student development programs. Rather than perceiving shortcomings as indicators of failure, the institution interprets them as opportunities for organizational learning and innovation. This orientation contributes to the emergence of a continuous improvement culture in which quality enhancement becomes a collective responsibility shared by school leaders, teachers, and supporting staff. The findings suggest that the sustainability of SPMI implementation is strengthened by the institution's commitment to evidence-based decision-making and adaptive management practices.

Another important finding relates to the role of leadership in facilitating quality assurance processes. The implementation of SPMI appears to be strongly influenced by the commitment of school leaders to institutional quality objectives. Leadership practices observed in this study emphasize participatory management, professional development, and organizational accountability. School leaders actively coordinate quality assurance activities, monitor program implementation, and encourage stakeholder involvement in quality improvement initiatives. This leadership approach fosters a shared understanding of quality standards and promotes collective ownership of educational outcomes. Consequently, quality assurance is perceived not as an external obligation imposed by regulatory authorities but as an internal institutional commitment aligned with the school's vision and mission.

The study also reveals that character education functions as a critical indicator of educational quality within the institution. Programs such as Bina Pribadi Islam (BPI), congregational worship activities, Islamic etiquette habituation, and student leadership development are systematically integrated into the quality assurance framework. Analysis indicates that character formation is evaluated through observable behavioral indicators and supported by continuous mentoring processes. This finding challenges conventional quality assurance models that prioritize academic performance while marginalizing affective and moral dimensions of education. At SMP IT Imam Syafi'i Samarinda, character development occupies an equivalent position to academic achievement within the institutional quality paradigm, reflecting a holistic conception of educational excellence.

Overall, the findings demonstrate that the implementation of SPMI at SMP IT Imam Syafi'i Samarinda has succeeded in establishing a coherent relationship between quality standards, educational practices, evaluation mechanisms, and continuous improvement efforts. The integration of National Education Standards with JSIT Quality Standards enables the institution to maintain compliance with national educational requirements while preserving its Islamic educational identity. More significantly, the study shows that educational quality is constructed through the interaction of academic excellence, religious competence, character development, and organizational effectiveness. This integrated quality assurance model provides evidence that sustainable educational improvement can be achieved when quality assurance systems are contextualized according to institutional values and supported by a strong culture of continuous improvement.

### *Discussion*

The findings of this study demonstrate that the implementation of the Internal Quality Assurance System (SPMI) at SMP IT Imam Syafi'i Samarinda has functioned not merely as a procedural compliance mechanism but as an organizational strategy for institutional transformation and continuous quality improvement. The successful integration of the PPEPP cycle into academic, religious, and character-development programs indicates that quality assurance has become embedded within the school culture. This finding supports the theoretical perspective of Total Quality Management (TQM) in education proposed by Sallis (2015), which argues that sustainable educational quality can only be achieved when quality principles are institutionalized throughout organizational processes rather than confined to periodic evaluation activities. The evidence from this study suggests that quality assurance becomes effective when it evolves into a shared organizational commitment involving leaders, teachers, students, and parents. Consequently, quality is not perceived as an external target imposed by regulatory bodies but as an internalized value guiding institutional behavior and decision-making.

The establishment of quality standards based on the integration of National Education Standards (NES) and JSIT Special Quality Standards reflects a broader conception of educational quality than that commonly observed in conventional schools. This finding aligns with recent studies indicating that educational quality in Islamic schools must encompass cognitive, affective, spiritual, and behavioral dimensions simultaneously (Rahman et al., 2022; Fauzi & Hasanah, 2023). However, the present study extends previous findings by demonstrating how these multidimensional standards are systematically translated into measurable institutional indicators. While previous research generally discusses the importance of integrating religious values into educational management, this study provides evidence that such integration can be operationalized through formal quality assurance mechanisms. The significance of this finding lies in its challenge to the traditional dichotomy between academic excellence and religious education. Instead of viewing these dimensions as competing priorities, SMP IT Imam Syafi'i Samarinda constructs them as mutually reinforcing components of educational quality.

Another significant finding concerns the role of curriculum integration in ensuring the implementation of quality standards. The combination of the national curriculum with diniyah studies, tahfidz programs, and Islamic character education demonstrates a deliberate effort to create educational coherence. From the perspective of curriculum integration theory, educational effectiveness increases when learning experiences are interconnected and aligned with institutional

goals (Drake & Reid, 2020). The effectiveness observed in this study can be explained by the absence of fragmentation between academic and religious learning domains. Students experience a unified educational environment where intellectual development and spiritual formation occur simultaneously. This finding differs from several previous studies that identified curricular dualism as a persistent challenge in Islamic educational institutions, where religious subjects often remain disconnected from mainstream academic instruction (Azra, 2021). The integration model implemented at SMP IT Imam Syafi'i Samarinda suggests that quality assurance can serve as a mechanism for overcoming such fragmentation through systematic curriculum alignment.

The findings also reveal that the tahfidz Al-Qur'an program functions as a strategic quality assurance instrument rather than merely a religious enrichment activity. This result is particularly important because it demonstrates how religious programs can contribute directly to institutional quality management. Previous research by Camma et al. (2020) emphasized the importance of motivational strategies in improving students' memorization achievements. The present study confirms these findings but further reveals that the effectiveness of the tahfidz program is rooted in the application of quality assurance principles, including target setting, continuous monitoring, periodic evaluation, and corrective intervention. From a quality management perspective, the program exhibits the essential characteristics of a performance management system. Students are provided with clear performance expectations, regular feedback, and structured support mechanisms. As a result, the tahfidz program contributes not only to religious competence but also to the development of self-discipline, perseverance, and achievement motivation. This finding supports self-regulated learning theory, which posits that clearly defined goals and continuous feedback significantly enhance learner performance and persistence (Zimmerman & Schunk, 2022).

The comprehensive evaluation practices identified in this study further reinforce the effectiveness of the school's quality assurance system. Unlike many educational institutions that prioritize academic assessment as the primary indicator of quality, SMP IT Imam Syafi'i Samarinda adopts a multidimensional evaluation framework encompassing academic achievement, character development, worship practices, Qur'anic memorization, and stakeholder satisfaction. This finding is consistent with recent studies emphasizing the importance of holistic assessment in evaluating educational quality (Nugroho et al., 2024; Yuliani et al., 2024). Nevertheless, the present study contributes a novel perspective by demonstrating that holistic evaluation is not only philosophically desirable but also operationally feasible when supported by a well-structured quality assurance system. The integration of multiple evaluation instruments enables the school to generate a more comprehensive understanding of student development and institutional performance. Consequently, decision-making processes are informed by richer and more diverse evidence, thereby increasing the accuracy of improvement initiatives.

The effectiveness of the control and continuous improvement phases observed in this study can be interpreted through the lens of organizational learning theory. According to Argyris and Schön (2018), organizations improve their effectiveness when they continuously reflect on performance outcomes and modify their practices accordingly. The findings indicate that SMP IT Imam Syafi'i Samarinda systematically utilizes evaluation results to design corrective actions, enhance teacher competencies, revise educational programs, and strengthen student support systems. Such practices demonstrate the existence of double-loop learning, in which organizational members do not merely correct errors but also reexamine underlying assumptions and strategies. This phenomenon explains why quality improvement efforts at the school appear sustainable rather than reactive. Unlike institutions that focus primarily on short-term compliance, the school demonstrates a commitment to long-term organizational learning and adaptation.

Leadership emerged as another critical factor influencing the successful implementation of SPMI. The findings suggest that quality assurance effectiveness is strongly associated with leadership practices that promote participation, accountability, and professional development. This result corroborates previous studies highlighting the central role of instructional leadership in fostering

school improvement and quality culture (Hallinger & Wang, 2021; Prasetyo & Wibowo, 2022). However, the present study reveals that leadership effectiveness in an Islamic educational context extends beyond managerial competence. School leaders also function as moral and spiritual role models whose behaviors reinforce institutional values. This dual role contributes to stronger organizational commitment among teachers and staff, thereby facilitating the internalization of quality standards throughout the institution. The implication is that quality assurance in Islamic schools requires a leadership model capable of integrating professional management with value-based guidance.

An equally important finding concerns the institutionalization of character education as a core quality indicator. The implementation of Bina Pribadi Islam (BPI), congregational worship programs, and Islamic etiquette habituation reflects a deliberate effort to position character formation alongside academic achievement within the school's quality framework. This finding supports the argument advanced by character education theorists that educational success should be measured not only by cognitive outcomes but also by moral and ethical development (Berkowitz & Bier, 2021). Nevertheless, this study advances the literature by demonstrating how character education can be systematically incorporated into quality assurance processes. Rather than treating character formation as an implicit by-product of schooling, the institution establishes explicit standards, monitoring procedures, and evaluation mechanisms for assessing student character development. This approach strengthens the accountability and sustainability of character education initiatives.

Taken together, the findings indicate that the implementation of SPMI at SMP IT Imam Syafi'i Samarinda represents a distinctive model of quality assurance that integrates academic excellence, religious competence, character development, and organizational effectiveness within a unified framework. While previous studies have generally examined these dimensions separately, the present research demonstrates their interconnectedness within a comprehensive quality assurance system. This integrated model contributes theoretically to the expanding discourse on educational quality by challenging reductionist perspectives that define quality exclusively in terms of academic achievement. The study suggests that educational quality, particularly within Islamic educational institutions, should be understood as a multidimensional construct encompassing intellectual, spiritual, moral, and organizational dimensions. Consequently, the findings provide empirical support for the development of context-sensitive quality assurance frameworks capable of accommodating the unique missions and identities of faith-based educational institutions.

#### 4. CONCLUSION

This study concludes that the implementation of the Internal Quality Assurance System (SPMI) at SMP IT Imam Syafi'i Samarinda has been effectively institutionalized through the systematic application of the PPEPP cycle, enabling the school to establish a sustainable culture of quality improvement. The findings demonstrate that educational quality is enhanced not merely through compliance with the National Education Standards but through the strategic integration of these standards with the distinctive quality framework of JSIT. Such integration has allowed the school to develop a holistic quality assurance model that simultaneously promotes academic achievement, Qur'anic memorization, Islamic character formation, leadership development, and professional growth among educators. The study further reveals that the effectiveness of SPMI is rooted in the alignment between institutional vision, quality standards, implementation strategies, and continuous evaluation mechanisms. Therefore, the contribution of this research lies in providing empirical evidence that quality assurance in Integrated Islamic Schools can function as a transformative organizational system rather than a procedural administrative requirement. The study enriches the discourse on educational quality assurance by demonstrating that the concept of quality in Islamic educational institutions should be understood as a multidimensional construct encompassing academic, spiritual, moral, and organizational dimensions.

Despite these contributions, this study has several limitations that should be acknowledged. First, the research was conducted within a single institutional setting, limiting the generalizability of the findings to other educational contexts. Second, the qualitative case-study approach emphasizes depth of understanding rather than comparative measurement, making it difficult to determine the relative effectiveness of specific quality assurance interventions. Third, the study primarily examined institutional processes and did not quantitatively assess the direct impact of SPMI implementation on student achievement or long-term educational outcomes. Therefore, future research is recommended to undertake comparative studies involving multiple Integrated Islamic Schools or other faith-based educational institutions to identify variations in quality assurance practices and their outcomes. Further studies may also employ mixed-methods or longitudinal designs to examine the relationship between SPMI implementation, student performance, character development, organizational effectiveness, and stakeholder satisfaction over time. Such investigations would provide a more comprehensive understanding of how internal quality assurance systems contribute to sustainable educational excellence in diverse educational environments.

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