



## Benchmarking and Best Practices as Strategies to Improve the Quality of Islamic Education

Rini Asmiati\*, Siti Julaiha

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

Email : [riniasmiami1611@gmail.com](mailto:riniasmiami1611@gmail.com)

DOI: <https://doi.org/10.61987/jemr.v4i6.1488>

### ABSTRACT

#### Keywords:

Benchmarking, Best Practices, Total Quality Management (TQM)

#### \*Corresponding Author

This research aims to analyze the role of benchmarking and best practices in enhancing the quality of Islamic education. The study examines how benchmarking serves as a systematic comparison tool for identifying outstanding practices that can be adapted to the specific context of Islamic educational institutions. Additionally, the article explores how best practices contribute to the innovation of curriculum, teacher competency, quality management, and creative teaching strategies. The study employs a literature review methodology, drawing on scholarly articles, books, and journals to analyze theoretical frameworks and empirical findings on benchmarking and best practices in Islamic education. The findings indicate that integrating benchmarking and best practices through Total Quality Management (TQM) significantly improves curriculum quality, teaching effectiveness, and teacher professionalism, and fosters a culture of continuous quality improvement. The implications of this study suggest that implementing these strategies can make Islamic education more adaptive, innovative, competitive, and rooted in Islamic values. By adopting benchmarking and best practices, Islamic educational institutions can effectively address existing challenges and ensure sustainable improvements in academic outcomes.

#### Article History:

Received: September 2025; Revised: October 2025; Accepted: November 2025

#### Please cite this article in APA style as:

Asmiati, R., Julaiha, S. (2025). Benchmarking and Best Practices as Strategies to Improve the Quality of Islamic Education. *Journal of Educational Management Research*, 4(6), 2803-2816s.

## INTRODUCTION

Islamic education plays a pivotal role in shaping students' character and knowledge, equipping them with the skills to face the challenges of the modern world and global development (Adeoye, 2025). As society evolves, the need for quality education becomes increasingly urgent (Husna et al., 2024; Naningsih et al., 2024; Zamroni et al., 2025). Quality education not only fosters intellectual growth but also instills values that can guide students through ethical dilemmas and societal challenges. The advancement of Islamic education is essential for

ensuring that Muslim communities remain competitive in an ever-changing global landscape. In this regard, educational institutions are expected to deliver an inclusive curriculum that balances both religious and academic knowledge. The research is significant because it addresses the need for continuous improvement in the educational system, making Islamic education a key player in shaping future generations. By focusing on improving the quality of Islamic education, this research aims to ensure that institutions are well-equipped to meet society's demands.

Many Islamic educational institutions face significant challenges in delivering quality education due to inadequate management systems (Suban & Nursita, 2024; Zarkasyi, 2021), limited access to innovative teaching methods, and a lack of adaptation to modern academic standards. While efforts to improve the quality of education have been made, substantial gaps remain in implementing effective strategies to enhance both the academic and moral aspects of Islamic teaching. A significant problem is the uneven application of quality management practices across Islamic institutions, leading to disparities in educational outcomes. Institutions with inadequate management often struggle to incorporate technological advancements, update their curricula, and improve their teaching methodologies. Consequently, the lack of systematic quality management mechanisms hampers the overall effectiveness of educational programs, thereby directly affecting students' ability to thrive in a fast-paced, interconnected world. Addressing these issues is crucial for improving the quality of Islamic education.

Previous research has demonstrated that benchmarking is a powerful tool for improving institutional performance across various sectors, including education. According to Annisa and Gyfend (2021), benchmarking enables educational institutions to compare their practices and performance with higher-performing peers, providing valuable insights into areas for improvement. However, many studies in Islamic education have not adequately explored how benchmarking can be specifically applied to enhance the quality of teaching and learning in this context. In addition, while many institutions have adopted best practices in education, integrating them into Islamic educational frameworks remains a challenge. The importance of incorporating religious values with modern educational practices to create a holistic learning environment (Bada, 2022; O'Reilly, 2021). However, there is a gap in the literature regarding the systematic application of benchmarking and best practices tailored to the unique needs of Islamic education. The contribution of this research lies in its attempt to fill this gap by investigating how these strategies can be effectively integrated

into Islamic educational institutions to promote continuous improvement.

While the application of benchmarking and best practices has been extensively studied in general education, there is a lack of research focusing on how these strategies can be adapted and implemented in Islamic educational institutions. Moslimany et al. (2024) discusses the challenges many Islamic schools face in adopting modern educational strategies, suggesting that these institutions often remain entrenched in traditional practices that hinder innovation and progress. This research will contribute to the body of knowledge by exploring how benchmarking and best practices can be specifically tailored to the needs of Islamic education. It will also address deficiencies in previous studies by proposing a comprehensive framework for implementing these strategies in Islamic educational settings. By bridging this gap, the study will offer practical solutions to improve the quality of education in Islamic schools, ensuring they are better equipped to respond to the needs of contemporary society.

The novelty of this research lies in its application of benchmarking and best practices to the unique context of Islamic education. While benchmarking has been widely used across industries, its application in educational settings, particularly in Islamic institutions, remains underexplored. This research will provide new insights into how Islamic educational institutions can adopt best practices that align with their religious values and academic goals. The need for such a study is critical, as the Islamic education sector faces increasing pressure to modernize and adopt innovative practices that can improve teaching and learning outcomes. The importance of this research cannot be overstated, as it seeks to contribute to the development of a quality education system that balances academic excellence and moral integrity, a central mission of Islamic education.

This research seeks to answer the question of how benchmarking and best practices can be effectively implemented in Islamic educational institutions to improve their quality. The preliminary argument is that, while these strategies have been successfully applied in other sectors, their application in Islamic education requires careful adaptation to ensure alignment with the institution's core values and educational objectives. The research will argue that a comprehensive approach integrating both benchmarking and best practices is essential for fostering a culture of continuous improvement within Islamic educational institutions. This study will contribute to the existing literature by providing a detailed framework for integrating these strategies into Islamic education. The findings will offer practical recommendations for educational

leaders and policymakers, guiding them in making informed decisions that will enhance the overall quality of Islamic teaching.

By addressing the gaps identified in previous research and proposing a novel approach to improving the quality of Islamic education, this study aims to provide valuable insights that can drive meaningful change in educational practices. The research will focus on developing a framework applicable across different Islamic academic institutions, offering a strategic roadmap for sustainable improvements in educational quality.

## RESEARCH METHOD

This study employs a qualitative research design, chosen for its focus on exploring conceptual frameworks and understanding theoretical underpinnings. The design was selected because the research aims to develop a deeper theoretical foundation, analyze implementation patterns, and assess the academic relevance of applying benchmarking and best practices in Islamic education institutions. Qualitative research is ideal in this context, as it allows for a comprehensive exploration of the concepts, benefits, strategies, and challenges of Total Quality Management (TQM), benchmarking, best practices, and the quality of Islamic education.

Data collection is conducted through a literature review, sourcing relevant materials from accredited national and international journals, scholarly books, and academic articles on benchmarking, best practices, and Islamic education quality management. The method includes identifying references on the theories of benchmarking, best practices, TQM, and quality in Islamic education, which provides the foundation for understanding how these concepts are applied and evaluated in the context of educational institutions. The gathered data is then classified into key themes, such as concepts, benefits, implementation strategies, and barriers to adoption, facilitating a focused analysis.

The data analysis process follows several stages: 1) identification of references related to benchmarking, best practices, TQM, and quality education in Islamic contexts, 2) classification of data into primary themes (concepts, benefits, strategies, and barriers), 3) comparative analysis to juxtapose expert opinions and empirical findings on Islamic education practices, and 4) synthesis and conclusion drawing to generate strategic recommendations for enhancing the quality of Islamic education. This approach ensures a systematic, evidence-based exploration of the application of best practices and benchmarking within Islamic education institutions.

## RESULT AND DISCUSSION

### Benchmarking and Best Practices

Benchmarking is a systematic process of comparing the practices, strategies, or outcomes of one institution with those of another considered superior. In the field of education, benchmarking serves as a tool to identify weaknesses, strengths, and areas for potential development that can be adopted or adapted. Benchmarking is an effort to learn from others' successes to improve the quality of one's own institution (Mardiah et al., 2023; Syme et al., 2021).

In the context of Islamic education, benchmarking is understood not only as a technical comparison between institutions but also as a means to strengthen the mission of Islamic education itself. Islamic education aims to develop the *insan kamil*, a person who is knowledgeable, faithful, and morally upright (Anwar, 2021; Sauri et al., 2022). Therefore, benchmarking in this context emphasizes the relevance of best practices that align with Islamic values.

The concept of benchmarking in Islamic education can encompass several aspects, including curriculum, teaching methods, institutional management, educator quality, and student services (Perawironegoro, 2023). For example, a madrasa may benchmark against a pesantren or modern Islamic educational institution that has successfully produced high-quality graduates with global competitiveness. However, benchmarking is not merely about copying or imitating other institutions' practices; it involves adaptation. This is crucial because every Islamic educational institution has its own vision, mission, and socio-cultural context. Therefore, benchmarking results must be adjusted to remain relevant to local needs without losing the essence of Islamic education.

Best practices in Islamic education are a series of strategies, approaches, and real-life experiences that have proven effective in improving educational quality (Qomar et al., 2024; Mariska et al., 2024). These best practices typically arise from innovations introduced by specific educational institutions, which then become references for others to follow. For instance, a modern pesantren that successfully integrates Islamic religious education (diniyah curriculum) with general subjects (science, technology, languages) is considered a best practice. This model produces graduates who possess a solid religious foundation while also being competitive in the academic and professional world (Sholihuddin et al., 2023; Mustafidin et al., 2024).

In practice, best practices in Islamic education also include implementing Total Quality Management (TQM) in schools or madrasas. Principles such as excellent service, continuous evaluation, and the development of teacher competencies are part of best practices that can be adopted. Benchmarking and

best practices are closely intertwined. Benchmarking helps Islamic educational institutions discover best practices from other institutions, while best practices serve as sources of inspiration and reference during the benchmarking process (Enas & Noviana, 2022). Together, these tools play an essential role in improving the quality of Islamic education.

From an Islamic perspective, benchmarking and best practices have a theological foundation. The Qur'an encourages Muslims to compete in goodness (Sirry, 2009), implying that learning from the best examples is encouraged, provided it does not conflict with Sharia values. Furthermore, the hadith of Prophet Muhammad SAW states that "The best of people are those who are most beneficial to others" (HR. Ahmad), which can also serve as a foundation for benchmarking and adopting best practices. By implementing these practices, Islamic educational institutions can deliver greater benefits to students and society at large.

The use of benchmarking in Islamic education is not without challenges. One challenge is the disparity in resources, including finances, teaching staff, and facilities (Supriatna, 2025). Therefore, the adopted best practices must be adjusted to the institution's capabilities and context. Another challenge is maintaining a balance between embracing modern practices and preserving the traditions of Islamic education. Benchmarking should not only emphasize material and technical aspects but also ensure that the spiritual and moral values that underpin Islamic education are upheld.

Nevertheless, benchmarking and best practices can serve as practical strategies to enhance the competitiveness of Islamic education. In an era of globalization, Islamic educational institutions need to demonstrate their ability to produce outstanding graduates in terms of knowledge, ethics, and life skills (Fadlin et al., 2024). Therefore, every Islamic educational institution must adopt benchmarking as part of its institutional culture. Continuous evaluation, openness to innovation, and a willingness to learn from others' successes are key to successfully implementing benchmarking and best practices.

In conclusion, benchmarking is the process of comparing and learning from the educational practices of other institutions to improve quality. In contrast, best practices are exemplary practices that can serve as references. In Islamic education, both of these are essential tools for strengthening quality, relevance, and competitiveness, without losing the fundamental Islamic values that define the education system (Faizin, 2024).

## **Benchmarking Improves the Quality of Islamic Education**

The quality of Islamic education is a critical issue in the development of Muslim human resources. This quality is not measured solely by academic factors but also by dimensions of ethics, spirituality, and life skills (Abdollahi et al., 2025). Benchmarking is a strategy for improving quality by studying the successes of other educational institutions and adapting them to the local context.

Through benchmarking, Islamic educational institutions can identify higher quality standards than those currently achieved. This process provides a clear benchmark for identifying areas that need improvement, whether in the curriculum, teaching methods, student services, or institutional management (Syukri, 2022). Therefore, benchmarking serves as a compass guiding the institution toward continuous improvement.

The improvement in the quality of Islamic education through benchmarking is also evident in the curriculum. For instance, a madrasa can learn how other institutions have successfully integrated religious knowledge with modern scientific disciplines (Primasanti, 2021). This balanced curriculum will produce students who not only understand Islamic law but are also capable of competing in academic and professional arenas.

In addition to the curriculum, benchmarking also helps improve teaching methods. Many Islamic educational institutions have successfully implemented project-based learning, digital technologies, or integrative models that combine religious practices with 21st-century skills. By benchmarking, these methods can be adapted to suit students' characteristics.

The quality of teachers also determines the quality of Islamic education. Benchmarking enables institutions to identify successful teacher development strategies used by other institutions (Rusdiana, 2021). For example, continuous training programs, strengthening pedagogical competencies, and enhancing teachers' digital literacy. The better the quality of educators, the higher the quality of education.

In terms of management, benchmarking encourages Islamic educational institutions to implement a professional and accountable management system. Principles of Total Quality Management (TQM), such as regular evaluation, continuous improvement, and participation from all school members, can enhance service quality and the institution's reputation in the community (Septiani et al., 2025). Benchmarking also improves the quality of Islamic education by expanding networks of cooperation. Institutions that engage in benchmarking often establish relationships with other institutions, both nationally and internationally (Perawironegoro, 2023). These collaborations open

opportunities for exchanges of teachers, students, and academic programs, enriching the learning experience.

From the students' perspective, benchmarking results can lead to more meaningful learning experiences. Students not only acquire knowledge but also internalize more contextual Islamic values. For example, applying best practices to strengthen character through halaqah activities or Islamic-based student exchanges.

The quality of Islamic education is also determined by its relevance to society's needs. Benchmarking helps institutions understand global trends, such as digital literacy, entrepreneurship, and cross-cultural communication (Wahyuni Siregar et al., 2022). By adjusting through benchmarking, Islamic education graduates become more relevant to the job market while remaining committed to Sharia values.

From a spiritual perspective, benchmarking continues to support the quality of Islamic education. For example, a pesantren that successfully instills discipline in worship and student morality can serve as a model. Other institutions that adopt this practice not only strengthen academic aspects but also enhance students' spiritual qualities as part of *insan kamil*.

Benchmarking also fosters a culture of evaluation and reflection. Islamic educational institutions are encouraged to regularly review their achievements against external standards (Aulia et al., 2024). This culture drives institutions not to become complacent but to continually innovate to improve quality over time. In the long term, benchmarking contributes to the accreditation and recognition of the quality of Islamic educational institutions. Institutions that can demonstrate they have adopted and developed best practices will find it easier to gain the trust of the community, government, and international organizations (Syukri, 2022).

Indeed, the success of benchmarking in improving the quality of Islamic education depends on the institution's ability to adapt. Institutions should not merely copy practices but adapt them to local contexts, the vision and mission of Islamic education, and Sharia values. This adaptation ensures that educational quality improves without losing its Islamic identity.

Therefore, benchmarking serves as a tool to expand knowledge, foster innovation, and maintain the consistency of Islamic education quality. Without benchmarking, educational institutions risk stagnation and failure to adapt to the changing times.

Overall, benchmarking improves the quality of Islamic education by learning from best practices, strengthening the curriculum, developing teachers,

promoting innovative learning, improving management, and enhancing the relevance of graduates. All of these ultimately support the goals of Islamic education: producing faithful, knowledgeable, and morally upright individuals who can face global challenges.

### **Effective Best Practices in Islamic Education**

Effective best practices in Islamic education include teaching strategies that integrate theory and direct practice, innovations in curriculum and teaching methods, and the strengthening of students' character and religious awareness. These best practices involve the application of creative and enjoyable teaching methods, the use of digital technology, and real-life projects that internalize Islamic values in students' daily lives.

Effective teaching strategies can include project-based learning that connects religious material with real-life experiences, such as mini-dawah, charity movements, and adab campaigns, thereby enhancing students' practical religious awareness (Safitri et al., 2025). The role of teachers is crucial as facilitators who accompany the reflection and evaluation processes, ensuring that learning is not only theoretical but also leads to changes in students' religious attitudes and behavior.

Innovations in learning and the use of digital technology have proven to enhance the competence of Islamic Religious Education (PAI) teachers and the quality of learning (Zamroni, 2025). The use of innovative methods and digital learning strengthens students' character and provides them with relevant, up-to-date material.

School policies, comprehensive worship facilities, good school management, and a supportive religious environment also support the success of Islamic education. Extracurricular religious activities, such as dhikr, Rohis, and regular study sessions, significantly shape students' Islamic attitudes and behaviors.

Schools that implement best practices in PAI usually have enjoyable, ICT-based learning programs and a religious school environment with various regular religious activities (Sumarni, 2016). This has been proven to change students' attitudes, making them more disciplined in worship and caring for others. All these aspects demonstrate that best practices in Islamic education do not focus solely on transferring knowledge but also on developing character and fostering practical religious experiences relevant to students' daily lives.

## **Integrating Quality Management with Benchmarking and Best Practices**

The implementation of Total Quality Management (TQM), supported by benchmarking and best practices, constitutes a strategic framework that emphasizes continuous, systemic improvement across all organizational processes. The integration of benchmarking provides a structured mechanism for institutions to compare their performance, procedures, and outcomes with those of leading institutions that set superior quality standards (Septiani et al., 2025). This comparison is not merely descriptive but evaluative, enabling institutions to identify performance gaps, inefficiencies, and misalignments between current practices and desired quality benchmarks. The analytical process that follows enables organizations to formulate more targeted, evidence-based improvement strategies, ensuring that quality enhancement is grounded in measurable, verifiable data rather than subjective assumptions.

The stages involved in applying this strategy demonstrate its comprehensive nature. Identifying institutional needs clarifies priority areas for improvement, while selecting appropriate benchmarking partners ensures relevance and contextual compatibility. Data collection, through surveys, observations, and document analysis, provides a multi-perspective understanding of institutional performance. Subsequent analytical activities allow organizations to pinpoint specific best practices that yield positive results elsewhere. At this stage, interpreting the findings becomes critical. Institutions must determine why certain practices succeed, what underlying principles support their effectiveness, and how such practices interact with organizational culture, leadership commitment, and resource availability. This analytical depth enables adaptation rather than direct imitation, leading to innovations suited to local conditions.

In Islamic education, the application of integrated quality management through benchmarking and best practices is particularly significant given the dual mission of Islamic educational institutions: maintaining faith-based values while achieving competitive academic and managerial excellence. Benchmarking helps institutions evaluate whether their curriculum aligns with contemporary scientific developments without compromising Islamic values. It also sharpens the assessment of teaching methods, ensuring that instructional practices support both cognitive achievement and the cultivation of spirituality and character. Moreover, adopting internationally recognized best practices in school governance strengthens accountability, transparency, and participatory leadership, which are essential for navigating the increasingly complex demands of educational globalization (Perawironegoro, 2023). Through this integration,

Islamic institutions can critically analyze their relevance in the modern era while ensuring that their core identity remains intact.

The strategic outcomes of implementing TQM, supported by benchmarking and best practices, extend beyond operational efficiency and academic performance. They contribute to the development of a transformative quality culture in which continuous improvement becomes a shared institutional responsibility. This cultural shift enables Islamic educational institutions to anticipate change, respond to emerging challenges with agility, and maintain long-term competitiveness at the national and international levels. The refined analytical processes embedded within the strategy ensure that improvements are not superficial but deeply rooted in organizational learning, reflective evaluation, and strategic alignment with institutional goals. As a result, Islamic educational institutions are better positioned to deliver high-quality education that nurtures graduates who are intellectually competent, ethically grounded, and globally aware, capable of contributing meaningfully to society.

## CONCLUSION

Benchmarking and best practices are essential tools for enhancing the quality of Islamic education. Benchmarking, as a systematic comparison process, helps identify weaknesses and opportunities for improvement, while best practices serve as exemplary models for educational institutions to adopt. The implementation of these strategies has been shown to improve various aspects of Islamic education, including curriculum development, teaching techniques, teacher training, management practices, and the expansion of collaborative networks.

Moreover, integrating Total Quality Management (TQM) with benchmarking and best practices provides a strategic framework that emphasizes continuous evaluation, innovation, and stakeholder involvement. Despite challenges such as resource limitations, lack of standardized quality measures, resistance to change, and limited collaboration, solutions such as enhancing cooperation, improving teacher competence, localizing best practices, and developing practical evaluation and communication frameworks are key. Ultimately, implementing integrated quality management through benchmarking and best practices is a crucial strategy for making Islamic educational institutions more adaptive, innovative, and committed to Islamic values, while improving their competitiveness.

## REFERENCES

- Abdollahi, M., Sadoughi, M., & Kazempour, E. (2025). Multi-Dimensional Educational Model for Enhancing Academic Performance with Emphasis on Social-Political, Psychological, and Spiritual-Ethical Dimensions of Secondary School Students. *Sociology of Education*, 10(3), 172-192.
- Adeoye, M. A. (2025). Integration of Islamic Thought and Scientific Knowledge in the Formation of Educational Institution Leadership. *TATHO: International Journal of Islamic Thought and Sciences*, 141-152. <https://doi.org/10.70512/tatho.v2i2.85>
- Annisa, A., & Gyfend, P. (2021). Manajemen Mutu Terpadu dalam Pendidikan Islam. *Jurnal Syntax Transformation*, 2(07), 929-936. <https://doi.org/10.46799/jst.v2i7.318>
- Anwar, S. (2021). Evaluasi Pendidikan Menuju Insan Kamil Perspektif Filsafat Islam. *Jurnal Pendidikan Nusantara*, 1(1), 62-76. <https://doi.org/10.55080/jpn.v1i1.7>
- Asna, Z. D., Albustomy, A. F., Revanza, H. T. M., Lestari, M. A. J. J., Masrifah, N. A., Hasani, A. M. M., & Apriliani, N. Ila B. U. (2025). Best Practice PAI Pembelajaran Kreatif, Inovatif, Menyenangkan. *Journal GEEJ*, 7(2).
- Aulia, D., Camelawaty, N., & Wahab, W. (2024). Benchmarking (Pembandingan): Tinjauan Literatur dan Implementasi Praktis Pascasarjana IAIN Pontianak. *Indonesian Research Journal on Education*, 4(3), 377-381. <https://doi.org/10.31004/irje.v4i3.796>
- Aulya Sulthon, M. H. (n.d.). Program Best Practices Series Dalam Mempromosikan Kompetensi Guru PAI di Jawa Timur. Retrieved September 26, 2025.
- Aziz, H. (2018). Kurikulum Integratif Berbasis Nilai-Nilai Islam (Penelitian di SMP IT Fithrah Insani Kabupaten Bandung Barat). *TADRIS: Jurnal Pendidikan Islam*, 13(1), 94. <https://doi.org/10.19105/tjpi.v13i1.1535>
- Bada, A. A. (2022). Effectiveness of Brain-based Teaching Strategy on Students' Achievement and Score Levels in Heat Energy. *Journal of Innovation in Educational and Cultural Research*, 3(1), 20-29. <https://doi.org/10.46843/jiecr.v3i1.45>
- Enas, E., & Noviana, R. L. (2022). Quality Improvement As A Strategy to Build Pesantren's Brand Credibility. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 529-538. <https://doi.org/10.35445/alishlah.v14i1.1583>
- Fadlin, I., Hendra, H., & Uzunboylu, M. (2024). How Can Pesantren Curriculum Development Keep up with Society's Needs for Life Skills Education?. *Development: Studies in Educational Management and Leadership*, 3(1), 01-16.

- Faizin, M. A. (2024). Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497-2506. <https://doi.org/10.35445/alishlah.v16i2.4462>
- Fitriana, L. (2023). Implementasi Strategi Benchmarking Dalam Meningkatkan Kinerja Di Lembaga Pendidikan Islam (Studi Multi Kasus di MTsN Aryojeding dan SMPI Al-Azhaar Tulungagung). *PROPHETIK: Jurnal Kajian Keislaman*, 1(1), 33–49. <https://doi.org/10.35457/prophetik.v1i1.2592>
- HM, M. A. S., & Sulanam. (2024). Program Best Practices Series Dalam Mempromosikan Kompetensi Guru PAI di Jawa Timur. *IHSAN: Jurnal Pendidikan Islam*, 2(4), 1–12. <https://doi.org/10.61104/IHSAN.V2I4.334>
- Husna, F., Holifah, & Astutik Andayani, S. (2024). Development of Big Data Information Toward Quality Education. *International Conference on Education, Society and Humanity*, 2(2), 107.
- Mardiah, M.. (2023). Strategi Implementasi Benchmarking dalam Meningkatkan Kinerja Kepala Sekolah. *Jurnal Pendidikan Tambusai*, 7(3), 30430–30437.
- Mariska, R., & Mustakim, Z. (2024). Innovative approach in Islamic elementary education: Effective strategies for enhancing education quality. *Tadibia Islamika*, 4(1), 28-40. <https://doi.org/10.28918/tadibia.v4i1.7281>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73. <https://doi.org/10.35335/beztg009>
- Muhammad Nur Ahsan, & Siti Aimah. (2025). Penerapan Manajemen Mutu Terpadu di Lembaga Pendidikan Swasta Islam: Resiliensi Terhadap Keterbatasan Anggaran. *Southeast Asian Journal of Islamic Education Management*, 6(1), 21–36. <https://doi.org/10.21154/sajiem.v6>
- Mustafidin, A., Fahsin, M., Hakim, A., & Hidayatullah, M. A. (2024). Integrative curriculum innovation in responding to globalization: A case study of darul amanah islamic boarding school. *At Tuots: Jurnal Pendidikan Islam*, 473-483. <https://doi.org/10.51468/jpi.v7i1.887>
- Naningsih, E., Hidayah, F., & Aniati, A. (2024). Enhancing Learning Quality: The Role Of Teacher Competence In Madrasah. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 7(3).
- O'Reilly, K. E. (2021). The Impact of Information Acquisitions through the Freedom of Information Act to Generate Competitive Advantages within Academia. *Research in Higher Education Journal*, 40.
- Qomar, M., & Badruzaman, A. (2024). Optimizing Learning Design for Islamic Religious Education in Islamic Boarding Schools: Efforts to Increase the Intelligence and Academic Quality of Students. *Attanwir: Jurnal Keislaman dan Pendidikan*, 15(2), 152-165.

- Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing the identity of insan kamil generation through music learning activities in pesantren. *Heliyon*, 8(7), e09958. <https://doi.org/10.1016/j.heliyon.2022.e09958>
- Sholihuddin, A., & Nidak, K. (2023). Integrative Diniyah Curriculum In Formal Schools At Tebuireng Pesantren Jombang. *Didaktika Religia*, 11(2), 339-363.
- Sirry, M. I. (2009). 'Compete with One Another in Good Works': Exegesis of Qur'an Verse 5.48 and Contemporary Muslim Discourses on Religious Pluralism. *Islam and Christian-Muslim Relations*, 20(4), 423-438. <https://doi.org/10.1080/09596410903194886>
- Suban, A., & Nursita, L. (2024). Enhancing Education Quality through School-Based Management System and Independenc. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 08(01), 226-240. <https://doi.org/10.33650/al-tanzim.v8i1.7516>
- Supriatna, D. (2025). Effective Strategies in Managing Educational Financing for Islamic Higher Education Institutions in the Contemporary Era. *Journal of Industrial Engineering & Management Research*, 6(2), 1-11.
- Syme, S., Davis, C., & Cook, C. (2021). Benchmarking Australian enabling programmes: assuring quality, comparability and transparency. *Assessment and Evaluation in Higher Education*, 46(4), 572-585. <https://doi.org/10.1080/02602938.2020.1804825>
- Udemba, C. M. (2024). Religious Education in Schools: Balancing Faith and Pluralism. *Interdisciplinary Journal Of African & Asian Studies (IJAAS)*, 10(1).
- Zamroni, Z., Mundiri, A., & Thohir, P. F. D. M. (2025). Quality of Service and Customer Satisfaction from ROI in Pesantren: A BPS-Mediated Study. *TEM Journal*, 14(2), 1260-1268. <https://doi.org/10.18421/TEM142-27>
- Zarkasyi, A. (2021). Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School. *Southeast Asian Journal of Islamic Education Management*, 2(1), 86-94. <https://doi.org/10.21154/sajiem.v2i1.46>