

# Islamic Leadership Strategy in the Implementation of SPMI to Support the Sustainability of Educational Institutions

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## ABSTRACT

*The implementation of the Internal Quality Assurance System (SPMI) in madrasas is often perceived as an administrative requirement, so it has not been fully developed into a sustainable quality culture. This condition requires leadership that integrates Islamic values, quality governance, and institutional sustainability. This study aims to analyze Islamic leadership strategies in implementing SPMI to support the sustainability of MI Miftahul Akhlaqiyah Semarang. The study employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observation, and documentation involving the head of madrasah, deputy head, SPMI team, teachers, administrative staff, foundation representatives, school committee, parents, and students. Data analysis was conducted through data condensation, data display, and conclusion drawing, while data validity was ensured through triangulation and member checking. The findings show that the values of shiddiq, amanah, tabligh, and fathanah are operationalized through data transparency, task distribution, quality communication, deliberation, exemplary behavior, and needs-based decision-making. SPMI has been implemented through the cycle of standard setting, implementation, evaluation, control, and quality improvement, although documentation, evaluation indicators, and follow-up mechanisms still require strengthening. This study concludes that Islamic leadership functions as an integrative strategy for developing quality culture and madrasa sustainability. The implication is that madrasas need to strengthen value-based quality evaluation systems consistently, participatively, and systematically.*

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## INTRODUCTION

Quality education is a strategic foundation for human resource development, character building, and the sustainability of educational institutions (Syamsuri & Ulfah, 2019; Rahmi et al., 2020; Sudarwati, 2021). However, globally, education quality still faces serious challenges. World Bank data shows that approximately 49% of Indonesian students at the end of elementary school have not achieved minimum proficiency, while the 2022 Programme for International Student Assessment (PISA) results recorded only 18% of students reaching Level 2 in mathematics, far below the Organisation for Economic Co-operation and Development (OECD) average of 69%. This situation underscores the need for systematic quality improvement at the educational unit level (Liebowitz & Porter, 2019; Óskarsdóttir et al., 2020; Tan et al., 2022; Ghamrawi, 2023).

In the national context, quality improvement is driven through data-based evaluation, national standards, and instruments such as the Education Report Card, which covers learning outcomes, the learning process, governance, and human resource quality. This demonstrates that quality is not solely determined by academic results, but also by management effectiveness and a

culture of continuous improvement. Within this framework, the Internal Quality Assurance System (SPMI) is a key instrument for ensuring a consistent quality cycle across educational units. (Chamidi et al., 2021; Habibi et al., 2022; Warta et al., 2024; Sherwina Ranisa et al., 2025).

The effectiveness of SPMI depends heavily on leadership. In madrasas, the principal plays not only an administrative role but also a driver of quality values and culture (Zaini & Syafaruddin, 2020; Malik et al., 2021; Rohmah, 2021). UNESCO emphasizes the importance of leadership in improving the quality of learning, although its practice remains hampered by administrative burdens (Liebowitz & Porter, 2019; Óskarsdóttir et al., 2020; Tan et al., 2022; Ghamrawi, 2023). Therefore, Islamic leadership is relevant as an integrative approach that connects managerial, moral, and spiritual aspects to encourage sustainable improvements in the quality of education.

Although the Internal Quality Assurance System (SPMI) has become an important instrument in education management, its implementation at the educational unit level still faces substantive obstacles. SPMI is often positioned as fulfilling administrative and accreditation requirements, so that the cycle of determining, implementing, evaluating, controlling, and improving quality has not been fully internalized as a work culture (Muh Yunus & Rosdiana, 2022; NDOLUANAK et al., 2024). This condition shows that the success of SPMI is not solely determined by the completeness of the documents, but rather depends heavily on leadership capable of mobilizing collective commitment and making quality the primary orientation in institutional practices (Hildesheim & Sonntag, 2020; Amtu et al., 2021; Mandefro et al., 2025; Vu, 2025). This challenge is increasingly complex in the context of madrasahs that bear the dual responsibility of meeting national quality standards while maintaining the internalization of Islamic values that have not always been systematically integrated within the SPMI framework.

In this context, MI Miftahul Akhlaqiyah Semarang demonstrates relevant dynamics. This madrasah has a strong historical foundation and develops religious programs such as memorizing the Quran and cultivating worship habits as part of character building. However, based on initial observations, the integration of these programs into the SPMI cycle in a systematic, measurable, and sustainable manner still requires strengthening, particularly in the aspects of planning, evaluation, and quality control. Therefore, this study highlights the importance of Islamic leadership strategies in integrating the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* into managerial practices, thereby fostering the formation of a culture of quality while ensuring the sustainability of Islamic educational institutions.

Literature review shows that the implementation of the Internal Quality Assurance System (SPMI) in madrasas is a systematic process that includes evaluation, monitoring, internal quality audits, and continuous improvement follow-up, so that SPMI cannot be reduced to mere administrative fulfillment (Komsiyah, 2021). At the practical level, the leadership of the madrasah principal has proven to be a key factor in the success of SPMI, especially in quality mapping, self-evaluation preparation, quality fulfillment planning, socialization, and the formation of a quality assurance team. (Kultsum et al., 2022a) This is in line with findings Krooi et al., 2024) from the 3P model (*purpose, people, process*), which emphasizes that the effectiveness of quality assurance is largely determined by goal alignment, actor involvement, and integrated work processes. Furthermore, the implementation of e-RKAM-based Madrasah Self-Evaluation reinforces the importance of data, systematic evaluation, and needs-based planning in quality management (Nurul Istiqomah et al., 2024), which in practice involves the collective work of all elements of the

madrrasah under the coordination of participatory leadership. (Khatimah et al., 2024; Rambe et al., 2025)

However, several studies also show that the implementation of SPMI still faces obstacles in the form of limited resources, low commitment, and the perception that SPMI is an administrative burden, thus not fully becoming a quality culture in educational institutions. This condition emphasizes that the main problem of SPMI lies not only in system design, but also in aspects of leadership, organizational culture, and collective commitment. In this context, values-based leadership, particularly Islamic leadership, has strategic relevance. The findings (Romlah et al., 2025) indicate that exemplary leadership contributes to improving the quality and transparency of management, while (Purwati et al., 2026) emphasizes that Islamic leadership influences the innovation and sustainability of educational institutions. Furthermore, (Jannana et al., 2025) it highlights that madrasahs face dual demands of improving academic quality and strengthening Islamic values in an era of disruption, necessitating a leadership transformation capable of sustainably integrating quality standards with religious identity.

Previous studies have discussed SPMI, Madrasah Self-Evaluation, e-RKAM, madrasah principal leadership, quality culture, and Islamic education management. However, most studies still position SPMI as a managerial mechanism or administrative instrument, while Islamic leadership is more often studied as a leadership style that influences work culture, innovation, or institutional character. Thus, there is still a research gap for an integrative examination of how Islamic leadership strategies are operationalized at each stage of SPMI and their contribution to strengthening the quality culture and sustainability of Islamic educational institutions.

Furthermore, a research gap is also evident in the context of studies dominated by Islamic senior high schools (madrasah aliyah), Islamic junior high schools (madrasah tsanawiyah), Islamic boarding schools (pesantren), private Islamic schools, and higher education, while studies at the elementary Islamic school (madrasah ibtidaiyah) level are still limited. This is despite MI's strategic position as the foundation of basic education in the formation of literacy, morals, character, a learning culture, and community trust. Therefore, research on MI Miftahul Akhlaqiyah Semarang is crucial to fill the gap in research on the integration of Islamic leadership in the implementation of SPMI in the context of basic Islamic education.

The novelty of this research lies in the conceptual and operational integration between Islamic leadership strategies, the implementation of the Internal Quality Assurance System (SPMI), and the sustainability of educational institutions. This research not only positions Islamic leadership as a normative concept, but as a managerial strategy operationalized in the PPEPP quality cycle, where the value of *shiddiq* is manifested in honesty of data and evaluation, *amanah* in the responsibility of program implementation, *tabligh* in quality communication to the madrasa community, and *fathanah* in decision-making based on the needs of the institution. In addition, this research positions institutional sustainability as a strategic outcome of the implementation of the values-based SPMI, which includes not only administrative sustainability, but also consistency of learning quality, strengthening religious culture, community trust, participation of madrasa community, and the continuity of quality improvement programs. Thus, this research offers a new perspective in the study of Islamic education management by shifting the focus from mere quality improvement to sustainable and value-based quality strengthening.

This research is crucial because madrasahs face dual demands: meeting national education quality standards while simultaneously maintaining Islamic identity in the educational process.

Amidst the ongoing challenges of learning quality, educational units are required to manage data, conduct self-evaluations, and implement continuous improvement. In this context, the leadership of madrasah principals is not merely administrative but must be value-based, collaborative, and oriented toward quality sustainability so that the Islamic Education Standards (SPMI) does not stop at fulfilling documents but develops into a culture of quality that lives in institutional practice. This urgency is further strengthened in the context of MI Miftahul Akhlaqiyah Semarang, a private Islamic educational institution with a historical foundation and public trust. Therefore, the sustainability of the institution is highly determined by the quality of service, leadership strength, and the relevance of educational programs.

Based on this, this study aims to analyze Islamic leadership strategies in the implementation of the Internal Quality Assurance System (IQAS) to support the sustainability of educational institutions. Specifically, this study describes the Islamic leadership strategies of madrasah principals, analyzes the implementation of the IQAS in the cycle of establishing, implementing, evaluating, controlling, and improving quality, and identifies its contribution to institutional sustainability. Thus, this study is expected to provide theoretical contributions to the development of Islamic education management as well as practical contributions for madrasah principals, teachers, foundations, and stakeholders in building a sustainable quality culture.

## RESEARCH METHODS

This research uses a qualitative approach with a case study design. This approach was chosen because the research focuses on an in-depth understanding of Islamic leadership strategies in the implementation of the Internal Quality Assurance System (SPMI) to support the sustainability of the institution at MI Miftahul Akhlaqiyah Semarang. A case study design is relevant when researchers want to examine socio-educational phenomena contextually, in-depth, and holistically within a particular institution (Priya, 2021). Furthermore, a qualitative approach allows researchers to interpret the meaning, practices, values, and dynamics of leadership that cannot be explained solely through numbers or statistical measurements.

The research data sources consist of primary and secondary data. Primary data were obtained through semi-structured interviews, observation, and documentation of purposively selected informants. Informants were selected based on their direct involvement in madrasah leadership, SPMI implementation, quality management, and strengthening institutional sustainability. The purposive sampling technique is considered appropriate in qualitative research because informants are selected based on their capacity to provide rich, relevant information that aligns with the research focus. (Ahmad & Wilkins, 2025; Bouncken et al., 2026) Meanwhile, secondary data were obtained from madrasah documents, such as the vision and mission, work programs, quality evaluation documents, planning documents, activity archives, and other relevant supporting documents.

**Table 1. Informant Characteristics**

Informant Status	Amount Informant	Age Informant ( year )	Gender (M)	Gender (F)	Role in Study
Head of Madrasah	1	40–50	1	–	Explains Islamic leadership strategies, decision making, and the direction of

					SPMI implementation in supporting the quality and sustainability of institutions.
Deputy Principal of Madrasah	1	35–45	–	1	Describes the implementation of madrasah programs, coordination of activities, and technical implementation of SPMI
SPMI Team	2	30–45	1	1	Explains the quality assurance process, PPEPP cycle, and documentation and evaluation of madrasah quality.
Teacher	4	25–40	2	2	Providing experience in implementing learning, integrating Islamic values, and implementing quality programs
Educational Personnel	2	30–45	1	1	Describes administrative support, quality document management, and operational services of madrasahs.
Foundation Representative	1	45–55	1	–	Providing perspectives on policies, institutional support, and sustainability of madrasahs
Madrasah Committee	1	40–55	–	1	Explaining the role of community participation and support for the madrasah quality program
Parents of Students	4	30–45	2	2	Expressing perceptions of the quality of educational services and contributions to the sustainability of the institution
Student	8	9–12	4	4	Delivering learning experiences, religious habits, and implementation of madrasah programs
<b>Total</b>	<b>24</b>	<b>–</b>	<b>12</b>	<b>12</b>	<b>–</b>

Data collection was conducted through in-depth interviews, observations, and documentation studies. Semi-structured interviews were used to explore the madrasah principals' strategies in internalizing the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* in quality management. Observations focused on leadership practices, quality culture, religious habits, interactions among madrasah members, and the implementation of the SPMI program. Meanwhile, documentation studies included analysis of curriculum documents, work plans, madrasah self-evaluations, SPMI archives, meeting minutes, activity reports, tahfidz programs, worship habituation schedules, and accreditation documents.

The main research instrument is the researcher himself, with supporting instruments in the form of interview guidelines, observations, and documentation reviews compiled based on three research focuses, namely Islamic leadership (the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah*), SPMI implementation (the cycle of determination, implementation, evaluation, control, and quality improvement), and institutional sustainability (program consistency, religious culture, community trust, foundation support, and participation of madrasa residents).

Data analysis was conducted interactively through data condensation, data presentation, and conclusion drawing and verification. Data were sorted according to research themes, presented

in the form of thematic narratives and inter-theme relationship matrices, and then verified through comparisons between sources, techniques, and documents to obtain credible findings.

Data validity was ensured through triangulation of sources, techniques, and time, as well as *member checking*. Source triangulation was conducted by comparing information from the principal, teachers, the SPMI team, the foundation, the committee, parents, and students; technical triangulation through comparing the results of interviews, observations, and documentation; and time triangulation through collecting data at different times. *Member checking* was conducted with key informants to ensure the researcher's interpretation matched the meaning conveyed (Supadi et al., 2021).

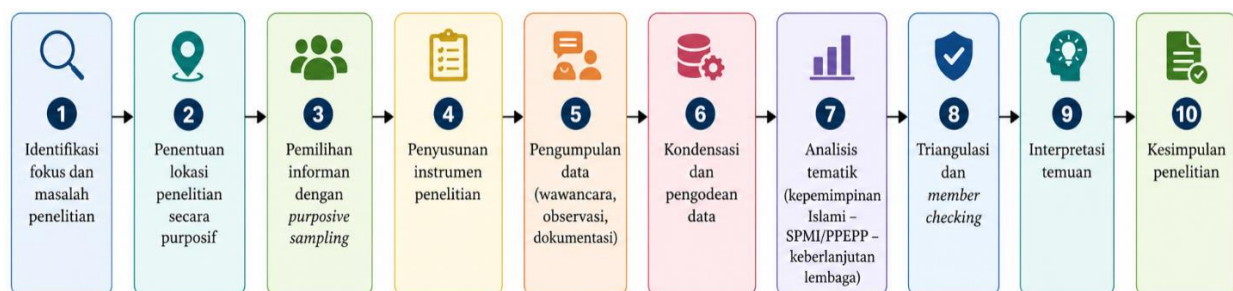


Figure 1. Research Flow

With this design, this research is directed to produce a comprehensive understanding of how Islamic leadership strategies are operationalized in the implementation of SPMI and how these strategies contribute to the quality culture and sustainability of MI Miftahul Akhlaqiyah Semarang.

## RESULTS AND DISCUSSION

### Results

The results of the study indicate that the Islamic leadership strategy in the implementation of the Internal Quality Assurance System at MI Miftahul Akhlaqiyah Semarang does not stand as a mere normative concept, but is evident in the daily practice of madrasah management. The Islamic leadership of the madrasah principal is manifested through exemplary behavior, responsibility, communication, deliberation, religious habits, and decision-making directed at improving the quality of the institution. This strategy plays a role in connecting Islamic values with the quality assurance cycle, especially in program planning, activity implementation, evaluation, control, and follow-up of quality improvement.

In general, the research findings can be grouped into four main aspects: the Islamic leadership strategy of madrasah principals, the implementation of SPMI through the PPEPP cycle, the integration of Islamic values into the madrasah quality culture, and the contribution of Islamic leadership strategies to the sustainability of educational institutions. These four aspects are interrelated because Islamic leadership is the main driver in ensuring that the quality system not only operates administratively but is also internalized in the work culture, religious culture, and commitment of the madrasah community.

**Table 2. Summary of Key Research Findings**

<b>Focus Findings</b>	<b>Form Findings</b>	<b>Meaning Findings</b>
Islamic leadership strategy	Exemplary behavior, trustworthiness, deliberation, communication, and guidance of madrasa residents	The principal of the madrasah plays a role as a driver of values and quality culture.
Implementation of SPMI	Determination, implementation, evaluation, control and quality improvement	SPMI is starting to be directed as an improvement cycle, not just an administrative document.
Integration of Islamic values	Memorizing the Qur'an, getting used to worship, strengthening morals and culture discipline	Islamic values are the basis for character formation and quality culture
Sustainability institution	Public trust, program consistency, foundation support, and participation of madrasa residents	The sustainability of madrasahs is supported by the quality of services and religious identity.

### **Islamic Leadership Strategy of Madrasah Principals**

Research findings indicate that the Islamic leadership strategy of madrasah principals is manifested through four core values: shiddiq (honesty), amanah (trustworthiness), tabligh (discipline), and fathanah (faithfulness). The shiddiq (trustworthiness) value is evident in the madrasah principal's efforts to foster transparency in communicating the institution's condition, including program achievements, learning challenges, and the need for quality improvement. The amanah (trustworthiness) value is reflected in the division of responsibilities among teachers and educational staff according to their respective areas of responsibility. The tabligh (discipline) value is evident in the madrasah principal's communication with teachers, the foundation, the committee, and parents. Meanwhile, the fathanah value is evident in the madrasah principal's ability to make decisions based on the madrasah's needs, particularly in developing religious programs and strengthening the quality of learning.

This leadership strategy demonstrates that the madrasah principal not only performs administrative functions but also plays the role of a value leader. In practice, the madrasah principal strives to guide the madrasah community to understand that educational quality is not solely related to academic achievement, but also to discipline, morals, worship, responsibility, and commitment to the institution. Thus, Islamic leadership serves as the foundation for building a culture of quality that aligns with the madrasah's character as an Islamic educational institution.

**Table 3. Operationalization of Islamic Leadership Values in Madrasah Quality Management**

<b>Islamic Leadership Values</b>	<b>Form Practice in Madrasah</b>	<b>Relatedness with Quality</b>
Siddiq	Openness in conveying program conditions and evaluation results	Push data honesty and evaluation quality
Trust	Distribution duties of teachers and staff education in accordance not quite enough answer	Strengthen accountability program implementation

Tabligh	Regular communication with teachers, foundations, committees and parents	Strengthen coordination and participation madrasa residents
Fathanah	Retrieval decision based need institution	Support continuous program improvement and development

### **Implementation of SPMI through the PPEPP Cycle**

The research results show that the implementation of SPMI at MI Miftahul Akhlaqiyah Semarang proceeds through five main stages: determination, implementation, evaluation, control, and quality improvement. At the determination stage, the madrasah develops program direction based on the institution's needs, student character, and the vision of Islamic education being developed. Program determination is not only directed at academic aspects, but also at building religious character through the Qur'an memorization program, habituation of worship, and strengthening morals.

During the implementation phase, the quality program is implemented through learning activities, religious practices, discipline strengthening, and teacher involvement in guiding students. Program implementation demonstrates that the SPMI is not only linked to quality documentation but also to daily practices in madrasas. However, research also indicates that program implementation documentation still needs to be strengthened to ensure that each activity has administrative evidence, achievement indicators, and more systematic follow-up.

During the evaluation phase, the madrasah reviews program implementation through meetings, communication between madrasah members, and observations of student progress. This evaluation serves to assess the program's success and identify any challenges that arise during implementation. However, the evaluation still needs to be more structured and implemented with clear instruments so that the results can serve as a basis for quality control and improvement.

In the control phase, the madrasah principal ensures that planned programs continue to run according to the institution's quality standards. Control is achieved through coordination with teachers, monitoring activities, and reaffirming the responsibilities of each madrasah element. Meanwhile, the quality improvement phase is evident in the madrasah's efforts to gradually improve its programs, including aspects of learning, religious practices, and strengthening collaboration with parents and the foundation.

**Table 4. Implementation of SPMI Based on the PPEPP Cycle**

<b>SPMI Stage</b>	<b>Practice at MI Miftahul Akhlaqiyah Semarang</b>	<b>Notes Strengthening</b>
Determination	Preparation of academic and religious programs based on the needs of the madrasah	More explicit quality indicators are needed
Implementation	Implementation of learning, memorizing the Quran, getting used to worship, and strengthening morals	Need for more consistent documentation of activities
Evaluation	Meetings, coordination, and review of program implementation	Need more measurable evaluation instruments
Control	Monitoring of the madrasah principal and coordination with teachers	Documented follow-up mechanisms are needed
Improvement	Gradual program improvements based on institutional needs	Long-term quality improvement plan needed

### **Integration of Islamic Values in Madrasah Quality Culture**

Research findings indicate that Islamic values are a key characteristic of the quality culture at MI Miftahul Akhlaqiyah Semarang. This quality culture is not only built through formal regulations but also through repeated practices throughout the school's life. Quran memorization programs, worship practices, moral development, and discipline enhancement are crucial components of the school's strategy for shaping student character.

The integration of Islamic values into a culture of quality is evident in how madrasahs incorporate religious activities into the formation of positive habits. For example, the habit of worship is understood not only as a religious activity but also as a means of developing discipline, responsibility, and discipline in students. Similarly, the Quran memorization program is not only aimed at memorization but also at fostering sincerity, perseverance, and a close relationship with Islamic values in students.

Nevertheless, research results indicate that the integration of Islamic values into the culture of quality still needs to be strengthened through a more measurable evaluation system. Existing religious programs need to be linked to clear quality indicators, such as memorization achievement, changes in student behavior, religious discipline, teacher involvement, and parental support. In this way, Islamic values will not only become the madrasah's identity but also become part of the quality system that can be evaluated and continuously improved.

**Table 5. Integration of Islamic Values in Madrasah Quality Culture**

<b>Madrasah Program/ Culture</b>	<b>Developed Islamic Values</b>	<b>Contribution to Quality Culture</b>
Memorizing the Qur'an	Love of the Qur'an, discipline, perseverance	Strengthening religious character and learning consistency
Habit of worship	Not quite enough responsibility , obedience , discipline	Forming routine positive and cultural orderly
Strengthening morals	Politeness, respect, caring, responsibility	Building a conducive learning environment
Teacher and parent communication	Trust, work same , openness	Strengthening support for the madrasah program
Exemplary behavior of madrasah principals and teachers	Uswah, integrity , commitment	Growing trust and commitment madrasa residents

### **Contribution of Islamic Leadership to the Sustainability of Institutions**

Research result show that Islamic leadership strategies have contribution important to sustainability of MI Miftahul Semarang Akhlaqiyah . Sustainability institution No only looks from the ability of the madrasah to maintain existence institutional , but also from ability guard trust community , program consistency , support foundation , participation madrasa residents , and strengthening identity religious . In private madrasa context , trust public become factor important Because sustainability institutions are closely related with quality service education felt by parents and society .

Islamic leadership plays a role in maintaining this sustainability by strengthening a culture of communication and multi-stakeholder engagement. The madrasah principal interacts not only with teachers and educational staff, but also with the foundation, committees, and parents of

students . This pattern demonstrates that institutional sustainability requires leadership capable of building networks of trust, strengthening participation, and maintaining program continuity. Therefore, madrasah sustainability is influenced by the principal's ability to manage quality as a shared responsibility.

Furthermore, institutional sustainability is also evident in the madrasa's consistency in maintaining religious programs as an institutional strength. Tahfidz (memorization of the Qur'an), the habituation of worship, and the strengthening of morals are distinguishing values that can strengthen the madrasa's position in society. However, for these programs to truly support institutional sustainability, the madrasa needs to strengthen its documentation, evaluation, and follow-up systems. Thus, sustainability rests not only on tradition or custom, but also on a focused and sustainable quality system.

**Table 6. Contribution of Islamic Leadership to the Sustainability of Institutions**

<b>Aspect Sustainability</b>	<b>Contribution Islamic Leadership</b>	<b>Impact towards the Institution</b>
Quality of learning	Directing teachers to the responsibility of learning and evaluation	Learning is more focused and improvement-oriented
Culture religious	Maintaining the consistency of the memorization, worship and morality programs	The Islamic identity of the madrasa is getting stronger
Trust public	Building communication with parents and committee	Community participation and support increased
Participation madrasa residents	Involving teachers, education staff, foundations and committees	Quality is a shared responsibility
Program continuity	Directing the program to run consistently and be evaluated	More madrasah programs sustainable

### **Supporting and Inhibiting Factors in the Implementation of Islamic Leadership-Based SPMI**

The research results show that the implementation of the Islamic leadership-based SPMI is supported by several key factors. First, the established religious culture within the madrasah environment is a crucial asset in building the commitment of the madrasah community. Second, the support of the foundation and the committee is a key factor in maintaining the program's sustainability. Third, teacher involvement in the implementation of religious and learning programs assists the madrasah principal in driving the quality system. Fourth, parental trust in the madrasah serves as a social force supporting the institution's sustainability.

However, this study also identified several inhibiting factors. One major obstacle is the suboptimal systematic documentation of quality. Some programs are running, but not all have well-documented achievement indicators, evaluation instruments, and follow-up actions. Furthermore, the madrasa community's understanding of the SPMI still needs to be strengthened so that the quality system is not understood solely as an administrative or accreditation requirement. Limited resources, time, and evaluation consistency also pose challenges to the sustainable implementation of SPMI.

**Table 7. Supporting and Inhibiting Factors in the Implementation of SPMI Based on Islamic Leadership**

<b>Supporting Factors</b>	<b>Form Support</b>
Culture religious madrasah	Become the basis for character formation and quality culture
Leadership head of madrasah	Directing programs, building communication, and mobilizing madrasa residents
Support foundations and committees	Strengthening the legitimacy and sustainability of the program
Teacher involvement	Supporting the implementation of religious learning and habits
Parents ' trust	Becoming social capital for the sustainability of madrasahs
<b>Inhibiting Factors</b>	<b>Constraint Form</b>
Documentation quality not optimal	The program is running, but the evidence and indicators are not yet fully systematic.
Understanding of SPMI is not yet evenly	SPMI is still at risk of being understood as formal administration
Evaluation Not yet fully measurable	Program evaluation needs clearer instruments and follow-up
Limitations source Power	Limiting program development and strengthening of quality systems
Consistency control quality	More routine and documented monitoring mechanisms are needed.

Based on the overall findings, the Islamic leadership strategy in the implementation of SPMI at MI Miftahul Akhlaqiyah Semarang can be understood as an integrative process of values, systems, and sustainability. Islamic leadership values serve as the moral and spiritual foundation for mobilizing the madrasa community, while SPMI serves as a systematic framework for ensuring quality through the PPEPP cycle. When these two aspects are connected, the madrasa has a greater opportunity to build a culture of quality that is not only administrative but also lived out in the institution's daily practices.

The findings of this study demonstrate that the sustainability of Islamic educational institutions is determined not only by the existence of flagship programs, but also by the madrasah's ability to manage these programs systematically, participatively, and sustainably. The tahfidz (memorization of the Qur'an), the habituation of worship, and the strengthening of morals are the madrasah's strengths, but these strengths need to be continuously tied to a documented, evaluated, and improved quality system. Therefore, the Islamic leadership strategy of the madrasah principal is a crucial factor in establishing SPMI (Islamic Islamic Education System) as a quality culture that supports the sustainability of MI Miftahul Akhlaqiyah Semarang.

## **DISCUSSION**

The results of the study indicate that the Islamic leadership strategy in the implementation of SPMI at MI Miftahul Akhlaqiyah Semarang acts as a link between Islamic values, quality systems, and the sustainability of the educational institution. The value of shiddiq is evident in the openness of the madrasah principal to program conditions and quality evaluation; amanah is reflected in the division of tasks and responsibilities for program implementation; tabligh is seen in communication with teachers, foundations, committees, and parents; while fathanah is seen in decision-making based on the needs of the madrasah. These findings show that Islamic leadership

does not only function as a moral concept, but also as a managerial strategy in driving the SPMI cycle through determination, implementation, evaluation, control, and quality improvement. However, the implementation of SPMI still requires strengthening in the aspects of documentation, evaluation indicators, and follow-up mechanisms so that programs such as memorizing the Qur'an, habituating worship, and strengthening morals do not only become a religious culture, but also become part of a measurable and sustainable quality system .

The findings of this study align with Komsiyah, (2021)those asserting that the implementation of SPMI in madrasas is a systematic process encompassing evaluation, monitoring, internal quality audits, and follow-up to continuous improvement. In the context of MI Miftahul Akhlaqiyah Semarang, SPMI also appears to be a process that moves through the stages of program planning, implementation of academic and religious activities, evaluation, control, and gradual program improvement. However, the results of this study indicate that the implementation of SPMI is not yet fully optimal because there is still a need to strengthen aspects of documentation, evaluation indicators, and more measurable follow-up mechanisms. These findings also reinforce Kultsum et al., (2022)the assertion that the madrasah principal plays a crucial role in quality mapping, self-evaluation, quality fulfillment planning, socialization, and the formation of a quality assurance team. This is evident in the role of the madrasah principal as the main actor directing teachers, education staff, foundations, committees, and parents to participate in the implementation of the quality program. When compared to the 3P model proposed Krooi et al., (2024) The results of this study show that the effectiveness of SPMI is highly dependent on the integration between madrasah objectives, the involvement of madrasah residents, and a consistently running quality work process. Furthermore, these findings also support Krooi et al., (2024),Khatimah et al., (2024) and Rambe et al., (2025)which emphasizes the importance of data-based evaluation, needs-based planning, and collective work in managing madrasah quality.

Furthermore, the findings of this study extend previous studies by demonstrating that the success of SPMI in madrasas is determined not only by the completeness of the system and quality documentation, but also by Islamic value-based leadership. This is in line with studies that state that SPMI implementation still often faces obstacles such as limited resources, low commitment, and the perception that SPMI is an administrative burden. In this study, these obstacles are also evident in the need to strengthen documentation, ensure a more equitable understanding of SPMI, and consistent program evaluation. However, these findings indicate that Islamic leadership can be a driving factor in overcoming these obstacles through exemplary behavior, communication, accountability, deliberation, and decision-making based on the institution's needs. These findings reinforce Romlah et al., (2025)those who emphasize the importance of exemplary leadership in improving the quality and transparency of management, and support Purwati et al., (2026)those who state that Islamic leadership contributes to the innovation and sustainability of educational institutions. Furthermore, the results of this study are also relevant to (Susanto et al., 2025)those who assert that madrasas face dual demands: improving academic quality and strengthening Islamic identity. Thus, this study confirms that Islamic leadership strategies can be an integrative approach in connecting SPMI, religious culture, and the sustainability of Islamic educational institutions.

The theoretical implication of this research is the strengthening of the perspective of Islamic education management that Islamic leadership can be positioned as a strategic approach in the implementation of SPMI, not merely a normative value in leadership behavior. The values of

shiddiq, amanah, tabligh, and fathanah can be operationalized in the PPEPP cycle so that they become the basis for data honesty, program accountability, quality communication, and decision-making based on institutional needs. Practically, these findings provide direction for madrasah principals, teachers, foundations, committees, and parents that the sustainability of madrasahs is not only supported by flagship programs, but must be strengthened through a quality system that is documented, evaluated, controlled, and consistently improved. Therefore, MI Miftahul Akhlaqiyah Semarang needs to strengthen program evaluation instruments, success indicators, quality documentation, and follow-up mechanisms so that the existing religious culture can become an integral part of the institutional quality culture.

This study is limited by its focus on one madrasah, MI Miftahul Akhlaqiyah Semarang. Therefore, the findings are contextual and not intended to be generalized to all elementary madrasahs. Furthermore, this study employed a qualitative approach with an emphasis on interviews, observation, and documentation. Therefore, the results are highly dependent on the depth of information provided by informants, the transparency of field data, and the completeness of documents available at the madrasah. Another limitation lies in the lack of quantitative measurements of the effectiveness of SPMI or the direct impact of Islamic leadership on student quality outcomes. Therefore, future research could expand the study location, compare several madrasahs, or employ a mixed methods approach to more comprehensively analyze the relationship between Islamic leadership, SPMI implementation, quality culture, and institutional sustainability.

## **CONCLUSION**

This study concludes that Islamic leadership strategies in the implementation of SPMI at MI Miftahul Akhlaqiyah Semarang play a significant role in building a culture of quality and supporting the sustainability of the educational institution. The values of shiddiq, amanah, tabligh, and fathanah are realized through data transparency, division of responsibilities, quality communication, deliberation, exemplary behavior, and decision-making based on the needs of the madrasah. The implementation of SPMI has progressed through a cycle of determination, implementation, evaluation, control, and quality improvement, although it still requires strengthening in aspects of documentation, evaluation indicators, and program follow-up. Theoretically, this study contributes to the development of Islamic educational management science by positioning Islamic leadership as an operational strategy in strengthening SPMI, not merely a normative concept. This study also expands the study of madrasah quality by linking value-based leadership, religious culture, and institutional sustainability. Future research is recommended to involve more madrasahs, use a comparative or mixed methods approach, and quantitatively measure the impact of Islamic leadership on quality achievement, parental satisfaction, and program sustainability.

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