

# QUALITY STANDARDS OF CONTEMPORARY ISLAMIC EDUCATIONAL INSTITUTIONS

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**Abstract:** This study aims to analyze the implementation of quality standards in contemporary Islamic educational institutions in Indonesia and to identify the challenges faced in their implementation. The method employed is a qualitative approach using descriptive-analytical methods, which includes literature studies and document analysis related to Islamic education policies. Data were collected from various secondary sources, including books, journals, and government regulations. The research findings indicate that the quality standards in Islamic educational institutions encompass various aspects, such as curriculum, teacher quality, facilities, and evaluation systems. Despite existing policies that support quality improvement, significant quality gaps remain between institutions. Many institutions have yet to effectively integrate religious and general sciences, and there is a lack of professionalism among teaching staff. Additionally, limited infrastructure and access to educational technology pose significant challenges in enhancing quality standards. Recommendations include the need for curriculum reform that is more relevant to current needs, increased training and certification for educators, and investment in educational infrastructure. Furthermore, collaboration between Islamic educational institutions and the industrial sector is crucial to prepare graduates with skills that meet labor market demands. This research is expected to provide valuable insights for education managers and policymakers in their efforts to improve the quality of Islamic education in the contemporary era.

**Keywords:** Educational Quality Standards, Islamic Educational Institutions, Contemporary Islamic Education.

## Introduction

Islamic education has a strategic role in building human resources who are not only intellectually superior, but also have strong moral and spiritual integrity. From classical times to the modern era, Islamic educational institutions have been the main pillar in forming an advanced Islamic civilization. However, in the contemporary context, Islamic educational institutions are faced with various new challenges that require quality standards that are clear, systematic and relevant to current developments.<sup>1</sup>

One of the main challenges faced by Islamic educational institutions is the gap in quality between one institution and another. Many Islamic educational institutions, both formal such as madrasas and Islamic universities and informal such as Islamic boarding schools and tahfiz institutions, do not yet have uniform quality standards. As a result, graduates from various institutions have different competencies, which often do not match the needs of the world of work or developments in science and technology.<sup>2</sup>

Education quality standards are generally determined by several main factors, including the curriculum, quality of teaching staff, facilities and infrastructure, and the academic evaluation system. The curriculum used in Islamic educational institutions is still a matter of debate, especially in terms of integration between Islamic science and general science. Some institutions still prioritize traditional approaches that emphasize normative aspects of Islam, while others have adopted a multidisciplinary approach that combines religious knowledge with science and technology.<sup>3</sup>

Apart from that, the quality of teaching staff is also a crucial aspect in determining the quality standards of an educational institution. Many Islamic educational institutions still face obstacles in terms of professionalism of teaching staff. Not all teachers or lecturers have academic qualifications appropriate to the field they teach. In addition, challenges in mastering technology and modern teaching

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<sup>1</sup> Dhian Marita Sari, 'Pendidikan Islam Dalam Sistem Pendidikan Nasional', *At Tuots: Jurnal Pendidikan Islam*, 2019, 144–69.

<sup>2</sup> Nur Muhammad and Nurul Hidayati Murtafiah, 'Strategi Manajemen Pendidikan Islam Dalam Menghadapi Tantangan Kontemporer', *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 2.2 (2023), 41–46.

<sup>3</sup> Arnita Niroha Halawa and Dety Mulyanti, 'Faktor-Faktor Yang Mempengaruhi Peningkatan Kualitas Mutu Instansi Pendidikan Dan Pembelajaran', *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa*, 2.2 (2023), 57–64.

methods often hinder the effectiveness of learning in Islamic educational institutions.<sup>4</sup>

In terms of facilities and infrastructure, many Islamic educational institutions still experience limitations, especially in remote areas or in institutions that do not receive adequate financial support. These limitations include laboratory facilities, libraries, access to digital learning resources, and other supporting infrastructure which greatly influences the learning process.

The next challenge is how Islamic educational institutions can adapt to developments in industry and the world of work. Currently, the world of work increasingly requires graduates who have practical skills and high competitiveness. However, many graduates of Islamic educational institutions still face difficulties in adapting to professional demands in various industrial fields. This is caused by a lack of vocational training, minimal collaboration between educational institutions and the industrial world, and limited internship programs that can equip students with the skills needed in the world of work.

On the other hand, the digital era and industrial revolution 4.0 require Islamic educational institutions to adapt to the use of technology in learning. Digital transformation in the world of education cannot be avoided, and Islamic educational institutions must be able to integrate technology into their learning systems. The use of e-learning, artificial intelligence in learning, and managing digital-based academic data are challenges that must be faced to improve the quality standards of Islamic education in the contemporary era. In an effort to improve the quality of Islamic education, various policies have been issued by the government and related institutions. The Ministry of Religion, for example, has established various regulations regarding the accreditation of madrasas and Islamic universities to ensure better education quality standards. Apart from that, several Islamic educational institutions have also adopted international quality standards in their education system, such as through ISO certification or international accreditation. However, the implementation of this policy does not always run smoothly due to obstacles in terms of human resource readiness, funding, and resistance to change.

The relevance of discussions regarding the quality standards of Islamic educational institutions in industry today is very significant. An

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<sup>4</sup> Shodikun Shodikun, Slamet Untung, and Zaenal Mustakim, 'Manajemen Tenaga Kependidikan Islam', *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7.2 (2024), 3738–47.

increasingly competitive world requires Islamic educational institutions to not only produce graduates who have a strong religious understanding, but also have skills that are relevant to the needs of the times. Therefore, a more in-depth study is needed regarding how quality standards can be implemented optimally in Islamic educational institutions, what challenges are faced in their implementation, as well as strategies that can be used to improve the quality of Islamic education in the contemporary era.

Based on the background above, some of the main problems that are the focus of this research are what quality standards are applied in contemporary Islamic educational institutions and what are the main challenges faced in implementing quality standards in Islamic educational institutions.

The aim of this research is to analyze the quality standards used in contemporary Islamic educational institutions and the parameters used in their assessment and identify the various challenges faced in efforts to improve quality standards in Islamic educational institutions.

By examining the quality standards of contemporary Islamic educational institutions, it is hoped that this paper can provide broader insight for academics, education managers and policy makers in developing a higher quality Islamic education system. Apart from that, it is hoped that the results of this study can contribute to the world of Islamic education in facing global challenges and increase the competitiveness of graduates at the national and international levels.

## **Literature Review**

The quality standards of contemporary Islamic educational institutions have garnered significant attention in recent years, particularly regarding their alignment with both religious and modern academic demands. Islamic education plays a pivotal role in shaping individuals with not only intellectual capabilities but also moral integrity, which is crucial in today's rapidly changing world. As noted by Azra, Islamic education must adapt to the challenges posed by globalization while maintaining its core values. This dual focus is essential for fostering graduates who are not only versed in religious teachings but also equipped with the skills necessary for modern professional environments.<sup>5</sup>

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<sup>5</sup> Azyumardi Azra, *Pendidikan Islam Di Era Globalisasi* (Jakarta: Prenadamedia Group, 2020).

Furthermore, the integration of religious and general knowledge remains a critical challenge within Islamic educational institutions. As highlighted by Rahman, many institutions still grapple with the dichotomy between Islamic sciences and secular studies, leading to inconsistencies in graduate competencies. This issue is compounded by the varying quality of teaching staff and infrastructure across institutions, which often results in significant quality gaps.<sup>6</sup> The need for reform in curriculum design and teaching methodologies is paramount, as suggested by Bano, to ensure that Islamic education remains relevant and effective in preparing students for the demands of contemporary society.<sup>7</sup>

Finally, the role of technology in enhancing educational quality cannot be overlooked. With the advent of the digital era, Islamic educational institutions must leverage technological advancements to improve accessibility and learning outcomes. Zaman emphasizes that the adoption of e-learning and digital resources is crucial for expanding educational reach and effectiveness. Collaboration between educational institutions, government, and the private sector is vital to overcome existing limitations in infrastructure and to foster a more integrated approach to Islamic education that meets both religious and contemporary needs.<sup>8</sup>

## Method

This research uses a qualitative approach with descriptive-analytical methods. A qualitative approach is research carried out by the subject is related to understanding a phenomenon in its entirety.<sup>9</sup> and was chosen because this research aims to understand in depth the phenomena related to the quality standards of contemporary Islamic educational institutions, both from the aspects of policy, implementation and the challenges faced.<sup>10</sup> This approach also allows

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<sup>6</sup> Farid Rahman, 'Integrating Islamic and Secular Knowledge: Challenges and Opportunities', *International Journal of Islamic Thought*, 8 (2015), 1–15.

<sup>7</sup> S Bano, 'Quality Assurance in Islamic Education: Challenges and Opportunities', *Journal of Education and Practice*, 9.12 (2018), 45–50.

<sup>8</sup> Muhammad Zaman, 'Technological Advancements in Education: An Islamic Perspective', *Journal of Educational Technology*, 14.3 (2017), 33–40.

<sup>9</sup> Idham Cholid Syazili and Muhammad Arif Syihabuddin, 'STRATEGI PEMBELAJARAN GURU PENDIDIKAN AGAMA ISLAM DALAM PENGUATAN NILAI TASAMUH DI LEMBAGA PENDIDIKAN', *JALIE; Journal of Applied Linguistics and Islamic Education*, 7.02 (2023), 273–98.

<sup>10</sup> John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, ed. by 5th (Thousand Oaks: Sage Publications, 2018).

researchers to explore how Islamic educational institutions adapt to current developments, especially in facing the challenges of globalization, digitalization and the demands of the industrial world.

A descriptive-analytical approach is used to provide a systematic description of quality standards in Islamic educational institutions. This method helps explain the actual conditions that occur in various Islamic educational institutions as well as identifying factors that influence success or failure in implementing quality standards.<sup>11</sup>

The type of research used in this paper is library research. The literature study was chosen because this research focuses on analyzing concepts, theories and policies related to Islamic education quality standards. The data used comes from various secondary sources, such as books, scientific journals, government regulations, and previous research reports that are relevant to the topic of this study.<sup>12</sup>

This research also adopts the document analysis method to examine various policies and regulations related to the quality standards of Islamic education institutions in Indonesia and in several other countries that have developed Islamic education systems. Document analysis was carried out by examining government regulations, Islamic education accreditation standards, as well as best practices from Islamic education institutions that have been recognized as having high quality.<sup>13</sup>

The main data sources in this research come from academic literature which discusses Islamic education quality standards, national education policies, as well as case studies from various Islamic education institutions. Secondary data was obtained from international journals, reports from Islamic education institutions, as well as statistical data on Islamic education published by the government and related organizations, such as the Ministry of Religion and the National Accreditation Board for Schools/Madrasahs (BAN-S/M).<sup>14</sup>

Data collection techniques are carried out through documentation, namely by collecting and analyzing various documents related to the research topic. This documentation includes Islamic education regulations, accreditation standards, Islamic education

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<sup>11</sup> Robert C Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*, ed. by 5th (Boston: Allyn & Bacon, 2016).

<sup>12</sup> M Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2019).

<sup>13</sup> Sugiono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2017).

<sup>14</sup> Badan Akreditasi Nasional Sekolah/Madrasah (BAN-S/M), *Standar Akreditasi Pendidikan Islam* (Jakarta: BAN-S/M, 2019).

curriculum, as well as the results of previous research related to improving the quality of Islamic education.<sup>15</sup>

Data analysis in this research uses content analysis techniques. This technique is used to identify, interpret, and evaluate the contents of various documents studied in this research. The analysis was carried out by classifying information based on main themes, such as the concept of quality standards, challenges in implementing quality standards, and strategies for improving the quality of Islamic education.<sup>16</sup> In the analysis process, this research also uses a comparative approach, namely by comparing the quality standards applied in various Islamic educational institutions, both domestically and abroad. This aims to identify success factors that can be adopted to improve the quality of Islamic educational institutions in Indonesia.

To ensure the validity and reliability of the data in this research, source triangulation was carried out, namely by comparing the various references used in order to obtain more accurate and objective information.<sup>17</sup> Apart from that, the use of various credible academic sources, such as Scopus indexed journals and reference books from Islamic education experts, is also part of efforts to maintain research validity.

## **Results and Discussion**

### **Quality Standards for Educational Institutions**

Quality standards in educational institutions are a set of parameters used to measure the quality of education provided by an institution. This standard covers various aspects, starting from the curriculum, teaching staff, facilities and infrastructure, to evaluation systems and management of educational institutions. In the context of education in general, quality standards function as a guide to ensure that the learning process runs in accordance with the educational objectives that have been set.

According to Law Number 20 of 2003 concerning the National Education System, education quality standards in Indonesia refer to eight National Education Standards (SNP) which include: (1) Graduate Competency Standards; (2) Content Standards; (3) Process Standards; (4) Educator and Education Personnel Standards; (5) Facilities and

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<sup>15</sup> Dr Sugiyono, *Memahami Penelitian Kualitatif*, 2010.

<sup>16</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, ed. by 3rd (Thousand Oaks: Sage Publications, 2018).

<sup>17</sup> Michael Q Patton, *Qualitative Research & Evaluation Methods*, ed. by 4th (Thousand Oaks: Sage Publications, 2015).

Infrastructure Standards; (6) Management Standards; (7) Financing Standards; and (8) Educational Assessment Standards. These standards are applied at various levels of education to ensure consistency in the implementation of education in Indonesia.<sup>18</sup>

One of the main challenges in implementing education quality standards is the quality gap between one institution and another. Some educational institutions have sufficient resources to achieve high quality standards, while others still face challenges in terms of teaching staff, facilities and financial support. These differences are often caused by geographical factors, internal institutional policies, and the level of readiness to adapt to change.

At the global level, education quality standards have developed with the adoption of various international accreditation systems. Many countries have developed strict education quality assurance systems to ensure that each educational institution is able to meet certain standards. For example, in the United States, there are institutions such as the Accreditation Board for Engineering and Technology (ABET) and the Council for Higher Education Accreditation (CHEA) which are responsible for overseeing higher education standards. In Europe, the European Association for Quality Assurance in Higher Education (ENQA) is the main institution that sets higher education quality standards in European Union member countries.<sup>19</sup>

The existence of strict education quality standards allows educational institutions to increase their competitiveness at the international level. Institutions that have high quality accreditation tend to be more trusted by the public and have graduates who are more competitive in the job market. Therefore, for Islamic educational institutions, implementing quality standards is a very important step to improve the quality of education while strengthening the role of Islam in building a more advanced civilization.

## **Contemporary Islamic Education**

### **1. Concept of Contemporary Islamic Education**

Islamic education in the contemporary context is an educational system that is not only oriented towards teaching religious knowledge, but also seeks to integrate Islamic values with the development of modern science and technology. Along with changing times, Islamic

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<sup>18</sup> E Mulyasa, *Manajemen Pendidikan: Konsep, Teori Dan Aplikasi* (Bandung: Remaja Rosdakarya, 2017).

<sup>19</sup> Philip G Altbach, *Global Perspectives on Higher Education* (Baltimore: Johns Hopkins University Press, 2016).



education faces various new challenges that require innovation in its approach and implementation so that it remains relevant in forming a generation of Muslims who are competent, moral and highly competitive.<sup>20</sup>

Contemporary Islamic education emphasizes a balance between spiritual and intellectual aspects. This education aims to produce individuals who not only understand Islamic teachings in depth, but also have the skills needed in social, economic and professional life. Therefore, the curriculum in Islamic education must be holistic, integrating religious knowledge with general knowledge and involving learning methods that are in accordance with technological developments and modern pedagogy.<sup>21</sup>

In many Islamic educational institutions today, the concept of Islamization of knowledge is also increasingly emphasized. This concept seeks to harmonize modern sciences with Islamic values so that there is no dichotomy between religious science and secular science. This approach has been widely applied in several leading Islamic universities, such as the International Islamic University Malaysia (IIUM) and Al-Azhar University in Egypt, which adopt an education system based on knowledge integration.<sup>22</sup>

## 2. Challenges of Islamic Education in the Contemporary Era

Despite progress, contemporary Islamic education still faces various complex challenges. This challenge includes aspects of globalization, integration of knowledge, quality of teaching staff, and the use of technology in learning.

One of the main challenges facing Islamic education today is how to maintain Islamic values amidst globalization. Globalization has had a huge influence on the education system, both in the form of fast information, cultural changes, and demands for global competence. Islamic education is required to adapt its curriculum to the needs of the times without eliminating Islamic identity and values,<sup>23</sup> which contains faith, worship, and morals.<sup>24</sup>

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<sup>20</sup> Robert W Hefner, *Islam in an Era of Nation-States: Politics and Religious Renewal in Muslim Southeast Asia* (Honolulu: University of Hawaii Press, 2018).

<sup>21</sup> Azra.

<sup>22</sup> Syed Muhammad Naquib Al-Attas, *Islamization of Knowledge: General Principles and Work Plan* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 2019).

<sup>23</sup> John L Esposito, *Islam: The Straight Path*, ed. by 4th (Oxford: Oxford University Press, 2016).

<sup>24</sup> Inna Nuriya and Muh Sabilar Rosyad, 'Penanaman Nilai-Nilai PAI Melalui Program Pesantren Kilat Di MTS Sunan Giri Driyorejo', *At-Tarbiyah: Jurnal Penelitian Dan*

Several Islamic countries have succeeded in managing the impact of globalization by developing an internationally based Islamic education system. For example, in Malaysia, Islamic education has been structured in a system that allows graduates to have global competence without losing its Islamic essence. A model like this can be used as a reference in developing Islamic education in Indonesia.

The dichotomy between religious knowledge and general knowledge is still a problem in the Islamic education system. Many Islamic educational institutions still prioritize one aspect, either religious knowledge or general knowledge, without trying to integrate them in a balanced way. In fact, from an Islamic perspective, science must be understood as an inseparable unity.<sup>25</sup>

To overcome this challenge, some Islamic educational institutions began to implement an education system based on the integration of knowledge. The concept of “Islamization of knowledge” developed by Syed Muhammad Naquib al-Attas has been widely used as a reference in efforts to harmonize religious knowledge with modern knowledge. Al-Attas’ educational paradigm emphasises the moral-transcendental (affective) aspect, while still considering the cognitive (sensual-logical) and psychomotor (sensual-empirical) aspects. His concept of Ta’dib is at the core of this paradigm, where education not only introduces knowledge, but also integrates it with charity. Through education, humans are directed to understand their position in the cosmic order so that they can practice their knowledge based on adab, ethics and religious teachings.<sup>26</sup> With this approach, it is hoped that graduates of Islamic educational institutions will have comprehensive competence in facing the various challenges of life.

In line with Al-Attas, Muhammad Abduh, a leading figure in the field of educational reform, argued that the education system must be able to adapt to the evolving demands of contemporary society. He emphasised the importance of rational thought and critical analysis within the framework of Islamic education. Abduh sought the integration of knowledge through an interdisciplinary approach by combining the curriculum of modern education and religious education.

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*Pendidikan Agama Islam*, 2.1 (2024), 438–43  
 <<https://journal.staittd.ac.id/index.php/at/article/view/164>>.

<sup>25</sup> Rahman.

<sup>26</sup> Riadhotus Sholikha and Muh Sabilar Rosyad, ‘PEMIKIRAN FILSUF DALAM PENDIDIKAN ISLAM’, *MIYAH: Jurnal Studi Islam*, 21.01 (2025), 51–66  
 <<https://doi.org/10.33754/miyah.v21i01.1388>>.

The quality of teaching staff in Islamic education institutions is also a factor that greatly determines the success of the Islamic education system. However, there are still many teaching staff who do not have adequate competence, both in religious sciences and general sciences. The lack of professional training for teachers and the low welfare of teaching staff are challenges that must be addressed immediately,<sup>27</sup> because at least an ideal teacher is able to master eight basic skills, namely questioning skills, giving reinforcement, explaining, organising variations, managing classes, teaching small groups and individuals, using technology and opening and closing skills.<sup>28</sup>

As a solution, many Islamic educational institutions have begun implementing training and certification programs for teaching staff so that they can improve their competence. The government also needs to play an active role in providing policy and financial support to increase the professionalism of teaching staff in Islamic education institutions.

Advances in information technology have changed the way education takes place in various sectors, including Islamic education. The use of technology such as e-learning, digital platforms and online learning allows wider access to education for students. However, not all Islamic educational institutions are able to adopt technology optimally due to limited infrastructure and human resources.<sup>29</sup>

To answer this challenge, Islamic educational institutions need to invest in developing educational technology, as well as providing training to teachers and education personnel so that they can utilize technology in the learning process. Collaboration with the private sector and government can also be a solution to increase access to Islamic education technology.

### 3. Contemporary Islamic Education Development Strategy

In order to remain relevant and able to compete in the contemporary era, Islamic education must implement various strategies to improve its quality and competitiveness. Several strategies that can be implemented include: first, contemporary Islamic education faces various challenges, starting from globalization, the dichotomy of religious knowledge and general science, the quality of teaching staff, to the use of technology in learning. However, with the right strategy,

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<sup>27</sup> Bano.

<sup>28</sup> Lailatul Afiyah and others, 'Keterampilan Dasar Mengajar Pada Mata Pelajaran Pendidikan Agama Islam', *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, 2.2 (2024), 1–10 <<https://doi.org/10.61104/jq.v2i2.306>>.

<sup>29</sup> Zaman.

Islamic education can continue to develop and make a significant contribution in building a society that is faithful, knowledgeable and highly competitive.

Second, through curriculum reform, increasing teacher professionalism, strengthening the accreditation system, and using technology in learning, Islamic education can remain relevant to the needs of the times. Thus, Islamic educational institutions are not only centers for the development of religious knowledge, but also as a forum for the formation of individuals who are able to face the challenges of the modern world while adhering firmly to Islamic values.

Third, the Islamic education curriculum must continue to be updated so that it can accommodate current developments. Integration between religious knowledge and general science must be strengthened so that students have a holistic understanding. Several Islamic educational institutions have begun implementing a “STEAM (Science, Technology, Engineering, Arts, and Mathematics)-based curriculum with an Islamic perspective”, so that graduates have skills that suit the needs of modern industry.<sup>30</sup>

Fourth, teaching staff must be provided with adequate training and certification so that they can provide learning that is more effective and in line with the needs of the times. The government and Islamic education institutions need to collaborate in improving the quality and welfare of teaching staff so that Islamic education can run optimally, and types of subjects, topics or discussion titles, supporting media ideal characteristics are must be present in teaching materials.<sup>31</sup> Likewise, the utilisation of artificial intelligence-based apps and websites is considered relevant and representative in the current era of technology mainstreaming.<sup>32</sup>

Fifth, to ensure the quality of Islamic education, the accreditation and quality assurance system must be strengthened. Institutions such as the National Accreditation Board for Schools/Madrasahs (BAN-S/M) or LAMDIK (The Educational Self-Accreditation Agency) in

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<sup>30</sup> Hefner, *Islam in an Era of Nation-States: Politics and Religious Renewal in Muslim Southeast Asia*.

<sup>31</sup> Muh Sabilar Rosyad, ‘Idealitas Dan Desain Pengembangan Bahan Ajar Bahasa Arab’, *JALIE; Journal of Applied Linguistics and Islamic Education*, 4.02 (2020), 300–314 <<https://doi.org/10.33754/jalie.v4i02.289>>.

<sup>32</sup> Muh Sabilar Rosyad and Nabila Yahya, ‘PENGARUH MEDIA CANVA TERHADAP MINAT BELAJAR SISWA PAI DI KELAS X TKJ 1’, *Al-Wihdah: Jurnal Pendidikan Islam*, 2.2 (2024), 17–23 <<https://ejournal.stitnurussalam.ac.id/index.php/alwihdah/article/view/210>>.

charge of accrediting educational study programmes in Indonesia can collaborate with international institutions to develop quality standards that are competitive at the global level.

Sixth, technology must be utilized in the learning process so that Islamic education is more effective and can reach more students. The use of e-learning, digital libraries and application-based platforms can help increase access to Islamic education. And seventh, graduates of Islamic educational institutions must have skills that are suitable for the world of work. Therefore, collaboration between Islamic educational institutions and the industrial world is very important. Internship programs, research collaboration, and sharia-based business incubation can be solutions in increasing the competitiveness of graduates.

Contemporary Islamic education faces various challenges, ranging from globalization, the dichotomy of religious knowledge and general knowledge, the quality of teaching staff, to the use of technology in learning. However, with the right strategy, Islamic education can continue to develop and make a significant contribution in building a society that is faithful, knowledgeable and highly competitive.

Through curriculum reform, increasing teacher professionalism, strengthening the accreditation system, and using technology in learning, Islamic education can remain relevant to the needs of the times. Thus, Islamic educational institutions are not only centers for the development of religious knowledge, but also as a forum for the formation of individuals who are able to face the challenges of the modern world while adhering firmly to Islamic values.

## **Quality Standards of Contemporary Islamic Educational Institutions**

In the contemporary context, the quality standards of Islamic educational institutions are an issue that is receiving increasing attention. Islamic educational institutions are not only expected to be able to provide a deep understanding of religion, but must also produce graduates who have competencies that suit the needs of industry and the world of work. Therefore, the quality standards of Islamic educational institutions must cover various aspects, starting from the curriculum, teaching methods, teaching staff, to infrastructure and evaluation systems.

One of the main aspects in the quality standards of Islamic education is the curriculum. The Islamic education curriculum must be able to accommodate the needs of the times while remaining based on

Islamic principles. Integration between religious knowledge and general knowledge is very important so that graduates of Islamic educational institutions not only have a good understanding of Islam, but also have skills that can be used in professional life. Several leading Islamic educational institutions, such as the International Islamic University Malaysia (IIUM) and Al-Azhar University, have succeeded in developing curricula that combine religious knowledge with modern science.<sup>33</sup>

Apart from the curriculum, the quality of teaching staff is also a major factor in the quality standards of Islamic educational institutions. Teaching staff at Islamic educational institutions must have adequate competence in their respective fields and be able to teach using effective methods. One of the challenges faced by many Islamic educational institutions is the lack of teaching staff who have high academic qualifications. Therefore, training and certification programs for teaching staff are an important step in improving the quality standards of Islamic education.<sup>34</sup>

In terms of infrastructure, Islamic educational institutions must also adapt to technological developments. The use of technology in learning, such as e-learning and digital libraries, can increase the effectiveness of education and expand accessibility for students. However, not all Islamic educational institutions have access to adequate technology. Therefore, support from the government and the private sector is needed to help develop infrastructure in Islamic educational institutions.<sup>35</sup>

In terms of evaluation and accreditation, the quality standards of Islamic educational institutions must follow a transparent and objective mechanism. A clear accreditation system will help in ensuring that every Islamic educational institution meets the standards that have been set. Several Muslim countries have developed special accreditation systems for Islamic education, such as Islamic Quality Assurance (IQA) in Malaysia and Accreditation of Islamic Schools (AIS) in Saudi Arabia. A model like this can be used as a reference for Indonesia in improving the quality standards of Islamic educational institutions.<sup>36</sup>

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<sup>33</sup> Hefner.

<sup>34</sup> Azra.

<sup>35</sup> Bano.

<sup>36</sup> Zaman.

## Conclusion

Quality standards in contemporary Islamic educational institutions encompass various aspects that ensure education remains relevant to current developments. These aspects include curriculum, teaching staff, infrastructure, learning methods, and evaluation and accreditation systems. The curriculum has evolved to integrate religious knowledge with general knowledge, allowing institutions to implement more flexible curricula that align with current needs. Additionally, the quality of teaching staff is crucial, as educators are expected to possess appropriate academic qualifications and master modern teaching methods.

To address challenges in implementing quality standards, a holistic and sustainable approach is necessary. First, the government and relevant institutions should strengthen the accreditation system and provide incentives for Islamic educational institutions committed to improving their quality. Second, the curriculum must be designed integratively, combining religious and general knowledge to ensure graduates possess balanced competencies. Furthermore, enhancing teacher professionalism through certification programs and modern pedagogy training is essential. Finally, investing in digital infrastructure and collaborating with the private sector will provide broader access to technology, while partnerships with industry can help develop internship programs and vocational training that align with job market needs.

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