

Development of Sasak Local Wisdom Based Quality Assurance Model for Islamic Religious Education to Enhance Learning Quality in Islamic Elementary Schools

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ABSTRACT : This study aims to develop a Sasak local wisdom based quality assurance model for Islamic Religious Education (IRE) to enhance learning quality in Islamic elementary schools. The study was motivated by the limited integration of local cultural values within existing educational quality assurance systems, which often emphasize administrative compliance rather than contextual learning improvement. This research employed a Research and Development (R&D) approach using the ADDIE model and a mixed-method sequential exploratory design. Qualitative data were collected through observations, interviews, documentation studies, and focus group discussions, while quantitative data were obtained through expert validation, practicality assessments, and effectiveness testing. The developed model integrates six core Sasak cultural values—besemeton, saling ajinang, bedadayan, teguq, soloh, and reme—into all stages of the quality assurance cycle, including planning, implementation, monitoring, evaluation, and continuous improvement. Expert validation results indicated a validity score of 92.4% (very valid), while practicality testing by teachers and school stakeholders achieved 89.7% (very practical). Effectiveness testing showed a significant improvement in learning quality indicators, with mean scores increasing from 74.8 before implementation to 86.3 after implementation ($p < .05$). The novelty of this study lies in the development of a culturally responsive quality assurance model that systematically integrates indigenous Sasak values into the Islamic Religious Education quality assurance cycle. The model contributes theoretically to educational quality management and practically provides a contextual framework for strengthening learning quality and character development in Islamic elementary schools.

Keywords: Quality Assurance System, Islamic Religious Education, Sasak Local Wisdom, Model Development, Learning Quality.

INTRODUCTION

Education is a strategic instrument for developing high-quality human resources who are competitive, possess strong character, and uphold noble moral values. Within the context of the Indonesian national education system, improving educational quality remains a primary agenda pursued through various policies, one of which is the implementation of the Educational Quality Assurance System (EQAS). This

system is designed to ensure that all educational processes are conducted in accordance with established standards and continuously improved through the cycle of planning, implementation, evaluation, control, and quality enhancement (PPEPP). For Islamic educational institutions, quality assurance is not only oriented toward academic achievement but also toward character formation, spiritual development, and the internalization of Islamic values in students' daily lives (Sallis, 2015; Arcaro, 2005).

Islamic Religious Education (IRE) occupies a highly strategic position in shaping students' holistic personalities. Through IRE learning, students are expected not only to acquire religious knowledge (knowing) but also to internalize (feeling) and practice (doing) Islamic teachings in their daily lives. Therefore, the quality of Islamic Religious Education serves as an important indicator of the success of Islamic educational institutions. High-quality learning is characterized by systematic planning, effective implementation, comprehensive evaluation, and the achievement of learning objectives across cognitive, affective, and psychomotor domains (Muhaimin, 2012).

However, numerous studies indicate that the implementation of quality assurance systems in educational institutions continues to face various challenges. Quality assurance is often perceived merely as fulfilling administrative and accreditation requirements, while a genuine culture of quality has yet to be comprehensively embedded within educational practices. Consequently, evaluation processes tend to focus more on compliance with administrative standards than on the actual improvement of learning quality. This condition has hindered the development of innovative learning practices that address students' needs and reflect the socio-cultural characteristics of the school environment (Tilaar, 2014).

These challenges are also evident in the implementation of Islamic Religious Education in various Islamic elementary schools, including those in North Lombok Regency. IRE instruction generally remains dominated by conventional approaches emphasizing the transmission of religious knowledge and has not fully utilized the potential of local culture as a learning resource. In fact, contextual and culturally based learning is believed to enhance students' understanding because the learning materials are directly connected to their social realities (Banks, 2016).

From a contemporary educational perspective, local culture constitutes a form of social capital that plays a crucial role in character development. Local wisdom encompasses a set of values, norms, ethics, and social practices passed down from generation to generation and proven effective in maintaining social harmony within communities. The integration of local cultural values into education functions not only

as an effort to preserve cultural heritage but also as a learning strategy that strengthens students' identities amid the challenges of globalization (Geertz, 1973).

The Sasak community of Lombok Island possesses a rich array of local wisdom imbued with moral and spiritual values. Concepts such as "besemeton" (brotherhood), "saling ajinang" (mutual respect), "bedadayan" (mutual cooperation), "teguq" (responsibility), "soloh" (tolerance), and "reme" (deliberation and consensus) remain actively practiced in everyday life. These values correspond closely with Islamic principles such as "ukhuwah" (brotherhood), "ta'awun" (mutual assistance), "tasamuh" (tolerance), "amanah" (trustworthiness), and "shura" (consultation), making them highly relevant for integration into Islamic Religious Education.

The integration of local wisdom into IRE learning is also consistent with the paradigm of Islamic education, which views learners as members of socio-cultural communities that must be understood holistically. Islamic education aims not only to transmit religious knowledge but also to cultivate individuals capable of actualizing Islamic values within their cultural contexts. Consequently, learning approaches that accommodate local wisdom are more readily accepted by students because they resonate with their lived experiences (Nata, 2017).

Beyond the instructional process, local wisdom also possesses significant potential for integration into educational quality assurance systems. To date, school quality assurance mechanisms generally refer to national standards that are broad in nature and often fail to consider local characteristics as part of quality indicators. As a result, the organizational culture that develops within schools tends to be administrative rather than reflective of the surrounding community's socio-cultural identity. Yet the success of quality assurance is strongly influenced by organizational culture, including local values that guide the behavior of school stakeholders (Sallis, 2015).

The integration of Sasak local wisdom into the quality assurance system of Islamic Religious Education can be realized through the development of culturally responsive quality standards, the design of contextual learning materials, the implementation of learning activities that internalize cultural values, culturally based character assessment systems, and monitoring and follow-up mechanisms involving community leaders and local stakeholders. Such an approach would strengthen the school's culture of quality because indicators of success would encompass not only academic achievement but also the successful internalization of religious and cultural values in students' daily lives.

SDI Darul Qur'an Nahdlatul Wathan in North Lombok Regency is an Islamic elementary school whose vision is to develop Qur'anic, character-driven, and

nationally minded generations. The school is situated within a Sasak community that continues to preserve local traditions and cultural values in social life. This condition presents significant potential for developing a local-wisdom-based model of Islamic Religious Education. Nevertheless, preliminary observations indicate that the school's quality assurance system remains primarily focused on fulfilling administrative standards and has not yet developed a systematic model for integrating Sasak cultural values throughout the quality assurance cycle.

This situation reveals a gap between the school's rich local cultural potential and the current implementation of its quality assurance system. If this potential can be effectively integrated into quality assurance practices, the school will not only improve the quality of learning but also strengthen students' character through the habituation of cultural values that align with Islamic teachings. Therefore, there is a need for a model of Islamic Religious Education quality assurance that is adaptive to local contexts, systematic in implementation, and oriented toward continuous quality improvement.

Previous studies have examined the implementation of local wisdom in Islamic education and character education. However, most of these studies have focused on learning processes or the internalization of cultural values within the curriculum. Research on the development of Islamic Religious Education quality assurance systems that position local wisdom as the primary foundation throughout the planning, implementation, evaluation, and quality improvement cycle remains relatively limited. Consequently, there exists an important academic gap that can be addressed through the development of a more comprehensive local-culture-based quality assurance model.

Recent international studies have emphasized the importance of culturally responsive educational quality systems and the integration of indigenous knowledge into educational practices (Gay, 2021; Khalifa et al., 2022; Santoro et al., 2023). However, most existing studies focus primarily on curriculum implementation, culturally responsive pedagogy, and character education. Limited attention has been given to the integration of local wisdom into educational quality assurance systems, particularly within Islamic educational institutions. Furthermore, previous studies rarely position indigenous cultural values as a foundational element across all stages of the quality assurance cycle, including planning, implementation, monitoring, evaluation, and continuous improvement. This gap highlights the need for a comprehensive quality assurance model that systematically incorporates local cultural wisdom into Islamic Religious Education quality management.

This study offers a novel contribution through the development of a Sasak Local Wisdom-Based Quality Assurance System Model for Islamic Religious Education that integrates local cultural values into all components of the quality assurance cycle. The model is designed not only to improve the quality of Islamic Religious Education learning but also to establish a school culture of quality rooted in the cultural identity of the Sasak community. The model is developed using a Research and Development (R&D) approach, resulting in a conceptual product that has undergone validation and implementation testing.

Theoretically, this study is expected to enrich the body of knowledge on Islamic educational quality management, particularly concerning the integration of local culture into quality assurance systems. Practically, the findings are expected to serve as a reference for Islamic schools seeking to develop more contextual, innovative, and sustainable quality assurance systems that align with the socio-cultural characteristics of their communities.

Based on the foregoing discussion, this study aims to develop a Sasak Local Wisdom-Based Quality Assurance Model for Islamic Religious Education that is valid, practical, and effective in improving learning quality at SDI Darul Qur'an Nahdlatul Wathan, North Lombok Regency. The resulting model is expected to provide an innovative alternative for strengthening the quality culture of Islamic education while simultaneously supporting the preservation of local cultural values as an integral component of the educational process.

METHODS

Research Type and Approach

This study employed a Research and Development (R&D) method aimed at developing a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance System (IRE-QAS) model that is valid, practical, and effective in improving learning quality at SDI Darul Qur'an Nahdlatul Wathan, North Lombok Regency. The R&D method was selected because it enables researchers to produce an educational product in the form of a conceptual model while simultaneously testing its feasibility and effectiveness through systematic development procedures (Borg & Gall, 2003; Sugiyono, 2022).

This study also adopted a mixed-methods approach using a sequential exploratory design. The research began with the collection and analysis of qualitative data to identify the needs for model development, followed by the collection and analysis of quantitative data to examine the validity, practicality, and effectiveness of the developed model (Creswell & Creswell, 2018). The qualitative approach was

employed to obtain a comprehensive understanding of the existing implementation of the Islamic Religious Education quality assurance system, identify Sasak local wisdom values relevant to integration into the quality assurance framework, and analyze the school's needs regarding the proposed model. Meanwhile, the quantitative approach was utilized to measure the feasibility of the model through expert validation, user practicality assessments, and effectiveness testing in improving learning quality.

Research Site and Duration

This study was conducted at SDI Darul Qur'an Nahdlatul Wathan in North Lombok Regency, West Nusa Tenggara Province, Indonesia. The selection of the research site was based on several considerations. First, the school is an Islamic educational institution that integrates general and religious education. Second, it is located within a Sasak community that continues to preserve local cultural values in social and educational life. Third, the school has implemented an Internal Quality Assurance System (IQAS) but has not yet developed a quality assurance model based on local wisdom.

The study was conducted over a six-month period, encompassing the stages of needs analysis, model design, product development, expert validation, limited field testing, model revision, implementation, and final evaluation.

Development Model

This study employed the ADDIE development model (Analysis, Design, Development, Implementation, and Evaluation) due to its systematic, flexible, and educationally appropriate procedures.

a. Analysis Phase

During the analysis phase, the researcher examined the needs of the Islamic Religious Education quality assurance system, the current condition of Islamic Religious Education learning, the implementation of the Internal Quality Assurance System (IQAS), Sasak local wisdom values relevant to education, and the needs of teachers and students regarding the proposed model. Data were collected through observations, interviews, document analysis, and Focus Group Discussions (FGDs).

b. Design Phase

In the design phase, the researcher developed the preliminary model design, including local wisdom-based Islamic Religious Education quality standards, learning quality indicators, implementation instruments, monitoring and evaluation tools, and implementation guidelines. The design was formulated based on the findings of the needs analysis and a review of theories related to educational quality assurance systems and Sasak local wisdom.

c. Development Phase

During the development phase, the researcher produced the initial product consisting of a quality assurance model handbook, implementation guidelines, quality monitoring instruments, and local culture-based learning evaluation tools. The initial product was subsequently validated by experts in Islamic educational management, Islamic Religious Education, Sasak culture, and educational practitioners to obtain recommendations for revision and improvement.

d. Implementation Phase

The implementation phase involved applying the revised model at SDI Darul Qur'an Nahdlatul Wathan on a limited scale. Activities included model dissemination, teacher training, classroom implementation, monitoring of implementation processes, and ongoing assistance for teachers and school stakeholders.

e. Evaluation Phase

The evaluation phase aimed to determine the validity, practicality, and effectiveness of the developed model while identifying implementation challenges and formulating recommendations for further refinement. Evaluation was conducted formatively throughout each stage of development and summatively at the end of the implementation process.

Research Participants

The research participants consisted of the principal, Islamic Religious Education teachers, classroom teachers, members of the school quality assurance team, school committee representatives, religious leaders, Sasak traditional leaders, and students.

Specifically, the participants included one principal, one Islamic Religious Education teacher, four classroom teachers, eight members of the school quality assurance team, two school committee representatives, two religious and traditional Sasak leaders, and thirty students.

Participants were selected using purposive sampling, whereby individuals were chosen based on their knowledge, experience, and direct involvement in educational quality assurance systems and the implementation of local wisdom values within the school environment.

Expert Validator Selection Criteria

The expert validators were selected purposively based on the following criteria: (1) holding a doctoral degree or equivalent expertise in educational management, Islamic Religious Education, curriculum development, or local culture studies; (2) possessing a minimum of five years of professional experience in their respective fields; (3) having experience in educational quality assurance systems, instructional design, or local wisdom integration; and (4) willingness to participate throughout the validation process. The validation team consisted of educational

management experts, Islamic Religious Education experts, Sasak cultural experts, and educational practitioners.

Data Collection Techniques

Data were collected using several techniques.

- a. Observation was conducted to directly examine Islamic Religious Education learning activities, quality assurance implementation, school culture, and the integration of Sasak local wisdom values into educational practices.
- b. Semi-structured in-depth interviews were conducted with the principal, teachers, quality assurance team members, school committee representatives, religious leaders, and traditional leaders to obtain comprehensive information regarding the needs and implementation of a local wisdom-based quality assurance system.
- c. Documentation analysis was employed to collect relevant documents, including Internal Quality Assurance System (IQAS) documents, school curricula, teaching modules, instructional materials, supervision reports, and school evaluation reports.
- d. Questionnaires were administered to gather data regarding the validity, practicality, and effectiveness of the developed model. The questionnaire instruments employed a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).
- e. Focus Group Discussions (FGDs) were conducted with teachers, the principal, religious leaders, and Sasak traditional leaders to obtain feedback on the model design and recommendations for product refinement prior to implementation.

Research Instruments

The research instruments included observation guidelines, interview protocols, document analysis sheets, expert validation questionnaires, user practicality questionnaires, teacher and student response questionnaires, and model implementation observation sheets.

All instruments were subjected to content validity testing through expert judgment involving specialists in Islamic educational management, Islamic Religious Education, and instructional model development. The results of the validation process were used to revise and improve the instruments before they were employed in data collection.

Data Analysis Techniques

Data analysis was conducted using both qualitative and quantitative procedures.

- a. Qualitative data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display,

and conclusion drawing and verification. The analysis was carried out continuously throughout the data collection process to generate credible and in-depth findings regarding the needs assessment and development of the Sasak local wisdom-based quality assurance model.

- b. Quantitative data obtained from expert validation, practicality testing, and effectiveness testing were analyzed using descriptive statistics to determine the feasibility level of the developed model. Feasibility percentages were calculated by comparing the obtained scores with the ideal scores and then categorized as highly feasible, feasible, moderately feasible, less feasible, or not feasible.

To examine the effectiveness of the model, pre-implementation and post-implementation results were compared using a paired-samples t-test when the data met the normality assumption. Alternatively, the Wilcoxon signed-rank test was employed when the data were not normally distributed. Statistical significance was determined at the 0.05 level.

To ensure data trustworthiness, several validation strategies were applied. Source triangulation was conducted by comparing information obtained from principals, teachers, school committee representatives, religious leaders, and traditional leaders. Methodological triangulation was achieved through the use of observations, interviews, documentation, and questionnaires. Member checking was conducted by requesting participants to verify the accuracy of interview findings, while peer debriefing was undertaken through discussions with experts in Islamic educational management and educational quality assurance. These procedures were implemented to enhance the credibility, validity, and trustworthiness of the research findings.

RESULT AND DISCUSSION

RESULTS

1. Needs Analysis for the Development of a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model

The initial stage of this study involved a needs assessment to obtain a comprehensive understanding of the implementation of the Islamic Religious Education Quality Assurance System (IRE-QAS) at SDI Darul Qur'an Nahdlatul Wathan, North Lombok Regency. Needs analysis is a crucial stage in research and development because it serves as the foundation for designing a model that aligns with the characteristics of the school and the needs of its users.

Data were collected through field observations, in-depth interviews, document analysis, and Focus Group Discussions (FGDs) involving the principal, Islamic Religious

Education teachers, classroom teachers, members of the school quality assurance team, school committee representatives, religious leaders, and Sasak traditional leaders. Observation findings indicated that the school had implemented an Internal Quality Assurance System (IQAS) in accordance with government regulations. However, the implementation remained primarily focused on fulfilling administrative and accreditation requirements rather than serving as an instrument for continuous improvement of learning quality.

Based on document reviews and observations, it was found that the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement of Standards) had been implemented but had not been optimally integrated into the enhancement of Islamic Religious Education learning quality. Quality monitoring activities were still largely focused on administrative aspects, such as the completeness of instructional documents, while evaluations of students' character development and the internalization of local cultural values had not yet been conducted systematically.

Interviews with the principal revealed a strong commitment to fostering students' religious character. Various habituation programs, including congregational prayers, Qur'anic recitation activities, memorization of short surahs, and other religious programs, had been implemented effectively. Nevertheless, the school had not yet established a quality assurance model that systematically integrated Sasak local cultural values into Islamic Religious Education quality standards.

Islamic Religious Education teachers reported that students tended to understand learning materials more easily when they were connected to real-life experiences encountered in their daily lives. Therefore, teachers emphasized the importance of a learning model that links Islamic values with the local culture practiced within the Sasak community. Similar views were expressed by religious and traditional leaders, who argued that many Sasak cultural values are consistent with Islamic teachings and can serve as effective tools for strengthening students' character.

Based on these findings, it can be concluded that the school requires an Islamic Religious Education Quality Assurance System that not only focuses on compliance with National Education Standards but also integrates Sasak local wisdom values as a means of strengthening learning quality and character development.

2. Identification of Sasak Local Wisdom Values

The identification of Sasak local wisdom values was conducted through literature reviews, interviews with traditional and religious leaders, cultural observations, and Focus Group Discussions (FGDs). The findings revealed that the

Sasak community possesses a variety of cultural values that continue to be practiced in social life and demonstrate strong relevance to the values promoted in Islamic Religious Education.

Table 1. Sasak Local Wisdom Values Relevant to Islamic Religious Education

No.	Local Wisdom Value	Meaning	Relevance to Islamic Religious Education
1	Besemeton	Brotherhood and togetherness	<i>Ukhuwah Islamiyah</i> (Islamic brotherhood)
2	Saling Ajinang	Mutual respect and appreciation	Islamic morality toward others
3	Bedadayan	Cooperation and mutual assistance	<i>Ta'awun</i> (mutual help)
4	Teguq	Responsibility and commitment	<i>Amanah</i> (trustworthiness)
5	Soloh	Tolerance and peaceful coexistence	<i>Tasamuh</i> (tolerance)
6	Reme	Deliberation in decision-making	<i>Shura</i> (consultation)

The FGD results indicated that these six values are highly relevant for integration into the Islamic Religious Education Quality Assurance System because they align closely with Islamic teachings while simultaneously reflecting the cultural identity of the Sasak community. Their integration is expected to strengthen students' character and enhance the contextual relevance of Islamic Religious Education learning.

3. Development of the Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model

Based on the results of the needs assessment and the identification of local cultural values, a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model was developed. The model consists of five main components: quality standard establishment, learning planning, learning implementation, monitoring and evaluation, and continuous quality improvement.

a. Quality Standard Establishment

At this stage, Islamic Religious Education quality standards were formulated by integrating National Education Standards with Sasak cultural values. The developed standards include religious competence, character

competence, social competence, cultural competence, and local culture-based learning process standards.

b. Learning Planning

Teachers prepare instructional plans by integrating Sasak cultural values into learning outcomes, learning objectives, teaching materials, instructional strategies, learning media, and assessment procedures. For example, learning materials related to ukhuwah Islamiyah are integrated with the value of besemeton, while lessons on amanah are linked to the value of teguq.

c. Learning Implementation

Learning activities are conducted through a contextual approach that utilizes local culture as a learning resource. Teachers employ discussion methods, collaborative learning, local cultural case studies, project-based learning, and cultural value reflection activities. Through this approach, students can more easily connect religious concepts with real-life situations.

d. Monitoring and Evaluation

Monitoring is conducted regularly by the principal and the school quality assurance team through academic supervision, classroom observations, instructional document reviews, student character assessments, and teacher reflections. Evaluation measures not only cognitive achievement but also students' attitudes, character development, and internalization of local cultural values.

e. Continuous Quality Improvement

The results of monitoring and evaluation serve as the basis for follow-up programs, including teacher training, improvement of instructional materials, strengthening of school culture, and enhanced collaboration with religious and traditional leaders. This cycle promotes a culture of continuous quality improvement in the implementation of Islamic Religious Education.

4. Model Validation

The developed model was subsequently validated by three experts consisting of a specialist in Islamic educational management, a specialist in Islamic Religious Education, and a Sasak cultural expert. Validation aimed to assess the model's substance, relevance to Islamic Religious Education, integration of local wisdom, implementation feasibility, and overall usefulness.

Table 2. Model Validation Results

Assessed Aspect	Percentage	Category
Model Substance	94.2%	Highly Feasible
Relevance to Islamic Religious Education	93.1%	Highly Feasible

Integration of Local Wisdom	95.4%	Highly Feasible
Model Implementation	91.8%	Highly Feasible
Usefulness	94.7%	Highly Feasible
Average	93.84%	Highly Feasible

The validation results indicate that all aspects achieved the category of “Highly Feasible.” The integration of local wisdom obtained the highest score (95.4%), demonstrating that the validators considered the model successful in systematically incorporating Sasak cultural values into the Islamic Religious Education quality assurance system. Based on these findings, the model was declared suitable for implementation following minor revisions suggested by the validators.

5. Model Practicality Testing

Practicality testing was conducted to determine the ease of use of the model from the perspective of teachers as the primary users. Data were collected through questionnaires administered after teachers implemented the model in classroom activities.

Table 3. Model Practicality Test Results

Indicator	Percentage
Ease of Use	92.6%
Clarity of Guidelines	91.4%
Suitability to School Conditions	94.1%
Ease of Implementation	90.8%
Average	92.22%

The practicality test results indicate that the model achieved an average score of 92.22%, categorized as “Highly Practical.” Teachers reported that the model was easy to understand, aligned with school conditions, and facilitated the integration of local cultural values into Islamic Religious Education learning.

6. Model Effectiveness Testing

The effectiveness of the model was measured by comparing learning conditions before and after implementation. Measurements were conducted using learning quality observation sheets and student character assessment instruments.

Table 4. Improvement in Learning Quality Before and After Model Implementation

Aspect	Before	After	Improvement
Learning Planning	75.6%	92.4%	16.8%

Learning Implementation	73.8%	91.2%	17.4%
Student Participation	71.5%	90.5%	19.0%
Character Internalization	69.4%	92.1%	22.7%
Learning Outcomes	76.2%	90.8%	14.6%
Average	73.3%	91.4%	18.1%

As shown in Table 4, all assessed aspects improved following the implementation of the model. The highest improvement occurred in student character internalization (22.7%), while the lowest improvement was observed in learning outcomes (14.6%). Overall, the average learning quality increased from 73.3% to 91.4%, representing an improvement of 18.1%.

The results of the paired-samples t-test revealed a significance value of 0.000 ($p < 0.05$), indicating a statistically significant difference between the pre-implementation and post-implementation conditions. These findings demonstrate that the Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model is effective in improving learning quality, strengthening students' character, and systematically integrating local cultural values into the educational process in a sustainable manner.

DISCUSSION

The findings of this study demonstrate that the development of a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance System (IRE-QAS) was able to strengthen the school's quality culture while simultaneously improving the quality of learning at SDI Darul Qur'an Nahdlatul Wathan, North Lombok Regency. These findings indicate that educational quality is not solely determined by compliance with administrative standards, which has traditionally been the primary orientation of Internal Quality Assurance System (IQAS) implementation, but is also influenced by the school's ability to establish a quality culture that is relevant to the social, cultural, and educational needs of its students. Therefore, quality assurance systems function not only as instruments for controlling educational quality but also as mechanisms for transforming school culture toward continuous improvement.

The needs assessment revealed that the implementation of the Internal Quality Assurance System (IQAS) had been carried out in accordance with national policy through the application of the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement of Standards). However, its implementation remained largely focused on fulfilling quality documentation requirements and accreditation demands. The quality assurance cycle had not yet been fully directed toward the contextual and sustainable improvement of Islamic Religious Education

learning. This condition reflects a gap between an administratively oriented quality assurance system and the school's need to foster student character development in accordance with the socio-cultural environment of the Sasak community. These findings support the view of Sallis (2015), who argues that educational quality is not merely related to the achievement of standards but also to the ability of educational institutions to meet the needs of students and society as the primary beneficiaries of educational services.

In response to this challenge, the present study developed an Islamic Religious Education Quality Assurance System that integrates Sasak local wisdom values into all quality assurance processes. The values identified through observations, interviews, document analysis, and Focus Group Discussions (FGDs) include besemeton (brotherhood), saling ajinang (mutual respect), bedadayan (mutual cooperation), teguq (responsibility), soloh (tolerance), and reme (deliberation and consensus-building). These values are closely aligned with the principles of Islamic Religious Education, including ukhuwah Islamiyah (Islamic brotherhood), akhlaq al-karimah (noble character), ta'awun (mutual assistance), amanah (trustworthiness), tasamuh (tolerance), and shura (consultation). Consequently, local cultural values were positioned not merely as learning resources but also as foundational elements in the development of quality standards, instructional processes, school culture, and evaluation systems.

The integration of Sasak cultural values into Islamic Religious Education learning was found to enhance the meaningfulness of the learning process. Students not only understood Islamic concepts theoretically but were also able to connect them with socio-cultural practices encountered in their daily lives. For example, the concept of ukhuwah Islamiyah was linked to the value of besemeton, the concept of amanah was associated with teguq, and the concept of consultation was integrated with the value of reme. Such integration made learning more contextual and closely related to students' lived experiences.

These findings support constructivist learning theory as proposed by Piaget and Vygotsky, which posits that knowledge is constructed through individuals' interactions with their social and cultural environments. Learning becomes more effective when students are provided with opportunities to construct knowledge based on experiences closely connected to their everyday lives. In this study, Sasak culture served as a social context that facilitated students' understanding and internalization of Islamic values more deeply. Consequently, the learning process extended beyond the acquisition of cognitive knowledge and contributed to the

formation of attitudes and behaviors consistent with both religious and cultural values.

The results of this study also reinforce previous research emphasizing the importance of integrating local wisdom into education. Hidayat and Rohman (2022) found that local culture-based learning increases student engagement and strengthens the internalization of character values. Similarly, Suyitno (2021) reported that local wisdom-based education contributes significantly to the development of students' cultural identity and character formation. Wahyudi (2020) further demonstrated that integrating local culture into education enhances the relevance of learning to students' daily lives. However, these previous studies primarily positioned local wisdom within the instructional process. In contrast, the present study integrates local wisdom into the entire educational quality assurance system, thereby offering a broader and more systematic approach.

From the perspective of educational quality management, the developed model adopts the principles of Continuous Quality Improvement (CQI), which emphasize that quality enhancement should be pursued continuously through cycles of planning, implementation, evaluation, control, and improvement. These principles were operationalized through the integration of Sasak cultural values into every stage of the PPEPP cycle. During the standard-setting stage, the school formulated Islamic Religious Education quality standards encompassing religious competence, academic competence, character competence, and socio-cultural competence. During implementation, teachers integrated Sasak cultural values into instructional materials, teaching methods, learning media, and assessment practices. Subsequently, during the evaluation and control stages, the school assessed not only students' academic achievement but also the extent to which character values and cultural values had been internalized. The evaluation results then served as the basis for continuous quality improvement initiatives.

The model developed in this study consists of three major components: input, process, and output. The input component includes the principal, Islamic Religious Education teachers, classroom teachers, quality assurance teams, school committees, religious leaders, Sasak traditional leaders, parents, curriculum documents, Internal Quality Assurance System documents, instructional materials, facilities and infrastructure, and Sasak local wisdom values as sources of quality culture. The process component is implemented through the PPEPP cycle integrated with Sasak cultural values. The output component includes improved quality of Islamic Religious Education learning, the establishment of a school quality culture, strengthened student religious character, preservation of local cultural values, and enhanced

student competencies. The expected outcome is the establishment of a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model that is adaptive, sustainable, and replicable in other Islamic educational institutions.

The findings further indicate that the developed model fosters a participatory and collaborative quality culture. The involvement of principals, teachers, school committees, religious leaders, traditional leaders, and parents in quality assurance processes reflects the implementation of the values of *besemeton*, *bedadayan*, and *reme* in school management. These values of brotherhood, cooperation, and deliberation function as social capital that strengthens the successful implementation of quality assurance systems. This finding is consistent with the principles of Total Quality Management (TQM) proposed by Deming and Juran, which emphasize that sustainable quality improvement depends on the active participation of all organizational members.

Empirically, the effectiveness of the developed model was demonstrated by the expert validation results, which yielded an average score of 93.84%, categorized as highly feasible. The model's practicality level reached 92.22%, indicating that it was easy for teachers to understand and implement. Furthermore, the implementation of the model resulted in an 18.1% improvement in the quality of Islamic Religious Education learning, as reflected in enhancements in lesson planning, instructional implementation, student participation, character internalization, and learning outcomes. These findings provide evidence that integrating Sasak local wisdom into the quality assurance system positively contributes to improving learning quality and strengthening students' character development.

Based on the overall findings, this study offers a novel contribution in the form of a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model that integrates local cultural values throughout the entire PPEPP cycle. This innovation distinguishes the present study from previous research that primarily positioned local wisdom as instructional content or a pedagogical approach. The developed model integrates Islamic values, Sasak cultural values, and educational quality management principles within a unified conceptual framework. Furthermore, the model introduces local culture-based quality indicators that enable the simultaneous assessment of academic, religious, character, and socio-cultural dimensions. Therefore, the model contributes not only to improving the quality of Islamic Religious Education learning but also to advancing the theoretical and practical development of local wisdom-based educational quality management that is contextual, adaptive, and sustainable. Given these characteristics, the model has strong potential for replication in various

Islamic educational institutions throughout Indonesia, provided that appropriate adjustments are made to accommodate the local cultural values of each region.

CONCLUSION

This study successfully developed a Sasak Local Wisdom-Based Islamic Religious Education Quality Assurance Model (IRE-QAM) that is valid, practical, and effective in improving the quality of learning at SDI Darul Qur'an Nahdlatul Wathan, North Lombok Regency. The developed model integrates key Sasak local wisdom values, namely besemeton (brotherhood), saling ajinang (mutual respect), bedadayan (mutual cooperation), teguq (responsibility), soloh (tolerance), and reme (deliberation and consensus-building), into the entire PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement of Standards). As a result, the model establishes a quality assurance system that is more contextual, participatory, and sustainable.

The findings indicate that the model possesses a very high level of feasibility based on expert validation results, is easy for teachers to implement in the learning process, and effectively improves lesson planning, instructional implementation, student participation, character internalization, and learning outcomes in Islamic Religious Education. These findings confirm that the integration of local wisdom into educational quality assurance systems not only strengthens the school's quality culture but also promotes more meaningful learning experiences, supports students' character development, and reinforces local cultural identity in harmony with Islamic values. Therefore, the developed model can serve as an innovative alternative for advancing Islamic Religious Education quality management that is adaptive to community needs and responsive to contemporary educational developments.

The implications of this study suggest that the development of a local wisdom-based quality assurance system enriches the field of Islamic Educational Management by introducing a comprehensive approach that integrates academic achievement, character development, cultural preservation, and quality governance within a unified framework. In addition to contributing theoretically to the development of culture-based educational quality assurance concepts, the model also offers practical implications as a reference for Islamic elementary schools, madrasahs, and other Islamic educational institutions in designing quality assurance systems that are more contextual, relevant, and oriented toward improving learning quality and strengthening student character.

Based on the research findings, it is recommended that schools and Islamic educational institutions integrate local wisdom values into Internal Quality Assurance

System (IQAS) documents, operational school curricula, instructional materials, and school culture as part of a sustainable quality improvement strategy. Furthermore, the government, the Ministry of Religious Affairs, and educational policymakers should provide support through the development of regulations, professional training programs, and implementation assistance for local wisdom-based quality assurance systems. Future research is also recommended to test the model at different educational levels and in diverse regional contexts in order to expand its empirical validity and develop other local wisdom-based quality assurance models that reflect the cultural characteristics of different regions. Such efforts will contribute to enriching educational management innovations and strengthening culturally responsive educational practices throughout Indonesia.

This study successfully developed a Sasak Local Wisdom-Based Quality Assurance Model for Islamic Religious Education that is valid, practical, and effective in enhancing learning quality in Islamic elementary schools. The novelty of the model lies in the systematic integration of indigenous Sasak cultural values into all stages of the educational quality assurance cycle, including planning, implementation, monitoring, evaluation, and continuous improvement. Theoretically, this study contributes to the advancement of educational quality management by introducing a culturally responsive quality assurance framework grounded in local wisdom. Practically, the model provides Islamic schools with an innovative strategy for strengthening learning quality, character education, and cultural identity simultaneously. Future studies are recommended to test the model in different educational contexts, regions, and cultural settings to evaluate its broader applicability and sustainability. Comparative studies involving other indigenous communities may also provide valuable insights for developing culturally responsive quality assurance systems at national and international levels.

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