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Repositioning School Self-Evaluation as Institutional Muhasabah in Internal Quality Assurance

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Abstract

School Self-Evaluation (SSE) is often used in Indonesian schools as a technical instrument for accreditation, reporting, and compliance. This article repositions SSE as institutional muhasabah within the Internal Quality Assurance System (IQAS). It aims to reconstruct SSE as a managerial, participatory, and ethical-reflective mechanism for continuous improvement in Islamic educational institutions. Existing studies mainly discuss SSE as a quality-mapping and planning tool, while its ethical-spiritual foundation receives limited attention. This study uses qualitative library research by examining policy documents, international scholarship on SSE and data-based decision making, Indonesian studies on internal quality assurance, and Islamic education literature on muhasabah, amanah, accountability, and self-correction. The data were analyzed through thematic coding, comparative reading, and descriptive-analytical synthesis. The findings produce four dimensions of institutional muhasabah in SSE: diagnostic honesty, evidential trustworthiness, participatory accountability, and corrective commitment. These dimensions show that effective SSE requires evidence, stakeholder dialogue, moral responsibility, and disciplined follow-up. The article contributes a conceptual framework that integrates the managerial logic of IQAS with Islamic Educational Management.

Keywords: school self-evaluation; internal quality assurance; institutional muhasabah; Islamic educational management; school improvement

INTRODUCTION

Educational quality has become a persistent concern in school governance because schools

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are expected to demonstrate not only student achievement, but also reliable learning processes, accountable management, and public trust. Contemporary quality assurance frameworks no longer rely solely on external inspection. They increasingly require schools to develop internal capacity to read their own conditions, identify problems, set improvement priorities, and monitor follow-up actions. In this context, School Self-Evaluation (SSE) occupies a strategic position because it allows schools to produce contextual knowledge about their strengths, weaknesses, risks, and improvement needs (Gardezi, 2024; Figueiredo et al., 2024).

The Indonesian policy context gives strong relevance to this discussion. The national framework of the Internal Quality Assurance System, hereafter IQAS, positions internal quality assurance as a systematic, integrated, and continuous process. The 2025 academic document on IQAS emphasizes the need for a contextual, data-based, accountable, and sustainable quality framework at the school level (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2025). This orientation indicates that quality assurance should not stop at formal compliance. Schools must develop a cycle that connects quality mapping, planning, implementation, monitoring, evaluation, and new standard setting.

The problem is that SSE often loses its developmental meaning when schools reduce it to an administrative ritual. In many cases, evaluation data are collected because a form must be completed, an accreditation visit must be prepared, or a report must be submitted. The process may produce documents, yet it does not always produce institutional learning. A school can submit a self-evaluation report while still avoiding serious discussion about weak learning outcomes, uneven teacher performance, poor follow-up, or limited stakeholder participation. This gap between documentation and improvement makes SSE technically present but substantively weak.

Recent scholarship shows that SSE can support school improvement when it is used as a source of contextual evidence for decision making. Figueiredo et al. (2024) found that school leaders used SSE conclusions to validate decisions, support collaborative debates, and guide institutional management. Gardezi (2024) showed that SSE is becoming part of school inspection and quality assurance systems across different countries, although its implementation varies according to autonomy, inspection structure, and leadership culture. Schildkamp (2019) also stresses that data-based decision making requires more than data collection because schools need leadership, data literacy, sense-making, action, and evaluation.

Indonesian studies also affirm the managerial value of internal evaluation. Happyana (2025) links self-evaluation with improvement in resource management, administration, and

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teacher capacity. Ranisa et al. (2025) explain that IQAS implementation requires a consistent cycle of mapping, planning, implementation, evaluation, and quality improvement. Sudarmin et al. (2025) describe SSE as a mechanism for identifying problems and formulating quality improvement priorities. These studies help clarify the operational function of SSE, but they still tend to discuss SSE mainly as a managerial or technical instrument.

A more specific gap appears when SSE is placed in Islamic educational institutions. Islamic schools and madrasahs do not operate only through managerial rationality. They also carry ethical responsibilities associated with amanah, honesty, justice, accountability, and moral formation. The concept of muhasabah is relevant here because it refers to reflective self-examination, responsibility for action, and disciplined correction. In Islamic education literature, muhasabah has been discussed as self-reflection, moral evaluation, and character development (Alwiansyah, 2022; Raikhan, 2024). However, its institutional application in quality assurance remains underdeveloped.

This article addresses that gap by repositioning SSE as institutional muhasabah in IQAS. The phrase institutional muhasabah is used to emphasize that self-evaluation should move beyond individual introspection and become an organizational practice. Schools need to ask not only whether documents have been completed, but whether institutional claims are honest, evidence is trustworthy, stakeholders are included, and findings lead to corrective action. This reading gives SSE a stronger ethical foundation while preserving its managerial function in the quality assurance cycle.

The study contributes to the literature in three ways. First, it extends SSE scholarship by linking data-based evaluation with ethical-spiritual responsibility. Second, it refines Islamic Educational Management by translating muhasabah into an operational institutional framework. Third, it offers a conceptual model that can guide future empirical research in Islamic schools and madrasahs. The central question of this article is: How can School Self-Evaluation be reconstructed as institutional muhasabah within the Internal Quality Assurance System?

LITERATURE REVIEW

Educational Quality and Internal Quality Assurance

Educational quality refers to the extent to which educational inputs, processes, outputs, and institutional outcomes meet agreed standards and respond to stakeholder needs. This definition implies that quality is not only measured at the end of the educational process. It is produced through leadership, curriculum management, teacher development, learning

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assessment, resource allocation, and continuous improvement. Quality assurance therefore works as a governance mechanism that helps schools maintain standards while adapting to changing educational demands.

IQAS is important because external quality assurance cannot monitor every internal process in detail. Accreditation and inspection can provide external validation, but the daily quality of education depends on decisions made inside the school. Internal quality assurance places responsibility on school leaders, teachers, quality assurance teams, and other stakeholders to evaluate institutional performance and plan improvement based on evidence. The Ministry's 2025 IQAS academic document highlights systematic processes, contextual indicators, data sources, stakeholder roles, dashboard monitoring, and evaluation as parts of an integrated quality framework (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2025).

The logic of IQAS is cyclical. Schools map their current quality condition, set improvement plans, implement programs, monitor progress, evaluate results, and formulate new standards. The first stage is decisive because weak quality mapping can distort later planning. When the initial diagnosis is inaccurate, programs may target visible symptoms rather than root causes. For this reason, SSE should be treated as the epistemic foundation of IQAS. It determines what the school knows about itself and how that knowledge guides action.

School Self-Evaluation as Data-Based Institutional Learning

SSE is a process through which schools systematically examine their own performance, collect evidence, analyze findings, and identify improvement priorities. International literature increasingly places SSE within broader quality assurance systems. Gardezi (2024) compares SSE across Dubai, Ireland, New Zealand, and Pakistan and shows that SSE can be integrated into different education systems, although its form depends on the degree of centralization, inspection maturity, and school autonomy. This comparative view is important for Indonesia because it suggests that SSE must be adapted to policy context and school capacity rather than copied as a fixed technical model.

A second line of literature emphasizes the link between SSE and decision making. Figueiredo et al. (2024) show that Portuguese school leaders value SSE because it provides contextualized information for school management. Their study indicates that SSE conclusions can validate decisions, support collaborative reflection, and guide changes in school organization. This finding strengthens the argument that SSE should not end as a report. Its value appears when school actors use the findings to adjust programs, allocate resources, and justify institutional

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decisions.

Data-based decision making provides another conceptual basis for SSE. Schildkamp (2019) explains that data use for school improvement involves goal setting, evidence collection, sense-making, improvement action, and evaluation. This sequence resembles the quality assurance cycle. Data do not improve schools automatically. Teachers and leaders must interpret data, discuss possible causes, choose interventions, and monitor whether the chosen actions work. SSE therefore requires data literacy, leadership support, and organizational routines that turn evidence into learning.

Stakeholder participation also matters. Brown et al. (2020) show that parent and student voice can strengthen evaluation and planning when participation is genuine rather than tokenistic. Their work highlights a central issue in SSE: schools cannot claim to know their own quality if they exclude those who experience school services directly. The participation of teachers, students, parents, and committees allows SSE to move from internal administrative reporting to shared institutional reflection.

Indonesian studies have made similar points in the context of school quality assurance. Happyana (2025) explains that self-evaluation supports internal quality improvement through resource management, administrative improvement, and teacher capacity building. Ranisa et al. (2025) show that IQAS implementation strengthens school quality when the cycle is carried out consistently. Sudarmin et al. (2025) emphasize the role of SSE in identifying problems and setting quality improvement priorities. These studies provide a useful managerial basis, but they leave space for a stronger ethical interpretation.

Muhasabah in Islamic Educational Management

Muhasabah refers to self-examination, moral accounting, and reflective correction. In Islamic thought, the concept is rooted in the awareness that actions must be reviewed honestly and directed toward improvement. In education, muhasabah is often associated with character development, personal discipline, and spiritual reflection. Alwiansyah (2022) discusses muhasabah as a method for character formation, while Raikhan (2024) examines muhasabah as an approach to assessing students' social behavior in madrasahs. These works show that muhasabah has practical relevance for educational evaluation, not only for personal piety.

Institutional muhasabah expands this idea from the individual to the organization. A school as an institution also makes decisions, distributes resources, designs programs, treats students, reports performance, and claims educational achievement. These actions require ethical

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accountability. A school can conduct muhasabah when it examines whether its policies, learning processes, leadership practices, and quality claims align with truthfulness, justice, responsibility, and improvement. Institutional muhasabah therefore does not replace managerial evaluation. It deepens it by asking whether evaluation is honest, evidence-based, participatory, and followed by correction.

This perspective fits Islamic Educational Management because Islamic education is not value-neutral. Schools and madrasahs are entrusted with the intellectual, moral, and social development of students. The principle of amanah requires institutions to manage that trust responsibly. Evaluation becomes part of amanah when it prevents negligence, exposes weaknesses, and guides improvement. Without muhasabah, IQAS may become a formal system that records compliance but ignores ethical responsibility. With muhasabah, IQAS becomes a reflective discipline that connects quality data with moral accountability.

Research Position and Conceptual Gap

Previous studies provide three important foundations. First, SSE has been established as a mechanism for school diagnosis, improvement planning, and accountability. Second, data-based decision making explains how evaluation evidence can guide school improvement. Third, Islamic education literature recognizes muhasabah as self-reflection and moral correction. The gap lies in the limited integration of these three foundations. SSE is rarely theorized as an institutional form of muhasabah within IQAS.

This article therefore does not repeat the argument that SSE supports quality improvement. That argument is already available in previous literature. The article develops a more specific proposition: SSE becomes effective in Islamic educational institutions when it operates through four ethical-managerial dimensions, namely diagnostic honesty, evidential trustworthiness, participatory accountability, and corrective commitment. These dimensions make the novelty of the article more precise.

Table 1. Position of the present article in relation to selected literature

Source	Main focus	Key contribution	Gap addressed by this article
Schildkamp (2019)	Data-based decision making	Explains how data can support school	Does not discuss Islamic ethical

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		improvement through goal setting, evidence, sense-making, action, and evaluation.	foundations of self-evaluation.
Brown et al. (2020)	Stakeholder voice in SSE	Shows the relevance of parent and student participation in evaluation and planning.	Participation is not connected with muhasabah and amanah.
Gardezi (2024)	Comparative SSE and quality assurance	Shows that SSE can become part of inspection and quality assurance systems across countries.	Does not focus on Indonesian Islamic schools.
Figueiredo et al. (2024)	SSE in school leaders' decision making	Shows that SSE provides contextual evidence for collaborative decision making.	Ethical-spiritual interpretation is outside the main scope.
Happyana (2025); Ranisa et al. (2025); Sudarmin et al. (2025)	Indonesian IQAS and SSE	Affirm SSE as part of quality mapping, planning, and improvement.	Tends to frame SSE as operational and managerial.
This article	SSE as institutional muhasabah in IQAS	Builds an ethical-managerial framework for SSE in Islamic Educational Management.	Offers a conceptual model requiring empirical testing.

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RESEARCH METHOD

Approach and Design

This study used qualitative library research with a conceptual synthesis orientation. Library research was selected because the purpose of the study was not to measure the implementation of SSE in a particular school, but to reconstruct the meaning of SSE through policy analysis, academic literature, and Islamic Educational Management concepts. This approach is appropriate for identifying conceptual gaps, comparing arguments, and developing a theoretical framework from dispersed sources (Snyder, 2019).

The design was structured rather than purely narrative. The study combined purposive source selection, thematic coding, comparative interpretation, and conceptual modeling. This strategy was used to reduce the weakness commonly found in library research, namely the risk of unsystematic source use. The analysis focused on conceptual relevance rather than statistical generalization.

Data Sources and Selection Criteria

The data consisted of secondary sources divided into four categories. The first category was policy documents on IQAS and Indonesian educational quality assurance. The second category was international scholarship on SSE, school inspection, data-based decision making, reflective practice, and stakeholder participation. The third category was Indonesian academic literature on SSE and IQAS implementation. The fourth category was Islamic education literature on muhasabah, amanah, accountability, and reflective self-correction.

Sources were selected using four criteria. First, the source had to be substantively relevant to SSE, IQAS, educational quality, or muhasabah. Second, the source had to be credible, such as a peer-reviewed journal article, official policy document, academic book, or scholarly thesis with clear institutional origin. Third, recent sources from 2019 to 2026 were prioritized to keep the argument current. Fourth, older or foundational sources could be retained only when they clarified methodological or conceptual issues.

Table 2. Source selection protocol

Component	Description	Purpose
Search focus	SSE, EDS, IQAS, SPMI, school quality assurance, data-based	To capture managerial and ethical dimensions of self-

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	decision making, reflective practice, muhasabah, amanah, Islamic educational management.	evaluation.
Source types	Policy documents, peer-reviewed journal articles, scholarly books, theses, and indexed academic sources.	To balance policy, empirical, and conceptual evidence.
Inclusion criteria	Relevant to the topic, credible publication source, conceptually useful, and preferably published between 2019 and 2026.	To ensure recency and relevance.
Exclusion criteria	Non-academic opinion pieces, sources without clear authorship, sources unrelated to school evaluation or Islamic educational management.	To protect source quality.
Analytical focus	Function of SSE, conditions for effective SSE, ethical foundation of evaluation, and relationship between evidence and improvement.	To build the institutional muhasabah framework.

Data Collection and Analysis

Data were collected through documentation, intensive reading, note-taking, and thematic classification. The analysis proceeded in five stages. First, the core argument of each source was identified. Second, the sources were grouped into thematic clusters: SSE as quality mapping, SSE as decision support, SSE as accountability, SSE as reflective practice, and muhasabah as ethical self-correction. Third, convergent and divergent viewpoints were compared. Fourth, repeated concepts were coded into broader themes. Fifth, the themes were synthesized into a conceptual

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framework of institutional muhasabah.

Credibility was maintained through source triangulation. Policy documents were compared with empirical studies and conceptual literature. International findings were not directly generalized to Indonesia. They were used to clarify theoretical mechanisms, while Indonesian sources were used to anchor the argument in the national quality assurance context. Islamic education sources were used to interpret the ethical-spiritual dimension of evaluation.

RESULT

The synthesis produced four dimensions of institutional muhasabah in SSE. These dimensions are not separate stages. They are mutually connected conditions that determine whether SSE becomes a meaningful quality assurance practice or remains a routine administrative requirement.

Diagnostic Honesty

The first dimension is diagnostic honesty. SSE begins with the ability of a school to describe its real condition without hiding weaknesses. This dimension is essential because the quality assurance cycle depends on the accuracy of the initial map. If the school overstates its strengths or underreports its problems, later planning becomes unreliable. Diagnostic honesty therefore protects IQAS from symbolic compliance.

Diagnostic honesty requires evidence from multiple domains. Schools need to examine learning outcomes, teaching processes, teacher competence, student attendance, school climate, infrastructure, leadership practice, parent feedback, and program effectiveness. The Ministry's IQAS framework emphasizes indicators and data sources as essential components of internal quality assurance (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2025). This means that schools must make claims about quality based on data rather than habit, assumption, or image management.

In the perspective of muhasabah, diagnostic honesty has moral significance. A school that refuses to acknowledge weak learning processes or poor follow-up fails to practice self-correction. Honesty in evaluation is not merely technical accuracy. It is an ethical duty because educational services affect students, parents, teachers, and the wider community. This dimension transforms SSE from a report-writing activity into an institutional act of truthfulness.

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Evidential Trustworthiness

The second dimension is evidential trustworthiness. SSE needs evidence that can be checked, discussed, and used for decision making. Evidence may include assessment results, classroom observation notes, teacher professional development records, attendance data, student feedback, parent input, school budget realization, facility data, and documentation of program implementation. The issue is not the volume of documents, but the credibility and relevance of the evidence.

Schildkamp (2019) reminds us that data-based decision making involves sense-making. Schools must interpret data by asking what the evidence means, what causes the problem, who is affected, and what kind of intervention is realistic. Evidence becomes trustworthy when the school understands its context and avoids using isolated data to justify predetermined decisions. Figueiredo et al. (2024) also show that SSE findings help school leaders validate and legitimize decisions when the findings are treated as contextual knowledge.

Evidential trustworthiness also prevents performative evaluation. Some schools may prepare evidence only for inspection or accreditation. This practice creates documentation without learning. Institutional muhasabah requires the school to treat evidence as a basis for correction. The evidence must be sufficiently transparent so that teachers, leaders, and stakeholders can examine whether the evaluation conclusion is fair.

Participatory Accountability

The third dimension is participatory accountability. SSE should not be controlled only by the principal or a small administrative team. The school community needs to participate in identifying problems, interpreting findings, and setting improvement priorities. Brown et al. (2020) argue that student and parent voices can strengthen evaluation and planning when participation is genuine. Participation matters because school quality is experienced by many actors, not only by those who write reports.

Participatory accountability has two functions. First, it broadens the evidence base. Teachers understand classroom realities, students experience learning directly, parents observe changes in behavior and communication, and committees understand community expectations. Second, participation creates shared responsibility. When evaluation findings are discussed collectively, improvement becomes less dependent on one leader. The school develops ownership over the quality agenda.

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From the perspective of institutional muhasabah, participation prevents self-deception. An institution may evaluate itself in a way that protects its image. Stakeholder participation challenges this tendency because it opens the evaluation process to other perspectives. Accountability becomes horizontal as well as vertical. The school is accountable not only to government standards, but also to students, parents, teachers, and the community it serves.

Corrective Commitment

The fourth dimension is corrective commitment. SSE has limited value if findings do not lead to action. The final test of self-evaluation is whether the school uses the results to change planning, budgeting, teacher development, supervision, learning support, stakeholder communication, or program design. In IQAS, this dimension connects quality mapping with improvement planning and standard setting.

Corrective commitment requires follow-up discipline. Schools need to define priorities, assign responsible persons, allocate resources, set indicators, monitor progress, and evaluate outcomes. Without these mechanisms, SSE becomes an annual ritual. Ranisa et al. (2025) emphasize the importance of consistency in the internal quality assurance cycle. Sudarmin et al. (2025) also show that SSE is useful when it guides problem identification and improvement measures. These findings support the idea that SSE must be action-oriented.

Muhasabah gives corrective commitment a deeper meaning. Reflection is incomplete when it stops at awareness. It must move toward improvement. In Islamic Educational Management, recognizing institutional weakness should produce the will to repair it because education is an amanah. Corrective commitment therefore integrates technical follow-up with moral responsibility.

Conceptual Framework of Institutional Muhasabah in SSE

The four dimensions can be organized into a conceptual framework. Diagnostic honesty answers the question of whether the school sees itself truthfully. Evidential trustworthiness asks whether evaluation claims are supported by reliable evidence. Participatory accountability asks whether stakeholders are included in reflection and decision making. Corrective commitment asks whether findings produce measurable improvement. Together, these dimensions reposition SSE as institutional muhasabah in IQAS.

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Table 3. Institutional muhasabah framework for School Self-Evaluation

Dimension	Core question	Managerial function	Ethical meaning
Diagnostic honesty	Does the school describe its real condition accurately?	Quality mapping and problem diagnosis.	Truthfulness in recognizing institutional strengths and weaknesses.
Evidential trustworthiness	Are evaluation claims supported by valid and relevant evidence?	Data collection, triangulation, and sense-making.	Amanah in using evidence responsibly.
Participatory accountability	Are teachers, students, parents, and stakeholders involved meaningfully?	Shared interpretation and priority setting.	Accountability to the school community.
Corrective commitment	Do findings lead to planned, monitored, and evaluated improvement?	Follow-up action and continuous improvement.	Moral duty to correct weaknesses and improve service quality.

DISCUSSION

From Compliance to Ethical-Strategic Quality Assurance

The findings indicate that SSE needs to be repositioned from a compliance tool to an ethical-strategic mechanism. Compliance remains necessary because schools must meet national standards and provide accountable documentation. However, compliance alone is insufficient. A school can comply with reporting requirements while failing to learn from evaluation findings. The institutional muhasabah framework responds to this problem by placing honesty, evidence, participation, and correction at the center of SSE.

This argument strengthens, rather than rejects, the policy logic of IQAS. The 2025 IQAS academic document emphasizes sustainable, adaptive, data-based, and accountable quality assurance (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2025).

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Institutional muhasabah offers an ethical vocabulary for that policy direction. It explains why schools should use evidence honestly, why stakeholders deserve involvement, and why evaluation must be followed by improvement.

This perspective also clarifies the difference between this article and previous studies on SSE and quality culture. Suprehatin and Julaiha (2025) discuss the strengthening of sustainable quality culture through SSE. The present article narrows the contribution by arguing that SSE in Islamic educational institutions requires an ethical-reflective foundation called institutional muhasabah. The emphasis is not only on building quality culture, but on building a disciplined institutional conscience that resists performative reporting and pushes the school toward corrective action.

Institutional Commitment as the Decisive Condition

The framework suggests that the decisive condition for effective SSE is institutional commitment. Instruments, indicators, and forms are useful, but they cannot guarantee improvement. A technically complete instrument may still produce weak findings if respondents are not honest, evidence is not verified, discussion is closed, and follow-up is ignored. This explains why some schools can possess quality assurance documents without showing substantial improvement.

Institutional commitment appears through leadership behavior, teacher participation, transparency, data literacy, and follow-up discipline. School leaders need to protect SSE from becoming a blame-seeking process. Teachers need to see evaluation as a learning opportunity rather than a threat. Quality assurance teams need to facilitate evidence collection and discussion. Stakeholders need clear channels for participation. These conditions are consistent with Marshall et al. (2022), who show that reflective practice requires supportive environments and focused dialogue.

Institutional muhasabah also requires emotional and moral courage. Schools may discover uncomfortable findings: weak literacy outcomes, ineffective supervision, inconsistent lesson planning, poor student support, weak parent communication, or inequitable resource distribution. The ethical value of SSE appears when the school does not hide these findings. It discusses them responsibly and uses them to create improvement commitments.

Data, Sense-Making, and Moral Responsibility

The connection between data and moral responsibility is central to the argument. Data-

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based decision making has become an accepted principle in educational management, yet data can be misused. Schools may collect data without interpretation, select only favorable evidence, or turn data into administrative decoration. Institutional muhasabah challenges these practices because it treats evidence as an amanah. Data must be used to reveal reality, not to protect institutional image.

Sense-making is therefore crucial. A low score in student learning outcomes, for example, should not be read only as a number. The school needs to ask whether the problem relates to teaching strategy, assessment design, student attendance, home support, teacher workload, leadership supervision, or resource availability. This process turns SSE into a reflective inquiry. It also prevents simplistic interventions that address symptoms rather than causes.

This argument aligns with Figueiredo et al. (2024), who show that SSE conclusions support school leaders when they are used in collaborative debates and decision processes. It also aligns with Schildkamp (2019), who argues that data use requires goal setting, evidence collection, interpretation, action, and evaluation. Institutional muhasabah adds that these processes must be guided by honesty, trustworthiness, and responsibility.

Practical Implications for Islamic Schools and Madrasahs

The proposed framework has practical implications for Islamic schools and madrasahs. First, schools need to redesign SSE meetings so they become spaces for evidence-based reflection. The agenda should not focus only on completing forms. It should include discussion of key problems, supporting evidence, root causes, improvement priorities, and follow-up responsibilities. Each conclusion should be linked with evidence and action.

Second, schools need to integrate muhasabah language into quality assurance practice without turning it into a slogan. The concept should be operationalized through indicators. Diagnostic honesty can be measured through the completeness and accuracy of quality mapping. Evidential trustworthiness can be measured through source triangulation and documentation quality. Participatory accountability can be measured through stakeholder involvement. Corrective commitment can be measured through action plans, budget alignment, monitoring records, and improvement results.

Third, principals and quality assurance teams need to strengthen data literacy. Many schools have data, but not all schools can interpret data well. Training should focus on reading indicators, identifying patterns, asking causal questions, and designing follow-up. Data literacy must be combined with ethical literacy so that evidence is used fairly and responsibly.

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Fourth, supervisors and foundations should evaluate the quality of SSE follow-up, not only the existence of SSE documents. An SSE report should be assessed based on whether it identifies priority problems, uses reliable evidence, includes stakeholder perspectives, and leads to measurable improvement. This shift can reduce ceremonial evaluation and strengthen the developmental role of IQAS.

Theoretical Implications

Theoretically, the article contributes to educational management by integrating three bodies of literature: SSE, data-based decision making, and Islamic Educational Management. The framework shows that quality assurance can be understood not only as a technical system, but also as an ethical practice. This integration is important because Islamic educational institutions need concepts that are both managerially useful and value-sensitive.

The concept of institutional muhasabah also expands the scope of muhasabah studies. Existing discussions often place muhasabah at the level of individual behavior or student character. This article moves the concept to the organizational level. The school becomes the subject of reflection. Its programs, reports, decisions, and follow-up actions become objects of ethical evaluation. This move opens space for future studies on Islamic accountability, school governance, and quality culture.

CONCLUSION

School Self-Evaluation is a strategic entry point in the Internal Quality Assurance System because it produces the quality map that guides planning, implementation, monitoring, evaluation, and standard setting. This article argues that SSE should not be treated merely as an administrative requirement for accreditation or reporting. In Islamic educational institutions, SSE should be reconstructed as institutional muhasabah.

The synthesis identifies four dimensions of institutional muhasabah: diagnostic honesty, evidential trustworthiness, participatory accountability, and corrective commitment. Diagnostic honesty requires schools to recognize their real condition. Evidential trustworthiness requires claims to be supported by reliable data. Participatory accountability requires meaningful involvement of school stakeholders. Corrective commitment requires evaluation findings to be translated into planned and measurable improvement.

The framework strengthens the ethical foundation of IQAS by connecting managerial evaluation with amanah, truthfulness, responsibility, and continuous improvement. Its main

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limitation is that it remains conceptual and based on literature analysis. Future empirical research should test the framework in Islamic schools and madrasahs through case studies, interviews, document analysis, or mixed-method designs. Such studies can examine whether institutional muhasabah improves data use, leadership practice, teacher participation, stakeholder trust, and sustainable quality culture.

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