

## An Integrative Quality Model for Islamic Primary Education: Evidence from Muhammadiyah School in Probolinggo

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| ARTICLE INFO                                                                                                                                                                                                                                                        | ABSTRACT                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
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| <p><b>Keywords:</b><br/>Islamic primary education;<br/>quality culture;<br/>educational innovation;<br/>Muhammadiyah school;<br/>school improvement</p> <hr/> <p><b>Article history:</b><br/>Received 2025-04-16<br/>Revised 2025-04-28<br/>Accepted 2025-05-01</p> | <p>The development of Islamic primary education requires a comprehensive quality framework that integrates institutional management, religious values, and pedagogical innovation. This study aims to develop and examine the Integrative Quality Model for Islamic Primary Education (IQMIPE) based on empirical evidence from SD Muhammadiyah Plus Kota Probolinggo, Indonesia. Employing a qualitative case study approach, this research involved 12 participants consisting of school leaders and teachers. Data were collected through semi-structured interviews, observations, and supporting questionnaires conducted from March to October 2025. The data were analysed using thematic analysis supported by NVivo 14 to identify patterns and relationships among the emerging themes. The findings reveal that IQMIPE is constructed through the interaction of three interconnected dimensions: quality culture, Islamic educational values, and innovative learning practices. Quality culture functions as the organisational foundation through collaborative leadership, continuous improvement, and professional development. Islamic educational values provide philosophical direction by integrating character formation, moral development, and religious identity into school practices. Meanwhile, innovative learning practices serve as the pedagogical mechanism through student-centred learning, contextual approaches, technology integration, and creativity development. The study contributes theoretically by proposing an integrative model that positions Islamic educational quality as a multidimensional process involving organisational, philosophical, and pedagogical dimensions. Practically, IQMIPE provides a contextual framework for Islamic primary schools to design sustainable quality improvement strategies while maintaining their religious identity and responding to twenty-first-century educational challenges.</p> |

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## 1. INTRODUCTION

The development of educational science in the twenty-first century has experienced a significant paradigm shift, moving from traditional approaches centred on knowledge transmission towards a more comprehensive educational ecosystem that emphasises quality, equity, innovation, and lifelong learning. Contemporary global education discourse no longer perceives schools merely as institutions responsible for delivering instruction, but rather as complex social organisations with the capacity to develop human potential, strengthen social cohesion, and respond to technological transformations and societal changes. The international agenda of Sustainable Development Goal 4 (SDG 4) further reinforces the importance of transforming educational systems through strengthened institutional governance, teacher professionalism, quality learning environments, and inclusive educational practices. Therefore, educational quality development is no longer solely oriented towards measuring students' academic achievement but is also directed towards building organisational cultures that support continuous improvement and sustainable learning outcomes (Rahnuma, 2020; Bendermacher et al., 2021). Recent studies indicate that effective schools are characterised by strong leadership, collaborative cultures, evidence-based management, and innovative pedagogical practices capable of developing students' competencies in response to the demands of continuously changing societies (Koeslag-Kreunen et al., 2021; Strunk et al., 2022). Accordingly, the development of integrative educational quality models has become one of the central agendas in contemporary educational research (Hofmann & Carmignola, 2021; Rahnuma, 2020).

Previous studies demonstrate that improving the quality of Islamic educational institutions requires the integration of organisational governance, Islamic values, and pedagogical innovation. Research conducted in various Muslim-majority countries indicates that Islamic schools have sought institutional reconstruction by balancing religious identity with global educational standards through curriculum reform, quality assurance systems, and innovative learning strategies (Sahin, 2018; Prasetyo & Fadhillah, 2022). Studies in Indonesia, Malaysia, and other Muslim contexts reveal that Islamic educational institutions achieve stronger institutional performance when Islamic values are not merely positioned as curricular content but are internalised as part of the organisational culture of schools (Fauzi et al., 2023; Siswanto, 2020). In Indonesia, Muhammadiyah educational institutions represent a significant example of Islamic educational modernisation through the integration of religious knowledge, general sciences, character education, and institutional innovation (Busahdiar et al., 2023; Harini et al., 2024). Various studies demonstrate that Muhammadiyah schools develop quality improvement strategies through transformational leadership, quality management strengthening, curriculum integration, and the development of Islamic value-based organisational cultures (Busahdiar et al., 2023; Harini et al., 2024). Furthermore, the success of Muhammadiyah educational institutions is closely associated with their ability to integrate Islamic identity, professional educational management, and continuous quality improvement mechanisms (Samsudin et al., 2025).

Nevertheless, existing literature indicates limitations in the conceptualisation of quality development models within Islamic primary education. Previous research has predominantly examined educational quality from fragmented perspectives, such as the effectiveness of school leadership, accreditation achievement, curriculum implementation, or teacher competence. Although these studies provide valuable contributions, they have not sufficiently explained how various dimensions of educational quality interact as an integrated system within Islamic primary school contexts. Specifically, empirical attention towards how quality culture, Islamic educational philosophy, and innovative learning practices simultaneously contribute to sustainable educational quality remains relatively limited. This limitation becomes increasingly evident in Islamic primary education, where institutions face the challenge of harmonising institutional identity, religious values, and pedagogical innovation simultaneously (Prasetyo & Fadhillah, 2022;

Busahdiar et al., 2023). Therefore, the concept of an Integrative Quality Model for Islamic Primary Education becomes important for further investigation in order to explain how Islamic schools transform internal values and organisational practices into measurable and sustainable educational quality (Rahnuma, 2020; Bendermacher et al., 2021).

This study offers novelty through the development of the Integrative Quality Model for Islamic Primary Education (IQMIPE), which connects three fundamental dimensions of Islamic primary educational quality development: quality culture, Islamic educational values, and innovative learning practices. Unlike previous approaches that tend to examine these dimensions separately, this model conceptualises educational quality as a dynamic relationship between organisational commitment to continuous improvement, the internalisation of Islamic values, and the transformation of classroom learning processes (Bendermacher et al., 2021; Busahdiar et al., 2023). The proposed model is empirically examined through a case study of SD Muhammadiyah Plus Kota Probolinggo as a representation of contemporary Islamic primary education. Muhammadiyah schools provide a strategic research context because they emphasise the integration of Islamic character formation, scientific development, and social transformation (Samsudin et al., 2025; Harini et al., 2024). Although previous studies have highlighted the importance of organisational culture and leadership in establishing the excellence of Muhammadiyah schools, a comprehensive model explaining the relationship between quality culture, Islamic values, and learning innovation remains underdeveloped (Busahdiar et al., 2023; Samsudin et al., 2025).

Based on these issues, this study aims to develop and examine an integrative model of Islamic primary educational quality through empirical evidence from SD Muhammadiyah Plus Kota Probolinggo. Specifically, this study addresses two main research questions: (1) What constitutes the Integrative Quality Model for Islamic Primary Education? and (2) What empirical evidence demonstrates the implementation of this model at SD Muhammadiyah Plus Kota Probolinggo? By addressing these questions, this study is expected to contribute theoretically to expanding discussions on Islamic educational quality models based on the integration of organisational culture, Islamic values, and innovative learning practices. Furthermore, this study provides practical contributions by offering a quality development framework that can be adopted by Islamic primary schools in designing sustainable strategies for educational improvement (Hofmann & Carmignola, 2021; Samsudin et al., 2025).

## 2. METHODS

This study employed a qualitative approach with a qualitative case study design to comprehensively explore the construction and implementation of the Integrative Quality Model for Islamic Primary Education (IQMIPE) within the context of a contemporary Islamic primary school. A qualitative approach was adopted because the study sought to understand educational experiences, institutional practices, leadership strategies, and the formation of quality culture, which cannot be adequately captured through quantitative measurements alone (Aspers & Corte, 2019). The case study design enabled the researcher to investigate educational phenomena within their natural setting by considering the social, cultural, and institutional factors that influence the development of Islamic educational quality (Rashid et al., 2019; Yin, 2018). The research was conducted over an eight-month period, from March to October 2025, covering the stages of research preparation, fieldwork, data analysis, and manuscript development prior to publication at the end of 2025.

The research was conducted at SD Muhammadiyah Plus Kota Probolinggo, East Java, Indonesia. The research site was selected through purposive sampling because the school represents a contemporary Islamic primary education model that integrates Islamic values, institutional quality culture, and innovative learning practices. Purposive sampling is appropriate

in qualitative research because participants and research settings are selected based on their ability to provide rich, meaningful, and contextually relevant information related to the research objectives (Campbell et al., 2020; Palinkas et al., 2015). Muhammadiyah educational institutions were selected as the research context due to their historical position as modern Islamic educational movements that integrate religious identity, scientific development, professional educational management, and continuous quality improvement.

The participants in this study consisted of educational practitioners who were directly involved in the development and implementation of educational quality improvement strategies at SD Muhammadiyah Plus Kota Probolinggo. Participants were selected using purposive sampling, whereby informants were identified based on their knowledge, experience, and direct involvement in the phenomenon under investigation (Campbell et al., 2020). The study involved 12 participants, comprising the principal, the vice principal responsible for curriculum development, and teachers representing different grade levels. The number of participants was determined based on the principle of data saturation, whereby data collection was terminated when recurring patterns had emerged and no significant new themes were identified from additional interviews (Guest et al., 2020).

The focus of this study was the Integrative Quality Model for Islamic Primary Education (IQMIPE), which consists of three interconnected dimensions: quality culture, Islamic educational values, and innovative learning practices. Data were collected between April and August 2025 through three primary techniques: observation, semi-structured interviews, and questionnaires. The use of multiple data collection methods is consistent with qualitative research principles because it enables researchers to develop a comprehensive understanding of complex educational phenomena through different sources of evidence (Creswell & Poth, 2018; Yin, 2018). Semi-structured interviews were employed because they provide flexibility for exploring participants' experiences while maintaining alignment with the research objectives (Kallio et al., 2016).

The research instruments consisted of observation protocols, semi-structured interview guidelines, and questionnaires developed based on theoretical indicators related to school quality culture, Islamic educational philosophy, and innovative learning practices. Instrument quality was ensured through expert validation, involving experts in Islamic educational management and educational evaluation to assess the relevance, clarity, and alignment of the instruments with the research objectives (Polit & Beck, 2021). The research procedure consisted of several sequential stages: preliminary research and preparation (March 2025), instrument development and validation (March–April 2025), field data collection (April–August 2025), data transcription and coding (August–September 2025), thematic interpretation, and final report preparation (September–October 2025).

Data analysis was conducted using thematic analysis to identify patterns, categories, and key themes emerging from the empirical data. The analytical process followed six stages: familiarisation with the data, generation of initial codes, development of themes, review of themes, definition and naming of themes, and production of the final interpretation (Braun & Clarke, 2021). Interview transcripts, observation notes, and questionnaire responses were organised and analysed using NVivo 14 software to facilitate systematic coding, data management, and thematic mapping (Woods et al., 2022). The trustworthiness of the findings was maintained through methodological and source triangulation, involving comparisons among interview data, observational evidence, and questionnaire responses. This process strengthened the credibility, dependability, and confirmability of the findings, which are essential criteria for ensuring methodological rigour in qualitative research (Nowell et al., 2017).

### **3. RESULT AND DISCUSSION**

#### **1. Result**

The thematic analysis revealed that the Integrative Quality Model for Islamic Primary Education (IQMIPE) at SD Muhammadiyah Plus Kota Probolinggo is constructed through the integration of three core dimensions: school quality culture, Islamic educational values, and innovative learning practices. These three dimensions demonstrate mutually reinforcing relationships in developing sustainable quality within Islamic primary education. The findings indicate that quality development is understood not merely as the achievement of institutional standards, but as a process of organisational transformation involving leadership, workplace culture, Islamic values, and pedagogical innovation.

The first dimension identified is school quality culture as an institutional foundation. Interview data indicate that the school leadership and teaching staff share a common understanding that quality improvement is a collective responsibility of the entire school community. School leadership plays a central role in establishing a shared vision of quality, developing continuous evaluation mechanisms, and encouraging teachers' participation in educational planning and programme development. Observational findings further demonstrate that quality culture is manifested through reflective teaching practices, teachers' professional development, collaboration among educators, and periodic evaluation of school programmes. These findings suggest that quality has become embedded within the organisational culture rather than being treated merely as an administrative requirement.

The second dimension concerns the integration of Islamic educational values as the philosophical foundation of quality development. The findings demonstrate that Islamic values are not confined to religious education subjects but are internalised throughout the school's educational activities. The habitual practice of religious observance, the cultivation of moral character, discipline, responsibility, and social awareness constitute integral components of everyday school life. Teachers serve as role models who translate Islamic values into pedagogical interactions and educational practices. Accordingly, Islamic education within the Muhammadiyah school context functions as an overarching educational paradigm that guides the holistic development of pupils' character.

The third dimension relates to innovative learning as a mechanism for implementing educational quality. The findings indicate that teachers develop pupil-centred learning strategies through contextual learning, collaborative activities, the purposeful use of technology, and the development of pupils' creativity. Learning innovation is therefore not conceptualised merely as the adoption of technological tools, but as an effort to create meaningful learning experiences while maintaining and integrating Islamic educational values within pedagogical practices.

Based on these findings, the IQMIPE demonstrates an integrative relationship in which quality culture functions as the organisational foundation, Islamic educational values provide philosophical direction, and innovative learning practices serve as the pedagogical mechanism through which educational quality is realised. Empirical evidence from SD Muhammadiyah Plus Kota Probolinggo indicates that the successful development of Islamic primary education depends not solely on school management systems, but also on the institution's capacity to integrate organisational culture, Islamic identity, and pedagogical transformation. The IQMIPE therefore conceptualises the quality of Islamic education as a dynamic construction emerging from the interaction of institutional, spiritual, and pedagogical dimensions.

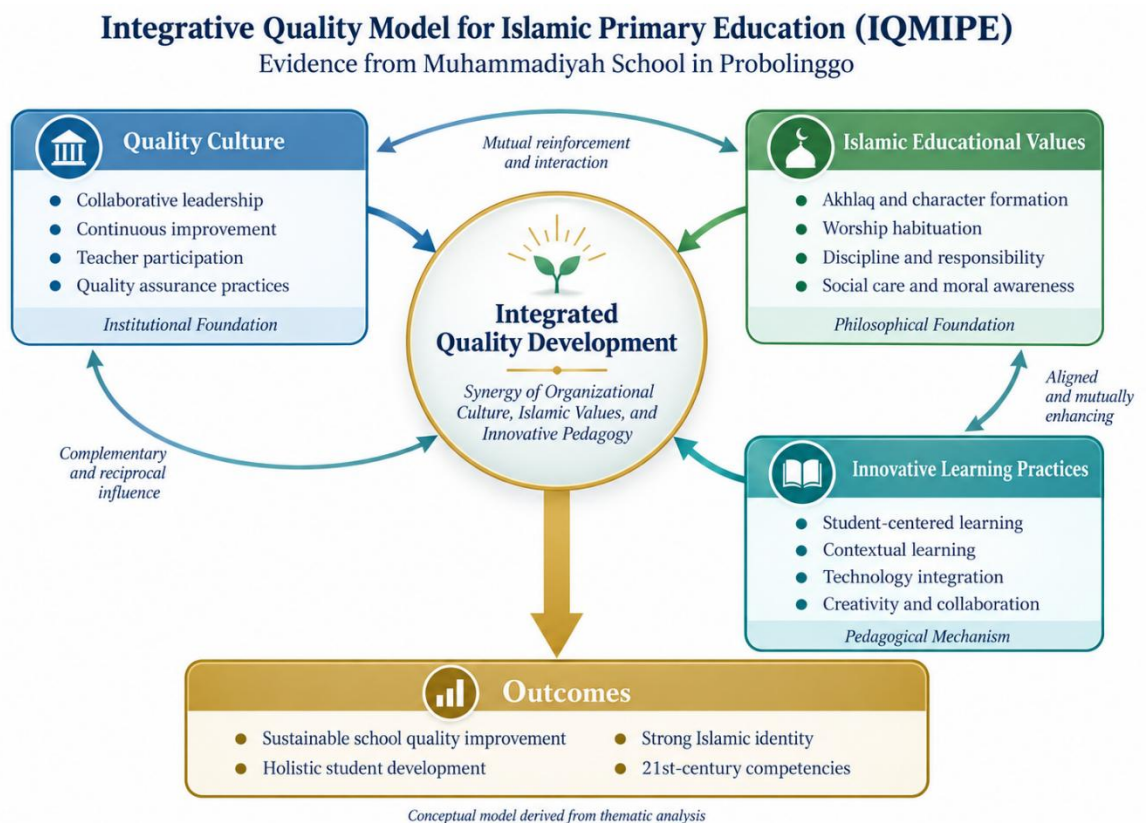


**Figure 1.** Integrative Quality Model for Islamic Primary Education (IQMIPE) Derived from Thematic Analysis

## 2. DISCUSSION

The findings of this study demonstrate that the Integrative Quality Model for Islamic Primary Education (IQMIPE) represents an educational quality model developed through a synergistic relationship between school quality culture, Islamic educational values, and innovative learning practices. This model expands the existing perspective on educational quality development, which has traditionally positioned school quality primarily as a managerial and administrative concern. In contemporary education, quality is no longer understood solely through academic achievement or external indicators such as accreditation status, but rather as an institution's capacity to develop organisational culture, strengthen teacher professionalism, and create meaningful learning experiences for pupils (Bryk, 2019; OECD, 2019). These findings are consistent with the broader school improvement literature, which emphasises that successful educational improvement is strongly influenced by the interaction between leadership, organisational culture, teacher capacity, and pedagogical innovation (Leithwood et al., 2020; Day & Sammons, 2019). Therefore, IQMIPE provides an expanded perspective by positioning educational quality as a systemic and multidimensional process rather than merely an administrative achievement.

The first dimension of the IQMIPE model, namely quality culture, demonstrates that Islamic educational quality develops when quality improvement becomes embedded within the values and everyday practices of the organisation. This finding reinforces previous research highlighting that quality culture plays a crucial role in sustaining school improvement by fostering collective commitment towards continuous improvement (continuous improvement) (Senge, 2019; Bryk, 2019). However, this study extends previous discussions by demonstrating that quality culture in Islamic schools is not only constructed through organisational

effectiveness but also through religious values and moral commitments towards education. In this regard, quality culture within Islamic education possesses a dual character: functioning simultaneously as a management mechanism and as an expression of institutional values. Similar arguments have been advanced in studies of educational organisations, which emphasise that sustainable school improvement requires the integration of professional practices, shared institutional beliefs, and collaborative learning cultures (Hargreaves & O'Connor, 2018; Hallinger, 2020).

The second finding concerns the role of Islamic educational values as the philosophical foundation of the integrative quality model. Unlike modern educational approaches that often separate academic competence development from character formation, this study demonstrates that Islamic education integrates both dimensions through the internalisation of values across all school activities. This finding supports previous studies arguing that Islamic education should not be limited to religious instruction but should function as an epistemological framework that shapes educational objectives, institutional culture, and pedagogical practices (Sahin, 2018; Al-Hassan & Gardner, 2021). At the same time, this finding provides a critical perspective on approaches that perceive Islamic schools merely as institutions for transmitting religious knowledge. Evidence from SD Muhammadiyah Plus Kota Probolinggo indicates that Islamic values can operate as transformative resources that encourage institutional innovation, strengthen educational identity, and support sustainable quality development (Ibrahim & Yusoff, 2021).

The third dimension, innovative learning practices, demonstrates that Islamic educational quality is not incompatible with the demands of twenty-first-century educational transformation. Rather, pedagogical innovation can be strengthened when it is guided by Islamic educational values and institutional objectives. This finding is consistent with research emphasising that learner-centred approaches, technology integration, collaborative learning, and contextual pedagogies represent important components of contemporary educational improvement (Qazi et al., 2021; Hattie, 2023). Nevertheless, this study contributes a new perspective by demonstrating that innovative learning practices in Islamic schools are not solely aimed at improving academic achievement but also at developing pupils' spiritual, social, and moral dimensions. Therefore, IQMIPE offers a more holistic educational quality framework compared with models that primarily emphasise cognitive outcomes and measurable academic performance (UNESCO, 2021).

Theoretically, this study contributes to educational scholarship by introducing an integrative model that connects three perspectives often examined separately: school quality improvement theory, Islamic education, and pedagogical innovation. The IQMIPE model demonstrates that the quality of Islamic primary education represents a multidimensional construct formed through the interaction between organisational structures, value systems, and learning practices. This perspective expands existing understanding by suggesting that Islamic schools should not merely adopt universal quality standards but should also develop educational quality frameworks aligned with their philosophical foundations and institutional identities. Such an approach corresponds with contemporary discussions on culturally responsive education, which emphasise the importance of contextualising educational models within specific social, cultural, and philosophical environments (UNESCO, 2021; Sahin, 2018).

Practically, this model provides important implications for Islamic primary education leaders in designing comprehensive quality improvement strategies. Islamic schools may utilise IQMIPE as an evaluative framework to strengthen organisational culture, enhance the integration of Islamic values within learning processes, and promote pedagogical innovations that respond to pupils' changing needs. The role of leadership is particularly important because successful educational transformation depends on the capacity of school leaders to establish shared visions, develop teacher professionalism, and facilitate continuous improvement

processes (Leithwood et al., 2020; Nguyen & Hallinger, 2021). Within the Muhammadiyah educational context, these findings demonstrate that the strength of modern Islamic education lies in its ability to integrate Islamic identity, professional educational management, and learning transformation. Therefore, IQMIPE offers an alternative conceptual framework for developing Islamic schools oriented towards sustainable quality improvement and holistic education.

#### 4. CONCLUSION

This study concludes that the Integrative Quality Model for Islamic Primary Education (IQMIPE) at SD Muhammadiyah Plus Kota Probolinggo represents an educational quality development model constructed through the integration of school quality culture, Islamic educational values, and innovative learning practices. The findings demonstrate that the quality of Islamic primary education is not determined solely by institutional management mechanisms, but also by the school's capacity to construct organisational culture, internalise Islamic values, and continuously transform learning processes. The novelty of this study lies in the development of an integrative model that connects structural, philosophical, and pedagogical dimensions within a holistic framework of Islamic educational quality. Theoretically, this study extends educational scholarship by proposing that quality development in Islamic schools is a multidimensional process involving the interaction between institutional culture, religious identity, and pedagogical innovation.

Practically, the IQMIPE model provides a valuable framework for Islamic primary school leaders and educational stakeholders in designing contextual and sustainable quality improvement strategies. Nevertheless, this study has limitations, particularly as it was conducted within a single educational institution using a qualitative approach; therefore, the transferability of the findings requires further examination across more diverse Islamic school contexts. Future research is recommended to conduct comparative studies among Islamic schools, examine the IQMIPE model through mixed-methods approaches, and develop quantitative measurement instruments to empirically test the relationships among the dimensions of the proposed model. Such future investigations would strengthen the validity of IQMIPE and expand its theoretical and practical contributions to the advancement of Islamic educational quality improvement at the global level.

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