

## **The Implementation of a Quality Control System in Maintaining the Effectiveness of Non Formal Islamic Education**

**Fudla Afiyati<sup>1\*</sup>, Romi Faslah<sup>2</sup>**

<sup>1</sup>Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia,  
[fudlaafiyati@gmail.com](mailto:fudlaafiyati@gmail.com), \*(Corresponding Author),

<sup>2</sup>Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia,  
[romi@uin-malang.ac.id](mailto:romi@uin-malang.ac.id)

### **ABSTRACT**

This article discusses the implementation of quality control systems in maintaining the effectiveness of Islamic non-formal education through a conceptual and analytical literature-based approach. Islamic non-formal education plays a strategic role in expanding access to lifelong learning and empowering communities through skill-based and entrepreneurial programs. However, the effectiveness of non-formal education institutions is often hindered by a limited number of professional educators, insufficient funding, and a weak institutional quality culture. Using a qualitative descriptive library research approach, this study synthesizes academic literature, policy documents, and national quality assurance frameworks related to non-formal education institutions, including Community Learning Activity Centers (PKBM) and Course and Training Institutions (LKP). The analysis conceptualizes the effectiveness of quality control systems not as empirically measured outcomes, but as a theoretical construct shaped by leadership commitment, stakeholder participation, and systemic regulatory support. From the perspective of Islamic education, quality control is interpreted as an ethical obligation (*amanah*) that integrates professional standards with moral responsibility and social accountability. The main contribution of this article lies in offering a conceptual framework that enriches the discourse on quality management in Islamic non-formal education by integrating sustainability principles with Islamic educational values.

**Keywords:** Effectiveness; Implementation; Islamic Non formal Education; Quality Control System;

Article history:

Received: 14-11-2025

Revised: 16-12-2025

Accepted: 29-12-2025

Copyright (c) 2025 Afiyati, Faslah

DOI: <https://doi.org/10.23971/mdr.v8i3.10780>

### **I. INTRODUCTION**

Education is one of the main pillars in the development of quality human resources. In the context of national development, education

includes not only formal pathways, but also non-formal pathways that play an important role in providing learning opportunities for the community in a sustainable manner. Non-formal education functions as a means of

community empowerment, skill improvement, and expansion of access to knowledge in accordance with the needs of life and the world of work (Law Number 20 of 2003 concerning the National Education System). Through non-formal education, people get the opportunity to learn lifelong learning as part of efforts to improve the quality of social and economic life (Sudjana, 2010). Non-formal education as stated in law number 20 of 2003 concerning the National Education system article 26 paragraph 1 is an educational pathway outside dormal education that can be carried out in a structured and tiered manner which is organized for community members who need education services that function as a substitute, supplement, or complement to formal education in order to support lifelong education, then in paragraph 2 it is stated Education Non-formal Islam functions to develop students' potential with an emphasis on mastery of knowledge and functional skills as well as the development of professional attitudes and personalities (Sihombing, H. 2020).

Non-formal Islamic education has a strategic role in expanding access to education for people who are not

reached by the formal education system. Non-formal educational institutions, such as Community Learning Activity Centers (PKBM), courses, and job training institutions, are important vehicles in creating human resources that are competent, independent, and adaptive to social changes and the needs of the world of work. In this context, the implementation of a quality control system is a crucial aspect to ensure the sustainability, credibility, and effectiveness of non-formal education services (Directorate of Course Development and Training, 2019).

However, the implementation of non-formal Islamic education in Indonesia faces various challenges, especially in terms of quality and sustainability of its services. Low consistency in standard implementation, limited professional educators, lack of financial support, and weak quality culture often cause suboptimal learning outcomes (Fathurrochman, 2021). This condition requires a planned, measurable, and sustainable quality control system so that the quality of non-formal education services can be maintained and continue to be systematically improved.

The quality control system is an integral part of education quality management which includes the process of planning, implementing, evaluating, and following up on an ongoing basis (Sallis, 2015). In the context of non-formal educational institutions, this system serves to ensure that all components of education implementation run in accordance with the quality standards that have been set by the government and the organizing institutions (Permendikbud No. 81 of 2013 concerning Education Quality Assurance). The implementation of an effective quality control system can increase public trust in institutions, strengthen public accountability, and ensure the sustainability of educational service standards (Fattah, 2012). National regulations on education quality assurance have provided a normative framework, but their implementation in non-formal educational institutions is still diverse and has not been fully studied in depth from a conceptual point of view.

A number of previous studies have tended to place quality control systems as technical and procedural tools, focusing on aspects of compliance with policy standards. The

limitations of the study lie in the lack of conceptual analysis that links the quality control system to the issue of institutional sustainability, as well as the lack of integration of educational philosophical values, especially the perspective of Islamic education, in the framework of non-formal education quality. In fact, in the Islamic view, the quality of education is not only measured by the achievement of technical standards, but also by the dimensions of values, trust, moral responsibility, and social usefulness (*maslahah*).

Based on these conditions, this study focuses on a conceptual analysis of the quality control system in maintaining the sustainability of non-formal Islamic education by integrating the perspective of education quality management and Islamic education values. This research aims to examine how the quality control system is theoretically positioned, strategies, factors that affect its effectiveness, and how Islamic principles such as *amanah*, *ihsan*, and *istiqamah* can enrich the understanding and practice of quality of non-formal education. Thus, this article is expected to contribute to the development of non-formal education quality thinking that

is not only oriented to policy standards, but also rooted in the ethical and philosophical values of Islamic education.

Thus, the study of the Analysis of the Effectiveness of the quality control system in ensuring the sustainability of non-formal Islamic education is very relevant. This study aims to analyze how the implementation of the quality control system is carried out by non-formal educational institutions, the factors that affect its effectiveness, and the strategies that can be applied to maintain and improve the quality of services in a sustainable manner. Through the implementation of a comprehensive quality control system, it is hoped that non-formal educational institutions can make a real contribution to improving the quality of national education and empowering the community in a sustainable manner.

## **II. METHOD**

This study uses a qualitative approach with the library research method which is positioned as a conceptual study and policy analysis based on the results of theoretical studies and previous research

findings. This method is carried out by examining various relevant literature sources, such as academic books, scientific journals, laws and regulations, and government policy documents related to quality control systems and non-formal education. Data is collected through documentation techniques, namely identifying, inventorying, and examining the content of credible and up-to-date library sources. The research instrument is in the form of a data card that functions to record the main points, theories, and research results that are relevant to the focus of the study. Data analysis was carried out using *content analysis* with stages: (1) data reduction through the sorting of relevant information, (2) classification and categorization of concepts based on analytical themes, (3) interpretation of meaning to identify patterns of relationships between the quality control system and the sustainability of non-formal education, and (4) drawing conclusions in an argumentative and systematic manner. The analysis framework is focused on three main dimensions, namely leadership commitment and quality governance, stakeholder participation, and regulatory support as a



prerequisite for the sustainability of non-formal education.

With this approach, the research is expected to be able to provide a conceptual and critical understanding of the effectiveness of quality control systems in theoretical and policy perspectives, as well as become an academic foundation for the development of sustainable non-formal education quality practices and policies

### **III. RESULTS AND DISCUSSION**

#### **A. Concept of Quality Control System for Non-Formal Islamic Education Institutions**

The quality control system in non-formal educational institutions is a strategic element in ensuring the sustainability and relevance of educational services. In contrast to the administrative approach that places quality as compliance with procedures, quality control in non-formal education needs to be understood as a dynamic process that integrates planning, implementation, evaluation, and continuous improvement. If the industry must ensure that the products it produces meet quality standards in order to be accepted and compete in the market,

then education is also required to produce graduates with competence and quality according to the needs of users. However, in contrast to industries that rely on machine operators, education places educators such as tutors, instructors, and early childhood education teachers not as mechanical operators, but as planners, directors, motivators, facilitators, evaluators, and resource persons who play an active role in the dynamic learning process. (Mulyasa E, 2013).

According to Schermerhorn (1996), control is a process of performance monitoring and corrective action to ensure the expected results are achieved through continuous improvement activities. Meanwhile, the concept of *quality* itself can be viewed from two perspectives: absolute and relative. In an absolute view, quality describes the level of excellence of a product or service. However, this paradigm has now shifted, quality is no longer unilaterally determined by the manufacturer, but also by the customer. Thus, educational institutions must pay attention to the expectations and needs of students as service users, so that learning outcomes are truly satisfactory and relevant.

Oleh karena itu, pengendalian mutu program Pendidikan menjadi suatu keharusan yang harus dipahami oleh seluruh pemangku kepentingan, sebab keberhasilan mutu berkorelasi langsung dengan tingkat kepuasan pengguna atau *stakeholder*. Agar proses pendidikan berjalan secara efisien dan efektif, dibutuhkan sistem manajemen yang baik, salah satunya melalui fungsi *controlling* atau pengendalian.

From the perspective of Islamic education, quality control is not only technocratic, but also normative and ethical. By integrating the concept of Islamic values, namely the concept of *trust*, it emphasizes that the implementation of education is a moral responsibility that must be carried out professionally and can be accounted for, both institutionally and spiritually. The principle of *courtesy* encourages educational institutions not to stop at minimum standards, but to continue to strive to improve the quality of service optimally. Meanwhile, the value of *istiqamah* strengthens the importance of consistency in maintaining the quality of education in a sustainable manner, even when faced with limited resources.

By integrating the quality management framework and Islamic education values, the quality control system in non-formal educational institutions can be understood as a strategic instrument that bridges policy standards, community needs, and ethical responsibilities of education providers. This conceptual model places quality not only as an administrative goal, but as a process of inculcating values, building institutional capacity, and strengthening public trust. Therefore, the success of quality control in non-formal education is largely determined by the synergy between leadership with integrity, stakeholder participation, and a sustained commitment to the values and goals of education

Based on Law Number 20 of 2003 concerning the National Education System, non-formal education covers various fields such as life skills education, early childhood, youth, women's empowerment, literacy, job skills, equality, and other forms of education that support the development of students' abilities. Therefore, quality control of non-formal education programs is a process of continuous evaluation and improvement to ensure that

educational outcomes exceed user expectations and are in line with national education standards. In this case, non-formal education inspectors (PNF) have an important role to ensure the suitability of the institution's programs with the set standards.

Non-formal education is flexible, independent, and not bound by a tiered, short-term system, born from the specific needs of the community, has flexible participation requirements, and the implementation and implementation of learning is flexible and not strictly tiered. With these characteristics, non-formal education can be adjusted to the potential and needs of the community.

As stated in Article 26 of the 2003 National Education System Law, non-formal education functions as a substitute, supplement, and/or complement to formal education within the framework of lifelong education. Courses and training are intended for people who need the provision of knowledge, skills, attitudes, and life skills for self-development, work, independent business, and advanced education. Non-formal education has a broad scope of learning objectives and is

multi-functional (*multi-purpose education*). In addition to playing a role in academic development, non-formal education also functions to instill life values such as religion, beauty, ethics, and the meaning of life through various activities such as recitation, Sunday school, meditation, heart management, and art and culture training. Thus, non-formal education contributes greatly to shaping knowledgeable, skilled, and characterful human beings.

#### **B. The effectiveness of quality control is carried out by non-formal Islamic educational institutions**

The implementation of a quality control system in non-formal educational institutions is a strategic step to ensure the sustainability of the quality of education services so that it remains in line with the set national standards. This system not only serves as a monitoring mechanism, but also as a sustainable framework to improve the quality of the implementation of non-formal education programs in a systematic and targeted manner. In practice, a quality control system includes several main components that are interrelated.

The initial stage in the implementation of the quality control system is the determination of quality standards. This standard is formulated by referring to the National Standard for Non-Formal Education (SNPNF) as well as policies and guidelines issued by the Ministry of Education, Culture, Research, and Technology. Quality standards include aspects of graduate competence, the content of learning programs, the qualifications of educators and education personnel, as well as the availability and feasibility of facilities and infrastructure. The determination of these standards serves as the main benchmark for institutions in assessing the effectiveness of programs and the level of achievement of non-formal education goals.

Furthermore, the quality standards that have been set are described into the planning and implementation stages of the program. The planning is prepared based on the analysis of community needs and local potentials that are the context of the implementation of education. For example, the Center for Community Learning Activities (PKBM) develops a functional literacy curriculum that is tailored to the characteristics of

students and the socio-economic conditions of the surrounding environment. The implementation of the program emphasizes the principle of active community participation, contextual learning approach, and flexibility in learning methods and strategies, so that the programs carried out are more relevant and responsive to the needs of students.

To ensure the compatibility between planning and implementation, non-formal educational institutions carry out monitoring and evaluation activities (monev) on a regular basis. Monitoring functions as a mechanism to control the learning process, while evaluation is used to assess learning outcomes, competency achievement, and the level of satisfaction of students with educational services. The monitoring process that is carried out systematically and continuously is an important basis for decision-making and improvement of the quality of non-formal education programs (Suryadi & Rahman, 2021).

In addition, the quality control system is also strengthened through the implementation of internal audits and external audits. Internal audits are carried out by the institution's quality assurance team to assess compliance



with the standards that have been set, while external audits are carried out by accreditation institutions, such as the National Accreditation Board for Non-Formal Education (BAN-PNF). The results of the audit are not solely seen as an administrative assessment, but as an institutional reflection material that is the basis for continuous improvement and development planning.

The final stage of the quality control cycle is follow-up and quality improvement. Follow-up is carried out based on the results of monitoring, evaluation, and audit, which can be realized in the form of curriculum revisions, improving educator competencies through training and mentoring, strengthening the institution's management system, and optimizing educational facilities and infrastructure. These improvement steps reflect the commitment of non-formal educational institutions in building a quality culture that is sustainable and adaptive to changing community needs (Mulyasa, 2020).

The implementation of the quality control system in non-formal educational institutions can be measured through three main categories of indicators, namely *output*

*indicators*, *outcome indicators*, and *impact indicators*. These three are a measure of the success of institutions in building an effective, adaptive, and sustainable quality system. (Suryana, D, 2022).

### **1. Output Indicators**

Output indicators reflect the direct results of the implementation of quality control activities. The focus lies in the formation of quality systems and structures that function optimally. First, non-formal educational institutions are able to carry out the entire quality assurance cycle as a whole which includes the *Plan-Do-Check-Act (PDCA)* stage. This shows that the institution has implemented the *Internal Quality Assurance System (SPMI)* in a sustainable and consistent manner. Second, the formation of a quality assurance unit or team that actively functions in coordinating the preparation of standards, the implementation of monitoring, and reporting the results of evaluations to the leadership of the institution. The existence of this institutional structure is an indicator that the quality management system has run systematically and functionally.

### **2. Outcome Indicators**

Outcome indicators show positive

changes in the learning process and institutional management after the implementation of the quality system. First, the learning process in non-formal institutions takes place in accordance with the set quality standards, including graduate competency standards, program content, learning process, educators and education staff, and facilities. The consistency between the quality plan and the implementation of real activities in the field indicates the effectiveness of the quality system implemented.

Second, the management of non-formal institutions has fulfilled the principles of transparency, accountability, and efficiency through the implementation of agreed management standards. Curriculum management, finance, student administration, and program evaluation show the existence of good and accountable governance. (Mulyasa, E, 2020)

### **1. Impact Indicators**

Impact indicators describe the long-term results of implementing a quality control system on the institution's culture and reputation. First, the formation of a quality culture in all elements of the

Institution ranging from leaders, tutors, students, to the community which is characterized by collective awareness to make quality improvement a shared responsibility. This culture is reflected in disciplined, innovative, and results-oriented work behavior. (Salis, E, 2015)

Second, the implementation of an effective quality system contributes to improving the quality of learning outcomes and educational services. Students show increased competence and independence, while institutions gain higher public trust and increased competitiveness (Arco, J.S, 2011).

### **C. Factors influencing the implementation of the Non-Formal Islamic Education Quality Control system**

The success of the implementation of a quality control system is not only determined by the existence of standards and procedures, but also by the supporting factors that form the quality ecosystem within the institution. The following factors play an important role in maintaining the effectiveness and sustainability of quality control, including *First*, Integrity includes honesty, responsibility, and moral commitment of all components of the institution.

Educators, managers, and education personnel must carry out their duties in accordance with work ethics and the principle of objectivity. Without integrity, the quality assessment and evaluation process loses its meaning because it does not reflect the actual conditions. (Mulyono, H, 2022) *Second*, transparency reflects information and communication disclosure in every stage of the institution's activities. Planning, implementation, monitoring, and evaluation of the program are carried out openly, and the results are accessible to all stakeholders. Transparency strengthens public trust and prevents institutions from manipulative practices. (Raharjo, S, 2020) *Third*, accountability for the role of the quality control system in maintaining the sustainability of non-formal Islamic education requires each unit and activity actors to be responsible for the results of work and decisions taken. Institutions are required to prepare reports on activities and the use of funds in a measurable and documented manner. This principle ensures that the institution is managed in a transparent, efficient, and credible manner.

*Fourth*, the commitment and consistency of stakeholders Quality sustainability can only be realized if all parties have a joint commitment to quality improvement and implement it consistently. Quality improvement efforts should not be temporary or administrative, but should become a daily work culture. (Zulkifli, M, 2023) *Fifth*, Stakeholder Participation The active involvement of educators, students, the community, local governments, and the business world is the key to the success of the quality program. Broad participation ensures the relevance of educational programs to the needs of the community and strengthens social support for the Institution (Yuliani, D, 2022).

keenam, Kepemimpinan yang Efektif The leadership of the institution plays a strategic role in fostering a culture of quality. Effective leaders are those who are visionary, able to make data-driven decisions, and encourage collaboration and innovation among staff. Strong leadership is the main driver of the realization of superior and competitive institutions. (Bush, T, 2020) *Seventh*, Organizational culture reflects the values, norms, and work habits that develop within the institution. Institutions with a positive quality

culture place quality improvement as a collective identity and shared responsibility. Characteristics of a strong quality culture include discipline, openness to change, collaborative, and results-oriented (Schein, E.H, 2017).

#### **D.Strategies that can be applied to improve service quality in non-formal Islamic educational institutions**

Strengthening the internal quality assurance system is the main foundation in maintaining the sustainability and accountability of non-formal education services. Non-formal educational institutions need to set quality standards that include input, process, and output aspects so that the direction of achieving educational goals becomes clear and measurable. The establishment of the Internal Quality Assurance Team (TPMI) plays a strategic role in carrying out systematic monitoring, evaluation, and follow-up of quality assessment results. In addition, institutional self-evaluations carried out regularly allow managers to identify strengths, weaknesses, opportunities, and challenges in quality management, so that improvements can be made in a

sustainable manner (Suryadi & Rahman, 2021; UNESCO, 2016).

Improving the competence of educators and education personnel is a key factor in efforts to improve the quality of non-formal education. Educators are required to have pedagogical, professional, and social skills that are relevant to the diverse characteristics of non-formal students. Therefore, continuous professional training and coaching is needed so that educators are able to adapt to the development of science, technology, and the dynamics of community needs. The establishment of learning communities or non-formal educator forums also encourages collaboration, reflection, and sharing of good practices as part of sustainable professional development (Mulyasa, 2020; Darling-Hammond et al., 2017).

Innovation in the curriculum and learning process is an important prerequisite for non-formal education to remain relevant and contextual. The curriculum needs to be designed flexibly by taking into account local needs, the social background of students, and the demands of the times. The experiential learning approach has been proven to increase active student engagement and



strengthen the transfer of learning to real life. In addition, the integration of character education, life skills, and digital literacy is an important element in preparing students to face the challenges of the 21st century (Kolb, 2015; OECD, 2019).

Strengthening the management of non-formal educational institutions also contributes significantly to improving service quality. The application of the principle of quality-based management or Total Quality Management (TQM) emphasizes the importance of continuous improvement, openness, and accountability in every institutional management process. Visionary and participatory leadership encourages the involvement of all stakeholders educators, students, education personnel, and the community in institutional strategic decision-making (Sallis, 2014).

Community participation and strengthening partnerships are the characteristics as well as strengths of non-formal education. The involvement of the community, the business world, and local governments can expand resource support, both materially and nonmaterially. Strategic partnerships with formal

education institutions, professional organizations, and non-governmental organizations (NGOs) contribute to enriching students' learning experiences and strengthening the social networks of non-formal educational institutions (Sudjana, 2019; Rogers, 2014).

The use of technology and digitization of services is increasingly becoming a necessity in the management of non-formal education. Digital transformation makes it easier to manage data, report quality, and open up more flexible online and blended learning opportunities. The use of e-learning platforms and digital media can increase the accessibility of education, especially for people who have limited space and time. However, the success of digitalization is highly dependent on the level of digital literacy of educators and institutional managers (UNESCO, 2020; Redecker, 2017).

Improving learning facilities and environments also plays an important role in supporting the quality of education services. The availability of adequate, safe, and comfortable facilities and infrastructure will create a conducive learning climate for students. Regular maintenance of

facilities and community involvement in their management can strengthen a sense of belonging to non-formal educational institutions, which ultimately has a positive impact on the sustainability of the program (Mulyasa, 2020).

Strengthening the culture of quality and work ethic is a value dimension that must be internalized in all elements of non-formal educational institutions. The culture of quality is reflected in a professional attitude, discipline, responsibility, and commitment to improving service quality. Giving awards and recognition to outstanding educators or staff can be a motivational strategy to improve performance while fostering a positive work climate (Sallis, 2014).

Monitoring, evaluation, and follow-up are cyclical and sustainable quality control mechanisms. The results of monitoring and evaluation need to be used as a basis for the preparation of quality reports and planning for future program improvements. In addition, feedback from students and the community serves as an important source of information to assess the effectiveness of non-formal education services objectively and responsively to the real

needs of the community (Suryadi & Rahman, 2021; UNESCO, 2016).

#### **IV. CONCLUSION**

This study demonstrates that a quality control system plays a crucial role in enhancing the effectiveness of Islamic non-formal education institutions in Indonesia. Institutions that implement a planned and sustainable quality management system are better able to maintain service quality, strengthen public trust, and adapt to the evolving demands of society. Practically, the findings imply that managers of Islamic non-formal education institutions should adopt quality control systems that are systematic, participatory, and continuous, supported by strong leadership commitment, active involvement of all stakeholders, and adequate regulatory support from the government, as these factors are proven to be key determinants in improving service quality and public confidence. From the perspective of Islamic education, a quality control system that is integrated with Islamic values has the potential to reinforce the position of non-formal institutions as effective spaces for character building and the development of community

competencies. Nevertheless, this study is subject to limitations, as it remains largely conceptual and has not yet been supported by extensive empirical data across regions and types of institutions. Therefore, future research is recommended to develop a contextual quality control model for Islamic non-formal education based on best practices and to test its effectiveness through case studies or field-based research. Further studies may also focus on integrating quality management systems with digital transformation and the strengthening of Islamic educational values, so that non-formal education can contribute more significantly to the development of competitive and morally grounded human resources.

## REFERENCES

- Abdullah, H., Indrawan, T. J., Hasri, S., & Sohiron. (2025). Implementasi penjaminan mutu di Pondok Pesantren Ibnu Jarir Bangkinang Kota. *Jurnal Pendidikan Tambusai*, 9(2). <https://doi.org/10.31004/jptam.v9i2.29466>
- Arcaro, J. S. (2011). *Quality in education: An implementation handbook*. ASQ Quality Press.
- Bush, T. (2020). *Leadership and management development in education*. Sage.
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.
- Djumransjah, A. (2017). *Pendidikan luar sekolah dan pengembangan masyarakat*. Universitas Negeri Malang Press.
- Ghazali, A. H. (2000). *Ihya' 'ulum al-din* [Revitalisasi ilmu agama]. Dar al-Kutub al-'Ilmiyyah.
- Harikin, G. (2010). *Pendidikan nonformal: Konsep dan aplikasinya*. Direktorat Pendidikan Nonformal.
- Kementerian Pendayagunaan Aparatur Negara dan Reformasi Birokrasi. (2019). *Pedoman akuntabilitas kinerja instansi pemerintah*. KemenPANRB.
- Kolb, D. A. (2015). *Experiential learning: Experience as the source of learning and development* (2nd ed.). Pearson Education.
- Koontz, H., O'Donnell, C., & Weihrich, H. (1980). *Essentials of management*. McGraw-Hill.
- Mahfudh, M. A. (2020). *Manajemen pendidikan pesantren: Adaptasi terhadap perkembangan zaman*. Deepublish.
- McLaughlin, G. W. (1995). *Total quality in higher education*. Simon & Schuster.
- Muhaimin, A. (2018). *Pengantar pendidikan Islam: Teori dan praktik*. Kencana.
- Mulyasa, E. (2013). *Manajemen berbasis sekolah: Konsep, strategi, dan implementasi*. Remaja Rosdakarya.
- Mulyasa, E. (2020). *Manajemen pendidikan berbasis mutu*. PT Remaja Rosdakarya.
- Mulyono, H. (2022). *Etika dan integritas dalam manajemen pendidikan*. Deepublish.
- Nata, A. (2014). *Manajemen pendidikan Islam: Konsep dan praktik*. RajaGrafindo Persada.



- Nurhayati, S. (2022). Analisis kebijakan pendidikan nonformal di Indonesia: Tantangan dan strategi. *Jurnal Ilmiah Pendidikan Nonformal*, 6(2), 67–78.
- OECD. (2019). *OECD future of education and skills 2030*. OECD Publishing.
- Peraturan Menteri Pendidikan Nasional Nomor 63 Tahun 2009 tentang Penjaminan Mutu Pendidikan.
- Raharjo, S. (2020). Transparansi dan akuntabilitas dalam sistem mutu pendidikan nonformal. *Jurnal Pendidikan dan Kebudayaan*, 25(3), 123–135.
- Redecker, C. (2017). *European framework for the digital competence of educators: DigCompEdu*. Publications Office of the European Union.
- Rogers, A. (2014). *The classroom and the everyday: The importance of informal learning for formal learning*. Routledge.
- Sallis, E. (2012). *Total quality management in education* (3rd ed.). Routledge Falmer.
- Sallis, E. (2014). *Total quality management in education* (3rd ed.). Routledge.
- Schein, E. H. (2017). *Organizational culture and leadership* (5th ed.). Wiley.
- Shak, A., & Suprayogi, U. (2012). *Pendidikan nonformal: Konsep dan praktik pembelajaran*. Alfabeta.
- Sudjana, D. (2019). *Pendidikan nonformal: Wawasan, sejarah perkembangan, dan praktik*. Falah Production.
- Suryadi, A. (2018). *Manajemen pendidikan nonformal: Strategi peningkatan mutu dan relevansi*. Alfabeta.
- Suryadi, D., & Rahman, A. (2021). *Manajemen mutu pendidikan nonformal*. Alfabeta.
- Terry, G. R. (2006). *Prinsip-prinsip manajemen* (Winardi, Trans.). Bumi Aksara.
- Tilaar, H. A. R. (2012). *Kebijakan pendidikan dalam perspektif global*. Rineka Cipta.
- Tohani, E., et al. (2021). Factor analysis of the instrument of internal quality assurance to non-formal education institutions for achieving Sustainable Development Goals (SDGs). *Journal of Lifestyle & SDGs Review*, 5(2). <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02684>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
- UNESCO. (2016). *Quality assurance in non-formal education*. UNESCO Publishing.
- UNESCO. (2020). *Education in a post-COVID world: Nine ideas for public action*. UNESCO Publishing.
- Yuliani, D. (2022). *Partisipasi masyarakat dalam pengelolaan pendidikan nonformal*. UPI Press.
- Zulkifli, M. (2023). Komitmen dan konsistensi sebagai pilar keberlanjutan mutu pendidikan. *Jurnal Administrasi Pendidikan*, 9(2), 77–89.