

UNIVERSITY VALUES-BASED QUALITY ASSURANCE SYSTEM; MODEL QUALITY CONTROL DAN QUALITY DEVELOPMENT DI UNIVERSITAS ISLAM BANDUNG (UNISBA)

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Abstract

The purpose of this study is to explore; 1) University Values-Based Quality Assurance System (integration of Islamic values in the internal quality assurance system), 2) Quality Control and Quality Development Model in the value-based quality assurance system, 3) Implications of implementing a value-based quality assurance system to strengthen the quality of Islamic Higher Education at the Islamic University of Bandung (UNISBA). The research approach used in this study is qualitative with a case study type. Data collection techniques were carried out through semi-structured interviews and documentation. Data analysis techniques used the Miles and Huberman analysis technique, while the validity of the data was guaranteed through credibility testing with source and method triangulation techniques. The results of the study found that; 1) The integration of Islamic values (spirit of Islam) in SPMI at UNISBA is institutionalized systemically through the establishment of 47 quality standards and the implementation of the PPEPP cycle, so that the values of amanah, ihsan, and itqan function as an ethical and operational framework in internal quality assurance. 2) The value-based quality assurance model is implemented through the integration of Quality Control (standard control, internal quality audits, and performance monitoring) and Quality Development (OBE-based learning innovation, research strengthening, HR development, and internationalization) which complement each other and are oriented towards continuous quality improvement. 3) The implications of implementing a value-based quality assurance system are seen in strengthening governance and quality culture, improving academic and non-academic quality, and increasing institutional competitiveness as demonstrated by the achievement of superior accreditation, quality certification, and international accreditation progress.

Keyword: Islamic Higher Education, Values-Based Quality Assurance, Quality Control.

A. INTRODUCTION

The quality of Islamic higher education is a key factor in determining graduate quality, institutional competitiveness, and the institution's contribution to the development of Islamic science and civilization. However, various studies indicate that the quality of some Islamic higher education institutions in Indonesia remains relatively low and uneven, as reflected in accreditation achievements, research and publication productivity, and a weak internal quality culture (Harvey, Lee, 1993). This condition is not solely caused by limited resources, but also by a suboptimal internal quality assurance system, which tends to be administrative in nature and oriented toward meeting external standards, without encouraging substantive, continuous quality improvement (Sallis, 2014; Stensaker, 2007).

One of the main factors contributing to this low quality is the suboptimal internal quality assurance system (SPMI) in Islamic higher education institutions. In practice, SPMI is often positioned as an administrative tool to meet external accreditation demands, rather than as a strategic managerial system that encourages continuous quality improvement (Stensaker, 2007). As a result, the quality assurance function places greater emphasis on procedural and documentary aspects of quality assurance and quality control, while the quality development dimension has not been firmly internalized within the organizational culture of higher education institutions (Dill, David D., 2010).

Furthermore, Islamic higher education institutions possess unique Islamic values that can serve as a strong foundation for developing a quality assurance system. Values such as amanah (accountability), ihsan (orientation towards superior quality), Iman and Taqwa (accuracy and professionalism), and maslahah (public benefit) are normative principles aligned with modern quality management philosophy (Muhaimin, 2005). These values are not only relevant as institutional identity but also have the potential to serve as an ethical and epistemological framework for quality control and quality development in Islamic higher education institutions (Azra, 2012).

However, empirical evidence suggests that these Islamic values have not been fully integrated systematically into the design and implementation of the Quality Assurance System (SPMI). Quality assurance in many Islamic higher education institutions still adopts a conventional, generic model, resulting in Islamic values serving primarily as normative symbols rather than as operational mechanisms for decision-making, performance evaluation, and continuous quality improvement (Harvey, 2006). This gap between ideal values and managerial practices causes the quality assurance system to lose its transformative power in building a sustainable and distinctive quality culture (Sallis, 2014).

Therefore, it is necessary to develop an internal quality assurance system for Islamic higher education institutions that is not only oriented toward compliance with standards but also based on values (a values-based quality assurance system). This system positions Islamic values as both a quality control instrument and a driver of quality development, enabling quality assurance to function as a continuous organizational learning process. Therefore, strengthening the values-based quality assurance system is expected to address the problem of low quality in Islamic higher education institutions while strengthening the identity, quality culture, and institutional competitiveness at the national and global levels.

One Islamic higher education institution that has implemented a values-based quality assurance system relatively consistently is the Islamic University of Bandung (UNISBA). UNISBA places Islamic values, namely the spirit of Islam, as a philosophical and operational foundation, and is internalized in the internal quality assurance system in the form of quality standards (UNISBA, 2024). These values go beyond normative statements, but are internalized into academic policies, quality standards, internal quality audits, and performance evaluations of lecturers and educational staff, thus functioning as a quality control instrument that strengthens accountability, academic integrity, and compliance with the Tridharma standards. At the same time, the values of ihsan and itqan drive quality development through continuous quality improvement practices that foster an internal quality culture and collective commitment among the academic community. This UNISBA practice reinforces the view that effective higher education quality assurance does not only depend on technocratic procedures and indicators, but also on a value system that is consistently institutionalized in organizational governance and culture, so that it is able to improve institutional quality while strengthening the identity and competitiveness of Islamic higher education (Harvey, Lee, 1993; Sallis, 2014; Stensaker, 2007; Azra, 2012; Muhaimin, 2015).

The objectives of this study are to explore; 1) University Values-Based Quality Assurance System (integration of Islamic values in the internal quality assurance system), 2) Quality Control and Quality Development Models in the value-based quality assurance system, 3) Implications of implementing a value-based quality assurance system on strengthening the quality of Islamic Higher Education at the Islamic University of Bandung (UNISBA).

B. LITERATURE REVIEW

Values-Based Quality Assurance in Higher Education

Values-based quality assurance views higher education quality assurance not merely as a technocratic mechanism based on standards and procedures, but as a normative system underpinned by the organization's core values. In this perspective, quality is understood as an ethical and institutional construct shaped by values such as integrity, accountability, excellence, and public benefit. An effective quality assurance system must internalize these values into policies, standards, and daily operational practices. Thus, values serve as an ethical framework and guide for quality decision-making. In Islamic higher education, Islamic values such as amanah (trust), ihsan (goodness), itqan (prosperity), and maslahah (benefit) serve as a foundation that enriches and deepens conventional quality assurance practices (Harvey & Green, 1993; Harvey, 2006). Indicators:

- Integration of institutional values into quality policies and standards
- Consistency of values in internal quality audits and evaluations
- Values as the basis for quality decision-making
- Internalization of values in organizational culture
- Quality orientation that goes beyond administrative compliance

Quality Control in the Internal Quality Assurance System

Quality control emphasizes quality as the result of a systematic control process against established standards. In higher education, quality control functions to maintain the stability, consistency, and compliance of the implementation of the Tridharma (Three Pillars of Higher Education) against national and internal standards. This mechanism is implemented through standard setting, monitoring, evaluation, internal quality audits, and corrective follow-up. This approach is crucial for preventing deviations between units and ensuring traceability of institutional performance. Within the SPMI framework, quality control is a basic prerequisite before an institution moves toward more progressive quality development (Sallis, 2014; Stensaker, 2007). Indicators:

- Clarity and completeness of quality standards
- Consistent implementation of the PPEPP cycle
- Documented internal quality audits
- Monitoring and evaluation of unit performance
- Corrective follow-up based on audit findings

Quality Development dan Continuous Quality Improvement

Quality development views quality as a dynamic process that continuously evolves through continuous quality improvement. Unlike stability-oriented quality control, this approach emphasizes innovation, organizational learning, and institutional capacity building. Quality is no longer understood as an endpoint, but rather as an iterative, reflective process. In higher education, quality development is realized through learning innovation, strengthening research and human resources, internationalization, and adaptive responses to stakeholder needs. This approach forms the foundation for a sustainable and competitive quality culture (Dill, 2010; ENQA, 2015). Indicators:

- Learning and curriculum innovation

- Strengthening research and downstreaming
- Human resource capacity development
- Using quality data for continuous improvement
- Stakeholder involvement in quality improvement

C. RESEARCH METHODOLOGY

The research approach used in this study is qualitative with a case study type, as classified by John W. Creswell (2012), who divides qualitative research into five main approaches, namely phenomenological, grounded theory, ethnography, case study, and narrative (Creswell, 2012). This study chose a case study because it aims to conduct an in-depth and contextual exploration of the implementation of the University Values-Based Quality Assurance System, specifically the quality control and quality development model in Islamic universities, with the research location at the Islamic University of Bandung (UNISBA). The focus of the study is directed at the process of internalizing Islamic values (spirit of Islam) in the internal quality assurance system, including the formulation of quality standards, the implementation of internal quality audits, and the practice of continuous quality improvement. Data collection techniques were carried out through semi-structured interviews and documentation. Semi-structured interviews were chosen because they provide flexibility for informants to express their views, experiences, and practices of value-based quality assurance more openly and in depth, as stated by Sugiyono (2013). The research informants included university leaders, Quality Assurance Institute managers, and lecturers directly involved in the implementation of values-based SPMI. Documentation was used to review various official documents, such as university statutes, quality policies, SPMI standards based on the spirit of Islam, internal quality audit reports, and quality development evaluation documents. Data analysis was conducted using the Miles and Huberman interactive model, which includes the stages of data reduction, data presentation, and conclusion drawing. While data validity was guaranteed through credibility testing using source and method triangulation techniques (Sugiyono, 2018).

D. RESULT AND DISCUSSION

University Values-Based Quality Assurance System (Integration of Islamic Values in the Internal Quality Assurance System)

Research results show that UNISBA integrates the spirit of Islam into the SPMI (Integrated Quality Assurance System) through the establishment of 47 quality standards (covering SN-Dikti and standards beyond SN-Dikti, including specific standards for the Spirit of Islam). This demonstrates a concrete form of values-based quality assurance that goes beyond the symbolic level but is institutionalized in standards, governance, and operational procedures. This pattern aligns with research trends over the past decade in Indonesia, which emphasize that the effectiveness of the SPMI is largely determined by: 1) the readiness of quality documents, 2) the implementation of the quality cycle, and 3) consistent internal quality audits at the university, faculty, and study program levels (Sampe & Arifin, 2024). In the context of UNISBA, these indicators are evident through the completeness of the SPMI documents (standard form manual policies), the implementation of the PPEPP (Program for Implementing Quality Assurance), and internal audits (AIMA/AIMU), which serve as institutional mechanisms for maintaining the traceability of academic and non-academic quality achievements.

The results of UNISBA's quality research on the Quality Control dimension show that UNISBA enforces quality control through detailed standards (education, research, Community Service Program (PKM), student affairs, human resources, governance,

collaboration, and the Spirit of Islam), as well as cycle-based control (PPEPP) and internal audits. These practices align with current guidelines and discourse on SPMI, which emphasize that PPEPP and documentation are the "drivers" of quality consistency, as each stage must be documented and auditable to prevent implementation deviations between units (Ministry of Education, Culture, and Research, 2020). Furthermore, UNISBA's strengthened quality control also appears compatible with international frameworks that emphasize internal quality assurance as the foundation of a culture of quality and institutional accountability (ENQA, 2015).

Meanwhile, in the Quality Development dimension, UNISBA's findings demonstrate an orientation toward continuous improvement through OBE-based learning, periodic student satisfaction surveys, strengthening the research ecosystem and downstreaming (halal business incubator, halal center, PT Uzma), grouping lecturers into expertise/expert groups, and expanding networks and internationalization (FIBAA/ASIIN). This pattern aligns with the OBE approach that demands integration of CPL/CPMK, continuous evaluation, and QA system support so that quality improvement goes beyond mere "document compliance" and impacts the learning process and graduate outcomes (Chotimah et al., 2025). In other words, UNISBA demonstrates a transition from quality as administrative control to quality as continuous institutional capacity development. An important additional finding is the relationship between values-based QA and strengthening external quality: the achievement of superior institutional accreditation, the proportion of superior/very good study programs, SNI ISO 21001:2018 certification, and the progress of international accreditation are indicators that values do not hinder standardization, but can actually be the "glue" for a quality culture to meet national and global standards.

This is consistent with recent research at Islamic Higher Education Institutions (PTKI), which found that the implementation of ISO 21001:2018 contributed to strengthening services, governance, and accreditation readiness when integrated with an internal quality assurance system (Rokhmah et al., 2025). Furthermore, literature on values-based leadership in Islamic higher education confirms that values function effectively when translated into policies, organizational practices, and evaluation mechanisms, as demonstrated by UNISBA through its standardization of the Spirit of Islam in the SPMI (Ministry of Islamic Studies) (Majid et al., 2025).

Quality Control and Quality Development Models in a Values-Based Quality Assurance System

The research findings confirm that the values-based quality assurance system at UNISBA operates through two mutually reinforcing mechanisms: quality control to maintain compliance and consistency with standards, and quality development to encourage continuous improvement, both guided by the values of the Spirit of Islam as the ethical and operational foundation. Conceptually, this pattern aligns with the current stream of internal quality assurance studies over the past decade, which emphasize that higher education quality will be stable when (1) standards are clearly defined, (2) implementation is documented, (3) evidence-based evaluations are conducted routinely, and (4) improvements are concluded through an improvement cycle—which in the Indonesian context is formalized in the SPMI principles and continuous improvement, which align with the SN-Dikti framework (Ministry of Education, Culture, and Research, 2020). Based on UNISBA field data, strengthening quality control is evident in the establishment of 47 quality standards (covering SN-Dikti and standards beyond SN-Dikti, including specific standards for the Ruhul Islam), PPEPP-based controls, and academic and unit internal audits (AIMA/AIMU) that ensure standard achievement, minimize inter-unit deviations, and maintain governance accountability.

The results of this study align with the logic of the latest accreditation instruments, which place consistency in governance, adequate resources, and proof of Tridharma performance as key components of quality assurance. In the IAPT 3.0 guidelines, assessments assess not only the existence of documents but also the traceability of evidence of implementation and results (BAN-PT, 2019). Regarding quality development, UNISBA's findings indicate that quality development does not stop at standard compliance, but rather moves toward strengthening the quality ecosystem: OBE-based learning, satisfaction surveys, strengthening research and downstreaming (including the halal ecosystem), and an orientation toward internationalization and certification.

This pattern is consistent with recent studies on OBE in Indonesian higher education, which emphasize that OBE success is not merely a matter of curriculum design but is largely determined by the support of QA systems, from CPL-assessment alignment to data-driven monitoring and improvement (Mufanti et al., 2024). Thus, quality development at UNISBA can be interpreted as a form of "strengthening a quality culture" driven by the values of *ihsan-itqan*: standards serve as a minimum foundation, while values serve as the driving force for exceeding standards through innovation and iterative improvement.

Another important finding is the compatibility between values-based QA and global standards such as ISO 21001:2018, which emphasizes a stakeholder-driven and continuous improvement approach to educational organization management systems (ISO), 2018. Literature over the past 10 years also shows a trend of educational institutions (including in the context of PTIKI) utilizing ISO 21001 to strengthen service governance and accreditation readiness; several studies assess that ISO 21001 implementation has the potential to contribute to strengthening institutional accreditation when integrated with internal quality systems, rather than running in parallel without connection (Rokhmah et al., 2025).

This is relevant to UNISBA's achievements (excellent accreditation, improved study program status, certification, and international progress), which indicate that institutionalized values do not become an "additional burden" but can serve as a glue for compliance and a driver of innovation (improvement) within a unified system. More broadly, this finding also aligns with regional quality guidelines, such as ESG 2015, which emphasizes that quality assurance is not merely a procedure, but rather a mechanism that supports the development of a quality culture and stakeholder engagement (ENQA, 2015).

Implications of implementing a values-based quality assurance system for strengthening the quality of Islamic Higher Education

Research findings on the implications of implementing a values-based quality assurance system at UNISBA demonstrate that the integration of the spirit of Islam into the SPMI operates not as a "normative label," but as a quality governance mechanism that structures standards, audits, and continuous improvement. In the literature over the past 10 years, strengthening the quality of higher education institutions has increasingly been understood as the result of the interaction between adherence to standards (quality control) and a culture of improvement (quality development/quality culture)—where an internal quality system is effective if it encourages participation, ownership, and an improvement orientation, rather than simply bureaucratizing paperwork (Cardoso et al., 2019). In the context of UNISBA, the establishment of 47 quality standards (including specific standards for the *Ruhul Islam*), the implementation of PPEPP (Public Service for Islamic Education), internal quality audits (AIMA/AIMU), and the strengthening of the quality information system indicate the institutionalization of values as a control tool and driver of quality across all work units.

The first implication, strengthening quality governance and accountability, can be interpreted as aligning with the direction of Indonesian higher education quality assurance policy, which places national standards and internal quality systems as the minimum

reference points to ensure the achievement of the Tridharma (Three Pillars) processes and outputs (Ministry of Education, Culture, and Research, 2020). Furthermore, the BAN-PT accreditation framework (IAPT 3.0) emphasizes building a quality culture through performance evidence, process traceability, and continuous improvement, so that consistent SPMI will strengthen the institution's readiness for external evaluation (BAN-PT, 2019). UNISBA's findings align with this direction: the values of trust, integrity, and accountability are not merely an institutional narrative but are tied to standards and audits, thus making quality control more stable and less incidental.

The second implication, improving academic and non-academic quality (input, process, and output), appears consistent with research over the past decade that has positioned learning innovation (e.g., OBE) as a quality agenda requiring the support of an internal QA system: alignment of CPL/CPMK, standardized RPS, measurement of satisfaction/learning experience, and data-driven improvement follow-up (Mufanti et al., 2024). According to UNISBA data, strengthening process quality (OBE, RPS, satisfaction surveys, digital support) and output quality (graduate performance, research-PkM, and downstreaming through the halal ecosystem) demonstrates that values serve as a driving force for going beyond minimum compliance to continuous quality improvement.

Conceptually, this aligns with the 2015 ESG, which positions internal quality assurance as the foundation for trust, transparency, and continuous improvement; sound external standards, in fact, demand a mature and cultured internal system (ENQA, 2015). On the certification side, ISO 21001:2018 is designed as an educational organization management system based on stakeholder needs and continuous improvement. A study of Indonesian higher education institutions (PTKI) also shows that adopting ISO 21001 can strengthen quality governance and contribute to enhanced accreditation when integrated with SPMI (ISO, 2018). Thus, UNISBA's findings reinforce the argument that values-based quality assurance can be a differentiation strategy for Islamic higher education: values become a "cultural energy" that strengthens quality discipline while accelerating quality development towards national and global standards.

Based on the research findings of the University Values-Based Quality Assurance System; Quality Control and Quality Development Model at Islamic Higher Education Institutions at Bandung Islamic University, the following research findings were obtained:



Figure 1. University Values-Based Quality Assurance System

The conceptual design of the University Values-Based Quality Assurance System depicts a quality assurance system for Islamic higher education institutions built on the integration of Islamic values (the spirit of Islam) as an ethical and operational foundation. The values of amanah, ihsan, itqan, and maslahah are positioned as the core of the system that drives two complementary main mechanisms: Quality Control and Quality Development. Quality Control functions to maintain consistency and quality compliance through standard setting, the PPEPP cycle, internal quality audits, and tridharma performance control, while Quality Development plays a role in encouraging continuous quality improvement through OBE-based learning innovation, strengthening research and downstreaming, human resource development, and expanding networks and internationalization. The integration of these two mechanisms results in strengthened governance and quality culture, improved academic and non-academic quality, and increased competitiveness and external recognition through superior accreditation, quality certification, and international accreditation, thus confirming that Islamic values function simultaneously as instruments for controlling and developing the quality of Islamic higher education institutions in a sustainable manner.

E. CONCLUSION

Based on the research results, it can be concluded that the University Values-Based Quality Assurance System at the Islamic University of Bandung (UNISBA) is implemented through the integration of Islamic values (spirit of Islam) into the Internal Quality Assurance System (SPMI) systematically and operationally, which is institutionalized in the establishment of 47 quality standards including SN-Dikti standards and standards beyond SN-Dikti including special standards for the Spirit of Islam so that the values of amanah, ihsan, itqan, and maslahah function as an ethical and operational framework in the implementation of the PPEPP cycle and internal quality audits. The value-based quality assurance system is implemented through a dual, mutually integrated model, namely Quality Control which maintains quality stability and compliance through standard control, quality audits, and monitoring of tridharma performance, and Quality Development which encourages continuous quality improvement through OBE-based learning innovation, strengthening research and downstreaming, developing HR capacity, and internationalization. The implications of implementing this system are evident in strengthening governance and quality culture, improving academic and non-academic quality (input, process, and output), as well as increasing competitiveness and institutional reputation as demonstrated by the achievement of superior institutional accreditation, improving the accreditation status of study programs, SNI ISO 21001:2018 certification, and progress in international accreditation, thus confirming that the value-based quality assurance system is an effective and sustainable strategy in strengthening the quality, identity, and competitiveness of Islamic Higher Education Institutions.

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