

Integration of Quality Assurance Models and Transformational Leadership from an Islamic Perspective in Higher Education Institutions

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Abstract: Quality assurance has become a strategic priority for higher education institutions in responding to global competition and increasing demands for academic excellence. However, existing studies generally examine quality assurance models, transformational leadership, and Islamic leadership separately, leaving the absence of an integrated framework for Islamic higher education institutions. This study develops a conceptual model integrating international quality assurance frameworks with transformational and Islamic leadership values. A Systematic Literature Review (SLR) following the PRISMA approach was conducted. From 168 publications identified in Scopus, Web of Science, Google Scholar, and other reputable databases (2000–2025), 52 articles and policy documents met the inclusion criteria and were synthesized qualitatively. The findings reveal that no single quality assurance model sufficiently addresses the complexity of Islamic higher education. Instead, integrating ISO 9001:2015, Total Quality Management (TQM), EFQM, Malcolm Baldrige, and Indonesia's Internal Quality Assurance System (SPMI) with transformational leadership and Islamic values provides a more comprehensive and sustainable framework. Core Islamic principles, including *itqan*, *ihsan*, *amanah*, *syura*, *tawazun*, and *mas'uliyah*, reinforce organizational commitment by embedding spiritual accountability into institutional governance. The novelty of this study lies in proposing an integrative framework that unifies internationally recognized quality assurance models with transformational and Islamic leadership, offering theoretical advancement and practical guidance for sustainable quality management in Islamic higher education institutions.

Keywords: *quality assurance in education; transformational leadership; Islamic leadership; Islamic perspective; SPMI; TQM*

A. Introduction

Previous studies have predominantly investigated educational quality assurance models such as Total Quality Management (TQM), ISO 9001:2015, EFQM Excellence Model, Malcolm Baldrige, and Indonesia's Internal Quality Assurance System (SPMI) independently. Likewise, research on transformational leadership has mainly focused on organizational performance and educational effectiveness, while studies on Islamic

leadership have emphasized ethical and spiritual dimensions separately. Consequently, the existing literature has not adequately explained how these international quality assurance frameworks can be systematically integrated with transformational leadership and Islamic leadership principles to establish a comprehensive quality assurance system for Islamic higher education institutions.

In addition, previous systematic reviews have primarily described the characteristics of individual quality assurance models without critically comparing their compatibility with Islamic educational values. Limited attention has been given to developing a conceptual synthesis that combines managerial quality assurance standards with Islamic philosophical foundations (Rosani et al., 2023). This gap restricts the development of a contextualized quality assurance framework suitable for Islamic higher education institutions. Therefore, this study proposes an integrative conceptual framework combining internationally recognized quality assurance models, transformational leadership theory, and Islamic leadership values into a unified quality assurance system. This framework extends previous literature by positioning Islamic values not merely as complementary ethical principles but as fundamental drivers of sustainable quality culture in higher education institutions (Rosani et al., 2025).

Education is a long-term investment that determines the quality of a nation's human resources. In an era of globalization and increasingly intense international competition, the quality of education has become a determining factor distinguishing advanced nations from those that lag. Consequently, educational quality assurance is no longer simply an option but an imperative that must be implemented systematically, continuously, and integratively across all components of the educational system (Nurlina et al., 2023).

The concept of quality in education has changed significantly since the mid-twentieth century. Originating from quality control movements in the manufacturing sector pioneered by W. Edwards Deming and Joseph M. Juran, the concept of quality subsequently transformed into Total Quality Management (TQM), which was widely adopted by the service sector, including education (Deming, 2000; Juran, 2003). In Indonesia, quality assurance regulations in education were strengthened through Law No. 20 of 2003 on the National Education System and Government Regulation No. 19 of 2005 on National Education Standards, subsequently revised through Government Regulation No. 57 of 2021.

In the context of higher education, the National Accreditation Board for Higher Education (BAN-PT) and Independent Accreditation Institutions (LAM) serve as external quality assurance instruments evaluating and validating quality standards of higher education institutions. Meanwhile, the Internal Quality Assurance System (SPMI) constitutes an institutional responsibility to ensure the fulfillment and continuous improvement of quality standards through the PPEPP cycle (Establishment, Implementation, Evaluation, Control, and Improvement) (Rosani et al., 2025). Leadership holds a central role in the success of quality assurance systems. Bass & Avolio assert that transformational leadership is highly relevant in the context of quality-based organizational change because of its capability to inspire organizational members to surpass personal interests for the sake of higher common aims (Bass & Avolio, 1994). From an Islamic perspective, quality assurance

finds strong theological foundations in the concepts of *itqan* (excellence in work), *ihsan* (doing one's best), *amanah* (responsibility), and *khalifah* (leadership as a trust from Allah).

A significant research gap exists: no comprehensive conceptual framework has yet organically integrated international quality assurance models with Islamic values and Islamic leadership theory into a coherent system applicable to Islamic higher education institutions in Indonesia. This study therefore aims to: (1) analyze quality assurance models and their characteristics; (2) examine fundamental principles of quality assurance; (3) investigate the role of transformational and Islamic leadership in quality assurance systems; and (4) integrate an Islamic perspective as a comprehensive value foundation.

B. Methods

This study uses a systematic literature review methodology with an analytical-synthetic approach. A systematic literature review was selected because this research is conceptual-integrative in nature, attempting to construct a new conceptual framework based on synthesis of current literature (Snyder, 2019). Primary data sources comprised: (1) international standards and official documents from global quality institutions (ISO, 2015; National Institute of Standards and Technology, 2021); (2) Indonesian national higher education quality assurance regulations (Permendikbudristek No. 53/2023); (3) quality management literature (Deming, 2000; Hoyle, 2017; Sallis, 2022); (4) educational leadership literature (Bass & Avolio, 1994; Spillane, 2012); and (5) Islamic education and Islamic values-based management literature (Al Faruqi, 1989; Langgulung, 1986; Rivai & Arifin, 2023).

Inclusion criteria contained: topical relevance, source reputation (Scopus/SINTA-indexed journals and reputable academic publishers), and currency (prioritizing publications from 1990 to 2023). Analysis was conducted through four stages: (1) source identification and collection; (2) selection based on inclusion criteria; (3) critical analysis of each source; and (4) synthesis to construct an integrative conceptual framework. Validity was ensured through source triangulation from multiple disciplinary perspectives: management, education, and Islamic studies.

C. Results and Discussion

A. Quality Assurance Models in Education

Quality assurance models constitute conceptual and managerial frameworks providing systematic guidance for organizations in designing, implementing, monitoring, and continuously improving quality. Various models have been developed with different approaches; however, all are oriented toward the same objective: generating high-quality outputs that meet and even exceed stakeholder objectives.

1. Total Quality Management (TQM)

Total Quality Management (TQM) is a management approach comprehensively oriented toward quality, involving all organizational members, and aimed at realizing long-term customer satisfaction (Sallis, 2022). TQM was first developed in the context of the Japanese

post-World War II manufacturing industry, principally through the thinking of W. Edwards Deming, who was invited by the Union of Japanese Scientists and Engineers (JUSE) in 1950.

Deming (2000) formulated 14 quality management points constituting the foundation of TQM. In the education context, Sallis (2022) adapted TQM principles through emphasizing five critical aspects: (1) top management commitment toward quality; (2) focus on customer needs; (3) continuous improvement through the PDCA cycle; (4) empowerment of all school community members; and (5) data-based decision-making. The PDCA (Plan-Do-Check-Act) cycle constitutes TQM's most fundamental operational instrument. Research by Darmaji et al. (2019) demonstrated that SPMI implementation based on the PDCA cycle in schools significantly improved graduate quality, evidenced by national and international achievement outcomes. A subsequent study by Darmaji et al. (2020) at SD Plus Al-Kautsar Malang confirmed that consistently implemented PDCA cycles in SPMI effectively strengthened educational management quality systemically.

2. ISO 9001:2015

ISO 9001:2015 is the internationally most recognized quality management system standard, establishing requirements for quality management systems applicable to organizations across a range of sectors, including educational institutions (ISO, 2015). This standard is founded on seven quality management principles and employs risk-based thinking alongside a process approach. In the educational sector, ISO 9001 was adapted through the IWA 2:2007 guidelines as a specific manual for applying quality management systems throughout educational institutions (ISO, 2007). The empirical research on ISO 9001 implementation in Indonesian higher education found that the primary motivation for obtaining ISO certification was the enhancement of organizational reliability and fulfillment of standardized administrative service requirements (Nurcahyo & Sumaedi, 2011).

3. Malcolm Baldrige National Quality Award (MBNQA)

The Malcolm Baldrige National Quality Award (MBNQA) is the United States national quality award established under the Malcolm Baldrige National Quality Improvement Act of 1987. The Education Criteria for Performance Excellence encompasses seven integrated categories: leadership, strategy, customers, measurement and knowledge management, workforce, operations, and results. The Baldrige approach is highly relevant for educational program evaluation as it comprehensively encompasses both process and outcome dimensions (Stufflebeam & Zhang, 2017).

4. EFQM Excellence Model

The European Foundation for Quality Management (EFQM) launched its Excellence Model in 1991, continuously updated to the EFQM Model 2020. The model is employed by more than 30,000 organizations worldwide. EFQM Model 2020 consists of three interrelated elements: Purpose (Why), Execution (How), and Results (What). Compared to Baldrige, EFQM places greater emphasis on broad stakeholder engagement and sustainability (Bou-Llusar et al., 2009).

5. SPMI and SPME in Indonesia

Indonesia's Higher Education Quality Assurance System (SPM Dikti) is governed by Permendikbud No. 53 of 2023. SPMI is an internally planned, implemented, controlled, and

developed quality assurance system operating through the PPEPP cycle (Establishment, Implementation, Evaluation, Control, and Improvement). SPME is conducted by BAN-PT and LAM as external evaluations. The transformation of the national accreditation system through Permendikbud No. 5 of 2020 shifted accreditation ratings to Excellent/Very Good/Good, more oriented toward outcomes and impact than inputs alone (BAN-PT, 2021).

Table 1. Comparative Analysis of Quality Assurance Models in Educational Contexts

Origin	Japan/USA (1950s)	International (1987)	USA (1987)	Europe (1991)	Indonesia (2003)
Primary Focus	Continuous improvement & customer satisfaction	Process standardisation & certification	Performance excellence & results	Stakeholder engagement & sustainability	National accreditation compliance
Core Cycle	PDCA (Plan-Do-Check-Act)	Risk-based thinking process approach	7 integrated categories +	Why-How-What framework	PPEPP cycle
Certification	No formal certification	ISO 9001 certificate (3-year renewal)	Baldrige Award (competitive)	EFQM Recognition levels	BAN-PT/LAM (Unggul/Baik Sekali/Baik)
Islamic Ed. Fit	★★★★☆ strong values alignment	★★★☆☆ adaptable but secular	★★★★☆ outcome-oriented	★★★★☆ ethics emphasis	★★★★★ mandatory for Indonesian Islamic HEIs
Key Strength	Builds quality culture from within	Internationally recognised credential	Holistic 7-category framework	Sustainability & social responsibility	Legally binding; BAN-PT linked
Main Limitation	No standard certification	Requires third-party auditor cost	Complex self-assessment	Less known outside Europe	Limited to Indonesian context

Note. ★ ratings indicate suitability for Islamic educational institution contexts based on literature synthesis.

Table 1 reveals that no single model is universally optimal for Islamic higher education institutions. TQM and EFQM demonstrate strong agreement with Islamic values through their stress on continuous improvement and stakeholder responsibility, respectively, while SPMI-SPME is indispensable given its legal mandate for Indonesian institutions. The most effective approach is an integrative model that draws additional strengths from multiple frameworks.

B. Quality Assurance Principles

Quality assurance principles constitute the philosophical and operational foundations directing the implementation of quality management systems. ISO 9001:2015 identifies seven quality management principles as the foundation of this standard (Hoyle, 2017; ISO, 2015): (1) Customer Focus; (2) Leadership; (3) Engagement of People; (4) Process Approach; (5) Improvement; (6) Evidence-Based Decision Making; and (7) Relationship Management. Customer focus is the first and most fundamental principle of quality management. In the learning context, Kotler & Fox (1985) differentiate between primary customers (students as direct recipients of educational services), secondary customers (parents and family), and tertiary customers (society, government, and the world of work). The leadership principle requires leaders to assume full responsibility for the effectiveness of quality management systems (ISO, 2015, Clause 5). The engagement principle demands

the empowerment of all school community members in quality assurance processes, since Harvey & Green (1993) demonstrated that quality transformation can only be achieved through active stakeholder participation.

Beyond the seven ISO principles, Arcaro (1995) identified quality assurance principles specific to the education context, including: collective ownership, transparency and accountability, learning outcomes orientation, and evidence-based improvement. The paradigm shift from input-oriented to outcome-oriented quality represents the defining characteristic of present-day educational quality assurance systems (Harvey & Green, 1993).

C. Leadership and Quality Assurance Systems

Leadership constitutes the determining factor distinguishing quality educational institutions from those that are not. Without strong, inspired leadership committed to quality, even the most sophisticated quality assurance systems will fail to function optimally.

1. Transformational Leadership

Transformational leadership was first conceptualized by Burns & Köster (2016) and subsequently developed by Bass & Avolio (1994) through four key components known as the 4Is: Idealized Influence (role modeling with integrity and clear vision), Inspirational Motivation (communicating an inspiring vision of the future), Intellectual Stimulation (encouraging creativity and critical thinking), and Individualized Consideration (providing personal attention to each member's development needs). Research by Leithwood et al. (2008) demonstrated that principals' transformational leadership exerts a significant indirect influence on student achievement, mainly through teacher capacity development and the creation of a beneficial school climate.

In the quality assurance context, transformational leadership contributes to: (1) building a collective vision of quality; (2) creating collective commitment to top-quality standards; (3) encouraging innovation in learning processes; (4) developing distributed quality leadership at all organizational levels; and (5) building a sustainable quality culture that endures leadership handovers.

2. Servant Leadership

Servant leadership, introduced by Greenleaf & Spears (2002) through ten servant leader characteristics, is highly relevant inside educational institutions because education is fundamentally a serving profession. Hoy & Miskel (2012) assert that servant leadership substantially contributes to organizational trust formation, a prerequisite for effective quality assurance implementation. Eva et al. (2019) found that service-oriented leaders are more likely to facilitate teacher involvement in quality-related decision-making and create psychologically safe environments for innovation.

3. Distributed Leadership

Distributed leadership, systematically developed by Spillane (2012), views leadership not as an individual attribute but as a practice distributed throughout the organization. In quality assurance implementation, distributed leadership manifests through the formation of independent quality assurance teams at each unit; faculty empowerment in curriculum planning and evaluation; and the creation of multidirectional feedback structures that enable quality information to flow both vertically and horizontally (Hairon & Goh, 2015).

4. Islamic Leadership (Khalifah Model)

Islamic Leadership (Khalifah Model) constitutes a distinct fourth paradigm that provides a transcendental foundation absent from Western leadership theories. Rooted in the Quranic concept of khalifah (Surah Al-Baqarah: 30), this model positions the educational leader not simply as an organizational manager but as Allah's trustee (khalifatullah fil ardh) entrusted with forming human beings of the highest quality. Al-Attari & Essa (2023) define khalifah as the divine assignment with which man is charged by Allah SWT, a concept which captures the quintessential purpose of human existence on earth, integrating Islamic core beliefs about man, the universe, and life into a coherent educational leadership framework. In this model, quality assurance is not a bureaucratic obligation yet an act of ibadah (worship), making the motivation to pursue excellence inherently stronger and more enduring than compliance with external standards. The four classical prophetic virtues are *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (effective communication), and *fathanah* (wisdom), as the moral axis of educational governance, representing the character of the Prophet Muhammad SAW as *uswatun hasanah* (the best exemplar) in Surah Al-Ahzab: 21.

In the context of quality assurance implementation, each prophetic virtue maps directly to a critical leadership competency. Taufik (2023) demonstrated that all four dimensions significantly determine Islamic leadership effectiveness: *amanah* underpins transparency in quality data reporting, *fathanah* drives analytical capacity for research-based decision-making, *tabligh* enables effective communication of quality visions to all stakeholders, and *siddiq* ensures integrity in self-evaluation processes. What distinguishes the Khalifah Model from transformational and servant leadership is its eschatological accountability dimension: leaders are answerable not only to institutional boards or accreditation bodies, but ultimately to Allah on *yaumul hisab* (the Day of Judgment), as affirmed in Surah Al-Mudassir: 38. This vertical accountability produces what Rivai & Arifin (2023) describe as a self-reinforcing quality culture — one that sustains itself even in the absence of external supervision, because the leader's devotion to quality is grounded in *taqwa* (God-consciousness) rather than institutional incentives alone.

5. Five Critical Leadership Roles in Quality Assurance

Integration of the four leadership perspectives yields five critical roles every quality educational institution leader must fulfill: (1) Architect of Quality Culture, building quality culture using consistent role modeling and ethical exemplarity (Schein, 2010); (2) Strategic Quality Planner, integrating quality policies into institutional strategic plans with measurable KPIs; (3) People Developer, building organizational capacity, as Darling-Hammond (2017) emphasizes that teacher capacity development is the most strategic investment for educational quality improvement; (4) Data-Driven Decision Maker,

developing thorough data collection and analysis systems to support evidence-based improvement; and (5) Relationship Builder, cultivating productive relationships with all stakeholders including students, parents, alumni, the world of work, and government.

D. Islamic Perspective in Educational Quality Assurance

Islam as a comprehensive value system (*syumul*) provides strong theological, philosophical, and ethical foundations for quality assurance implementation within educational institutions. Long before TQM and ISO were introduced in modern management, the Quran and the Sunnah of Prophet Muhammad SAW had already taught fundamental principles essentially aligned with contemporary quality concepts.

1. Quality Concepts in the Quran and Hadith

The concept of *itqan* refers to perfect, meticulous work quality that exceeds minimum standards. Its primary foundation appears in the Quran (Surah An-Naml: 88). In a hadith narrated by Al-Baihaqi, the Prophet Muhammad SAW said: 'Indeed, Allah loves that when one of you performs a deed, he does it with *itqan* (excellence/professionalism).' *Itqan* in quality assurance means: every educational process must be implemented at the highest possible standard; every institution member has personal responsibility to produce their best work; and quality standards should be continuously elevated toward excellence.

The concept of *ihsan* represents the highest level of worship and action, as explained in the Hadith of Jibril: 'Ihsan is to worship Allah as though you see Him, and though you do not see Him, He sees you' (HR. Muslim). Al Faruqi (1989) explains that *ihsan* as a quality principle has vertical dimensions (relationship with Allah) and horizontal dimensions (relationship with fellow human beings and the environment). The concept of *amanah* (Quran, Al-Anfal: 27) demands transparency in reporting quality data, honesty in self-evaluation, and accountability for every decision affecting educational quality. Islamic educational institutions upholding *amanah* principles will reject manipulation of accreditation data (Langgulung, 1986).

2. Islamic Principles in Quality Assurance

The principle of *syura* (deliberation), commanded in the Quran (Surah Ali Imran: 159), is relevant to ISO 9001's Engagement of People principle and distributed leadership concepts. *Tawazun* (balance) relates to equilibrium between cognitive-affective-psychomotor aspects, between worldly and hereafter knowledge, between individual and communal interests, and between global standards and local contexts (Nata, 2012). *Mas'uliyah* (responsibility), grounded in the Quran (Surah Al-Mudassir: 38), provides theological foundations toward accountability in quality assurance, where each person from rector to support staff bears personal responsibility for institutional quality.

Table 2. Islamic Quality Concepts and Their Correspondence with Modern Quality Assurance Principles

	<i>Itqan</i> (تقان)	Every task must be executed at the highest possible standard; zero-defect orientation	Continuous improvement (Kaizen/PDCA)	Surah An-Naml: 88; Hadith Al-Baihaqi
Doing one's best	<i>Ihsan</i> (إحسان)	Acting as though all observes transcendent standard	Customer focus + ethical leadership	Hadith Jibril (HR. Muslim)

Trustworthiness	Amanah (أمانة)	Honesty in reporting quality data; rejecting accreditation fraud	Transparency & accountability (ISO Cl. 5)	Surah Al-Anfal: 27
Deliberation	Syura (شورى)	Participatory decision-making involving all stakeholders	Engagement of People (ISO Principle 3)	Surah Ali Imran: 159
Balance	Tawazun (توازن)	Balance between academic excellence and spiritual/moral development	Balanced scorecard / holistic outcomes	Surah Al-Hadid: 25
Responsibility	Mas'uliyah (مسؤولية)	Every individual accountable for institutional quality at all levels	Distributed accountability	Surah Al-Mudassir: 38
Vicegerency	Khalifah (خليفة)	Leaders as Allah's trustees; quality as an act of worship	Transformational & servant leadership	Surah Al-Baqarah: 30

Note. Synthesized from Al-Faruqi (1982); Langgulang (1995); Nata (2012); Rivai & Arifin (2009); Taufik (2023). QA = Quality Assurance.

Table 2 reveals a strong alignment between Islamic principles and contemporary quality management principles. *Itqan* corresponds to the continuous improvement principle (PDCA/Kaizen), demanding work that exceeds minimum standards. *Ihsan* provides a transcendental quality standard that surpasses any human certification framework. *Amanah* directly underpins the transparency and accountability principles of ISO 9001:2015 Clause 5. *Syura* is consistent with the Engagement of People principle and distributed leadership theory. *Tawazun* offers the balanced perspective absent in purely output-oriented quality models. *Mas'uliyah* extends accountability beyond institutional reports to eschatological accountability. The inclusion of Khalifah as the seventh concept integrates the Islamic leadership dimension, affirming that quality assurance in Islamic institutions must ultimately be driven by divine consciousness rather than external compliance alone.

3. Integration of Islamic Values in Quality Leadership

The concept of khalifah (Surah Al-Baqarah: 30) provides a transcendental dimension to Islamic leadership. Leaders of Islamic educational institutions are not simply organizational managers, but trustees of Allah appointed to form quality human beings. Rivai & Arifin (2023) identify four primary characteristics of quality Islamic leaders: *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communication), and *fathonah* (intelligence), the prophetic qualities of Muhammad SAW as *uswatun hasanah* (Surah Al-Ahzab: 21).

Implementing Islamic values within quality assurance systems not only improves the quality of the educational process and outcomes but also consolidates the identity and distinctiveness of Islamic educational institutions amid global competition. Mastuhu and Fadjar demonstrated that Islamic educational institutions successfully integrating authentic Islamic values with modern academic quality standards tend to produce graduates who are more adaptive, innovative, and possess stronger moral resilience than institutions that treat these two dimensions separately (Fadjar, 1998; Mastuhu, 2003).

D. Conclusions

This study yields four principal findings. First, the five quality assurance models examined: TQM, ISO 9001:2015, Malcolm Baldrige, EFQM, and Indonesia's SPMI-SPME, each offer specific strengths that require adaptive integration rather than singular adoption. As demonstrated in Table 1, Islamic higher education institutions benefit most from an integrative approach combining SPMI-SPME's legal mandate with TQM's continuous improvement culture and EFQM's stakeholder orientation. No single model is universally optimal; the best model for Islamic educational institutions is one capable of organically integrating international quality standards with Islamic values.

Second, the seven ISO 9001:2015 quality management principles are universal and applicable to Islamic educational institutions, but require enrichment with Islamic principles particularly *syura*, *tawazun*, and *mas'uliyah* to form a complete and motivationally meaningful quality assurance system. Without internalization of these principles as organizational culture, quality assurance systems risk becoming mere bureaucratic formality lacking substantive impact. Third, transformational, servant, distributed, and Islamic (khalifah) leadership are mutually complementary frameworks instead than competing paradigms. Islamic leadership adds a key transcendental dimension through the khalifah model, motivating quality commitment as an act of divine worship (*ibadah*) rather than merely institutional compliance. Quality educational institution leaders must simultaneously serve as quality culture architects, strategic planners, human resource developers, data-driven decision makers, and relationship builders.

Fourth, the seven Islamic quality concepts presented in Table 2 *itqan*, *ihsan*, *amanah*, *syura*, *tawazun*, *mas'uliyah*, and *khalifah*, demonstrate profound correspondence with modern quality management principles while providing stronger intrinsic motivation for Islamic educational communities to commit to quality as an act of worship to Allah SWT. This organic integration, rather other than mere Islamic labeling of secular frameworks, is the defining contribution of this study.

The practical effects of this study include: the need to develop accreditation instruments responding to the distinctiveness of Islamic educational institutions without sacrificing academically accountable quality standards; the necessity of quality leadership training programs that integrate Islamic values for leaders of Islamic educational institutions in Indonesia; and the importance of empirical research examining the effectiveness of Islamic values-based quality assurance models inside diverse institutional contexts.

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